

CHAPTER 3
ADVENT OF SEVENTH-DAY ADVENTIST
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This chapter discusses the political, economic, social and religious conditions of United States of America during the nineteenth century particularly before the Millerite Movement. All these form the background from which the SDA emerged. It also examines the formation of the SDA its activities in the field of education and health. A short account of the beginning of SDA in India and northeast India is also dealt with. The last part of the chapter deals with the arrival of early Seventh-day Adventist workers and missionaries into the Khasi-Jaintia Hills.

The nineteenth century world is largely characterised by significant events. It was a period which marked the collapse of old empires and paved the way for a new world order which was dominated by colonial powers. The Industrial Revolution had spread from Great Britain to other European countries and USA. The world was witnessing an era of discoveries and inventions with significant development in the fields of science and technology. The technological inventions were further strengthened by expanding knowledge of humankind about the physical universe.¹ It was also a time when intellectual movements in literary activities gained prominence.² These developments regardless of their place of origin created a deep impact and brought significant change in political, economic, social and religious sphere of people all over the world. The USA too was not immune to such changes.³ These changes in the socio-cultural, economic and political conditions are explained below to situate the origin and development of the SDA in the then conditions.

¹ For details see, Eric Hobsbawm, *The Age of Revolution: 1789-1848*, First print 1962, Vintage Books, New York, 1996.

² During the nineteenth century, there are developments in the field of scientific discoveries, literature, philosophy, social works, arts and music, etc. Some of the renowned persons in different fields emerged during this period included: Benjamin Franklin, Thomas Edison, Michael Faraday, Louis Pasteur, Alexander Graham Bell, Marie Curie, Charles Darwin, Lewis H. Morgan, William Wordsworth, Oscar Wilde, Harriet Beecher Stowe, Alfred Lord Tennyson, Elizabeth Barrett Browning, Leo Tolstoy, Charles Dickens, Emily Dickinson, William Blake, Lewis H. Morgan, William Wilberforce, Florence Nightingale, Arthur Conan Doyle, John Keats, Mark Twain, Victor Hugo, Friedrich Hegel, Friedrich Engels, Karl Marx, John Stuart Mill, Auguste Comte, Herbert Spencer, Beethoven and many others. Among Christian missionaries David Livingstone, Adoniram Hudson and William Carey are famous.

³ For more details see, Daniel Walker Howe, *What Hath God Wrought: The Transformation of America, 1815-1848*, Oxford University Press, New York, 2007.

Political conditions

After four decades that the Americans wrested their independence from British colonial power in the American Revolution,⁴ the USA was involved in three more wars that significantly contributed to the change in the course of its political sphere. The treaty which ended the War of 1812 did not resolve the issues that had caused the war. However, the war generated a new feeling of American nationalism.⁵ The American-Mexican War (1846-1848) was a prelude to the rivalry between Northern and Southern states.⁶ Gradually, the economic tension between North and South contributed to political tensions between them.⁷ Finally, the institution of slavery became an issue that pushed North and South to go to war.⁸ After the Civil War (1861-1865), the nation was reunited. It was followed by a period of ‘Reconstruction’ to rebuild the devastated polity, society and economy of USA.⁹ Thus the country had to face a series of conflicts which had adverse effect on the socio-economic condition.

⁴ The political significance of the war was the declaration of independence from Britain’s control and drafting of the American Constitution. It also gave impetus to several ideologies such as, separation of church and state, question regarding the end of slavery started and influenced by the growth of American nationalism, women began to search for their own rights, in other words the war gave birth to feminism.

⁵ With a sense of national pride, Americans viewed it as the ‘Second Revolution’.

⁶ Among many causes, the enormous economic gains which the Northern states got from the occupied territories of Mexico fueled the enmity. The South wanted to extend slavery into these new areas while the North wanted to issue non-slavery law to be passed in these states. For details see Ward McAfee, “A Reconsideration of the Origins of the Mexican-American War”, *Southern California Quarterly*, Vol. 62, No. 1, 1980, pp. 49-65; also see, John S. D. Eisenhower, *So Far from God: the U.S. War with Mexico, 1846-1848*, University of Oklahoma Press, Norman, 1989; Timothy J. Henderson, *A Glorious Defeat: Mexico and its War with the United States*, Hill and Wang, New York, 2007; Joseph Wheelan, *Invading Mexico: America's Continental Dream and the Mexican War, 1846-1848*, Carroll and Graf, New York, 2007.

⁷ The Southerners generally favored low tariffs because this kept the cost of imported goods low. In the North, however, high tariffs were welcomed because such tariffs would make imported goods more expensive encourage Americans to buy homemade goods instead of European items. For detail see Brian Holden Reid, *The Origins of the American Civil War*, Routledge, London and New York: 1996.

⁸ To the South, slavery was largely seen as the main economic means to achieve their goals of wealth and prosperity. See, Roger L. Ransom and Richard Sutch, *One Kind of Freedom: The Economic Consequences of Emancipation*, Cambridge University Press, New York, Second edition, 2001. See, Max M. Edling, *A Hercules in the Cradle: War, Money, and the American State, 1783-1867*, University of Chicago Press, Chicago, 2014. Also Gavin Wright, *Old South, New South: Revolutions in the Southern Economy since the Civil War*, Basic Books, New York, 1986.

⁹ For details see, Edward Hagerman, *The American Civil War and the Origins of Modern Warfare*, Indiana University Press, Bloomington & Indianapolis, 1988.

Economic conditions

In the nineteenth century, as a result of a series of economic developments, American society witnessed significant transformations.¹⁰ In the North, the Industrial Revolution gave birth to a new social structure where the existing agricultural economy was swiftly commercialized.¹¹ Capitalism emerged with consequent changes in the society.¹² The advancement in this aspect ensured the Northern economy to develop in diversified sectors of agricultural, manufacturing transportation,¹³ as well as national and international trade.¹⁴ The changes ranged from new ways of financing industry to profound governmental involvement in economic affairs.¹⁵ Industries led the Americans including immigrants to migrate and settle in urban areas and large cities.¹⁶ Banks also played crucial roles for the development of American capitalism. In the South, since agriculture was highly profitable, few southerners realised the need for industrial development. The fertile and warm climate in the South, the rise of textile mills and invention of cotton gin facilitated large scale cultivation of cotton and tobacco. At the one hand, the extensive cotton plantations gave a boost to the economy and on the other they also sealed the fate of the slaves.¹⁷

The new economic developments had an impact on every section of the American society. Soon the exploitation of the working class became evident. Jobs of

¹⁰ For more readings see, William Barney (ed.), *A Companion to 19th-Century America*, Blackwell Publishers, Massachusetts, 2001.

¹¹ For details see, Douglass C. North, *The Economic Growth of the United States, 1790-1860*, Prentice Hall Inc., New Jersey, 1961.

¹² A capitalist class emerged and leveraged their power to consolidate both materials and human labour to create the manufacturing sector and turning former skilled independent artisans and farmers into a dependent workforce. For further details see H. W. Brands, *American Colossus: The Triumph of Capitalism, 1865-1900*, Anchor Books, New York, 2011.

¹³ The development of railroads, introduction of steamboats, building of canals and the use of telegraph stimulated a growth in economic activities connecting important trade centers. For further details see, Carter Goodrich, *Government Promotion of American Canals and Railroads, 1800-1890*, Columbia University Press, New York, 1960; also see, Albert Fishlow, *American Railroads and the Transformation of the Ante-Bellum Economy*, Harvard University Press, Massachusetts, 1965.

¹⁴ There was huge exchange of merchandise between Europe and America which ultimately led to increase in volume of overseas trade. For further readings see, Oscar Handlin, *The Americans*, Sterling Publishers Pvt. Ltd., New Delhi, 1967, pp.209-233.

¹⁵ For details see, Jeremy Atack and Peter Passell, *A New Economic View of American History from Colonial Times to 1940*, W.W. Norton, New York, Second edition, 1994.

¹⁶ For further readings see, Joseph Dorfman, *The Economic Mind in American Civilization, Vol.I*, Viking Press, New York, 1946.

¹⁷ For more details see, Clement Eaton, *The Growth of Southern Civilization, 1790-1860*, Harper & Row, New York, 1961.

many Americans were snatched by the immigrants.¹⁸ The old notions that women should only be housewives and mothers soon became irrelevant and this opened the way for middle class women to come out of their homes and participate in different avenues of economic, social and religious fields.¹⁹ Subsequently, the middle class section of the American society aspired for a better life. In attempting to fulfill the aspirations, Americans set about the re-organization of married life, the upgradation of family values, attainment of a peaceful home, satisfactory income and securing of safe surroundings.²⁰ It is in this background that the emergence and development of the SDA as well as the background of its founders becomes pertinent.

In the wake of these developments, the American lifestyle and thinking process changed to a great extent. Out of the economic boom that the Americans experienced, tension in the society began to build up. Education and employment became important assets that a man should possess for the upkeep of his family.²¹ The inability of economic development to provide equal benefits to all gradually brought about income disparity. Competitions among families gave rise to concepts of privacy, decline in birthrate, use of birth control and large investment in children's education.²² It is without a doubt that in such a highly competitive society, tensions arise when a family fails to stay in the fray of the required standard of living. This was also mostly due to lack of social or community response towards the problems in the society. Hence in order to avoid such circumstances, aggressiveness was often used to obtain the objective which finally led to a violent and chaotic society.

Reform Movements

Reform movements in the nineteenth century in USA can be seen as attempts to deal with the rising problems of American society. In order to put a cross check on the misuse of liberty, opportunity and freedom, there were several attempts made to

¹⁸ Immigrants were ready to accept any kind of job even at very low wages to survive in America. For further readings see, David R. Roediger, *Working toward Whiteness: How America's Immigrants Became White*, Basic Books, New York, 2005.

¹⁹ For details see, Margaret Fuller, *Woman in the Nineteenth Century*, Dover Publications, New York, 1999.

²⁰ For more details see Herbert G. Gutman, *Work, Culture, and Society in Industrializing America*, Knopf, New York, 1976.

²¹ It is to be noted that during this period women were not given first priority in higher education and were merely viewed as housewives.

²² Eric Hobsbawm, *Age of Capital 1848-1875*, Abacus, London, 1977, p.250.

create perfect societies whether in isolation or in public and to curtail racial prejudices which became sore spots in political and social life that nearly broke the country into half. It was also during this period that women raised their voices for equality and protection of their rights. Amidst these developments, Americans organized reform movements to address various social issues. Movements such as the Temperance Movement (started in 1800s) can be regarded as a movement of the upper middle-class to put restraint on consumption of intoxicated drinks.²³ It soon shifted its focus to legislative reforms in many regions. Besides its emphasis on moral and political aspects, the movement also saw active participation of women.²⁴ The Abolitionist Movement (started in 1830s) stressed on the abolition of slavery and subsequently gained its objective in 1865. Here too, the involvement of women was encouraging. The Grimke sisters²⁵ began with abolitionism, and then turned to attacking the subordinate position of women.²⁶ Simultaneously, opinions condemning slavery emerged out of different religious camp meetings held all over the country.²⁷ With the rise of Women's Movement in the 1840s, women began to advocate for the realization of their rights.²⁸ Elizabeth Cady Stanton, from the radical wing of the Suffragists and Lucretia Mott, a member of the Quakers came together to organize a convention at Seneca Falls in 1848²⁹ and drew up the first public protest in America

²³ For relevant details see, Joseph R. Gusfield, *Symbolic Crusade: Status Politics and the American Temperance Movement*, Illini Books edition, University of Illinois, 1986; Holly Berkley Fletcher, *Gender and the American Temperance Movement of the Nineteenth Century*, Routledge, New York, 2008.

²⁴ For details see, Barbara Leslie Epstein, *The Politics of Domesticity: Women, Evangelism and Temperance in the Nineteenth Century America*, Wesleyan University, Middleton, 1980.

²⁵ Sarah Moore Grimke (1792–1873) and Angelina Emily Grimke (1805–1879).

²⁶ Among the first American women to be involved publicly in social reform movements, they were ridiculed for their Abolitionist activity. Eventually, they also became early activists in the women's rights movement. More on this aspect see Gerda Lerner, *The Grimke Sisters From South Carolina: Pioneers for Women's Rights and Abolition*, Schocken Books, New York, 1971.

²⁷ Slavery was seen as a sinful practice that might invite the wrath of God on the white people.

²⁸ For details see, Ellen C. Dubois, *Feminism and Suffrage: The emergence of an Independent Women's Movement in America, 1848-1869*, Cornell University Press, New York, 1978.

²⁹ The document "Declaration of Sentiments" which proclaimed that "all men and women are created equal" was presented at the convention highlighted economic, social and political grievances of the women. See McMillen, Sally Gregory, *Seneca Falls and the Origins of the Women's Rights Movement*, Oxford University Press, 2008.

against women's political, economic and social inferiority. Susan B. Anthony, another member of the Quakers joined the movement in the 1850s.³⁰

The distress of the Economic Depression drove the Americans closer to their religious ties. The Panic of 1837³¹ stoked the overpowering and perfectionist temper of the Americans. In order to ease the tension and uncertainties of their life, it was propagated that religion would provide them a solution. Hence, during the religious ferment in USA, a number of groups that possessed new doctrines and different ways of preaching were seen as antidote to the social tensions. These new religious groups such as the Quakers, Christian Science, Mormons and others attracted the American religious life.

Religious conditions

Christianity in USA started when in 1629 the Puritans³² from England landed in America and subsequently the American colonies were populated by other Protestant denominations. Finally by the eighteenth century, Mainline Protestantism,³³ Evangelical Protestantism³⁴ and Roman Catholicism³⁵ attracted the maximum adherence in America. Nonetheless, Christianity in America got rooted in the people with the occurrence of a series of religious movements led by the

³⁰ In 1869, with Elizabeth Cady Stanton, Susan B. Anthony founded the National Woman Suffrage Association to promote a women's suffrage amendment to the Constitution.

³¹ The Panic of 1837 was a financial crisis in the United States that touched off a major recession that lasted until the mid-1840s. Profits, prices and wages went down while unemployment went up. For details see, Milton Friedman, *A Program for Monetary Stability*, Fordham Univ. Press, New York, 1960; Alasdair Roberts, *America's First Great Depression: Economic Crisis and Political Disorder After the Panic of 1837*, Cornell University Press, Ithaca, New York, 2012.

³² Puritans are the English Protestants who strongly adhered to Calvinistic doctrines. They observed the Sabbath and claimed to be the people of Israel and so they looked for a new place to settle and practice their faith. Around 88 of them came to American shores on a ship known as May Flower which landed in Plymouth. They were then known as Pilgrims. They considered America as the 'New Jerusalem' and looked at Americans as Canaanites.

³³ Mainline Protestantism, consists majority of the Congregational, Baptist, Presbyterian, Disciples of Christ and Episcopal denominations.

³⁴ Evangelicalism is a concept that emphasize on the need of being born again to attain salvation. It can also be understood as a common term for a wide range of "Evangelical" Protestant churches and groups. Evangelicalism should not be confused with Evangelism which is the technique of preaching Christian beliefs or the practice of sharing a particular set of beliefs to others with the intention of conversion.

³⁵ The Roman Catholic Church is headed by the Bishop of Rome, known as the Pope. The Catholic Church claims its bishops are the successors of Jesus Christ's apostles, and that the Pope is the successor to Peter, an apostle of Christ.

Protestants. These developing movements at the same time inspired the impulse of reform movements that went beyond the 'evangelical objectives'.³⁶ It is therefore important to highlight the contribution of these movements to get a concrete understanding of the religious situation and sentiments of the people. It is based on these developments that the SDA founded its establishment as a full-fledged denomination.

The First Great Awakening (1720-1740) – The American society was deeply affected by a new form of religious experience called revivalism.³⁷ It had been introduced in the evangelical movements which began in England, Scotland and Wales before it swept across the Atlantic and entered the American Colonies. The phenomenon which arose out of this movement is known in American history as the First Great Awakening.³⁸ It began during the 1720's and lasted till 1740's. The Presbyterians, Baptists and Methodists were actively involved in the evangelical zeal of the movement.³⁹ It is interesting to note that it was due to the Great Awakening that the American mission of attaining independence from the British had spiritual overtones.⁴⁰

The Second Great Awakening (1800-1850) –In the latter part of the century Christianity was deeply challenged by the ideas of rationalistic thinking and study of liberal theology in Europe.⁴¹ Towards the end of the eighteenth century, Deism⁴²

³⁶ Charles Sellers, Henry May and Neil R. Mcmillen, *A Synopsis of American History, Volume I: Through Reconstruction*, sixth edition, S. G. Wasani for Macmillan India Limited, New Delhi, 1985, p.155.

³⁷ In theological terms, revival means a period of renewed religious interest or a series of highly emotional experiences where by people turn over a new leaf and professed commitment to Jesus Christ. Christian believe that during revivals, the people are moved by the Holy Spirit, and there is continuous prayers in services or gatherings.

³⁸ Winthrop S. Hudson, *Religion in America*, second edition, Charles Scribner's sons, New York, 1973, pp.59-82.

³⁹ There were different attitudes to the Awakening. For some it was a great blessing but for others it was just an emotional outburst. Rifts were also created in churches due to difference of opinion on revivalism between church leaders. The Presbyterian Church was divided between the 'Old Side' who did not agree with emotional preaching and the 'New Side' who welcomed the new move. Similarly, the Congregational Church also split over the same issue, the 'Old Lights' are traditionalists who opposed change and 'New Lights' are groups who embraced the change.

⁴⁰ *Oxford Dictionary of World History*, second edition, Oxford University Press, New York, p.256.

⁴¹ The writings of Friedrich Schleiermacher (1768-1834), George Wilhelm, Friedrich Hegel (1770-1831). F.C. Baur (1792-1860) and David F. Strauss (1808-1874) had deep impact on German theological world.

grasped the people's attention. It was at this time that Thomas Paine (1737-1809) in his *The Age of Reason* critiqued the Christian faith claiming that it was religion that had kept man back and seeks for renunciation of Christianity. However, due to the revolution in markets and economic expansion, citizens competing for wealth and status were less devoted to religious commitments. In the light of this, Churches saw the necessity to neutralize the emerging culture; and demanded stability, moral order, and regular working habits.⁴³

In order to strengthen religious convictions, many churches, especially the Baptists and Methodists established 'camp meetings'. People gathered in large numbers to listen to preachers who travelled from one region to another. A wave of revivals occurred in these meetings. Hence, this phenomenon was termed by historians as the "Second Great Awakening".⁴⁴

These movements had immediate impact on the people especially social workers and church leaders. Success in the capitalist society was often seen as God's will and for those who were in the lower positions, seeking God was necessary.⁴⁵ The important significance of the Awakening was that it was no longer confined to individual salvation only but also represented a larger socialistic view of American society. It centered on both the individuals and on social problems such as alcoholism, prostitution and slavery.⁴⁶ It also ended state supported religions and marked the separation of church and state in public affairs. Thus the two Awakenings provided an impulse to the establishment of both secular and religious groups with variations in objectives, ideas, process and achievements.⁴⁷

In the course of these Awakenings, many colleges were established to train ministers in order to provide guidance to the converts. Other societies such as

⁴² Deism was an idea developed during the Enlightenment. The deists believed that God made the universe but left it on its own for the people to reason and educate themselves on natural laws. They reject that everything written in the *Bible* is true and questioned the divinity of Jesus and his miracles.

⁴³ For details on this aspect see, Max Weber, *op.cit.*

⁴⁴ Alan Brinkley, *The Unfinished Nation, Vol. I: to 1877*, fourth edition, McGraw Hill, New York, 2004, pp.171-173.

⁴⁵ For further understanding on this aspect see, Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, Translated by Talcott Parsons, Routledge, London: New York, 1992.

⁴⁶ For details see, Joshua D. Rothman, *Reforming America, 1815-1860*, W. W. Norton & Company, New York, 2009.

⁴⁷ Groups such as the Shakers, Harmonists, Christian Science and Mormons.

evangelistic, voluntary, missions, *Bible* societies, tract societies and Sunday Schools unions were formed.⁴⁸ Christian literature also flourished during this period. The revivals attracted a large segment of the middle class. Some preachers especially those of the Methodists stressed on the sobriety, frugality and hard work of the working class in urban areas. This drew a large number of them to the camp meetings. Another distinct feature of this Awakening was the rise of preachers, church leaders and licensed ministers who were not so educated including both African Americans and American Indians. Though the people attending the camp meetings came from different sects and denominations, they consequently imbued a sense of brotherhood with a desire to rebuild American society. This attachment of theology with morality ignited reform movements.⁴⁹

Another impact of the Awakenings was seen among women. Ideas drawn from the Awakening inspired the women whose presence outnumbered men in camp meetings. Evangelical missions gave women more status and purpose in their life. Many women came up to preach in different churches and camp meetings.⁵⁰ Thus the rise of religious movements in America was characterized by the achievements of non-mainstream denominations led by women who assumed roles of leadership.⁵¹

⁴⁸ As a result of the impact of the Awakenings, volunteer movements were also initiated by Protestant churches who came together to launch active missionary activities. The American Board of Commissioners for Foreign Missions was formed in 1810 followed by the foundation of the American Bible Society in 1816 and the American Tract Society in 1825. These two societies contributed to the spread in paper works through printed materials such as pamphlets, books, reading lessons, etc, they helped in the promotion of Sunday schools and preachers and ministers were sent to various places for mission works.

⁴⁹ Charles Finney (1792-1875) a Presbyterian preacher from New York was one of the leaders in the early days of the Awakening. He also allowed women to take an active role in revival proceedings. Finney merged his ministry with the social issues and began to speak about temperance and Abolitionism. For more about Finney, see Lewis A. Drummond, *The Life and ministry of Charles G. Finney*, Bethany House Publishers, Minnesota, 1985.

⁵⁰ Major churches like the Congregationalists, the Presbyterians, and the Episcopalians forbade the women to stand in the podium.⁵⁰Whereas emerging sects and new churches such as the Freewill Baptists, the Christian Connection, the Northern Methodists, the African Methodists, and the Millerites deliberately allowed women in the pulpit. For details see, Catherine A. Brekus, "Female Preaching in Early Nineteenth-Century America", *The Center for Christian Ethics*, Baylor University, 2009, pp.20-29.

⁵¹ For details on the reasons for the rise of these movements see, Mary Farrell Bednarowski, "Outside the Mainstream: Women's Religion and Women Religious Leaders in Nineteenth-Century America", *Journal of the American Academy of Religion*, Vol. 48, No. 2 Oxford University Press (Jun., 1980), pp. 207-231.

The above discussion on development of new ideas including new Christian religious groups indirectly helped in creating a climate of dissatisfaction even in the churches and their various orders. People were attracted to the preaching and the claims of new preachers. At this critical juncture, the ground was laid for the formation of the SDA with the emergence of utopian communities.

Besides the revivals, the Awakening was also associated with the concept of millenarianism and perfectionism. The doctrinal belief ‘millenarianism’⁵² brought drastic change to American’s eschatology.⁵³ In addition, the belief that the American society needs immediate reform for the preparation of the Second coming of Jesus Christ gained importance.⁵⁴ Influenced by these concepts, a number of so-called utopian communities emerged in America.⁵⁵ Communities like the Mormons, New Harmony, Brook Farm Experiment and the Oneida Community laid more emphasis on community gatherings, withdrawal from society, self-sufficiency and following the teaching of their leader without questioning.⁵⁶

There were opinions that social upheaval occurred due to the failure of the Christian churches to provide remedies to various problems which crept into the society.⁵⁷ In addition to this, there was great resentment against immigrants by

⁵² A concept that during the Second Coming of Christ, saints will be separated from the wicked and the millennial kingdom of 1,000 years on earth will be inaugurated prior to the final judgement. See, Ruth Kark, “Millenarism and agricultural settlement in the Holy Land in the nineteenth century” in *Journal of Historical Geography*, Vol.9, No.1, 1983, pp. 47-62.

⁵³ See *Britannica Encyclopedia of World Religion*, Encyclopedia Britannica Inc., 2006, pp.13-14; for detail about ‘millennialism’ see *Britannica Reference Encyclopedia*, Encyclopedia Britannica Inc., 2013, p.473.

⁵⁴ Sentiments had developed strongly against slavery within churches during the early nineteenth century. The Americans especially the Northerners realized that this cannot be achieved unless slavery which was considered as a national sin is completely remove.

⁵⁵ For more readings on Utopian communities see, Michael Fellman, *The Unbounded Frame: Freedom and Community in Nineteenth Century American Utopianism*, Greenwood Press Inc., Westport, 1973.

⁵⁶ Douglas J. Davies, “Church of Jesus Christ of Latter-Day Saints (Mormons)”, in Peter B. Clarke (Ed.) *Encyclopedia of New Religious Movements*, Routledge, London And New York, 2006, pp.124-126; for further details also see, *Idem.*, *An Introduction to Mormonism*, Cambridge University Press, New York, 2003; *Collins Discovery Encyclopedia*, 1st edition, Harper Collins Publishers Ltd., Glasgow, 2005; D. J. Buerger, *The Mysteries of Godliness: A History of Mormon Temple Worship*, Smith Research Associates, San Francisco, 1992; R. L. Bushman, *Joseph Smith and the Beginnings of Mormonism*, Chicago University Press, Urbana and Chicago, 1984; Mark Holloway, *Utopian Communities in America 1680-1880*, second edition, Dover Publication Inc., New York, 1966.

⁵⁷ The ideas of socialism formulated by Karl Marx (1818-1883) in his *Communist Manifesto* and *Das Kapital* were supported by Friedrich Engels (1820-1895) in Europe. Writings of scientists, philosophers, etc. were seen as threats to doctrinal beliefs of Christianity: Charles Darwin (1809-1882),

Americans. The growing number of Irish, Scandinavians and German Catholics, following separate doctrines which were not Biblically based alarmed the Protestants and a feeling of anti-Catholic hysteria emerged. In the light of these developments, preacher such as Lyman Beecher (1775-1863) who saw the signs of the Awakening as the imminent coming of Christ wanted American society to be purified. He condemned the Unitarians and denounced the Roman Catholic priests and nuns as superstitious and agents of anti-Christ. Interestingly, his children played major roles in religious movements, anti-slavery movements and women's right movement.⁵⁸ The Protestants were also worried that whatever they had done to achieve their freedom and liberty either in areas of religion, polity or economy since the Revolution, it would be lost with the growing power of Roman Catholicism. Hence, in order to put a check to the immigrants, the Native American Association was formed in 1837 in Washington D.C. Another similar group known as the Star Spangled Banner was formed in New York in 1849 and slowly evolved into a political party known as a Know Nothing party which manifested the anti-Catholic ideas.⁵⁹

Furthermore by the middle of the nineteenth century, spiritualism grasped the American society and had a long lasting impact on the people. There were several claims that a number of people in various parts of U.S experienced contacts with the spirit world through rapping, clairvoyance and trance. Among them were the Quakers⁶⁰ and the Shakers,⁶¹ It is interesting to know that 'spiritualism'⁶² contributed to the Abolitionist Movement.⁶³

Herbert Spencer (1820-1903), Auguste Comte (1798-1857), Thomas Carlyle (1795-1881), Jeremy Bentham (1748-1832), John Stuart Mill (1806-1873), David Friedrich Strauss (1808-1874).

⁵⁸ Marsha E. Ackermann, "Beecher family U.S. ministers and reformers", in Marsha E. Ackermann, et.al., *Encyclopedia of World History*, Volume IV, Infobase Publishing, New York, 2008, pp.52-53; also see, Milton Rugoff, *The Beechers: An American Family in the Nineteenth Century*. Harper & Row, New York, 1981; Barbara A. White, *The Beecher Sisters*, Yale University Press, New Haven, 2003.

⁵⁹ It was a third party which had won election in different states. However, this movement vanished with the rise of the issue of slavery as a focal point in the mid nineteenth century. For details see, George Brown Tindal and David E. Shi, *America: A Narrative History Vol. I*, sixth edition, W. W. Norton & Company, New York, 2005.

⁶⁰ Quakers are members of religious movements collectively started in England in the 1650's. They are also known as the 'Religious Society of Friends'. The central unifying doctrine of these movements is the priesthood of all believers. It was brought to America by William Penn. For more on the Quakers see, Thomas D. Hamm, *The Quakers in America*, Columbia University Press, New York, 2003.

⁶¹ The Shaker movement originated in England in 1747 under the leadership of James and Jane Wardley. The Shaker organization in America was popularized in 1774-76 by Ann Lee Stanley known to her followers as 'Mother Ann'.

Some opined that during the middle of the nineteenth century, in the process of searching progress and prosperity, the morality of the people in American society was both torn and frightened. Many who were stranded after the Second Awakening were clueless on their religious opinions and personal commitments. It was at this time that another religious movement known as the Layman's Prayer Revival was started by few men on 23rd September 1857 in Manhattan.⁶⁴ It featured prayer meetings which were organized by common people in almost all churches across America. Every day at 12 noon they would fast and pray for an hour. Churches were filled with Christians from different denominations and no preacher or leader was known to have led the movement. Extreme punctuality and order was followed during these prayer meetings. As a result of this revival, the Puritan's notion of educating the children was restarted which also was known as Sunday School Movement⁶⁵ and Youth activities started to grow (YMCA). It was the noon prayer that was adopted by SDA as one of the practices. The revival spread very fast to other parts of the country and attracted huge numbers of followers.⁶⁶

Thus in the wake of the revivals during the two religious awakenings in the USA, people had visions, interpreted Biblical prophecy, and enthusiastic with evangelism. Many short-lived sects whose influences were brief and geographically limited, developed as people gathered around charismatic leaders. Some preachers were able to inspire more long-term devotion in their followers, and while some of them disappeared over the course of the century, a very few became stable and persistent enough to become substantial and institutionalized denominations. Owing to their origin in a common revivalism, many of these sects shared a certain basic

⁶² Leah Fox (1814–1890), Margaret Fox (1833–1893) and Kate Fox (1837–1892). The two younger sisters used “rappings” to convince their much older sister and others that they were communicating with spirits.

⁶³ *Uncle Tom's Cabin*, an indictment of slavery was written by Harriet Beecher Stowe, a spiritualist who claimed that she wrote what she saw in her trance. For detail see Henry C. Blinn, *The Manifestation of Spiritualism among the Shakers 1837-1847*, East Canterbury, 1899.

⁶⁴ It was said that Jeremiah Lanphier started the prayer meetings. For more details see, Oliver Price, “The Layman's Prayer Revival, New York 1857-58”, <http://www.openheaven.com/library/history/newyork.htm>. Accessed on 19th October 2013.

⁶⁵ Henry Clay Trumbull published many works and started the *Sunday School Times* to help the Sunday school teachers.

⁶⁶ For details on the revivals in 1857 see, J. Edwin Orr, *The Second Evangelical Awakening*, Marshall, Morgan and Scott, London, 1949; Earle E. Cairns, *An Endless Line of Splendor; revivals and their leaders from the Great Awakening to the present*. Tyndale House, Wheaton, Illinois, 1986; Michael McClymond, *Encyclopedia of Religious Revivals in America*, 2 volumes, Greenwood, 2006.

ideology which suggested that people should adopt a simpler and plainer lifestyle so that they could concentrate on spiritual matters more easily. In the meantime, the belief in the Second Coming of Christ also became stronger beginning in the early years of the nineteenth century.

The Second Advent Movement (1820's–1840's) - The interest in the prophecies of the Second Coming of Christ stirred many in Europe and elsewhere before such widespread interest occurred in the United States.⁶⁷ Adventism was particularly projected by the Pietists⁶⁸ in the eighteenth century and a number of groups in early nineteenth century in England, such as the Plymouth Brethren and the Irvingites.⁶⁹ However, the Second Advent movement could not last long in Europe and Asia. In the USA however, apart from the distribution of literature and journals, the spirit of Adventism was kept alive in the numerous camps that were held.⁷⁰

The Baptist, Methodist, Congregational, and Christian Disciple Churches in New England were active in the Second Advent movement in USA.⁷¹ However, the Shakers were perhaps the first among the groups to have involved in publishing works

⁶⁷ In Switzerland Francois S. R. L. Gaussen stressed on prophecies in the Book of Daniel. In Netherlands Hentzepeter preached about the Second Coming. In Scandinavia the laws forbade all to preach except Lutheran priests. In Germany Johann Richter, Leonard Kelber, Hengstenberg and Johann Lutz propagated the Advent movement. In Russia both the Second Advent and the Sabbath were discussed, since there was no leader, the interest died out. In Adelaide, Australia, Thomas Playford preached on the Second Advent. In India the Episcopal bishop of Calcutta, Daniel Wilson, published a book in 1836 on the prophecies of Daniel, and claimed that Jesus Christ would return in 1847.

⁶⁸ Pietism was a movement which originated in the late 17th century in Germany. Pietists believe Christianity or God's Law has no place for the governance of society. They view involvement in public policy matters to be "unspiritual." They believe Christianity should be only a private and personal matter. This concept developed to counter the challenges to Christianity by ideas such as rationalism and reasoning emerging out of the age of enlightenment.

⁶⁹ Gary Land, "The Fundamentals and Fundamentalism", *Adventist Heritage: A Magazine of Adventist History*, Vol.2, No.1, 1975, p.65. John Nelson Darby founder of Plymouth Brethren believed in the doctrine that taught about any-moment coming of Christ in the form of a secret rapture. Edward Irving (1792-1834) leader of the British Adventist Awakening predicted that Jesus Christ will return in 1847. He was influenced by Manuel Lacunza's book, *The Coming of the Messiah*. For details on Irving providence to translate Lacunza's book, the setting up of the Irvingite church and also his career see, Le Roy Edwin Froom, *The Prophetic Faith of Our Fathers*, Review and Herald Washington, D.C. 1946, P.514-526. His contemporary, William Cunninghame proposed that millennium will occur in 1867.

⁷⁰ See, J. F. C. Harrison, *The Second Coming: Popular Millenarianism, 1780-1850*, Rutgers University Press, New Brunswick, 1979.

⁷¹ W. A. Spicer, *Certainties of the Advent Movement*, Review and Herald Publishing Association, Washington D. C, 1929, p.166; for further details see, General Conference of Seventh Day Adventists, *Belief and Work of Seventh-day Adventists*, Pacific Press Publication Association, California, 1934, p.5.(hereafter cited as *Belief and Work of Seventh-day Adventists*).

about the Second Coming of Christ. Since the source of support was so diverse, the religious movements needed dedicated leaders who were willing to devote their full time to the cause. There were several opinions and preaching regarding the Second Advent but very few remained dedicated.⁷² However, the Second Advent Movement in the U.S.A. reached its height with the rise of the Millerite Movement.

THE MILLERITE MOVEMENT (1840-1844)

The Millerite Movement was led by William Miller.⁷³ Miller was a Baptist preacher from New York who advocated the imminent return of Christ by setting exact dates. He was joined by other members, notably Josiah Litch (a Methodist minister) and Joshua V. Himes (a minister of the Christian Connection).⁷⁴ Miller based his argument for the expectation of the soon coming of Christ on several lines of prophecy from the *Bible*, particularly, the one in the Book of Daniel 8:14, which stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Miller studied this and relates it to the Gospel of Matthew and the Book of Revelation.⁷⁵ He became convinced that the sanctuary to be cleansed was the earth, and it would be cleansed by fire during the Second Coming of Christ. In 1839 Miller's Second Advent message transformed Himes into one of the foremost publicist.⁷⁶

⁷² In 1811, William C. Davis, calculated the ends of both the 2300 days and 1260 year prophecies to occur in 1847. Followed by Joshua L. Wilson from Cincinnati independently arrived at a similar date. In the same manner, Alexander Campbell, founder of the Disciples of Christ Church, also discovered the cleansing of the Sanctuary and the 2300-day prophecy. In 1830, one of his church members, Samuel McCorckle of Tennessee, declared that 1847 would be the literal Second Advent of Christ. For more details see, "Origin of the Seventh-Day Adventist Church" *The Advent Review and Sabbath Herald*, Vol. 115, No. 51, December 1938,p.2; Also see, Vance Ferrell, *The Advent Awakening*, Harvestime Books, Tennessee, 2007.

⁷³ He was promoted to the rank of a captain after the War of 1812. Later on he became a deist. However, after he moved to New England, he was baptized and eventually practiced as a minister of the Baptist Church. His followers were known as the Millerites. For further readings on William Miller see, James White, *Sketches of the Christian Life and Public Labors of William Miller*, Steam Press of the Seventh-day Adventist Publishing Association, Michigan, 1875; Leroy Edwin Froom, *The Prophetic Faith of Our Fathers*, Review and Herald, Washington, 1954. J. N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress*, Nashville, Southern Publishing Association, 1909, 108-170.

⁷⁴ Don F. Neufeld, "Biblical Interpretation in the Advent Movement", in Gordon M. Hyde (ed.), *A Symposium on Biblical Hermeneutics*, Review and Herald Publishing Association, Washington, D.C. 1974, pp.109-110.

⁷⁵ Gospel of Matthew 24, 25; Book of Revelation 12,13; Book of Daniel 2,7; 8:14. From this latter prophecy – "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"

⁷⁶ George Knight, *A Brief History of Seventh-day Adventists*, Hagerstown, USA, Review & Herald Publishing Association, 1999, p.16.

Many papers were published on this subject, but the nearest to an official publication of the group was the *Signs of the Times* published by Himes at Boston in 1840. A number of other papers on the same were published, including *The Midnight Cry* in New York in 1842.⁷⁷ Children's books, catechisms, pamphlets, tracts and even the hymn book *The Millennial Harp* were published.⁷⁸ Though Miller did visit England, his preaching had significant influence there too and literatures on the Second Coming were supplied to enquirers and evangelists. Two Millerite papers were published locally in Great Britain: the *Second Advent Harbinger* in Bristol, and the *British Midnight Cry* in Liverpool.⁷⁹

The Millerite GC which was formed in 1840, met frequently in various cities of New England up to 1842 when it was replaced by local organized meetings. Evangelists were recruited to speak in organized camp meetings. They associated themselves with the Millerite Movement without shifting their loyalty from their own congregations or denominations. The common doctrines discussed at the conferences are basically on the nature of Christ's appearance in the clouds and the fulfillment of the prophecies in the Book of Revelation. The earthquake at Lisbon in 1755, the Dark Day in 1780 and the meteoric shower⁸⁰ were seen as immediate three signs of the Second Coming.⁸¹ Furthermore discussions were also held on the loss of independence of the Ottoman Empire in 1840, the 1260 years of papal domination

⁷⁷ General Conference Youth Department, *Church Heritage*, General Conference Youth Department of Seventh-day Adventists, 2002, pp.16-21. (hereafter cited as *Church Heritage*).

⁷⁸ Winthrop S. Hudson, *Religion in America*, *op.cit.*, p.195.

⁷⁹ For further readings on the British Millerites see Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930*, University of Chicago Press, Chicago, 1970, p. 52 and pp. 57-58; also see, Louis Billington, "The Millerite Adventists in Great Britain, 1840-1850," *The Journal of American Studies*, October 1967, pp.191-212.

⁸⁰ The earthquake occurred at Lisbon on 1st November 1755. For details see, T. D. Kendrick, *The Lisbon Earthquake*, J. B. Lippincott, Philadelphia and New York, 1957. The 'Dark Day' took place on 19 May 1780 in New England and parts of eastern Canada and Meteorite shower occurred on 13th November 1833 over the entire region of North America east of the Rocky Mountains, for details see, Axel Jansen, *Alexander Dallas Bache: Building the American Nation through Science and Education in the Nineteenth Century*, Campus Verlag, Frankfurt, 2011, pp.105-106; for further details on these events, see James White, *The Second Coming of Christ or a Brief Exposition of Matthew Twenty-Four*, Steam Press, Seventh-Day Adventist Publishing Association, Battle Creek, Michigan, 1871; Carlyle B. Haynes, *The Return of Jesus*, Review And Herald Publishing Association, Takoma Park, Washington, D. C. 1926.

⁸¹ For further readings on the three calamities that were taken as signs of the Second Coming of Jesus Christ, See W. A. Spicer, *Our Day in the Light of Prophecy*, Review and Herald Publishing Association, Washington. D. C., South Bend, Ind. 1918.

which ended with the captivity of the pope in 1798 and the prophetic 2300 days (calculated into years) of Daniel 8:14.⁸²

Being fully aware of the possibility for error, Miller was reluctant to set an exact date of the Second coming.⁸³ However, in January of 1843, he declared that Christ would come between 21st March of 1843 and 21st March of 1844.⁸⁴ When Christ did not appear as predicted, the followers of Miller were disappointed but they still clung to his teachings.⁸⁵ This first disappointment was a heavy blow to the believers and it was followed by a period of quietness.

One of the Millerite leaders, Samuel S. Snow, set 22nd October 1844 as new date for the Second Coming.⁸⁶ Majority who accepted the day made consistent preparation to meet Christ.⁸⁷ The Millerites abandoned their homes and unsupporting relatives. Some sold their farms and possessions to help in the expenses for publicity about the event.⁸⁸ Thousands of Millerites had high hopes in the appearance of Christ in the clouds, while numerous others clandestinely observed the situation fearing that the prediction of Millerites would be correct.⁸⁹ When the day arrived, they gathered in their private homes and meeting houses, sang hymns and reviewed evidences about the Second Coming. Millerites were described as lunatics; it was claimed that they climbed trees and rooftops wearing white robes watching the clouds with a hope to get a first glimpse of Christ.⁹⁰ As the day passed without any event, an overwhelming grief was felt among them. This event is marked in their history as ‘the Great

⁸² *Church Heritage, op.cit.*, p.20.

⁸³ Gary Land, “The Historians and the Millerites: An Historiographical Essay”, *Andrews University Seminary Studies*, Vol. 32, No. 3, 1994, pp. 227-246.

⁸⁴ For detail on Millerite’s interpretation of the Book of Daniel and the Book of Revelation see, Armin Krakolinig, *A Historical Background of the Adventist Interpretation of Daniel And The Revelation*, Initiative Mitternachtsruf, Fluh, 1995.

⁸⁵ Clyde E. Hewitt, *Midnight and Morning: An Account of the Adventist Awakening and the Founding of the Advent Christian Denomination, 1831-1860*, Venture Books, Charlotte, 1983.

⁸⁶ The idea was that the 2300 days would end in the fall, and Jesus will return on the Day of Atonement that would fall on the tenth day of the seventh month of the Jewish year i.e., 22nd October 1844.

⁸⁷ Everett N. Dick, *William Miller and the Advent Crises 1831-1844*, Andrews University Press, Berrien Springs, Michigan, 1994.

⁸⁸ Arthur Grosvenor Daniells, *The Abiding Gift of Prophecy*, Pacific Press Publishing Association Mountain View, California 1936, p.244.

⁸⁹ George Knight, *A Brief History of Seventh-day Adventists, op.cit.*, p.25.

⁹⁰ For details see, Clara Endicott Sears, *Days of Delusions: A Strange Bit of History*, Houghton Mifflin Company, Boston, 1924.

Disappointment.’⁹¹ After the event failed to take place as predicted, hostility was shown against the Millerites. They were humiliated by the people. Miller’s public ministry ended in 1845, and he died in 20th December 1849.⁹²

Growing opposition and condemnation against the Millerites became stronger that many who refused to renounce their belief in the Second Coming were expelled by their church. While some of them left the faith in the Second Coming, others returned to their old churches. Those who were involved in the movement were completely disillusioned and bitter.⁹³ This state is clearly expressed by a scholar of SDA history. To quote George Knight,

The aftermath of the great disappointment of October 22, 1844, found Millerite Adventism in a stage of utter confusion. The height of their hope had led to the depth of their despair. The mathematical certainty of their faith left them in shock when the expected event failed to take place. It is impossible to get a completely accurate picture of the disappointed Millerites, but it is probable that the majority abandoned their Advent faith and either went back to their previous churches or drifted into secular unbelief.⁹⁴

The Millerite movement prepared the ground for the development of Seventh-day Adventism in America.⁹⁵ The second disappointment and confusion of the Millerites took a new turn when they were able to establish a fresh interpretation of the event out of which the SDA took a final form with its philosophy.⁹⁶ The group of Millerites, out of which the early SDA emerged, held that there was no error in the calculation of the date but the event was wrong.⁹⁷ Up to this time they had held that the sanctuary was the earth. Immediately, on 23rd October, Hiram Edson, an ardent

⁹¹ For additional readings on this see, Ronald L. Numbers and Jonathan M. Butler, (eds.) *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*, Indiana University Press, Bloomington, 1987; Anthony A. Hoekema, *Seventh-day Adventism*, The Paternoster Press Ltd.: William. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1973, p.12; also see *The Four Major Cults*, Eerdmans, Grand Rapids, 1963 by the same author.

⁹² *Church Heritage*, *op.cit.*, p.15; for more details see, Wayne Judd, “From Ecumenists to Come-Outers: The Millerites 1831-1845”, Dorothy Minchin-Comm, and Gary Land (eds.), *Adventist Heritage*, Vol. 11, No. 1, California 1986, pp.3-12; Charles Teel, Jr., “Bridegroom or Babylon? Dragon or Lamb?: Nineteenth Century Adventists and the American Mainstream”, in Dorothy Minchin-Comm, and Gary Land (eds.), *Adventist Heritage*, Vol. 11, No. 1, Department of History and Political Science, Loma Linda University, California, 1986, pp.13-25.

⁹³ Winthrop S. Hudson, *op.cit.*, p.196.

⁹⁴ George Knight, *A Brief History of Seventh-day Adventists*, *op.cit.*, p.28.

⁹⁵ George R. Knight, *Millennial Fever and the End of the World: A Survey of Millerite Adventism*, Pacific Press Publishing Association, Boise, 1993.

⁹⁶ Gary Land (ed.), *Adventism in America: A History*, Andrews University Press, Michigan, 1998.

⁹⁷ *Belief and Work of Seventh-day Adventists*, *op.cit.*, p.6.

Millerite claimed he received a vision.⁹⁸ Along with his friend O.R.L. Crosier they declared that on 22nd October Christ entered the second apartment of the sanctuary in heaven to clean it before coming to earth' and that this 'cleansing of the sanctuary marked the beginning of the investigative judgment'.⁹⁹ Edson and his associates published their findings in journals, and called a conference late in 1845.¹⁰⁰ Since then, Edson's vision drew the attention of the Millerites. The cleansing of the sanctuary and the investigative judgment would later form one of the distinctive beliefs of the SDA.

FOUNDERS OF SDA

In order to gain a better understanding of the nature and significance of the Seventh-day Adventists, it is imperative to briefly study the life of Ellen White (nee Ellen Gould Harmon) whom they regarded as their prophetess. Through her writings she provided guidance and direction on almost every aspect of beliefs and worship of the SDA.

Ellen Gould Harmon was born in 26th November 1827, at Gorham, Maine. Her family moved to Portland when she was still a child. At the age of nine, she was hit by a stone in the face, was unconscious for several weeks and might have developed pneumonia. As a result of this incident, Ellen had to give up her schooling because she could not concentrate with the schoolwork. Thus, she confined herself indoors and helped her father in knitting and making hats.¹⁰¹ She along with her family got the opportunity to listen to the doctrine of William Miller in 1840 and again in 1842. They accepted his teachings while remaining Methodists. Her family was among those who experienced the Great Disappointment. Being disappointed by the false expectation, and in a state of depression, she held a prayer meeting with four women in December 1844. Subsequently, she had a vision of being transported to heaven.¹⁰²

⁹⁸ Arthur W. Spalding, *Captain of the Host*, Review and Herald, Washington, pp.91-105.

⁹⁹ For detail information about the interpretation of the cleansing of the sanctuary, see *Seventh-day Adventists Answer Questions on Doctrines*, Review and Herald, Washington, 1957.

¹⁰⁰ *Church Heritage*, *op.cit.*, pp.21-23.

¹⁰¹ Arthur Whitefield Spalding, *Footprints of the Pioneers*, Review and Herald Publishing Association, Washington 12, D.C. 1947, pp.59-62.

¹⁰² In brief symbolic representation the future of the church was portrayed to her. The path they were traveling was narrow. She saw that those who discarded the Millerite Movement stumbled and fell off the path. Since the Millerites grow weary because the Second Coming seemed a great way off, Jesus raised His right arm to encourage them. About a week after she had the first vision, she was given a

Since she was just 17 years of age and because of her poor health she could not make much impact. She wrote a one page tract ‘To the Little Remnant Scattered Abroad’ containing her visions to be distributed among her fellow Millerites.¹⁰³ She married James White, a preacher and supporter of the Millerite movement on 30th August, 1846 and henceforth was known as Ellen G. White.¹⁰⁴ In the same year, both Ellen and James White’s attention were drawn to the teachings about the Sabbath when they studied the pamphlet written by Joseph Bates.¹⁰⁵ This was further confirmed by a vision which she claimed to have received in April, 1847.¹⁰⁶ In the meantime, they were convinced that the seventh day of the week was the Sabbath commanded by God to be kept holy. They immediately began the observance of the Sabbath.¹⁰⁷ These points raised by this group quickly spread among the scattered Millerites.¹⁰⁸

After the claims made by Hiram Edson, the ‘Sabbatarian Adventists’ continued to hold to the prediction of 22nd October fulfillments of prophecy and believed that the door of salvation to those who despised the October event had been shut.¹⁰⁹ Because of this reason other Millerites referred to them as ‘the Sabbath and shut-door people’.¹¹⁰ They kept themselves in isolation and dwelt in re-study of the

second revelation in which she was told that she must go from place to place and relate the messages that had been revealed to her. At the same time she was shown the trials she would face. She would meet opposition and false accusations that would almost break her heart, but she would be sustained by the power of God. See The Department of Education General Conference of Seventh-day Adventists, *Story of Our Church*, Pacific Press Publishing Association, Mountain View, California, 1956, p.189.

¹⁰³ Arthur L. White, “What Our First Pioneer Authors Wrote”, *The Advent Review and Sabbath Herald*, May, 1949, pp.22-23.

¹⁰⁴ For more details on the career of James White see, Arthur L. White, “James White—Man Extraordinary”, *The Advent Review and Sabbath Herald*, 1975, pp.20-21.

¹⁰⁵ The pamphlet called “The Seventh-Day Sabbath a Perpetual Sign from the Beginning to the Entering into the Gates of the Holy City, According to the Commandment.”

¹⁰⁶ In this vision, she saw the ‘Ark of the Covenant’ and the ‘Ten Commandments’ with a soft halo of light around the fourth command and heard an angel confirming its importance. “Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath.” See, Ellen White, *Life Sketches of James White and Ellen G. White*, " *op.cit.* 1888, p. 237.

¹⁰⁷ *Belief and Work of Seventh-day Adventists*, *op.cit.*, pp.6-7.

¹⁰⁸ Edwin Scott Gaustad (ed.), *The Rise of Adventism: Religion and Society in Mid-Nineteenth Century America*, Harper & Row, Publishers, New York, 1974.

¹⁰⁹ For details see, Le Roy Edwin Froom, *Movement of Destiny*, Review and Herald Publishing Association, Washington D.C., 1971.

¹¹⁰ For more details see, Mervyn Maxwell, *Tell It To the World: The Story of Seventh-day Adventists*, Pacific Press Publishing Association, Mountain View, 1976.

Bible. This provided them ample time to build their own theological foundation. Between 1848 and 1850 they took the next step to convince the other confused Millerites of their doctrinal package and prophetic interpretations.¹¹¹ In 1848, the first Sabbatarian Conference was convened by the Adventist leaders in Connecticut. After that several conferences were held in New England and New York with an increasing number of attendances.¹¹²

The Sabbatarian Adventists came to a basic agreement on five points which later became the pillars in the doctrines of early Seventh-day Adventism doctrines. These are (1) The personal visibility and pre-millennial return of Christ; (2) the cleansing of the sanctuary, when Christ's ministry in the second apartment begun on 22nd October 1844 which was also referred as the day of atonement; (3) the validity of the gift of prophecy with Ellen White as a modern manifestation of that gift; (4) the obligation to observe the seventh-day Sabbath and (5) that man is mortal. Some of these points set them off from other Christians.¹¹³

In this group of Sabbatarian Adventists, there were leaders who later would become the pioneers of the SDA. During the formative years of the Church, their contribution has shaped the doctrinal position of the Church as well as its organization and activities. Some of the prominent were, Joseph Bates (1792-1872) a retired ship captain who had given up the use of alcohol, tobacco, tea and coffee and was very active in the Millerite movement.¹¹⁴ He was the first of the pioneers who later became Seventh-day Adventist ministers to accept the Sabbath and introduce it to the Whites and other members.¹¹⁵ He later became the first regional president of the SDA.¹¹⁶ Next in line was John Nevins Andrews (1829-1883) the first missionary of the SDA also experienced the Great Disappointment when he was fifteen years old. As an evangelist and leader of the early Adventist church he was responsible for developing many doctrines of SDA. His book, *History of the Sabbath* was a success among the

¹¹¹ George Knight, *A Brief History of Seventh-day Adventists*, *op.cit.*, p. 49.

¹¹² *Ibid.*, p.52.

¹¹³ *Ibid.*, p.452.

¹¹⁴ Anthony A. Hoekema, *Seventh-day Adventism*, *op.cit.*, p.15.

¹¹⁵ Arthur Whitefield Spalding, *Footprints of the Pioneers*, *op.cit.*, p.79.

¹¹⁶ He was active until the end of his life and died at the age of 80 on 19th March 1872, at Battle Creek. See, Everett Dick, *Founders of the Message*, Review and Herald Publishing Association, Takoma Park, Washington, D.C.1938, p.151; for other details see, C. C. Crisler, *Life of Joseph Bates*, Review and Herald Publishing Association, Washington D. C., 1927.

Adventists, and coupled with evangelism, he was able to formulate the tithing system of the Church. He also helped in organizing the church as a legal business association, allowing the church to obtain legal possessions and property. During the Civil War, Andrews lobbied Adventist draftees to be allowed to take a non-combatant stand.¹¹⁷ Other pioneers include Hiram Edson, John Byington, Uriah Smith, John N. Loughborough, and Stephen N. Haskell.¹¹⁸

ESTABLISHMENT OF THE SDA

The need for capital for meeting the needs of the early Adventists and spreading of their doctrines subsequently led to a general meeting which was held at the end of September 1860 at Battle Creek. It was here that the name “Seventh-day Adventist” was selected to represent the movement and a unanimous vote was taken for the formation of a publishing association. The Sabbath keeping members which had been grouped in churches in the state of Michigan were organized into a conference, with a chairman, secretary and advisor. It was also decided to issue certificates of ordination. To this end, an Association was formed on 3rd May, 1861 at Battle Creek, under the name, Seventh-day Adventist Publishing Association.¹¹⁹

The subject for choosing the name for the Church was also discussed and debated at length in conferences organized by early Adventists. When the question of adopting a church name was brought up various titles were suggested.¹²⁰ However, there were opinions within the Church that since they are the Sabbath keepers who also have strong belief on the early advent of the Christ therefore the name should

¹¹⁷ On 29th August 1864, Andrews let Battle Creek for Washington, D.C. to attempt to secure for Seventh-day Adventists, recognition from the War Department as conscientious objectors, and to ask for them assignment to noncombatant service, see Everett Dick, *Founders of the Message, op.cit.*, p.311.

¹¹⁸ For further studies on founders of SDA, see, Arthur W. Spalding, *Footprints of the Pioneers, op.cit.*

¹¹⁹ For detail see, C. H. Jones, “Beginning of Our Publishing Work”, *The Advent Review and Sabbath Herald*, Vol. 101, No. 38, September 1924, pp. 38-39.

¹²⁰ There were several names given to them such as ‘The Remnant’, ‘Believers’, and ‘The Scattered Flock’. They were also given other names as ‘Seventh Day People’, ‘Sabbath keeping Advent Believers’, ‘Sabbath keeping Adventists’, ‘Seventh-day Brethren’, ‘Advent Sabbath Keepers’, ‘Seventh-day Door Shutters’, ‘Church of God’, ‘Seven Day Evangelists’, ‘Sabbath Keeping’, ‘Remnant of Adventists’ ‘God’s Commandment-keeping People’, ‘the Little Flock’ and ‘Shut-door Seventh-day Sabbath and Annihilationists’. Godfrey T. Anderson, “*Make Us a Name*”, *Adventist Heritage: A Magazine of Adventist History*, Vol. 1, No. 2, July, 1974, p.29.

reflect their beliefs. Hence the title ‘Seventh-day Adventists’ was chosen after gaining approval in the conference held at Battle Creek, Michigan in 1860.¹²¹

On the other hand, the call to regularize the ministry was prompted not only by a need for doctrinal conformity. It became obvious that something must be done to stabilize the ministry. By 1863 several states, in the interests of a unified and evangelistic programme had organized their churches into state conferences.¹²² It was on 20-23 May 1863 that the SDA held its first GC session at its headquarters in Battle Creek, Michigan and inaugurated the official formation of the SDA. The session was attended by twenty delegates from six states representing around 3,555 members from 125 churches. The delegates at this GC adopted a constitution nine articles, a model constitution for state conferences and elected the denomination’s top three officers: president, secretary and treasurer.¹²³ In addition, 22 ministerial staff and 8 licensed workers were ordained along with John Byington as the first president.¹²⁴

Thus, after the Disappointment, the scattered Millerites and Sabbath-keeping Adventists came together to formulate their views and thus led to the formation of the SDA into a full-fledged denomination. Moreover, in the meantime, the issue of abolition of slavery split the Methodists, Presbyterians, Lutherans, Episcopalians and Baptists into different groups. Hence the members who left these denominations provided membership for the newly formed SDA.¹²⁵

¹²¹ Arthur W. Spalding, *Origin and History of Seventh-day Adventists*, Vols. 4, Review and Herald Publishing Association, Washington D.C., 1961-62, p.357.

¹²² “The Michigan Conference was organized in the month of October, 1861. This was the first local conference organized. During the next two years several other conferences were organized. In May of 1862, the South Iowa Conference and the North Iowa Conference were organized. These two conferences were united in January, 1863, to form the Iowa Conference. The Illinois and Wisconsin Conference was organized in May, 1862; the Vermont Conference in June of that same year; the Minnesota Conference in October; and the New York Conference in October. The Ohio Conference was organized in May, 1863.” See, Oliver Montgomery, *Principles of Church Organization and Administration*, Review and Herald Publishing Association, Takoma Park, Washington, D. C., 1942, p.86.

¹²³ <http://www.adventist.org/information/history/article/go/0/adventist-denomination-emerged-amid-debate-over-church-structure-1/>. Accessed on 22nd August 2014.

¹²⁴ Robin Theobald, “From Rural Populism to Practical Christianity: The Modernisation of the Seventh-Day Adventist Movement”, *op.cit.*, p.113.

¹²⁵ Roy Branson, “*Ellen G. White: Racist or Champion of Equality?*”, <http://www.oakwood.edu/goldmine/hdoc/blacksda/champ/>, accessed on 28th August 2014.

ESTABLISHMENT OF SDA INSTITUTIONS

SDA Health Mission - Shortly Ellen White got a vision which she claimed to have received instructions regarding medical practice in 1863. Following an article by James C. Jackson, she applied hydropathic treatment for the recovery of her sons who had contracted diphtheria, but just a little while, her son Henry died of pneumonia. In 1864 Ellen and James White visited Jackson's water cure establishment at Dansville, New York to observe his methods. On returning to Battle Creek in 1865, James White published *Heath; or, How to Live* in six pamphlets, each volume containing articles on Ellen White's vision that she had in 1863 and other health reforms.¹²⁶ The need for instructions was desperate because many of the leaders were also in very poor health. Continuing the same theme, the magazine *Health Reformer* appeared as the church's first health journal in 1866.¹²⁷ Ellen White desired to establish a water cure home for Seventh-day Adventists, and a medical practice that would care for their health without drugs. As a direct result of a second vision on health received by Ellen White, an institution named Western Health Reform Institute was established in 1866 later known as the Battle Creek Sanitarium.¹²⁸ John Harvey Kellogg was put in charge of the Battle Creek Sanitarium in 1876. In the course of his search for a healthy and easy way to prepare breakfast food, Kellogg introduced corn flakes in the early 1890s.¹²⁹ For the purpose of training the medical missionary workers, the first school of nursing was opened at Battle Creek in 1883 through the efforts of Dr. Kate Lindsay.¹³⁰ The SDA established the Loma Linda University Medical Centre in 1901.¹³¹ In connection with the medical school, a dietitians' training course was also provided.¹³²

¹²⁶ Gary Land, *The A to Z of the Seventh-day Adventists*, The Scarecrow Press, Inc., Lanham, Toronto, Plymouth, UK, 2009, p.321.

¹²⁷ J. N. Andrews, *History of the Sabbath*, Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, 1873, p.505.

¹²⁸ For more information see Louis A. Hansen, "Medical Missionary Work among Seventh-day Adventists", in *The Advent Review and Sabbath Herald*, Vol. 96, No. 31, July, 1919, p.24.

¹²⁹ Gary Land, *The A to Z of the Seventh-day Adventists*, *op.cit.*, p.157.

¹³⁰ Mary Colby Monteith, "Seventh-Day Adventist Schools of Nursing", *The American Journal of Nursing*, Vol. 51, No. 2, Feb., 1951, p. 113; Also see, *Church Heritage*, *op.cit.*, pp.35.

¹³¹ For further readings on medical mission of the SDA see, David Mitchell, *Seventh-Day Adventists, Faith in Action*, Vantage Press, New York, 1958. Dr. Julia O. White joined the staff as the first lady physician in the sanitarium on 5th November, 1905. See Maxine Atteberry, "It All Began in Battle Creek", *Adventist Heritage*, Vol.6, No.2, 1979, p.38-39.

¹³² *Belief and Work of Seventh-day Adventists*, *op.cit.*, pp.19-20.

Educational institution - Another development in the activities of the SDA was the establishment of a number of educational institutions. It is important to note that random efforts had been made to establish SDA church schools as early as 1853.¹³³ However, the first official Seventh-day Adventist school was started in 1872 at Battle Creek by Goodloe H. Bell, a former patient of the Battle Creek Sanitarium.¹³⁴ Two years later Battle Creek College was opened with an enrollment of 100. Subsequently it was moved to Michigan, and was renamed Emmanuel Missionary College, and since 1959 it became known as Andrews University.¹³⁵

Growth of the SDA - Within twenty five years of its formation, the Church dimensional growth expanded tremendously. The number of ministers had increased from 145 to 1,500 and the total membership from 8,022 to 75,767. There were 12 publishing houses, from which issued 95 periodicals and papers, and scores of book titles. 58 sanitariums and treatment rooms were established. Battle Creek College had led to the establishment of 30 other colleges and a number of elementary schools.¹³⁶ The next fifty years after the reorganization of 1913 witnessed the growth of SDA into a worldwide movement. Not only did the membership grow rapidly but Adventists missions were started in almost every continent on the globe. During the same period more publishing houses came up, sanitariums, schools and colleges were established. While in the first 60 years of the mission out reach of the Church was predominantly from the so-called developed countries to other parts of the world, in the latter part of the twentieth century SDA became embedded and self-reliant in many countries.¹³⁷

Spread of mission work of the SDA: The mission work of the SDA spread to other countries mostly due to the influence of its publications. It was also partly due to Ellen White's visions and writings which appealed to Adventists for a world-wide

¹³³ Possibly the first of these was sponsored by John Byington, with his daughter, Martha, as teacher at Buck's Bridge, New York. Byington erected an Adventist church in that place in 1855. See, *Adventist Heritage: A Magazine of Adventist History*, Vol. 1, No. 2, July, 1974, p.4.

¹³⁴ The school was the building that had originally been built for the press. see, Mary Alicia Steward, "The Beginnings of Our School Work", *The Advent Review and Sabbath Herald*, Vol. 101, No. 38, September 18, 1924, pp. 29-30.

¹³⁵ Godfrey T. Anderson, "A Church Is Born: 1850 – 1875", *The Advent Review and Sabbath Herald*, 1975, pp.8-10.

¹³⁶ E. K. Vandevere, "Years of Growth and Crises: 1875-1900", *The Advent Review and Sabbath Herald*, 1975, pp.10-11.

¹³⁷ *Worldmark Encyclopedia of Religious Practices*, Thompson Gale, U.S.A., 2006, pp.252-257.

mission. The Vigilant Missionary Society was formed in 1869 to formulate wider distribution of Adventist literature. Stephan N. Haskell saw possibilities in this kind of work and organized it on a broader basis. They soon became known as “tract and missionary societies.” At the GC of 1873 a Missionary Society was formed.¹³⁸ At the GC session of 1874, a significant official decision was taken in which John Nevins Andrews was appointed the first official overseas missionary and was sent to Switzerland.¹³⁹ The SDA spread its foreign mission activities further to other parts of Europe and the world.¹⁴⁰ Africa was penetrated briefly in 1879 when Dr. H. P. Ribton, an early convert in Italy, moved to Egypt and opened a school, but the project ended when riots broke out in the surrounding area. In 1894 Seventh-day Adventist workers first entered non-Christian countries such as Gold Coast (Ghana), West Africa and South Africa. The same year saw missionaries entering South America, and in 1896 there were representatives in Japan. These countries each in turn became a home base, sending out missionaries to other lands.¹⁴¹ In 1901, Arthur G. Daniells became the first missionary elected as the president of GC, having served in New Zealand and Australia for 15 years.¹⁴² By 1910 a steady stream of missionaries was heading out to the mission fields and served as the new Adventist homelands. The Germans took responsibility for Egypt, the Ottoman Empire and Russia, the Swedes for Ethiopia, the British for East and West Africa, and the Australians for Southeast Asia and the South Pacific. A new periodical *Mission Quarterly* was started in 1912 which was dedicated

¹³⁸ *Church Heritage, op.cit.*, p.76. Today these societies are known as the Publishing Department (Colporteur Ministry) and the Adventist Book Centers.

¹³⁹ For more see *The Advent Review and Sabbath Herald*, Vol. 101, No. 38, September 1924 in which several articles and reports of mission works across the world is written. Some of these articles that give a detail background of the spread of Adventists mission are: L. K. Conradi, “Beginnings of Our Work in Europe”, pp.15-16; J. E. Fulton’s “Australasia” pp.16-18, I. J. Hankins’ “Pioneer Work in the Dark Continent”, p.19; J. W. Westphal, “Beginning of Our Work in South America”, p.20; “Early Experiences in China”, p.23.

¹⁴⁰ John Matteson entered Scandinavia in 1877. D. T. Bourdeau was assigned to consolidate the work in France. His brother, A. C. Bourdeau worked in Italy, Germany, France, Switzerland and Romania. William Ings went to England in 1878. Later that same year, Loughborough arrived in England and the Stanborough Press and Newbold College were established. Philipp Reiswig carried the mission into Russia in 1886. See, Nigel Barham, “Opening the British Mission”, in *Adventist Heritage*, Vol.9, No.2, 1984, pp.12-18.

¹⁴¹ For details on foreign missions see *Historical Sketches of the Foreign Missions of the Seventh-Day Adventists, With Reports of the European Missionary Councils of 1883, 1884, And 1885, and a Narrative by Mrs. E. G. White of her Visit and Labors in these Missions*, Imprimerie Polyglotte, Basle, 1886.

¹⁴² For mission in Australia, New Zealand and South-Sea Islands see, Noel Clapham (ed.), *Seventh-day Adventists in the South Pacific, 1885-1985*, Signs Publishing Company, Warburton, Victoria, 1985.

to missionaries and mission activities of the SDA around the world.¹⁴³ The Home Missionary Department was officially created in 1913, and the task assigned to the Department involved the training and allocation of work to every member of the Church all over the world.¹⁴⁴

BEGINNING OF WORK IN INDIA

Visits of Adventists - Stephen N. Haskell and Percy T. Magan had crossed over to India on their mission tour around the world in early 1889.¹⁴⁵ They arrived in Calcutta and visited North and Central India. They reported their tour to the home church through the pages of the *Youth's Instructor*¹⁴⁶ and the *Advent Review and Sabbath Herald*.¹⁴⁷ To Haskell, there are several similarities between the rituals of the Roman Catholics and Hindus in India.¹⁴⁸ Magan opined that medical missionary work would be suitable to begin the work of the Church in India.¹⁴⁹ Based on their accounts, the GC deemed fit to send colporteurs (literature evangelists) to India and that Adventist works should begin with the English speaking people.¹⁵⁰ In the meantime, the GC Session in November 1889 created the Seventh-day Adventists Foreign Board for the management of the foreign mission work of the Church. "The same year saw the journal *Home Missionary* developed as a periodical aimed at promoting Adventism's various missionary enterprises."¹⁵¹ As part of the new mission board, G. C. Tenney was sent to India and reached Calcutta on 3rd November 1892. He went to Darjeeling, Dum Dum, Varanasi, Ahmedabad and Maumi. Mr. Porter, manager of an oil well at Maumi introduced Tenney to the Cummins family at Kanpur who were informed about the observance of the Sabbath. He continued to

¹⁴³ For more information see John L. Shaw, "The Beginnings of Our Foreign Missionary Operations", *The Advent Review and Sabbath Herald*, Vol. 101, No. 38, September 1924.

¹⁴⁴ W. E. Nelson, "Bible Finance", in *The Advent Review and Sabbath Herald*, Vol. 115, No. 51, December, 1938, pp.10-11.

¹⁴⁵ Arthur Whitefield Spalding, *Captains of the Host: First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*, Review and Herald Publishing Association Washington, D.C. 1949, p.618. The mission was to explore the possibility of opening missions in Western Europe, South Africa, India, China, Japan and Australia. See Dorothy E. Watts, *Faith Triumphant: Inspiring Stories of God's Church*, Intra Church Publications, Pune, 2006, p.339.

¹⁴⁶ George Knight, *A Brief History of Seventh-day Adventists*, *op.cit.*, p.100.

¹⁴⁷ Dorothy E. Watts, *op.cit.*, p.339.

¹⁴⁸ Stephen N. Haskell, "The Two Questions", *Advent Review and Sabbath Herald*, Vol. 67, No.17, April 1890, p. 265.

¹⁴⁹ Percy T. Magan, "India's Medical Mission", *ibid.*, Vol. 67, No. 33, August 1890, p.518.

¹⁵⁰ Dorothy E. Watts, *op.cit.*, p.339.

¹⁵¹ *Ibid.*, p.101

travel to Lucknow and Mathura, Delhi, Bombay and Pune and visited Kedgaon where a Christian mission had been established by Pandita Ramabai.¹⁵² After his visit to India, Tenney suggested that the best approach to spread Adventism in India would be through health reforms of the SDA. He noticed that the teaching of vegetarian diet of the SDA was compatible to the majority of Indians.¹⁵³ Thus the early missionaries of the SDA in India emphasized upon the health mission activities.

Arrival of SDA literature evangelists - The Reports of Tenney aroused interest in Battle Creek and hence on 14th March 1893, the GC Committee through the Foreign Mission Board decided to send a mission to India. A budget of 50,000 US dollars was sanctioned for the purpose in which India was included with eight other countries. Two students from Battle Creek College, William Lenker and A. T. Stroup were the first two colporteurs in India. They reached Madras on 23rd November 1893. Stroup went to Bangalore while Lenker remained in Madras. They faced difficulties while canvassing the English speaking people who refused to buy the Adventist literature.¹⁵⁴ However, they were able to receive orders for the books from Indian readers who were anxious to learn English and since they were Americans, they were more preferred by the Indians. Though the SDA sources are silent about the reason for the preference, it seems the nationalist movement in India against the British might have been one of the reasons for the same. This may also be the reason why they did not do so well among the British.¹⁵⁵ It should be noted that before the arrival of Lenker and Stroup, Anna Gordon a Sabbath observer from London arrived in Bombay in November 1892 as a self-supporting missionary, but she passed away before the arrival of Lenker and Stroup.¹⁵⁶

Arrival of full time Adventist missionary - In 1895, Georgia Burrus (later known as Georgia Burgess) a full-time missionary was sent to India.¹⁵⁷ She arrived at Kolkata on 23rd January 1895.¹⁵⁸ She resided at the YMCA house in Calcutta and

¹⁵² *Ibid.*, p.341.

¹⁵³ G.C. Tenney, "The Adaptation of Present Truth to the Needs of Heathenism", *Advent Review and Sabbath Herald*, Vol.70, No. 16, April, 1893, p.250.

¹⁵⁴ Dorothy E. Watts, *op.cit.*, p.344.

¹⁵⁵ *Ibid.*, p. 344.

¹⁵⁶ *Ibid.*, p. 343.

¹⁵⁷ Arthur Whitefield Spalding, *Captains of the Host: First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*, *op.cit.*, p.618.

¹⁵⁸ Lenker left for Rangoon on 13th November 1895. See, Dorothy E. Watts, *op.cit.*, p. 346.

studied Bengali language. She was assisted and partially supported by individuals and in 1903 married Luther J. Burgess. It was with the arrival of Dores A. Robinson and Martha May Taylor from England on 8th November 1895 that a regular mission was opened in Kolkata towards the end of the year.¹⁵⁹ In the same year the SDA missionaries established a mission house at Bow Bazaar Street, Calcutta and soon began to work in the zenanas (women's quarter of the large joint Bengali families).¹⁶⁰ As a result, Nanibala Biswas a Hindu converted to the SDA later changed her name to Nanibala Burrus.¹⁶¹ Subsequently, J.H. Kellogg, Director of Battle Creek Sanitarium, supported B.N. Mitter a Bengali Christian who was connected with the American Baptist Mission. Mitter joined the regular Adventist work force when they arrived in India in 1895.¹⁶² Mrs. E. Meyers was the first convert among the non-Indians in India.¹⁶³ The Belchambers family, Mrs. Shannon, Mrs. Deacon, J. H. Reagan, A. C. Mookerjee and his father with a number of their relatives became Adventists in 1896.¹⁶⁴

Opening of medical works - Medical works of the SDA in India began with the arrival of Dr. O. G. Place and three nurses Samantha White, Margaret Green and G. P. Edwards, who opened the first treatment rooms in 1896 at 155 Bow Bazar Mission House, Calcutta. When Dr. Place returned to America, Drs. R. S. Ingersoll and Olive Ingersoll took his place, and developed the medical work significantly.¹⁶⁵ It was under his supervision that a sanitarium was also established there.¹⁶⁶ The medical work was later transferred to No. 7, Esplanade East, Calcutta, and then to Wellesley Street under Drs. R. S. and Olive Ingersoll, and afterwards to 51 Park Street, and

¹⁵⁹ W. A. Spicer, "Some Facts about Early Work in India", *Eastern Tidings*, Vol. 36, No. 9A, May 1941, p.4.

¹⁶⁰ Dorothy E. Watts, *op.cit.*, p. 348.

¹⁶¹ *Ibid.*, p. 349.

¹⁶² There has been no explanation how the two met and the reasons for Kellog to support B. N. Mitter.

¹⁶³ R. B. Thubber, "Hitherto Hath God Led Us", *Eastern Tidings*, Vol. 35, No. 1, January 1940, pp.11-12.

¹⁶⁴ L. G. Mookerjee, "A Comprehensive Survey Of The Early Work", *Ibid.*, Vol. 36, No. 9, May 1941, p.7.

¹⁶⁵ Arthur Whitefield Spalding, *Captains of the Host: First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*, *op.cit.*, p.619.

¹⁶⁶ A distinction is sometimes made between "sanitarium" (a kind of health resort as in Battle Creek Sanitarium) and "sanatorium" (a hospital). The latter was often used throughout the twentieth century in the West as a socially acceptable term for psychotic hospital. The rationale for sanitarium was that before antibiotic treatments existed, a regimen of rest and good nutrition offered the best chance that the sufferers' immune system would cure pulmonary tuberculosis.

finally to 50 Park Street, where the institution was known as the Calcutta Sanitarium.¹⁶⁷ Dr. R. S. Ingersoll was the Medical Superintendent of the Sanitarium. In 1908 the Sanitarium was transferred from Calcutta to Mussoorie under the supervision of Dr. H. C. Menkel.¹⁶⁸ He also started to conduct sanitarium work at Delhi and Simla, and made contacts with the highest officials in the Government of India. In place of the Sanitarium, the Health Food Company was started in 1901.¹⁶⁹

Establishment of SDA educational and other institutions - In 1896, when Georgia Burrus searched for teacher to teach at the newly opened school she met Kheroda Bose an Indian Christian who soon converted to the Adventist faith.¹⁷⁰ Bose became the first Indian worker in the Adventist mission in India. Along with the missionaries, she was instrumental in starting the first Adventist school with enrolment of 40 students at the mission house. In 1909, the headquarter of the Adventists was moved to Lucknow and several Adventists Urdu medium schools were opened there. An English school was also started at Mussoorie in 1911. In 1915 a school which was founded in Coimbatore by G. G. Lowry, was moved to Poona, which later became the present Spicer Memorial College.¹⁷¹

In July 1897 an orphanage, known as “The Home for Destitute Indian Children” with Dores A. Robinson as manager was opened in Calcutta with twenty-nine poor children beside the mission house.¹⁷² Another school was started in 1897 in

¹⁶⁷ The associate workers with the Doctors Ingersoll in the Calcutta Sanitarium were Misses Della Coates, Ida Royer (Mrs. J. H. Reagan), Donna Humphrey, TheklaBlack (Mrs. J. F. Mackie), Della Smith, Ella MacIntyre, Ellen Brain (Mrs. Jewell), Mrs. Kheroda Bose, L. F. Hansen, L. G. Mookerjee, H. J. Jewell. After the Sanitarium closed, treatment room work was carried on for several years by L. G. Mookerjee, J. H. Reagan and wife, F. A. Wyman, A. G. Kelsey and wife, and others. After the Ingersolls left, Dr. and Mrs. H. C. Menkel, who arrived in the field in 1906, carried on the work till 1907, when it was discontinued as a sanitarium. See, L. G. Mookerjee, “A Comprehensive Survey of the Early Work”, *op.cit.*, p.7.

¹⁶⁸ The Sanitarium was operated for about three years (1908- 1910) with the assistance of R. H. Leech and wife (who later worked in Karmatar and Jagadishpur among the Santals), Misses B. Fuller, A. Boardman (Mrs. Hurlow of Africa), L. C. Scholz, C. M. Loveday (Mrs. L. G. Mookerjee), M. McMoran (Mrs. R. A. Beckner), and Nellie Wagner. It was during this time that Miss V. Chilton accepted Adventism while she was a patient in the institution, and from 1910 onwards began to work for the SDA in Lucknow. See, *ibid.*, p.8.

¹⁶⁹ *Ibid.*, p.7.

¹⁷⁰ O.A. Skau, “Gleanings”, *ibid.*, Vol. 41, No.24, December 1946.

¹⁷¹ For further readings on India mission, see M. Ellsworth Olsen, *A History of the Origin and Progress of Seventh-Day Adventists*, Review and Herald Publishing Association, Washington D. C., 1926.

¹⁷² For the start of the Adventist Church in India see: “History of the SDA Church in India”, <http://www.adventist.org.in>, accessed on 18th November 2014. Also see, Arthur Whitefield

a rented house with an enrollment of 200 girls and a Sabbath school was also established in the same year. A third school was established in 1898 under the supervision of Georgia Burgess.¹⁷³ When Dores A. Robinson arrived in India, new arrangements were made, and the Seventh-day Adventist Mission replaced B. N. Mitter and family in their work with Robinson at the orphanage for his stay in Karmatar. After the death of Robinson, the orphanage was placed under the charge of F.W. Brown.¹⁷⁴

Beginning of publishing works - The publishing work of the SDA in India began as early as in 1896. The International Tract Society brought out a four-page tract, “Can All be Saved?”. Later an article by Ellen G. White, “The Coming of Christ”, was published in Bengali. In 1898 Oriental Watchman Publishing House was established at Poona. As reported by W.A. Barlow and Della Burboway, in 1905, an evangelistic magazine *Oriental Watchman*, and tracts such as *Good Health*, *Great Controversy*, *Patriarchs and Prophets*, *Coming King* are circulated in English, Hindi, Bengali, Urdu, and Santhali.¹⁷⁵ A. C. Mookerjee translated and printed tracts in Bengali at his own expense and began distribution of Adventist literature. At the General Meeting in Calcutta in December 1904, it was decided to move the Watchman printing press from Calcutta to Karmatar.¹⁷⁶ By 1909, three more languages Burmese, Marathi and Tamil were added into the list of languages in which publications were made. Dr. H. C. Menkel edited the Adventist health paper. His focus was on diet and his book *Eating for Health* became a popular health book among the Adventists. The first periodical, *The Herald of Health*, appeared in 1910 with Dr. Menkel as the editor and was finally merged with the *Oriental Watchman*.¹⁷⁷

Establishment of the SDA church and organization of mission work in India - W. A. Spicer took over the evangelical works and began a series of lectures at

Spalding, *Origin and History of Seventh-day Adventists*, Vols. 4, *op.cit.*, pp.196-197; Also “Southern Asia Division of SDA”, <http://indianchristianity.org/seventhday.html>. accessed on

¹⁷³ At a place which was about 20 kms from Calcutta with 50 students. For details see, Dorothy E. Watts, *op.cit.*, p. 349.

¹⁷⁴ Arthur Whitefield Spalding, *Captains of the Host: First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*, *op.cit.*, p.619.

¹⁷⁵ W. A. Barlow, “Simultala”, *ibid.*, Vol. 3, No. 1, May, 1905, p.4; also see, Della Burboway, “Experiences in Work”, *ibid.*, Vol. 3, No. 1, May, 1905, p.6

¹⁷⁶ L. G. Mookerjee, “A Comprehensive Survey of the Early Work”, *op.cit.*, p.8.

¹⁷⁷ R. B. Thubber, “Hitherto Hath God Led Us”, *op.cit.*, pp.11-12.

the Dalhousie Institute, Calcutta.¹⁷⁸ The work soon spread into Bombay in 1904 and Burma in 1905. But it was only in 1908 that the first church was formally organized at Calcutta. Till then the work in India was not yet organized either as a union mission or a Division and it was operated from rented buildings everywhere. There was no property in the name of the Adventist Church. It was in this situation that the Biennial Council met at Calcutta from 28th December 1906 to 12th January 1907 and resolved to form the India Financial Association of Seventh-day Adventists. It was duly registered with the government and became legally operative from 15th July 1908.¹⁷⁹ Till 1909 the work in British India was operated as a detached Mission of the GC. It was at the Biennial Conference held on 10th August, 1910 at Lucknow that India, Burma, and Ceylon were organized into a union mission field under the direction of the GC known as the India Union Mission of Seventh-day Adventist.¹⁸⁰ By 1913 there were a total of 76 Indian workers in India. By 1915 there were 14 churches, 418 Members, 18 ordained ministers, 64 licensed ministers, 30 literature evangelists, and 28 Sabbath schools with a membership of 124.¹⁸¹ The work in the India Union Mission was divided into Union mission, Northwest India, North India, Bombay Presidency, Bengal mission, South India and Burma.¹⁸²

Formation of the India Union Mission - The India Union Mission of SDA officially joined Asiatic Division in 1915 although India was already part of the mission works from 1909 when the Asiatic Division was formed.¹⁸³ The members of the Union Mission committee realized that the formation of separate union missions is required for distribution of mission work in India. The other reason was the difficulty that the general workers faced to attend all the general meetings of one union and to get the round of meeting even once a year to the entire field. It was so because the work in the Indian Union Mission was divided into seven areas including Burma.

Formation of the Southern Asia Division - At the Union Mission Committee held in December, 1918, a request was made for an official approval from the GC to

¹⁷⁸ L. G. Mookerjee, "A Comprehensive Survey of the Early Work", *op.cit.*, p.7.

¹⁷⁹ J. Stanley, "Indian Financial Association Celebrates 75th Anniversary", *Southern Asia Tidings*, Vol.78, No.10, October 1983, p.8.

¹⁸⁰ *Eastern Tidings*, Vol.5, No. 11, November, 1910.

¹⁸¹ According to the *Statistical Report of India Union Mission for quarter ending 31st March 1915*.

¹⁸² "Union Mission Workers", *Eastern Tidings*, Vol. 10, No.4, April, 1915.

¹⁸³ "In the Asiatic Division" in *The Advent Review and Sabbath Herald*, Vol.87, No.24, June, 1910, p.18.

reorganize the mission in India.¹⁸⁴ Following the proposal, the Southern Asia Division was created at the Biennial Conference held in December of 1919. This merging of the Unions into a Division was based upon a larger geo-cultural basis. Since then Adventist work in India gain rapid growth. The Southern Asia Division flourished in time and at present it includes India and Nepal. In 1986, Pakistan, Bangladesh, Burma, Afghanistan and Sri Lanka have been reallocated to other Divisions.¹⁸⁵ The Division witnessed a growth in terms of membership, number of churches and other works. The publishing house produces materials in 14 languages and radio broadcasts from the media center presents 10 different programs in more than 10 languages. The headquarters of the division was moved from Poona in 1989 to the present location at Hosur, Tamil Nadu. However, Poona is still a major center of the church with the presence of Spicer Memorial College, Oriental Watchman Publishing House, Adventist Media Center, a hospital, four schools and the headquarter of Central India Union.

Formation of the North East India Union Mission - In the Conference Session of the India Union Mission held at Ranchi from 25th December, 1919 to 4th January, 1920, the North-East India Union Mission of Seventh-day Adventists was created. The Article 2 of the Constitution adopted for the same states, “The territory of this union mission shall be the Presidency of Bengal, the province of Bihar and Orissa, the province of Assam, and such native states as are ordinarily connected therewith.”¹⁸⁶ The office of the Union was at Calcutta. The first Biennial Conference of the North-East India Union Mission was held in Calcutta, 25th November to 4th December 1922. All the foreign Adventist workers and a good number of Indian evangelists and colporteurs from various mission stations attended. W. W. Fletcher, S. A. Wellman, and A. H. Williams of the Divisional staff, and W. A. Spicer representing the GC, were present at the conference. H. E. Willoughby the Superintendent of the Union reported that between January 1920 and November 1921,

¹⁸⁴ W. W. Fletcher, “Proposed Re-organization of the Work in India”, in *India Union Tidings*, Vol. 14, No. 14, July 1919, pp.1-2.

¹⁸⁵ For more readings on the Southern Asia Division, see Matilda Erickson Andross, *Story of the Advent Message*, Review and Herald Publishing Association, Takoma Park, Washington, D. C., 1926.

¹⁸⁶ “Biennial Conference Actions”, *Eastern Tidings*, Vol. 15, No. 1 & 2, January 1920, p.24.

membership was 285. There were 12 European workers and 12 local evangelists, 2 Training schools and 3 Village schools.¹⁸⁷

In the Southern Asia Division Biennial Council, G. G. Lowry, the Superintendent of North East India Union Mission reported that between 1924 and 1930 there have been 423 baptisms conducted.¹⁸⁸ He also made suggestions that missionaries should be sent to start the work in Assam where interest in the SDA has already been made.¹⁸⁹ In his Report, Lowry voiced his apprehension of the enormity of the task.¹⁹⁰ Though the headquarter of the North East India Union Mission was shifted to Ranchi in 1928, however, most of the missionaries and Adventists who went to Assam were stationed at Calcutta.¹⁹¹

BEGINNING OF WORK IN KHASI-JAINTIA HILLS

Adventism began in Khasi-Jaintia Hills in the early part of the twentieth century. The SDA missionaries were in fact the last foreign Christian missionaries who entered the Hills. After its establishment, number of SDA members grew in strength and the Church was able to contribute to the Khasi-Jaintia society in different aspects. However, the SDA was not able to attract so much attention from scholars on Christianity and society in Khasi-Jaintia Hills. Passing and casual reference to SDA can be found in O. L. Snaitang's works.¹⁹² Nalini Nataranjan's work particularly deals with the history of the coming of missionaries to Khasi-Jaintia Hills. However, she has written about the SDA without going through the documents and understanding

¹⁸⁷ "The Superintendent's Report", *ibid.*, Vol. 17 No. 2, January 1922, p.2.

¹⁸⁸ It was also reported that the Northeast Union consist a total of 109 workers of 44 foreigners and 65 Indians. Among these 9 were ordained ministers, 13 licensed ministers, 25 licensed missionaries, 9 colporteurs, 26 school teachers and 27 other workers. There were 14 village schools, 3 elementary schools and 1 training school with a total enrollment of 430 students. *Reports of the Southern Asia Division Biennial Council held at Poona from 17th December 17 1930 to 3rd January 1931.*

¹⁸⁹ G. G. Lowry, "History of Our Work", *Eastern Tidings*, Vol.26, No.1, January 1931, pp.11-14.

¹⁹⁰ Idem, "Northeast India Union Mission Report: Our Field", *ibid.*, December 1930-January 1931, p.11.

¹⁹¹ G. G. Lowry, "Notice", *ibid.*, Vol. 23, No. 6, March 1928, p.8

¹⁹² "Other smaller denominational missions such as those of the Anglican and the Seventh Day Adventist also entered the area in due course". See, O. L. Snaitang, *Christianity and Social Change in North East India*, Vendrame, Shillong, 1993, p.180; In his other work, "Christianity and the Development of Literature and Education", he mentions about the SDA as "one among the many churches that have involved in the Khasi-Jaintia affairs". See, O. L. Snaitang, "Christianity and the Development of Literature and Education", in his edited work *A Dictionary of Khasi Literature*, P. Khongmen, Shillong, 2011, p.31. Here also a slight reference was made by the author without giving further details.

the same. Her writing is more an approximation and guess work. Sometimes it is not closer to the truth even. Without looking at the records and citing them she is perhaps doing a guess work or approximation of the SDA members. She wrote:

“This denomination, initiated in Washington D.C., has its Head Office in Poona in the state of Maharashtra. It was begun by Pastor Burgis who came here 37 years ago and observes Saturday as the Sabbath day. Pastor Burgis did the initial work such as buying the building and began preaching and proselytisation. After his departure, when the preliminaries had been done, Pastor Ashlock arrived and stayed on for 4 or 5 years. The earlier strength of believers which was 4 or 5 is now estimated to be nearly 500. Of these, most converts are from among other sects of Christianity; only a minority is from orthodox Khasis. There are nearly 15 churches in the Khasi Hills. This movement faced no opposition from any quarter. Enquiries reveal that no force or deceit was used but only persuasion. That explains why the majority of the believers were Christians of other sects; for, they could argue, reason and had the choice. Meetings were held at bungalow in Nongthymmai. In the absence of adequate records, it is difficult to estimate the initial and later foreign aid. But since the Government’s curb, the Indian office of this Mission has been made self-supporting. No grants are taken from Government. But, individual donations have been accepted. Fetes, too, are organised annually or bi-annually. Taxes, tithes and voluntary contributions supplement the Church funds. At present; the movement has slackened mainly due to the paucity of workers. The emoluments are not attractive enough; and the fiercely competitive times generate individualistic forces. Most believers are in business, are office-going or teachers; they have neither the time not the means to preach.¹⁹³

In addition, another work that throws light on the emergence of the SDA is the edited work of F. Hrangkhuma and Joy Thomas.¹⁹⁴ Hamlet Bareh in his work recognized the existence of the SDA.¹⁹⁵ Other scholars who mention about SDA

¹⁹³ From the writings of Natarajan, one can understand that her presentation of the facts with regards to the establishment of the SDA in the Khasi-Jaintia Hills cannot be treated as reliable information. Not only that the names were written wrongly but there was also lack of coherence in the description and analysis. Nalini Natarajan, *The Missionary among the Khasis*, Sterling Publishers Pvt. Ltd., New Delhi, 1977, p.79.

¹⁹⁴ “There are substantial Seventh Day Adventists and other smaller indigenous groups of Protestant Christians among the Khasis.” See, F. Hrangkhuma and J. Thomas (eds.), *Christ Among the Tribals*, Fellowship of Indian Missiologists by SAIACS Press, Bangalore, 2007, p.16.

¹⁹⁵ “Besides, mention should be made of the Church of God, Seven Day Adventist, All Saints and dissendants from Presbyterain Church.” See, Hamlet Bareh, *The History and Culture of the Khasi People*, Spectrum Publications, Guwahati, 1997, p. 348.

include Sharmila Das Talukdar.¹⁹⁶ However these works did not provide any details on the establishment of the SDA in Khasi-Jaintia Hills.

The formal establishment of the Adventist mission in Khasi-Jaintia Hills was in 1934; however, between 1913 and 1934, there have been frequent visits of colporteurs to Shillong in the Khasi Hills the then capital of Assam, who, through the Adventist books and magazines, introduced Adventism to the Khasi-Jaintia. Some of them were involved in imparting *Bible* studies to those who were interested. Apart from being the provincial headquarter of northeast India and district headquarter of Khasi-Jaintia Hills, Shillong has been a place of attraction for the missionaries in India to spend their vocation too.¹⁹⁷ The pleasant climate, vicinity of the place and the cordial relationship with the Khasi-Jaintia provided a comfortable zone for the missionaries to work in the new field.¹⁹⁸ From the individual efforts of the isolated SDA members with occasional support and encouragement from the headquarter at Calcutta, the SDA established a strong foothold in the Khasi-Jaintia areas in the first half of the twentieth century. The dedication of individuals either evangelists or colporteurs attracted general people (Christians and non-Christians). In this regard certainly the contribution of F. O. Raymond and W.A. Barlow to the sowing of the seed of the SDA in the region is very important. This aspect makes the SDA different from other denominations in Khasi-Jaintia Hills.

Arrival and work of the first Adventist worker in Khasi-Jaintia Hills -

The beginning of Adventist work in the region can be traced back to 1913 when F. O. Raymond,¹⁹⁹ a colporteur who sold Adventist literature in many places in India arrived in Shillong for the same purpose. After two weeks of his arrival Raymond wrote:

¹⁹⁶ “The Seventh Day Adventist mission started working in the North-Eastern region of the country as late as 1933. Its parent body was in Washington D.C, U.S.A. They were more liberal in their attitudes, allowing arguments, reasoning and choice in the practice of Christianity. This mission too was self-supporting one, raising funds through contributions, individual donations, fetes and taxes.” See, Sharmila Das Talukdar, *Khasi Cultural Resistance to Colonialism*, Spectrum Publications, Guwahati, 2004, p.45.

¹⁹⁷ Shillong was made the District Headquarter of Khasi-Jaintia Hills in 1864. See, *Gazetteer of India: Meghalaya District Gazetteer: Khasi Hills*, p.41.

¹⁹⁸ R. B. Thubber, “Circuit-Riding in the Northeast-I”, *The Eastern Tidings*, Vol. 36, No. 24, December 1941, pp.4-5.

¹⁹⁹ F. O. Raymond sailed from New York on 23rd of July and reached Calcutta on 4th of September 1909. As reported in the *Eastern Tidings*, Vol. 4, No. 8, August, 1909, p.4 and Vol. 4 No. 9, September, 1909, p.4.

With ample space, easy slopes, splendid drives, and a pretty little lake, Shillong reminds one of Ootacamund, in South India; while the pine and deodar make one think of Simla in the North.²⁰⁰

He further said:

I had no idea that such a native Christian community existed anywhere in India. But here in these Khasi Hills sixty miles from the nearest railway station, are two hundred thousand people of excellent character and natural ability, among whom the gospel has made phenomenal progress since the days of William Carey. There are now under the Welsh Presbyterian Mission thirty thousand Christians; and a more intelligent, earnest, missionary people,—simple, trusting, lovable—one could scarcely find. About two thousand of the best educated constitute several flourishing native churches in and close by Shillong, a large number holding clerkships in the government. I might add that the Khasis were really demon worshippers, and have never been bound by Hindu caste and customs.²⁰¹

Raymond stayed in Shillong for two months. The tracts he used to sell include *Object Lessons, School of Health, Heralds of the Morning, Christ's Object Lessons, Signs of the Times, God's Two Books, Herald of Health, Oriental Watchman, etc.*²⁰² He visited Shillong again in the summer of 1917.²⁰³

Pioneering work of Adventist isolated members in Shillong - After Raymond paved the way; it was the Hardinge family who further strengthened the work of the Adventists in the Khasi Hills. E. G. Hardinge served as an Officer in the Survey Department of British India. He was transferred to Shillong as Officer-in-charge of the Assam Survey and Traverse Party in 1915 with the responsibility of making revenue maps of the Province of Assam.²⁰⁴ They made inquiries about Shillong, and was informed that neither an Adventist church nor any other Adventist

²⁰⁰ F. O. Raymond, "Shillong", *ibid.*, Vol. 8, No.4, April, 1913, pp.11-12. Before his arrival at Shillong, Raymond was selling literature in Dibrugarh in 1913. See, F. O. Raymond, "Field Report", *ibid.*, Vol. 8, No.3, April, 1913, pp.1-2.

²⁰¹ F. O. Raymond, "Shillong", *ibid.*, p.12.

²⁰² He left Shillong for Dhaka and went to Kolkata. He was in Burma (Myanmar) for a year and began his tour towards south eastern Bengal and Assam. See, F. O. Raymond, "A year in Burma", *India Union Tidings* Vol. 11, No. 12, December, 1916, p.5.

²⁰³ "Here and There", *ibid.*, Vol. 12, No. 11, June 1917, p.8.

²⁰⁴ Hardinge and his wife were introduced to the Adventist literature in Calcutta in 1908 by a woman colporteur who sold a vegetarian cooking book. At first Hardinge's wife was not interested in religious books. Eventually, the contact led her and then her husband and two of their children, Phyllis and Ivan, to accept the Adventist faith and became members of the SDA in Calcutta. Initially, they were very disappointed with the posting order, as they had expected and had planned for their children's education in a Seventh-day Adventist school at Vincent Hill, Mussoorie. See, Miriam Hardinge, "Beginning of SDA work in Assam", *Southern Asia Tidings*, Vol.78, No.10, October 1983, p.4.

members were present in the entire province of Assam. The Hardinges moved to Shillong in 1915 and stayed at Bancroft Road.²⁰⁵ The Hardinges observed about the Khasi in the following words:

They were populated by simple, untaught people, many of whom were bound in the chains of heathen worship and animistic customs. They needed the Gospel.²⁰⁶

The Hardinges subscribed to Adventist magazines like *The Review & Herald*, *The Youth Instructor*, *Our Little Friend*, etc. and also bought with them other Adventist books including those written by Ellen White. They used to conduct Sabbath school within their own family by taking turns reading from papers and books. They seemed to prefer the Golf link area for such activities.²⁰⁷ This preference was perhaps because of the reason that in other areas of Shillong other established denominations were already there. They had to look for new area where there might be non-Christian population or less literates and also where new immigrants to Shillong settled.

Every three or four years, a pastor from the mission office in Calcutta visited these isolated members and encouraged them. Wilson, Wellman, Wyman and Raymond were among the visitors.²⁰⁸ L. G. Burgess and Georgia Burgess came to Shillong in 1918 and spent a couple of months. They conducted weekly meetings at Hardinges' place.²⁰⁹ In 1919, W. H. Stevens and his wife visited Shillong not only for vacation but also had intentions to share the Adventists books among the English residents.²¹⁰ Prior to their arrival, it was decided in a meeting that *Bible* studies should be conducted among interested people. As soon as the Stevens reached Shillong, they went out on the streets inviting people to the *Bible* studies. Stevens reported that soon after their arrival they became acquainted with a Tasmanian lady, known to them as Mrs. Little and in course of time began *Bible* studies in her home twice a week.

²⁰⁵ The Hardinge stayed near the Pyrkah stream (at the bottom of the hill of present Shillong College). See L. Sohlang, "Ka History Lyngkot Shaphang ka Jingsdang jong ka Balang Seventh-day Adventist ha Shillong", *Ka Khubor Ka Balang Basah*, No.39, Fourth Quarter, 2014, p.29.

²⁰⁶ Miriam Hardinge, "Beginning of SDA work in Assam", *op.cit.*, p.5.

²⁰⁷ *Ibid.*, p.5.

²⁰⁸ *Ibid.*, p.5.

²⁰⁹ L. J. Burgess, "Shillong", *India Union Tidings*, Vol. 14, No. 14, July 1919, p.6. The Burgesses had planned for settling down at Shillong and look after the mission in Assam but they returned to Calcutta leaving the work which they intended to do.

²¹⁰ "Notes", *India Union Tidings*, Vol. 14, No. 9, May 1919, p.4.

Despite heavy rains, the study continued till she began observance of the Sabbath after two weeks of continuous studies. Another lady begun keeping the Sabbath after a copy of *Heralds* was sold to her.²¹¹ The Stevens were able to distribute some Adventist literature.²¹² Sabbath meetings and *Bible* studies were also conducted at their place which was attended by the Hardinges and their friends.

Through the classes conducted by the Hardinges, the first baptism in Shillong was conducted. F. A. Wyman, reported in 1920 that on evenings of 16th and 17th April 1920 (Friday and Saturday) a meeting was held at Hardinges' place in which thirteen Sabbath keepers were present. He also mentions that two sisters were baptized "in a beautiful stream among the pine covered hills".²¹³ It was not clearly mentioned to which community they belonged but it was told that they met with opposition in their homes regarding the step they took.²¹⁴ In 1922, E. H. Guilliard from Australia, and his family stayed in Shillong for a year, nurturing the interests that had developed.²¹⁵ Soon after their arrival at Shillong, the Guilliards organized a little Home Department Sabbath School. The sessions were held at their home. At first the membership was composed of Hardinge's family and their own, later three other unknown families joined occasionally.²¹⁶ According to Guilliard those who attended the Sabbath School also began to observe Saturday as the Sabbath.²¹⁷ This was also reported and confirmed by a licensed missionary, H. E. Mc Whinny who came to Shillong from Kolkata in June of 1922, with a purpose of visiting the Guilliards.²¹⁸

By 1922, there were already three organized missions of the SDA²¹⁹ in northeast India and E. G. Hardinge became the Superintendent of the work in Assam. Gulliard arranged to conduct Sunday evening services in a cinema theatre, when no cinema shows were screened as well as when the weather was good. In all probability,

²¹¹ There was no proper identification about this lady.

²¹² These included 60 *Bible Readings*, sold 20 books and posted 80 sets of *Family Bible Teacher* to local addresses. See, W. H. and D. Stevens, "A Word from Shillong", *ibid.*, Vol.14, No. 13, July 1919, pp.7-8.

²¹³ F. A. Wyman, "News from Shillong", *Eastern Tidings*, Vol. 15, No. 10, May 1920, p.4. This stream may be identified with the present Wah Umkhrah.

²¹⁴ *Ibid.*, p.4. The aspect of reaction and response to the expansion of SDA will be treated in the next chapter. Hence it is not discussed in details here.

²¹⁵ H. E. Mcwhinny, "News Notes", *Eastern Tidings*, Vol. 17, No. 9, May 1922, p.5.

²¹⁶ E. H. Guilliard, "New Sabbath School at Shillong", *ibid.*, Vol. 17, No. 17, September 1922, p.8.

²¹⁷ "N. E. India Union: News Note", *ibid.*, Vol. 17, No. 17, September 1922, p.8.

²¹⁸ H. E. Mc Whinny, "Trip to Shillong", *Eastern Tidings*, Vol. 17, No. 13, July 1922, p.9.

²¹⁹ "The North East India Union: Report", *ibid.*, p.3.

this cinema hall facility would be the Garrison theatre hall in Shillong Cantonment area (now named the Rhino Hall).²²⁰ W. H. Stevens visited Shillong again on 12th July 1922 to canvass for Adventists literature. Families who came for *Bible* studies with the Guilliards purchased the literature and were willing to attend the public meetings when they begin.²²¹ He returned from Shillong after a period of several weeks of canvassing in 1923.²²²

The Hardinges had a keen interest in taking *Bible* studies. They invited friends of their children and then their neighbours to these studies.²²³ Furthermore, Hardinge began to write a tract “Second Coming of Christ”,²²⁴ which was translated into Khasi by one of his employees and read back to him in Bengali. The tracts in Khasi were printed and the cost was met by Hardinge himself and whenever he went on his survey trips he took along copies of the tracts and distributed for free.²²⁵

First SDA baptism in Khasi-Jaintia Hills - In 1928, Mr. Mathews, an elderly gentleman of 84 years, along with the two other children of the Hardinges – Leslie and Mervyn were baptized by Keller at Wah Umkhrah. Following this, E. Dhorom was baptized and became the first Khasi to accept the Adventist faith.²²⁶ Later Dhorom helped to circulate literature and arranged for Hardinge to address some meetings among the Khasi.²²⁷ Since then he started working as a colporteur²²⁸ and also helped Hardinge in translation of a tract into Khasi.²²⁹ There was no mention

²²⁰ E. H. Guilliard, “Shillong”, *Eastern Tidings*, Vol. 17, No. 14, July 1922, pp.5-6.

²²¹ W. H. Stevens, “Missionary Colporteur Work”, *Eastern Tidings*, Vol. 17, No. 16, August 1922, p.10.

²²² Mrs. Guilliard left for Kolkata in early of 1923 and stayed there for some time before departing to Mussoorie where their son Keith attended Vincent Hill School. See, J. C. Dean, “News Notes”, *Eastern Tidings*, Vol. 18, No.6, March 1923, p.6; After E. H. Guilliard was chosen as the Treasurer of the North East India Union in 1923, he also left Shillong for Lucknow. See, J. C. Dean, “N. E. India Union New notes”, *Eastern Tidings*, Vol. 18, No.15, August 1923, p.6; also see J. C. Dean, New notes”, *Eastern Tidings*, Vol. 18, No.16, August 1923, p.6.

²²³ K. Kharbteng, “Church Growth in the Khasi-Jaintia Conference, Meghalaya, India”, (unpublished) Doctoral Dissertation, Andrews University, Michigan, 2001, p.57.

²²⁴ S. A. Wellman, “Week of Prayer in Shillong”, *Eastern Tidings*, Vol. 20, No.1, August 1925, p.4.

²²⁵ Miriam Hardinge, “Beginning of SDA work in Assam”, *op.cit.*, p.5.

²²⁶ Miriam Hardinge, “Beginning of SDA work in Assam”, *op.cit.*, p.5.

²²⁷ E. H. Guilliard, “News Notes”, *Eastern Tidings*, Vol. 19, No.10, March 1924, p.6. Here he is known as A. Dorum.

²²⁸ See “Summary of Colporteur Work”, *ibid.*, Vol. 20, No.10, March 1925, p.7. Here he is mentioned as E.Dorum.

²²⁹ “N.E. India Union News Notes”, *ibid.*, Vol. 19, No.15, September 1924, p.3.

regarding the name of the tract but it was said that its price was 3 paisa.²³⁰ Besides this tract, *Health and Longevity* was also circulated by him and it was reported by J. C. Dean, *Field Secretary of the Union* that “The people are very glad to have it for use in their homes”.²³¹ However, it was reported that Dhorom later abandoned the faith.²³²

Subsequently, S.A. Wellman and H. E. Willoughby visited Shillong in December of 1924.²³³ They attended daily meetings which were held at the home of Hardinge. Both of them spent considerable time studying the situation in Shillong and soon became acquainted with the people. They left Shillong for Burma on 16th December 1925. According to the observation made by Wellman, he wrote:

The Khasi are an interesting race, nearly one-fourth of who have renounced their former heathen customs and accepted Christ. A happy race, with smiling faces in spite of 'customs which would dampen the joys of many. Christianity has brought a new hope, brighter prospects, improved conditions that lend a new attractiveness to those who have found the Saviour.²³⁴

Hardinge retired from the government service and permanently left Shillong for England in 1933. Prior to their departure from Shillong, he donated the amount from the sale of his house to the funds for establishing a school.²³⁵ The Hardinges made a great contribution to the beginning of the SDA not only in the Khasi Jaintia Hills but in the undivided Province of Assam. Before he left India he sent a sum of Rs.1500 for the purpose of building an SDA church in Shillong.²³⁶ To the indigenous

²³⁰ J. C. Dean, “News Notes”, *ibid.*, Vol. 19, No.21, December 1925, p.4.

²³¹ J. C. Dean, “Field Secretary”, *ibid.*, Vol. 19, No.17, October 1925, p.12.

²³² In many of the writings of the Adventists, E. Dhorom sometimes referred to as A. Dorum, and E. Doram. However, on a personal enquiry on field study we came across the fact that E. Dhorom Dkhar in part was the follower of Presbyterian Church who became the first converts of the Church of God during its formative year in 1901. For other details, see O. L. Snaitang, *Ka Ensaiyclopedia Ka Balang U Blei, Vol.I*, published by the author, Shillong, 2013, p.57; Subsequently he converted to SDA in the year 1928. Being well versed in English language and church activities he certainly would have helped Hardinge in translating the SDA literature into Khasi though it is said that subsequently he left the SDA too in 1934 and joined the Church of Christ Church, Mawlai, Shillong and contributed again in generating literature for the Church. His name appeared in the hymn book of the Church of Christ Church.

²³³ J. C. Dean, “News Notes”, *Eastern Tidings*, Vol. 19, No.22, December 1925, p.5.

²³⁴ S. A. Wellman, “Week of Prayer in Shillong”, *ibid.*, Vol. 20, No.1, January 1925, p.4.

²³⁵ This fund was later used for the establishment of the Assam Training School.

²³⁶ Letter written by Georgia Burgess to Ngitimai Kharkongor, dated 18th July 1941, supplied by L. Sohlang to the researcher.

people, he was known as the ‘Sahib who did not smoke or drink, did not eat meat, and kept the Sabbath as his holy day’.²³⁷

CONCLUSION

In conclusion, from the above discussions we understood that in the nineteenth century, the political condition of America was not stable due to its involvement in several wars and conflicts. However, some of these occurred not solely due to political reasons but the social and economic situations also played vital roles in paving a way for political changes and vice versa. On the other hand, circumstances in the religious arena also contributed to the thinking process of the Americans which are sometimes reflected in the political transformation. In addition, due to new economic developments, American lives were greatly affected. The financial degradation in the mid nineteenth century was due to large scale migration from rural to urban settings as well as the rise of immigrants in the United States. Enriched by industrialization and capitalism, the aspirations of the people were higher and competition among families paved way for inequality and unemployment in different sections. This was extremely felt by the middle class women who were bonded by prejudice and taboos of the society. Soon, the sense of valuing moral ethics became vague. The country’s sore spot i.e., slavery was seen as a sin and there was lack of religious commitments. It was at this critical point of time that women came with a motive to stabilize the society through the Temperance Movement and Abolitionism. There was an immediate need for transformation of American lifestyle and an appeal for change. Hence the Second Great Awakening that came in the first half of the century focused not only on spiritual feelings but on social causes and reforms.

Inspired by the revivals of the Awakening, many felt that America needs to be cleansed of all evils to avoid the wrath of God. People’s consciousness on eradication of certain practices and indulgences was aroused. Hence the Awakening prepared the ground for social reform movements. In the course of the Awakening, several developments occurred in churches. Revivals in camp meetings across the country starting from New England led to the rise of religious committed groups. These groups and churches later established educational institutions, societies and missions which tried to incorporate the evangelistic objective of the churches. One of the most

²³⁷ Miriam Hardinge, “Beginning of SDA work in Assam”, *op.cit.*, p.5.

important development as an outcome of the social and religious movements was the emergence of women leadership in different spheres. Women came to the limelight and withstood the challenges of a patriarch dominated society. Women preachers, evangelists, social reformers, suffragists and Abolitionists appeared in public and gained support from various quarters of the population. Another significant development was the emergence of the concept of pre-millennialism which gave impetus to the Second Coming of Christ. The self-styled perfect communities or utopian societies emerged with an objective to prepare the Americans before the coming of Christ. Moreover, while the Awakening has drawn most of the Americans to the fold of religious commitments, there were also divisions in some Protestant denominations whose members would later join the newly emerging sects and denominations. There were also tendencies to check the inflow of immigrants who belonged to Roman Catholic Church. In the wake of the revivals and religious ferment, people experienced spiritualism and interpreted Biblical prophecies. Preachers stressed on simpler lifestyle so that a person would be well prepared spiritually and physically before the Second Coming. This was largely seen during the Second Advent Movement, during the Movement emphasis was laid on the preparation for the Second Coming and the Millerite Movement may be regarded as a climax of the preparation.

The interpretation of Biblical prophecy by William Miller aroused the interest of many Christians from different denominations in New England and New York. It was also at this time that the distribution and widespread use of literature to propagate opinions and views on public issues begins. However, Millerites were misled by the urgency and fanaticism of the movement which brought about their humiliation in the society. The Great Disappointment of October 1844 was intolerable to some Millerites. Hence in order to shut themselves from the world, new interpretations were devised, that would soon become the pillars of Seventh-day Adventism. In order to safeguard their interest and to cover up the failure, Millerite found themselves in another wave of interpretations and religious commitments.

In addition, several opinions contributed to the development of the doctrinal understanding of what was eventually to become the Seventh-day Adventist Church. Notably, the influence of Rachel Oakes Preston, a Seventh-day Baptist and Joseph Bates who introduced the concept of the Seventh-day Sabbath

to some of the Millerites and Hiram Edson who brought the teaching of “The Investigative Judgment” to them. Ellen White whose visions claimed to receive from God was put into writings. Since then the Adventists drew their arguments from her writings. Her ministry was regarded as the ‘Spirit of Prophecy’ by the Adventists.²³⁸ The emphasis on Sabbatarianism and other different beliefs and practices including their full commitments to Ellen White separated the Adventists from other Christians.

Though majority of the pioneers were all males, it is interesting to find how Ellen White came to occupy a predominant position in the SDA. She was not the only one who was said to have the visions. Prior to her experience, two male Millerites, William Foy from Boston (1832) and Hazen Foss from Miane (1844) had visions regarding the movement which was going in full swing.²³⁹ However, Ellen White was able to gain a significant position in early years before the formation of the SDA. Some possibilities may have compelled them to place her at the highest level of Seventh day Adventist movement. In order to erase the shame of the failure of the Millerite Movement, they latched on her visions to give credence and stability to their doctrines and the new faith. It was apparent during the nineteenth century American society, women were asserting themselves in different fields and were gaining support from almost all quarter of the society. In the secular field the role played by Elizabeth Stanton, Lucrecia Mott, Susan B. Anthony, The Grimke sisters, Harriet Beecher Stowe and others contributed to women’s rights movement and Abolitionism. In the religious sphere too, the women preachers occupied the podiums during the revivals of the Second Great Awakening. With this kind of situation at hand, the early Seventh-day Adventists also wanted better platform for their movement. Hence in order to gain popular support probably they translated the dynamism of women in these fields hoping that the majority female members of the Millerite, Sabbatarian Adventists and the general public would identify with SDA with White as a leader.

As pointed out earlier, the conditions in American society in the nineteenth century influenced the rise of different religious sects and religious leaders; the

²³⁸ Noel Clapham (ed.), *Seventh-Day Adventists in the South Pacific 1885-1985: Australia, New Zealand, South-Sea Islands*, Signs Publishing Company, Warburton, Victoria, 1985, p.13. Ellen White breathed her last on 16th July 1915 at Elmhaven, California. See *Church Heritage*, *op.cit.*,p.29. For additional readings on Ellen White see *Life Sketches of Ellen G. White*, *op.cit.*

²³⁹ The Department of Education General Conference of Seventh-day Adventists, *Story of Our Church*, *op.cit.*,p.188.

emergence of SDA is also not excluded from these influences. In this regard, a leading Adventist historian Leroy Edwin Froom remarks:

It may be well to remember that Ellen Harmon grew to womanhood during a period of turbulent forces in a critical era of American history—a time when strong men and women emerged who played a definite role in resolving its various conflicts. The Abolitionist Movement was nearing high tide, followed by the tragic years of the Civil War and its aftermath. Woman suffrage was another area of ardent discussion, and the temperance cause was just emerging. At the same time there were heated religious discussions, with some groups bordering on fanaticism. Such was the background setting and the timing of the earlier decades of her life.²⁴⁰

It should be noted that the Whites struggled in securing sufficient earnings especially after the Great Disappointment. With the failure of the Millerite Movement and the disintegration of their homes, many may have been finding it hard to survive in the progressing American society. To some, hard labour and employment in any field of work for sustainability was a way out, for others religion became a path for their survival both mentally and financially. During the early days of their married life, the Whites went through a period of poverty. Due to adverse financial positions they occupied rooms in the place of S. Howland, at Topsham, Maine, where with borrowed furniture they set up housekeeping, At first, James White worked at hauling stone on the railroad and later chop cord-wood earning about fifty cents a day.²⁴¹ With such economic deprivation at hand, their personal quests turn into spiritual quests which influenced other people in their congregation. The next few years Ellen White wrote many articles and travelled widely to visit the scattered Millerites. In 1855 the Sabbath keepers in Michigan invited the Whites to settle at Battle Creek.²⁴² It has been discussed that the Whites themselves were facing a lot of difficulties in running their house and they merely survived on the support of other Sabbatarian Adventists.

In 1865 James White suffered series of strokes of paralysis. It might be due to the fact that Ellen White saw herself and her family in a deplorable condition that they could not afford good/rich food, hence to divert the attention of her followers and

²⁴⁰ Leroy Edwin Froom, *The Conditionalist Faith of Our Fathers*, op.cit., pp.706-707.

²⁴¹ J. N. Loughborough, *The Great Second Advent Movement Its Rise and Progress*, Southern Publishing Association, Washington, D. C. 1905, pp.266-267.

²⁴² In November, 1855, the Review and Herald Publishing Association, with the hand press and other printing equipment, was moved from rented quarters in Rochester, New York, to the newly erected building in Battle Creek. Arthur L. White, "Ellen G. White: A Brief Biography", <http://www.whiteestate.org/about/egwbio.asp>, accessed on 17th February 2013.

with an intention that all members of the group should be treated equally. Moreover, during and after the civil war, the leaders of the SDA were worn and ill,²⁴³ and this must have compelled Ellen White to stress on the dietary and other health laws. This led Ellen White to write extensively on health issues and advocated health reforms. She continued promulgation of her objective by claiming to have received one vision after another.²⁴⁴ The communications that she had with others about her visions were put in the *Review and Herald* journal and her book *How to Live*.²⁴⁵ However, the contents of her writings especially health issues can be contested to see whether they appear from her original thoughts or were copied from writings of others as well particularly those belonged to Sylvester Graham and James C. Jackson.

The publication and distribution of literature were major factors that helped the growth of the SDA. In order to spread their message the Sabbatarian Adventists began to publish a number of periodicals and tracts.²⁴⁶ In 1860 when the Seventh-day Adventist Publishing Association was formed, the need for a church was not felt, what was urgent to them was a publication cell. By the time the SDA was formally organized, their number increased tremendously due to the impact of its publications.²⁴⁷ It was also seen that there was a link between health and education. The sanitarium set up by the SDA helped in establishing the educational institution of the Church when Goodloe H. Bell, former patient of the Battle Creek Sanitarium started the first official Adventists school in 1872.

The SDA work in India which began in 1895 was part of the Foreign Mission of the Church. With the passage of time, the Conferences and Unions in India and its neighbouring countries were united in the Southern Asia Division. Gradually, the

²⁴³ Arthur W. Spalding, *Captain of the Host*, *op.cit.*, p.321.

²⁴⁴ “By this time there had been a general discarding by most of the Sabbath keeping Adventists of tobacco, and tea and coffee. This instruction received in vision, Christmas Day, 1865, was given at the General Conference of May, 1866.” For details see, Everett Dick, *Founders of the Message*, *op.cit.*, pp.136-238.

²⁴⁵ Matilda Erickson Andross, *Story of the Advent Message*, Review and Herald Publishing Association, Takoma Park, Washington, D. C, 1926, p.150.

²⁴⁶ In 1849 they published a paper called *The Present Truth* followed by six issues of *The Advent Review* in 1850. In November of that year, these two papers had merged under the name *Second Advent Review and Sabbath Herald*, which today is renamed the *Adventist Review*. In 1852 James White started *The Youth's Instructor* in Rochester, For details see H. A. Morrison, “Our Oldest Institution: The Birth And Growth Of The Review And Herald Publishing House”, *The Advent Review and Sabbath Herald*, Vol. 115, No. 51 December 29, 1938, p.47-48.

²⁴⁷ *Church Heritage*, *op.cit.*, pp.33.

work spread to other parts of India and Khasi-Jaintia Hills became a part of the SDA mission from 1910s onwards.

An Adventist colporteur F.O. Raymond was the first Adventist who set foot in Khasi Hills in 1913. By this time, SDA in Khasi-Jaintia Hills was operated within the Assam Mission of the Northeast India Union. It was the youngest in the Southern Asia Division. After Raymond, E.G. Hardinge and his family were the first Adventist family who settled in Shillong and prepared the ground for SDA work in Khasi-Jaintia Hills. From the accounts of the visitors as well as the stationed Adventists, it is understood that the climate and scenery of Shillong drew many Adventists from outside the region to visit Shillong. Some with intentions to spend their vacations while others with a purpose of visiting the isolated members and Sabbath keepers.

In the initial years of the SDA in India as well as in Khasi Hills, the growth in membership was mainly due to the influence of Adventists' literature. SDA had put efforts on distribution of Adventists' literature right from the beginning of their entrance into the Khasi Hills. Colporteurs were sent to distribute the literatures and at the same time they started giving Bible studies to interested ones. It was also evident that during the Sabbath schools conducted by the Hardinge in the initial years of their stay at Shillong, more readings were done on Adventists' literature than on the *Bible*. Distribution of these literatures continued without a break since colporteurs were replaced in the case of absence or shift. Though there was no sanction for publishing the literature in vernacular, early Adventists in Shillong spent from their earnings for the same. The direct impact of these literatures may be seen in the baptism conducted. It was also seen that the contribution of the Hardinges through the money that they received from selling their property to the cause of setting up of an Adventist school, proved that one of the objectives of the Adventists next to circulation of literature was the spread of education in Khasi-Jaintia Hills. This desperation for an Adventist school may have been deeply felt by the Adventists such as the Hardinge when they have to send their children to non-Adventist institutions and that may be the reason for their donation towards the establishment of the Adventist school, although it was realized 8 years after they left. Though frequent visits were made by SDA members and workers from Calcutta, however, till 1933, there were only isolated members of Adventists in Shillong.

The socio-political, economic and religious conditions in Khasi-Jaintia Hills in the nineteenth century is not exactly similar to the ones in nineteenth century American society. It seemed so far that what might have prompted the Khasi-Jaintia at the period to join the SDA was individual dissatisfaction with their affiliated denominations. It is also interesting to note that there was a political conscious of the Adventists' and their views with regards to the National Movement in India. When the Non-Cooperation Movement was just stopped by Mahatma Gandhi, it has given a new unity and solidarity of Hindus and Muslims in India to fight against the British. Though by the time, the SDA has not established its branch in Khasi-Jaintia Hills, the approach of the SDA and its response to the Movement is significant enough to be mentioned:

Mr. Gandhi's movement has brought about a unity of purpose and sentiment never seen before. In all this political excitement there has been present a strong religious feeling, and as a consequence the new nationalism has had a more or less pronounced tendency to become anti-Christian, just as it is anti-foreign. The leaders disavow any such intention, but there is no denying that effect in actual experience. There is a strong revulsion toward Hindu and Mohammedan ideals, and a disposition to resent the effort to propagate Christianity. Our colporteurs meet with special difficulties and obstruction?. (sic) The lives of our workers have been protected. At times there have been disturbances that have made it necessary for a few in the areas affected to withdraw for a time from the more exposed locations; but as yet the winds are held, and the work is continued..²⁴⁸

The non-mention of the two first converts and lack of uniformity in the spelling of the name of another early convert clearly indicates the problem in church history. The problem is largely because of the fact that the accounts have been written from the 'sending perspective'. It centers on the persons who preached and worked for the expansion of the faith. The Records are properly maintained with minute details of their activities however they are silent about the others.

²⁴⁸ W. W. Fletcher, an Adventist minister, wrote this comment in his "Condensed Quadrennial Report of the Southern Asia Division, for the Term Ending on December 31, 1921, as Presented by Pastor W. W. Fletcher at the Recent Session of the General Conference", *Eastern Tidings*, Vol. 17, No. 13, July, 1922, p.3. Interestingly, in the same Report, Fletcher also states that by 1917 there were 642 baptized members in the Division and these had increased to 1,436 by the close of 1921.