CHAPTER III
THE WORLD WIDE SPREAD OF SEVENTH-DAY ADVENTIST CHURCH
World Wide Growth as a church

Between 1844 and 1848 the founders of Seventh-day Adventistism had formed a distinctive doctrinal framework on the prophetic platform established by William Miller, when they had finished the task, the Sabbatarains were ready to be organized in order to preserve their belief and heritage and to reach others globally. This idea in mind helped them to develop the concept of missions. The struggle for church organization came to fruition on May 25, 1863 with the establishment of the General Conference of Seventh-day Adventists.

The year 1863 witnessed a major shift as Adventists began to focus on the type of life they should live and to develop institutions to support their lifestyle. The years between 1863 and 1888 brought some major changes in the Adventist thinking concerning missions to the world. "The members of Adventist mission gradually increased as the seed that was sown was watered by God. In the beginning the Adventist clergy and laity assembled for worship and presented the truth to those who came to hear them in

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private homes, in large kitchens, in barns, in groves, and in schools. In coarse of time the faithful adventists were able to build humble homes of worship².

As the believers in adventist faith increased, it was confirmed that without some form of organization, there would be a great confusion and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new mission fields, for protecting both the churches and the ministry from the unworthy members, for holding church property, for the publication of the truth through the press and for many other objects organization need to be developed. As the plan was laid for the work of the organization, marked prosperity was seen in the advancement of the SDA movement.

By the beginning of twentieth century the pattern of Adventism had been fixed. It had its doctrines fully planned out with distinctive life style and world wide mission program and with extensive institutional support. The

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denomination had even gone through a major period of revival and reform. The church had out grown its 1863 organizational structure\(^3\).

The year 1901 was a very prominent year in the Adventist history. At the 1901 and 1903 General conference sessions the denomination was thoroughly organized to conduct its mission more effectively. By 1910 however, Seventh-day Adventist church found itself reorganized and better fitted to accomplish its world wide mission than at any time before.

Between 1863 and 1901 the evangelistic force of the church has grown from 30 to about 1500 but by 1910 the Adventist membership had expanded from 3500 to more than 78000 representing about 2000 local congregations. In summer the 1901 General conference session did much to solve the over centralization in the Adventist organizational structure. Thus the work was divided to Divisions of the General Conference, Union conferences and union missions of each division’s local conferences and missions of each union conference\(^4\).

**Mission Fields**


\(^4\) Ibid, P.109
The history of Seventh-day Adventist movement was confined to the United States for the first three decades, as the pioneers believed that the gospel could go to the entire world by preaching to the many nationalities found there. However, there are various factors operated which resulted in the expansion of the mission work that passed the borders of the United States of America.

The mission work of the SDA was spread in other countries due to the influence of Adventist Papers. Continual appeals for help from overseas, and the visions and writings of Ellen White who advised the local organization of the mission work gave way to a world-wide movement. Accordingly, during the last decades of the century, there was a movement away from isolation and the practice began to be adopted of sending missionaries to develop the work overseas. In 1874 J.N. Andrews, who was the first missionary to leave America, journeyed to Switzerland to spread the gospel in Europe. The work since then has developed to a greater extent than the early pioneers dreamed⁵.

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⁵ Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.30.
Europe

The first Missionary to Europe was J.N. Andrews. He who arrived in Switzerland in 1874. His appointment followed a call from a group of Sabbath-keepers in Switzerland who heard the truth from Czechwski. He was a Polish Catholic priest who had accepted the message in America but had been sponsored to Europe by another religious body.\(^6\)

The Swiss sent James Erzkerger to America in 1861 to a meeting of Adventists. He remained there for some time furthering his studies and returned later to his native place, Switzerland and France. Andrews also organized the Adventist Companies in Switzerland. Recognizing the need for the publication of Adventist Literature, he set up a publishing office, from which in 1876 the “Signs of the Times” in French appeared. One of his prominent helpers was D.T. Bordeau who has later pioneered the mission work in France. Meanwhile a polish ex-Catholic Priest, M.B. Czechowski who had embraced Protestantism joined SDA Church in 1857. Believing that the Printed page could be a valuable asset in his work Czechowski printed several tracts in 1866, 1868 etc., besides small tracts in French and German.

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addition to that he also gave lectures in various places which resulted in the first SDA Baptisms in Switzerland in 1866. By January 1929 the Swiss Union conference had 50 SDA Churches with 2062 members. The statistics of 1964 shows that the Swiss union conference had 59 Churches, 3,712 members.

**Germany**

In Germany it is recorded that there were Sabbath Keepers as early as 1844. In 1875 Andrews and Erzberger visited Germany and their work paved the way for later development. At Hamburg in 1889 a publishing house was organized at the headquarters of the work. The first SDA baptism in Germany took place in 1876. Afterwards, Church in Germany was organized with 25 members. In course of time several churches were organized at several places on self supporting basis. In 1891 when German membership has reached 100, the first general meeting was organized at Altona. The territory of Germany constitutes the Central European Division and divided as three union conferences. The statistics of 1964 shows that, it has 828 churches and 40, 218 members and 421 ordained ministers.

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Scandinavian Countries:

The mission work was commenced in Scandinavia when J.G.Matheson arrived in 1877. He was able to build on a firm foundation for as he discovered some families who had studied literature which they had received from America and were keeping the Sabbath. Matheson had previously printed tracts in Danish and Norwegian languages for those nationalities in America and had been able to baptize groups of people. In 1878 he went to Norway and supported himself by selling publications and spread his gospel beliefs. When there was opposition in Norway, he went to Denmark, where he spread the Message rapidly. During the 1890’s and early 1900’s the message was spread into Belgium, Holland Portugal, Spain, Italy, Austria, Hungary, and the Balkans area. C.E.Rentfro pioneered the work of SDA in Portugal while the Bond brothers, Frank and Walter; opened up the work in Spain.

Norway:

By January 1879 Matteson reported that some 80 persons were attending to his meetings in Christiania and half of these had begun to keep the Sabbath. Between 1880 and 1886 Matteson held meetings at various
places in Norway including Dramnesi. By 1887 there were four organized churches with a membership of a little over 200 and by 1901 Norway had 5 ordained ministers 20 churches and 631 members. This membership has increased to 4954 with 69 churches and 21 ordained ministers. The territory to Norway constitutes the western part of west Nordic Union conference of Northeran European Division and the statistics of 1964 shows that it has 69 churches with 19 ordained ministers and 5,182 members.9

**Denmark:**

As Norway, it was John G. Matteson who spread the SDA message in Denmark through Danish monthly Advent Tidende. In May, 1878 he organized the first SDA Church in Denmark with 27 members. It was the first SDA church in Northern Europe. At the time of Denmark conference session in June 1906, there were in Denmark 18 churches with 746 members. This membership has increased with the help of spirited members and the statistics of 1946 shows that there were 66 churches, 19 ordained ministers and 3,989 members at Denmark.10

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Belgium:

The first missionary who started SDA message to Belgium in 1897 was C. Augsburgu. He was later joined by C. Grain in 1898 and as the result of their work, several families accepted the SDA message and as a result by December 1940, SDA organized 15 churches with 624 members. The statistics of 1964 shows that Belgium has 16 SDA churches, 12 ordained minsters and 109 members.

Portugal:

The first minister who started SDA work in 1889 was S.N. Haskell. With the arrival of S.E. Renfro and his family in 1904 the real work was started and the first baptism took place on 21, September, 1906. Although there was strong opposition from Catholics as Portugal was a strong base for Roman Catholics, the evangelistic work of SDA Church went on. The statistics of 1964 shows that Portugal has 10 ordained ministers with 26 churches and 2,215 members.

Spain:
It was in the summer of 1903, Frank Bond and his brother Walter from California volunteered to start the SDA work in Spain. Despite the language and financial problems, they started a school at Sabadell in 1904. In 1904 William Robinson and his wife came from England and worked vigorously to expand SDA work which resulted that by 1916 there were in Spain 7 churches and 169 baptised members. The statistics of 1949 shows that there were 21 churches with 1,964 baptised members\textsuperscript{11}.

\textbf{Italy:}

Italy occupies a unique place as it was the first country in Europe in which SDA doctrines were preached. It was M.B. Czechowski and D.T. Bourdean who preached SDA doctrines in Northern Italy in 1864 which resulted in the conversion of Catherine Revel and J.D. Geymet. In 1884 D.T.Bourden visited Italy and organized a church in Naples with 10 members. By December 1918 there were 7 churches and 110 members in Italy. In 1928 the Italian Union Mission was established with 19 churches and

\footnotesize{\textsuperscript{11} Ibid, p. 252.}
410 members. The statistics of 1964 shows that there were 56 churches, 20 ordained ministers and 3,052 members in Italy\textsuperscript{12}.

**Hungary:**

The SDA work in Hungary was started by L.R. Couradi in 1890. In 1898 J.F. Huenergardt and his wife revived the earlier work in Danube basin which resulted in the establishment of first church in Hungary in 1903 at Bekesesaba. The statistics of 1964 shows that in Hungary, there are 153 churches with 6000 members. But the total of Hungarian – speaking SDA’s in Hungary, Romania, Czechoslovika and other neighbouring countries in nearly 20000\textsuperscript{13}.

**England**

The Sabbath truth was preserved in England since the days of the Reformation by the Seventh-day Baptists. The Adventists preached the messages to them. The pioneer Adventist preacher, in England was William Ings. Who was an Englishman. He was converted in America\textsuperscript{14}. After working in Switzerland for some months in 1877 he returned to England. His

\textsuperscript{12} Youth Department, “Senior Denominational History”, Southern Asia Division of Seventh Day Adventists, 1979, p.31.


\textsuperscript{14} Op.cit, p. 31.
work was extensive, not so much in sermons but in the distribution of tracts from door to door and selling magazines. In response to his appeal for help, J.N. Loughborough and his wife arrived to England at the end of 1878 and commenced meetings in January of the next year in Shirley wall and preached to groups of interested persons in April 1879 and Sisley came to England as Bible instructor and colporteur. By this time a Sabbath School of 17 members was organized at South Hampton and a national Tract and Missionary society was organized. On Feb. 8, 1880, Loughborough baptized six converts in the first SDA baptismal service in England. J.N. Loughborough reported that he organized first SDA Church in Great Britain with 20 members in 1883. In May 1885 S.H. Have and Robert F Andrews joined the SDA work at England and in 1887 S.N. Hanskell arrived in London and improved the SDA work in England. Thus a small plant that was planted grown as a big tree in course of time.

Northern Ireland:

The work of SDA Church was started at Northern Ireland in 1885 when a group of SDA Colporteurs entered Ireland. In 1891 the first SDA Church was organized in Banbridge. But however, the SDA progress has

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15 Review and Herald, 60, Oct. 9, 1883, p. 632.
been very slow and even in 1963, there were two churches and membership of 228 in Northern Ireland.

Scottland:

The first attempt to open SDA work in Scottland took place in 1886 by S.H. Lane and R.F. Andrews. Though they had advertised extensively and called on nearly every family, the attendance was low and varied between 15 – 70.\(^{16}\)

Iceland

The Adventist Message reached Iceland in a very interesting way. David Ostlund left Denmark in 1877, and met a group of Icelanders who had embraced the Sabbath in America. These people heard that a missionary was sent to their homeland and they went back to help him to reach the people of Iceland. In 1903 Nili Anderson, a Colporteur from Sweedon came to Iceland and worked as a Pioneer until 1916. The first church was organized in May 1906. In the beginning the SDA Church was in general union but later made part of European Division.\(^{17}\)

\(^{16}\) Review and Herald 63, April 20, 1886, p. 252.

\(^{17}\) Review and Herald 92, Feb.11, 1915, P. 14.
Russia

The Adventist message found its way into Russia by literature of various kinds but no personal effort was commenced. In 1883 Philipp Reiswig, one of the early German Adventists in Dakota who had originally come from Crimea traveled to Russia at his own expense. He was restricted by law from preaching the Message in public. However, he reached them but through doctrinal discussions with people, in market places, concerning the tracts helped him to spread the doctrines. In 1886 or 1887, Theofil Babienco, a Sabbath keeper became one of the first Russian converts. A Russian SDA group was organized in course of time and a church was organized in 1888. The vigorous works of SDA Church has paved the way for more conventions in Russia and by 1900, there were more than 1037 SDA’s in Russia was in 28 churches\textsuperscript{18}.

Gerhardt Perk was the first native Russian who accepted the S.D.A. doctrines through reading Adventist literature. One of the major obstacles to the progress of the mission work in Russia was the ill feelings of the government, because they were not favorable to Adventists.

Although the SDA’s work was hampered due to the disturbed years of I World war and followed by civil war during 1917-1922, the evangelistic work went on although not so rapidly. The 1921 statistical report presumably based on incomplete report gives 8, 185 as the SDA’s membership in Russia\(^\text{19}\). (Ibid. p. 1354). Although there was oppression on church activities during USSR Regime, the medical work, publishing and Educational work continued secretly. In the early 1950’s a change appeared in the religious climate of Soviet Union. An amnestly was proclaimed and meetings for public worship were allowed again under certain conditions and with reservations.

The Baltic States:

A) ESTONIA: SDA work gained a foothold in Estonia when two ministers, H.J.Loebshack and Gerhard Perk Reval in 1897. The group of interested people gathered secretly and Perk preached in German with some one translated in Estonian and in 1897 the first SDA church was organized. After the Russian Revolution, Estonia acquired independence and its religions freedom. Public meetings were held and by 1920 the membership grew to 2,200. But when Estonia was

\(^{19}\) Ibid, p. 1354.
incorporated in 1940, the church’s institutions were closed and its stock of literature was confiscated. By 1962, the Estonian Conference ceased to exist, and the SDA’s church membership remained a little more than 2000.

B) LATVIA : The SDA work in Latvia began in the middle of 1890’s when several colporteurs and Gerhad Perk worked in Baltic Cities. In May 1896 L R Couradi organized a church of 20 members in Riga City. Over the years, SDA’s found Lateria a most fruitful evangelistic territory. By 1934 there were seven churches in Riga City with membership of 2, 113. In 1937 the Latvia SDA had 3, 199 members with 60 churches.

C) Lithuania : The SDA work in Lithuania began in the city of Memal, Heydekrug and Didshen. A measure of religious freedom prevailed in Lithuania between the two world wars. In 1927 the 160 member SDA church received recognition.

South America

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It was in Argentina that the work of S.D.A’s commenced in South America. Before the Adventist workers entered South America, there were two groups of Sabbath believers, in Argentina by 1889. The first group was centered around a French migrant family who in 1886 read a Swiss newspaper report ridiculing an Adventist Baptism. They sent to Europe for literature and accepted the SDA Truth in 1889. The second group were German migrants who came from Kansas and who had accepted the SDA Message there. In 1891 Colporteurs worked in Brazil, Uruguay and Argentina but it was not until 1894 that F.H. Westphal came and organized a Church of 36 German converts within three weeks. The River Plate College was founded in 1899 and it was here that Pedro Kalbermatter received his training for later extensive service in this field. In a miraculous way, despite government’s opposition to preaching anything but Catholic doctrines, the SDA Message spread amongst the native Indians of the Lake Titicaca region of Peru. F.A. Stahl was sent from America in 1911 to care for this work and so

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21 Department of Education “Lessons in denominational History”, General Conference of Seventh-day Adventists, Washington DC, USA, 1942, P.223.
outstanding was his work that he justly earned the title “The Apostle to the Indians.”\textsuperscript{22}

**BRAZIL :** The SDA message first entered Brazil was through publications to Santa Catarina in 1879. The Lutheran immigrants to Brazil from Germany were the first people who first accepted the SDA principles. According to extent records, the first SDA to settle Brazil was L.C. Chadwick in 1892 and the first colporteur was Albert B. Stauffer. In 1894 because of increasing requests, the General Conference sent W.H. Thurston who received no salary but sold SDA books and survived. In 1895, the first Portuguese convert was reported\textsuperscript{23}. Soon, conversions took place in large numbers and according to the statistical report of 1906 there were existing 12 churches with 427 members and 8 church schools. The SDA statistics of Brazil of 1964 shows that there were 384 churches with 91,144 members. The church was also maintaining 317 elementary schools and 7 hospitals.

**URUGUAY :** According to some reports, the first SDA minister to visit Uruguay was Mrs. Juan Revoir in 1890 who was inspired by the sermons of Ellen G. White. The first Colporteurs who arrived to Uruguay were A.B.

\textsuperscript{22} Ibid., p.224.
\textsuperscript{23} Review and Herald, 71:725, Nov.20, 1894.
staugger and EW Snyder\textsuperscript{24}. The first Uruguan to become interested in the SDA faith was John Mccarthy\textsuperscript{25}. The membership of SDA Chuch significantly increased between 1927-1937 and end of which time there were 802 members. By the end of next decade, 1947, membership stood at 1,329 and in 1957 there were 2,204 members. The statistics of 1964 shows that there were 2,498 members with 15 churches at Uruguay.

**CHILE :** The first SDA’s missionaries to Chile were Claude Dessignet and his wife who immigrated in 1885. The next important missionary who worked in Chile was clair A. Nowlean, a Colporteur in 1894. At the end of 1896 there were some 70 SDA’s in Chile. In 1930, the Chile conference with headquarters at Santiago had 29 churches 1771 members and 8 church schools. The SDA work in Chile has increased in coarse of time and the statistics of 1964 shows that it was 66 churches with 9,860 members and 23 elementary church schools.

**VENEZUALA :** The SDA message was introduced into Venezuela in the beginning of 20\textsuperscript{th} Century through SDA publications. The first SDA minister to visit Venezuela in 1907 was B.E. connerly. The work gradually grown and

\textsuperscript{24} The Home Missionary, 4:46 Feb, 1892.  
\textsuperscript{25} Review and Herald, 7).278, May 2, 1893.
the first baptism took place in 1911 when corro and nine others baptized into SDA church. The statistics of 1964 shows that there are 40 churches with 4695 members.

**CHINA:** The first Adventist missionary to China was Abram La Rue. He was a self appointed missionary who arrived in Hong Kong, the then British Colony in 1888. He preached the Message, sold literature and gave away tracts. However, he was unable to reach those who did not speak English until a Chinese friend translated several tracts into Mandarin. In 1902 La Rue’s constant plea for help from the General Conference was answered, and as a result J.N. Anderson was sent to open up the work in China proper. One of the early workers in China was F.A. Allum, an Australian who arrived in 1906. Despite the interruption of the Second World War and the Japanese occupation of China, Chinese Nationals were able to maintain the SDA work. The task of post-war rehabilitation was ably carried out under the leadership of W.H. Branson, who later became General Conference President. At the end of 1945, there were 22,940 church members, organized in 261 churches with 10 medical institutions and one publishing house. Since the Communist

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26 Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.32.
took over in China, the government took anti-religious and antimissionary stand and hence severe presecutions and the distruction of institutions took place.

**TIBET**: Tibet is an autonomous region of China. SDA work for Tibetans was started in 1919 when J.N. Andrews opened a dispensary at Tatsienlu. In 1931 two Tibetans were baptized and in course of time several joined SDA church which resulted in “On to Lhasa” movement. Unfortunately the on set of world war II interrupted the development of SDA work in Tibet.

**TAIWAN**: Taiwan is also known as Formosa was part of China prior to Chinese revolution and composed of a group of 14 islands. The first known SDA to enter Taiwan was Y.S.Yang, a Colporteur in 1907. Inspite of persecution and occasional imprisonment he faithfully carried n his work and by 1912, he gathered a company of 10 converts. But the work did not progress as it was expected and the 1942 statistics reported membership of 14. In 1950 Taiwan was separated from China Divisions and the membership was recorded as 200\(^{27}\).

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\(^{27}\) Ibid. P.32.
THE FAR EAST: The Far East is a large Division which embraces the territory from Japan in the North, through the Island groups off the China coast, down through the Malay Peninsula, Singapore and the Adjacent groups to Western New Guinea. Missionaries from America were sent to these countries to spread the SDA truth as a result many churches were established.

JAPAN: Starting of SDA work in Japan is interesting following the breakdown of Japanese isolation, migrants from Japan settled in San Francisco. Some of them became converted and attended the Seventh-day Adventist truth and attended the nearby Healdsburg College. In 1896 one of the graduates, T.H. Okahira, and the former president of the College W.C. Grainger, commenced the SDA work in Tokyo. Their efforts were centered in the educational field where they organized a school to teach English. The first SDA church was organized in Tokyo on June 4, 1899 with a membership of 13. In 1906 two churches were organized, one in Tokyo and the other in Kobe with a total adherents of 126. In 1915 with the arrival of missionaries such as B.P. Hoffman, A.N. Anderson and P.A. Webber new emphasis was

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laid for the evangelistic work and the members then numbered 243. This number further increased and as per the statistics of 1964, there were 54 churches, 4,931 members and 8 elementary schools.

**PHILIPPINES** : The first S.D.A worker in Philippine islands was R.A.Caldwell, a colporteur who had worked on the South-eastern mainland also. His work was commenced in 1905, when he sold literature in both English and Spanish. Later J.L.McElhany became the first evangelist to work in that area but his influence was limited since he worked only in English. In 1908 progress was made amongst the native population when L.V.Finster opened up work in the Tagalog Language, both with the spoken and printed word. With literature available in both the Pilipino Spanish languages the work increased remarkably\(^{29}\), and by 1920 there were 11 organised churches with a membership of 846. The SDA church had phenomenal growth when compared to the other parts of Asia and by December 1928, the total church membership reached 11,008. The statistics of 1964 for the Philippines shows that there were 1,028 churches, 89,095 members and 53 church or elementary schools.

\(^{29}\) Ibid p. 988.
VIETNAM: The territory of Vietnam was first visited by R.M. Milne and K.O. Tan, the colporteurs but the actual work was started in 1929 when R.H. wentland arrived in Sirgon. In 1937 the SDA mission was organized with 5 churches and about 250 members. The statistics of 1964 shows that there were 10 churches with 1,274 members and 3 elementary schools\textsuperscript{30}.

COMBODIA: The first SDA worker to Cambodia was Fred L. Pickett. Who established a church with 32 members in 1930. In 1957 Ralph E. Neall and his family members started the evangelistic work vigorously and it has resulted in the first SDA baptisms in Cambodia. The statistics of 1964 shows that there were 24 members and church in Cambodia.

AUSTRALIA: The SDA teachings were first preached in Australia by Alexander Dickson in about 1861. He has published and distributed tracts at different places but his work did not give expected results\textsuperscript{31}. But it was Ellen G. White who initiated the Adventist message in Australia in 1874\textsuperscript{32}.

At the General Conference held at Battle Creek, November 1884 a decision was taken to send S.N.Haskel to commence work in Australia. It has

\textsuperscript{30} Ibid, p. 1377.
\textsuperscript{31} Haskell, S.N. Historical Sketches, P.94
\textsuperscript{32} ed. Life sketches of Ellen G.White P.204
resulted in organizing first church in Australia in 1885. Later, the offerings to the New Australian field came from the Sabbath School Association of California. Their gifts amounted to $765. The missionaries to the new field of Australia arrived in Sydney on June 6, 1886. This group included William Arnold, an experienced colporteur and Henry Scott a qualified printer. Efforts meetings in various places.

In 1888 it was resolved to organize the Australian Conference. In 1894 with the visit of Mrs. E.G. White and the rapid growth of the work, it was decided to organize the Australasian Union Conference with W.C. White as president, and in 1922 this conference was re-named the Australasian Division. The Sydney Sanitarium and hospital was opened in January 1903 and another sanitarium in Warburton. The highest education institution is located at Cooranbong in New South Wales. This is the Australasian Missionary College known as Avondale colleges. The Australasian Division operates a profitable Health Food Work. Thus the SDA work in Australia increased tremendously and the membership increased from 2504 with churches 74 in 1905 to 28,458 and churches to 306 in 1964.

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NEW ZEALAND: The first mission in Tasmania, New Zealand was opened in February 1888. In 1885 Pastor Haskell arrived in New Zealand. On his return to America Haskel gave an inspiring report of the Excellent Progress made, and the General Conference assigned A.G. Daniells to proceed to New Zealand for evangelistic work\textsuperscript{34}. In 1889 the New Zealand Conference was organized with A.G. Daniells as its first president. In coarse of time several conferences were held and new schools and colleges were built in New Zealand and it has resulted in the phenomenal growth of SDA work. The statistics of 1964 of New Zealand shows that these were 60 churches and 6,515 members.

AFRICA: The Adventist Message first entered the continent of Africa in the South African Country where it was accepted by the White Population and from there it was spread to the north and to the native population. However, even amongst the white people the Message had to be given to Dutch people as well as the English. Through the Avenue of both private study and Adventist Literature two men, Peter Wessels and G.F. Van Druten, became Sabbath Keepers.

\textsuperscript{34} Op. cit. P, 80
In 1886 a call was sent to the General Conference for aid. As a result in 1887 A.L. Boyd and D.A. Robinson were sent. Within one month of their arrival a church of 21 members was organized in the Kimberley area\(^{35}\). The first SDA converts in South Africa were from among the white population. These were closely followed by some from the coloured community and later from Africans. The early work among the African peoples of South Africa as per 1964 shows that there were 257 churches with 19,935 members and 34 church or elementary schools.

**ZIMBABWE**: The first mission enterprise in the world amongst the heathen was commenced in 1894, when A.T. Rabinson established the Solusi Mission in Matabeleland, Rhodesia (Zimbabwe). Cecil Rhodes who was in control of the area acquired from the Matabele tribe who granted the mission 12,000 acres west of Bulawayo. Despite Native hostilities, which forced the mission staff to seek British Government protection, famine and disease, the leader, W.H. Anderson, successfully continued the work. Nyasaland, the land of Livingstone, entered in 1902 when the Malamulo Mission was organized\(^{36}\).

\(^{35}\) Youth Department “Senior Denominational History”, Southern Asia Division of Seventh day Adventists, 1979, P.33.

\(^{36}\) Department of Education “Lessons in denominational History”, General Conference of Seventh-day Adventists, Washington DC, USA, 1942, P.208.
The SDA statistics of 1964 shows that there were 100 churches with 25,531 members and 86 church / elementary schools.

**ZAMBIA** : In 1903, Uring Solusi station in Zimbabwe as base, W.H. Anderson, Jacob Detcha and several African workers established the first SDA church in Rusangu station. From Rusungu the work spread over a large portion of Zambia. The statistics of 1964 shows that there were 107 churches, with 12,204 members and 10 elementary schools.

**TANZANIA** : The first SDA missionaries to Tanzania were Ehlers and A.C. Enns who were sent there in 1903 by German Union. In 1909 a mission station was established at Beesegwe. In 1919 Tanzania was assigned as a mission field and E.B. Phillips, R.H. Mathews and W.evtbert did vigorous S.D.A. work. This resulted in the increase of membership to 4,038 and 24 churches as per the statistics of 196437.

**UGANDA** : The first SDA missionary known to have entered Uganda was E.C. Enns. The first baptism took place near Nchwanga after twenty years of work. In 1932, Anderson went to the Eastern Province to open work and in 1934 established the Kakoro mission. In 1943 the first five Uganda workers

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were ordained to the ministry. The statistics of 1964 shows that there were 50 churches and 5,700 members and 10 elementary schools in Uganda.

**ANGOLA:** The first SDA missionary to enter Angola was W.H. Anderson who started the mission work in 1922. Later Baker and Bredenkamp organized the mission work among Ubumbu tribe. In 1925 Bradenkamp organized Lund mission. The SDA statuses for Angola for the year 1964 shows that there were 62 churches with 16,765 members and 314 elementary schools.

**INTER-AMERICA:** The Inter America division comprises of all the countries between the United States and South America, including the Greater and Lesser Antilles in the West Indies Group. The main language spoken is Spanish although French and English are also used. SDA work in this area commenced in rather a remarkable way. In 1883, a ship’s captain with some hesitation, agreed to take a parcel of Adventist literature which he left at Georgetown in British Guiana. Some “Signs of the Times” were read and a call was made for more literature. In 1887 George King and later William Arnold, canvassed the English speaking population quite successfully.

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38 Ibid. P.213.
The work in the Spanish-speaking lands is associated with F.J. Hutchins who was a minister, dentist and colporteur to these people. Another prominent worker was G.W. Caviness who came in 1897 and laboured in Mexico for many years. In the Southern part of this field where the state of Brazil, British Guiana and Venezuela meet, lies Mount Roraima. It was here that the chief of an Indian tribe received a vision in which he was given details concerning our main beliefs and at the end of which he was told that a missionary would come. With the passing of time and the death of the chief, the tribe’s standards slipped, but their request for a missionary was made whenever a white man entered their territory. Eventually this request reached Georgetown, where our work was centered and in 1911 O.E. Davis entered the area. Remarkable results followed, the Indians being afterwards called “Davis Indians”\textsuperscript{39}.

**DEPARTMENTS**: Departmental directors are elected in general session of world delegates every four years. Division-world field is divided into thirteen divisions and each division has its officers and its departmental secretaries, who elected at the general quadrennial session. Each division is comprised of

\textsuperscript{39} Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.34.
two or more union conferences these may be made up of several conferences which may include the territory of the state or single country or a nation.

Union officers and department directors are elected once in every four years. They help to coordinate the efforts of the conferences. A conference is comprised of state or province or country. It has direct responsibility for church and evangelistic work within its area. It receives and distributes contributions and appoints and pays Ministers of local churches. Churches are Congregations who govern themselves through officers nominated by a committee appointed from the floor and voted upon by the church. The work of the denomination is divided into departments which promotes activities in specific subject areas. Each geographical division has its own departmental officers in these subject areas.

Department of Education gives guidance and direction in the organization and operation of elementary schools secondary schools and colleges. Lay activities department-promotes and directs disaster aid, health and welfare activities and lay evangelistic activities, Medical Department-

40 Ibid. P.10.
gives guidance and direction in the establishment and operation of Adventist medical institutions, counseling in development of medical education, in establishment of nursing schools, ministerial association-promotes and gives guidance in pastoral and evangelistic techniques young people missionary volunteer department promotes active participation in the church by youth, Publishing department-coordinates the publishing work of the church, radio and television department promotes and gives guidance to the regularly scheduled religious radio and television programmes of the denomination, Sabbath school department-directs the Sabbath school programmer of the church. Temperance department-conducts strong education programme on alcohol, narcotics and tobacco. Stewardship department-promotes and gives guidance in supporting the church work in tithes and offerings42.

Adventist Chaplaincy Ministries which includes National Service Organization was established in 1985, Children’s Ministries was organized in 1995, Communication Established 1972 Public Relations 1912; Radio-Television 1950, Adventist News Network, Education, Organized 1902, International Board Of Ministerial And Theological Education: Accrediting Association Of Seventh-Day Adventist Schools, Colleges, And Universities: Family

42 Ibid. P.12
Ministries, Organized 1975; Reorganized 1995 Health Ministries Reorganized 1980, International Health And Temperance Association, Ministerial Association, Public Affairs And Religious Liberty, Organized 1902, Publishing Ministries, Organized 1902,


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Adventist Television Network, was Established in 1997; Adventist Television Network, Inc. Operates The Hope Channels, Adventist World Radio, was Established 1971, Auditing Service, Reorganized in 1977, 1995, Biblical Research Institute, was Organized 1956; Reorganized in 1975, Chan Shun International Foundation was Established 1989, Christian Record Services, Inc., was Established 1899, General Conference Corporation of Seventh-Day Adventists was Incorporated in 1904, Constituency: General Conference, delegates., Geo Science Research Institute was Organized in 1958, In-House Operations was Established in 1990, Institute of World Mission, was Established in 1966, International Health Food Association was Established in 196744.

Loma Linda University Adventist Health Sciences Center was Established in 1982, Office Of General Counsel, Established 1936, Office Of Global Software And Technology, Established 2008, Transportation And International, Personnel Service (Trips), Established 1923, White Estate, Ellen G. Incorporated, Established 1915; Incorporated 1933, An organization formed in harmony with the trust created in the will of Ellen G. White to act

44 Ibid, p. 141.
as her agent in the custody of her writings and in the promotion of their continued publication in all lands.

DEPARTMENTAL ORGANIZATION OF THE CHURCH

Sabbath School

One of the problems that the leaders of the SDA our work faced in the early days was the fact that the children and young people were neglected. The message was being preached to the adults and it was felt, quite rightly, in some quarters that instruction should be given to the young people and children. James White, a former school teacher, supported this view and considered that some paper should be printed to care for the needs of the young people. In August 1852, appeared the “Youth’s Instructor” which continued to be the youth paper until 1970 later it was replaced by “Insight”. This paper continued the first series of Sabbath School lessons which were compiled by James White in rather unusual circumstances. While traveling north one day in 1852, he was resting for lunch when he received the inspiration to write lessons, so using his lunch basket as a table he drafted out the first series and printed them in the “Youth’s Instructor”.

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45 Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventist, 1979, P.23.
From this simple beginning the Sabbath School was work spread and later developments occurred. The first Sabbath School meetings which were organized took place at Rochester and Bucksbridge, where John Byington fostered the work in 1853-54. The lessons studied by all age groups were those which James White prepared since that was all existing at the time. It was not until 1888 that lessons for senior classes appeared, being printed in the familiar Quarterly form. In SUD the first Sabbath School was held in 1895 at 154 Bow Bazaar Street, Calcutta. In that year the total Sabbath School membership in Southern Asia was 716. In 1972 the membership stands at 778146.

The idea of Sabbath School offerings occurred in 1878 but it was not until 1885 that the first offerings were given for the mission field. In that year the money went to the Australian field, where work had just commenced. Another project made possible by Sabbath School offerings was the construction in 1890 of the missionary vessel “Pitcairn”, which was used extensively in the South Seas. To facilitate the study of the Sabbath School Lesson and to promote better organization the periodical “Sabbath School Worker” appeared in 1885.

46 Ibid., P.24
By 1878 as the members of the Sabbath School grew the organized the General Sabbath School Association whose name was later changed to International Sabbath School Association. In 1902 the Sabbath School Department was organized as one of the first General Conference Departments47.

Lay Activities

Early in the movement it was recognized that the distribution of literature was an excellent means of winning souls. Accordingly in 1869 there arose the first Adventist Missionary Society known as the “Vigilant Missionary Society.” S.N. Haskell realizing the enormous potential of this work, organized the “Tract and Missionary Society” in 1897 which in 1882 became the International Tract and Missionary Society.” In 1901 the International Tract Society ceased to function and the General Conference Publishing Department took over its responsibilities.

However, it was soon realized that a better method of fostering lay missionary Endeavour needed to be organized. Therefore, at the 1913 General

Conference session the Home Missionary Department of the General Conference was organized.

In 1966 the name of the department was changed to the “Department of Lay Activities.” The Lay Activities Departments looks after: The Ingathering Campaign. This was originated by Jasper Wayne in 1903 by selling Excess “Signs” and donating the proceeds to missions. His idea had Mrs. White’s approval.

Publishing

In 1840 the first Adventist Paper, “The Signs of the Times” was appeared but, although various booklets had been produced, it was not until 1849 that James White began to publish a small periodical called, “Present Truth,” which was the first S.D.A. Periodical. The paper prospered and in 1851 it was called “Advent Review and Sabbath Herald.” This paper is the General or Denominational Church periodical for the whole world. The first printing press owned by the denomination was acquired in 1852 and set up in Rochester, New York, where the whites had settled. Although it was only a hand press it performed yeoman service in the early publishing work. Shortly

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

In 1855 money was raised and a two-storey house constructed at Battle Creek, Michigan. This house became the headquarters of the Publishing Work until it was moved to Washington D.C. after the Battle Creek fire of December 1902. From that humble beginning the work was grown rapidly until there are printing presses all over the world turning out material to spread the message.


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49 Department of Education “Lessons in Denominational History”, General Conference of Seventh-day Adventists, Washington DC, USA, 1942, P.293.
In 1861 the Seventh-day Adventist Publishing Association was formed and in 1902 the Publishing Department of the General Conference was organized.

The colporteur work which commenced in the early 1880’s is connected with the name of George King. As he was rejected for the Ministry, he decided to sell S.D.A. Papers and found the response most gratifying. At the 1880 General Conference it was decided to print the two books, “Thoughts on Daniel” and “Thoughts on Revelation” in a single volume and with a more attractive presentation, to sell these to the people. In 1881 King commenced his work with the sale of “Thoughts on Daniel and the Revelation, “Followed by “The Great Controversy.”

This proved most successful and other salesmen were recruited and trained by King. One of these was William Arnold, who opened up the work in Australia. Current Prominent Denominational Periodical The Advent Review and Sabbath Herald - Church Paper, Insight - Youth’s Paper The Guide, The Primary Treasure “Our Little Friend” - Children’s Paper, “The

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50 Youth Department ”Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979,P.41.
It was recognized early in the SDA movement that there was a great work to be done for the young people. Youth are important furthermore, youthful vigor was important in the carrying out of the gospel commission to the entire world, and it was clear that some sort of organization for them was essential.

The first young people’s Society was formed by Harry Fenner and Luther Warren at Hazelton in Michigan in 1879. They and their friends met every week and distributed literature which they paid for. Mrs. White sponsored the work and in 1893 a Young People’s Society of Christian Service formed. Other groups were organized and in 1907 the Young People’s Department of Missionary Volunteers was organized for the General Conference, the work having previously been under the control of the Sabbath School Department.

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Another feature of the M V Work is that conducted by JMV Societies for Juniors. It was in 1909 that JMV Society Work was commenced and the progressive class work, which forms a part of every society, was commenced in 1922. The M V Camp Programme was launched in Southern Asia in May 1944. A feature of the MV Department programme in the Southern Asia Division is the emphasis placed on Evangelism for the youth of the Church urging the month of July each year\textsuperscript{53}. This month concludes with the MV Week of Prayer.

**Communications:**

This was of recent organization but nevertheless a most successful avenue of Service. The Voice of Prophecy work began with isolated broadcasts in the 1920’s and it was in 1930 that Pastor H.M.S. Richards’ first message was heard over the air in California\textsuperscript{54}.

\textsuperscript{53} Opcit.P.270.

\textsuperscript{54} Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.228.
Bureau of Public Relations

As far back as 1884 a scheme was proposed for using the newspapers far more widely for the spread of the message. However, it was not until 1912 that the General Conference established this Bureau. W.L. Burgan the first Secretary was a recently converted newspaperman. The aim of this Department is to assist the church in all its departments in its programme of reaching multitudes and of co-operating with communication channels (Press, Radio, Television, Exhibits, etc.) so as to influence public opinion in creating a favorable appreciation of the Advent Message and the church’s activities55.

Religious Liberty

The main purpose of this department is to safeguard as far as possible the people of the Seventh-day Adventist Church from any attempt by governments to introduce legislation restricting freedom of worship. In America the General Conference had set up a legal bureau and in 1889 the

Religious Liberty Association was formed which became a General Conference Department in 1903\textsuperscript{56}.

**International Temperance Association**

This department is organized as a separate Society. At the General Conference level, it is known as the International Temperance Association. The first effort to organize a Temperance Society by the denomination was January 1879, when the American Health and Temperance Association was formed. In 1946 this work was revived and strengthened. Professor W.A. Scharffenberg was invited to build up this department. Operating now as a Society, it functions under its own constitution. In most countries around the world today, Adventists have established a Temperance Society\textsuperscript{57}.

**Ministerial Association**

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

\textsuperscript{57} Youth Department, “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.29.
is called “The Ministry”. National Service Organization was established to care for the Interests of S.D.A. Servicemen.

Missionary Activities

Early twentieth century Adventism might best be viewed as people with a burning mission to take three angels message to the entire world. Between 1910 and 1955 the denomination had so strengthened and extended the mission programme that the Adventism has become almost unrecognizable to its founders. By 1950 the Seventh-day Adventist church had become world wide and internationalized. Some of the implications for the internationalization was through foreign missionaries, secondly the generous giving of tithes and various mission offerings and the outreach programmes. Thirdly support through the publishing work and the printing presses outreach programmes through radio and television in 1930. H.M.S. Richards spread the Adventist message through radio and in 1950’s George Vandiman began his TV series through faith for today and it is written telecast. By the early 1990’s the denomination developed in various parts of the world with the idea of spreading the three angels message. The late 90’s
saw the church move into such strategic areas of outreach as the internet and the development of world wide satellite television communication network\textsuperscript{58}.

The Seventh-day Adventist Church quickly grew and soon its Ministries were reaching across the globe into Switzerland, India, Africa, China, the Pacific Islands, and Europe to name a few. With an initial membership of approximately 3,500, today the Seventh-day Adventist Church boasts over 8 million members worldwide. The Seventh-day Adventist Church is considered one of the fastest growing movements in the Christian world with one new member being baptized every 50 seconds. One of the reasons why the Seventh-day Adventist movement is so successful is because of its communications network which puts the world in touch with their church.

The Seventh-day Adventist Church has a Computer Serve on-line forum where church members can communicate with church leaders and officials, download church news, and acquire inspirational materials. The Seventh-day Adventist Church in 1994 also started an official press agency, the Adventist News Network which communicates from the world

\textsuperscript{58} George Knight, “A Brief History of Seventh-day Adventist Church,” Review & Herald Publishing Association, Hagerstown, USA, 1999, p. 134
headquarters. Besides these two sources, the SDA Church also has the Adventist Communication Network (ACN), broadcasting to over 800 churches in North America and the Adventist World Radio (AWR), broadcasting in 37 languages with several international transmitters\textsuperscript{59}.

On top of this wealth of communication resources, the Seventh-day Adventist Church has over 5000 schools, colleges, and universities, over 600 hospitals, clinics, orphanages, and homes for the elderly. One of the main philosophies of the SDA Church is that of the "whole man". The SDA Church sees its work as not just addressing humanity’s spiritual needs, but they see a necessity to reach every aspect of the individual from his health to his education. The success of the SDA Church is due to this philosophy and its ability to reach people of all nations and tongues. The Seventh-day Adventist Church proudly calls itself a "World Church".

It is interesting to know that the Seventh-day Adventist Church has grown world wide and the following statistics of the membership and the employees gives us a clear picture of the growth of the SDA church

Another reason for the success of the Seventh-day Adventist Church is that it is organized in such a way that the individual is the controlling power. The power lies in the church membership with responsibilities given to an executive body. The Seventh-day Adventist Church is organized on four levels: The local church, The local conference-

An organized body of churches in a state, province, or territory. The union conference-An organized body of conferences within a larger territory, The General Conference-This is the largest unit of organization which encompasses all unions in the world. The General Conference is the highest authority in the SDA Church. They handle all questions that pertain to doctrine and/or differences that may arise between the churches. Despite this governing body the other three levels function independently as far as outreach ministries are concerned. Each church is responsible for its own programs.

Development as a world wide church

The six decades from 1840 to 1900 saw the formation of Adventism as a world church. The decade of 1900 to 1910 witnessed reorganization of the

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church for its structure and institutions for a more functional fulfillment of its mission. As a result the world wide growth of the SDA church was unimaginable to the Adventist pioneers since 1910. From a small despised advent band of about 100 members in 1848, the church increased to approximately 78000 in 1900. The figure crossed the ten million mark in 1998 and estimates based on current growth rates suggest that the church will have a membership of about twenty million by the year 2010.\(^6\)

The General Conference world headquarters at Washington DC is the coordinating body of the denomination. Officers and department directors are elected in general sessions of world delegates every four years. The world field is divided into thirteen divisions each division has its officers and departmental secretaries, also elected at the general quadrennial session and the thirteen divisions are, East Central African Division, Euro African Division, Euro Asian Division, Inter American Division, North American Division, Northern Asia Pacific Division, South American Division, South Pacific Division, Southern Africa Indian Ocean Division, Southern Asia

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Division, Southern Asia Pacific Division, Trans European Division, West Central Africa Division.

**Euro-Africa Division**

Euro African Division was organized in 1928 as Central European and Southern European Divisions. It was reorganized and renamed 1971 and in 2002. Its territory comprises 27 countries. The mission fields of Euro Africa Division are divided into 12 Unions they are Czech-Slovakian, Franco-Belgian, North German, Romanian, South German, and Swiss Union Conferences, the Austrian, Bulgarian, Italian, Portuguese, and Spanish Unions and Churches Conferences. And it has 2,508 Churches, with the membership of 176,177\(^{62}\).

**Euro-Asia Division**

Euro Asia Division was organized in 1990 and was reorganized in 1994. Its territory comprises of 11 countries. The mission fields of Euro-Asia Division are divided into 8 Union they are Southern, Ukrainian, and West Russian Union Conferences.

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\(^{62}\) Youth Department “Senior Denominational History, Southern Asia Division of Seventh-day Adventists, 1979,P.41.
The Caucasus, East Russian, and Trans-Caucasus Union Missions, the Belarus and Moldova Union of Churches Conferences, and the Far Eastern Union of Churches Mission. And the Euro Asia Division has 1,978 Churches, with the membership of 136,900.

**Inter-American Division**

Inter-American Division was organized in 1922. Its territory comprises of 43 countries. The mission fields of Inter-American Division are divided into 17 Unions: Caribbean, Colombian, Cuban, North Mexican, Puerto Rican, South Central American, South Mexican, and West Indies Union Conferences, the Central Mexican, Dominican, French Antilles-Guiana, Guatemala, Haitian, Inter-Oceanic, Mid-Central American, and Venezuela-Antilles Union Missions, and the Belize Union of Churches Mission. And the Inter American Division has 9,769 Churches, with a membership of 3,059,993.

**North American Division**

North American Division was organized in 1913. Its territory comprises of 7 countries. The mission fields are The Atlantic, Seventh-day Adventist Church

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in Canada, Columbia, Lake, Mid-America, North Pacific, Pacific, Southern, and Southwestern Union Conferences. And the North American Division has 5,196 Churches, with a membership of 1,069,898.

**Northern Asia-Pacific Division**

Northern Asia-Pacific Division was organized in 1919 as Far Eastern Division and renamed as Asia-Pacific Division 1995, Territory divided and renamed 1997. Its territory comprises of 7 countries. The mission fields of Northern Asia-Pacific Division are The Japan and Korean Union Conferences, the Chinese Union Mission, and the Mongolia Mission Field. Northern Asia-Pacific Division has 1,939 Churches, with a membership of 593,601.

**South American Division:** - South American Division was organized in 1916. The South American Division comprises of 9 countries The South American Division was divided into 11 Unions they are The Austral, Central Brazil, East Brazil, and South Brazil Union Conferences, and the Bolivia, Chile, Ecuador, North Brazil, North Peru, Northeast Brazil, South Peru, and West Central Brazil Union Missions. South American Division has 9,338 Churches, with a membership of 2,416,291.

**South Pacific Division**
South Pacific Division was organized in 1922. The South Pacific Division comprises 3 countries. The South Pacific Division is divided into are field are 4 unions and they are The Australian and New Zealand Pacific Union Conferences and the Papua New Guinea and Trans Pacific Union Missions. South Pacific Division 1,862 Churches, with a membership of 402,275.

**Southern Africa-Indian Ocean Division**

Southern Africa-Indian Ocean Division was organized 2003. The Southern Africa-Indian Ocean Division comprises 21 countries. The Southern Africa-Indian Ocean Division is divided into 3 Unions and they are, The Southern Africa, Zambia, and Zimbabwe Union Conferences, and the Angola, Botswana, Indian Ocean, Malawi, and Mozambique Union Missions. Southern Africa-Indian Ocean Division has 7,492 Churches, with a membership of 2,253,7317.

**Southern Asia Division:** Southern Asia Division was organized in 1919 and reorganized in 1986. The Southern Asia Division comprises 4 countries; The Southern Asia Division is divided into 8 Unions and they are The East-Central India, Northeast India, Northern India, South-Central India,

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64 Ibid,PP.163-225
Southeast India, Southwest India, and Western India Union Sections, the Andaman and Nicobar Island Region, and the Nepal Field. Southern Asia Division has 3,506 Churches, with a membership of 1,402,566.

**Southern Asia-Pacific Division:** Southern Asia Pacific Division was organized in 1919 as Far Eastern Division. It was renamed as Asia-Pacific Division 1995. Its territory is divided and renamed in 1997. The Southern Asia Pacific Division comprises of 18 countries. The Southern Asia-Pacific Division is divided into 10 Unions and they are The Central Philippine, East Indonesia, and South Philippine Union Conferences, the Bangladesh, Myanmar, North Philippine, Southeast Asia, and West Indonesia Union Missions, and the Guam-Micronesia and Sri Lanka Missions of Seventh-day Adventists. Southern Asia Pacific Division has 6,333 Churches, with a membership of 934,040.

**Trans-European Division:** Trans European Division was organized in 1928 and was reorganized in 1951, and in 1999. The Trans European Division comprises of 36 countries. The Trans-European Division is divided into 15 Unions and they are The Adriatic, Baltic, British, Finland, Hungarian, Netherlands, Norwegian, Polish, South-East European, and Swedish Union
Conferences, the Middle East Union Mission, the Pakistan Union Section, the Danish Union of Churches Conference, the Iceland Conference, the Greek Mission, and the Israel Field. Trans European Division has 1,384 Churches, with a membership of 108,166⁶⁵.

**West-Central Africa Division:** - West-Central Africa Division was organized in 2003. The West-Central Africa Division comprises of 22 countries; The West-Central Africa Division is divided into 6 Unions and they are The Ghana Union Conference, and the Central African, Eastern Nigeria, North-Western Nigeria, Sahel, and West African Union Missions. West-Central Africa Division has 3,088 Churches, with a membership of 810,127.

**East Central Africa Division:** - East Central Africa Division was organized in the year 2003. The East Central Africa Division comprises of 11 countries the East Central Africa Division is divided into 7 unions and they are the East African, East Congo, Ethiopian, Rwanda, and Tanzanian, Uganda, and West Congo union mission. The East Central Africa Division has 9,661 churches and with a membership of 2,206,234⁶⁶.

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⁶⁶ Op cit, PP.357-421.
In the field of Medical work

It was due to the work of Joseph Bates and the vision of Ellen White in 1863 that our health principles were firmly commenced and the gospel of health began to occupy a prominent part of the Seventh-day Adventist message. Acting upon Ellen White’s advice the Health Reform Institute set up at Battle Creek in 1866 became Adventist first Sanitarium, its name later being changed to the Battle Creek Sanitarium. Other main Sanitariums in America at present are located at Glendale and Loma Linda, California.

The lead in later years to the medical work was given by Dr. Kellogg, who was influential in medical ventures outside America also67. Later a training school for nurses was set up at Battle Creek and the College of Medical Evangelists was organized at Loma Linda, California, being the only denominational one in the world. The medical work in Southern Asia was established early in the century. The following are some of the medical institutions we operate today. The main denominational health journal is called its life and Health; the Southern Asia Division Magazine is called the Herald of Health.

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The first major step in the formation of Adventism is in the area of healthful living. As the infant SDA church moved towards the functional Organization, Ellen White received her first comprehensive health reform vision and that vision provided enough material for extensive publication on healthful living. We have a duty to speak to come out against intemperance of every kind, intemperance in working, in eating, in drinking, and in drugging, and then point out to God’s medicine through water and sun light which appeared among other Sabbatarain Adventist on the topic of healthful living in the late 1840’s.

In 1848 Ellen White spoke of the harmful effects of tobacco, tea and coffee. And in 1850’s the church took some action against tobacco usage. But health reform was marginal as the evolving denominations wrestled with weightier matters\(^68\). One of the most interesting examples of the dynamic developing quality of “Present Truth” among the early Adventists is the topic of unclean foods. This issue of the avoiding pork was a Biblical concept and thus it was with the health reform\(^69\).

\(^{68}\) Ibid P 27.

After the doctrinal and organizational matters, the lifestyle including the health reform became the next step in the development of Adventism and Present Truth. Thus a major turning point in Adventist history took place in 1863. By this time the Seventh-day Adventists were not alone in most of their health reform ideas and practices, but they were part of a large contemporary health reform movement in the United States. Adventism came near to the point of collapsing in 1856 because of a lack of organization and an inability to pay its ministers. In 1865 it stressed on the brink of disaster from the poor health habits of its leading ministers. Health reform was not just a strange aberration; it was a crucial necessity. The next step in Adventism developing relationship with health reform resulted from Ellen G. White’s vision of December 25, 1865. Her vision called pro-Adventists to establish their own health reform institution “The health reform is a part of the third angels message of revelation fourteen and is just as closely connected with it as are the arm and hand with human body.

From 1865 onward health reform and health care became growing aspects of Adventist ministry to the church and the world. The health

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71 Ibid .253
72 “Review & Herald, August 7, 1866.
reformer a 16 page monthly journal which began in 1866. The same year saw the establishment of the western health reform institute in Battle Creek. It was the first of what eventually became hundreds of Seventh-day Adventists health institutions.

**Health Care Institutions**

The Seventh-day Adventist church around the world owns and operates 167 hospitals and sanitariums, 449 clinics and dispensaries, 125 nursing homes and retirement centers, 34 orphanages and children homes with nearly 1372015973 out patient visits, some of the outstanding health care institutions are:

**Adventist Medical Centre**

In the late 1860s, Seventh-day Adventists began to build health care institutions. Like many Americans, they held strong convictions about health. In Michigan, the Battle Creek Sanitarium had been established by the church and Dr. John Harvey Kellogg.

Lewis Belknap, MD, a student of Dr. Kellogg’s in Battle Creek started a hospital in 1893 with six patients in a small home in small house.

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Within a couple years, the fledgling sanitarium outgrew the small quarters. By 1895, Portland Sanitarium had relocated to the Reed Mansion. By 1897, a two-year nurses training program and a health food company were added. By 1922, the hospital was named Portland Adventist Sanitarium and moved into a modern, new building. A great missionary activity took place as a result of this hospital.

**Adventist Midwest Health**

Adventist Midwest Health Institution began in 1899 when Adventist Hinsdale Hospital was founded by Dr. David and Mary Paulson. Adventist La Grange Memorial Hospital has served its communities for more than 50 years, Adventist Glen Oaks Hospital served for over 25 years, and the opening of Adventist Bolingbrook Hospital in 2008 expands the services provided to its communities for over 25 years by Adventist Bolingbrook Medical Center.  

The Logo of the Adventist mid west Health center is “The Flame of Life” the three segments of the flame represent the significance of the mind, body and spirit in the healing process. They also represent the partnership

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with our hospitals, physicians and the communities we serve. Adventist Midwest Health is grounded in Christian values and committed to extending the healing ministry of Christ. Patients from any religious denomination as well as patients who do not ascribe to any religion are welcomed. As a part of the Adventist Health System, Adventist Midwest Health brings a long tradition of health care to Illinois and Wisconsin.

**Paradise Valley Hospital**

In 1904, Ellen G. White, helped to purchase 54 acres of land with the purpose of beginning a healthcare institution known as Paradise Valley Hospital. Paradise Valley Hospital is the South Bay’s oldest hospital. It is the second oldest hospital in all of San Diego County, and the largest employer in National City. For more than 104 years, Paradise Valley Hospital has served San Diego faithfully. It is the pride of SDA heritage as it provides numerous programs and services to meet the changing needs of our community.

Paradise Hospital is a 301-bed, acute care which offers a nationally acclaimed Obstetrics program. It is South Bay’s only life saving 64-slice CT scanner, a renowned rehabilitation center and it is the only Hyperbaric Medicine program in the South Bay and distinguished Behavioral Health
services. Paradise Valley Hospital also offers 24-hour Emergency Services, Cardiac Catheterization Lab, comprehensive surgical services, Inpatient Medical and Surgical Center, and Paradise Senior Health Center75.

**Southern Medical Association**

The exclusive purpose of Southern Medical Association is to develop and foster scientific medicine. This organization on a regular basis, promotes the progress of scientific medicine generally and in particular. The Southern Medical Association was established as a voluntary, non-profit organization, and chartered under the laws of the State of Alabama, the Association is independent of other medical societies, but works closely with them. Dedicated to serving the professional needs of physicians, and the healthcare team, Southern Medical Association strives to bring its members into closer touch and in more perfect harmony with each other thereby creating a society unique in its opportunity for fraternal relationships and in its personal significance76.

**Sydney Adventist Hospital**

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75 Ibid, P.958
76 Ibid, P.1238.
Sydney Adventist Hospital is the flagship of the worldwide Seventh-day Adventist health care system in the South Pacific. This system reaches into 58 countries and employs 65,000 people in 161 hospitals and 313 clinics. Healthcare is a core mission of the Seventh-day Adventist Church throughout the world and the establishment of the fledging healthcare initiatives that ultimately resulted in the building of the Hospital. This is a result of the encouragement given by Adventist Church leader Ellen White. Sydney Sanitarium opened in Wahroonga on January, 1903 with a bed capacity of 70 and was known as a ‘home of health’ and as a place where people learned to stay well. The original Hospital building was designed by Dr Merritt Kellogg, brother of Dr John Harvey Kellogg\(^77\).

**In the field of Educational work**

The pioneers of the SDA Church had started a small school in Battle Creek in 1856. The Educational work commenced with the efforts of G.H.Bell. He was a state school teacher who had come for convalescence to the Health Reform Institute. He began helping the White Boys with their studies and soon he was asked to commence a school. The request was fulfilled when in

\(^{77}\) George Knight, “A Brief History of Seventh-day Adventists”, Review & Herald Publishing Association, Hagerstown, USA, 1999, PP.61-64.
1868 Bell opened a private school in one of the rooms in the General Conference at Battle Creek. Four years later the first denominationally controlled school began operation in Battle Creek. There was a great need for some senior school and in 1874 the first college was opened at Battle Creek. In 1901 this was transferred to a more rural setting where it has become known as Emmanuel Missionary College and now Andrews University. In 1882 the need for more schools was satisfied with the opening of the South Lancaster Academy in Massachusetts and the Healdsburg College in California. These are now senior colleges being called Atlantic Union and Pacific Union respectively.78

By 1890’s the seventh day Adventist church achieved world wide renown. In search of proper education another lifestyle/institutional development between 1863 and 1888 centered on SDA education. The educational emphasis came later than other development because religious focusing on the nearness of the end of the world have generally not felt much need for educating their children. It was their logic that why send children to

78 Ibid.PP.282-285.
school of the world which is soon to end, they will never grow up to use their hard earned learning\textsuperscript{79}.

White replied that the fact Christ is coming very soon is no reason why the mind should not be improved. A well disciplined and informed mind can best receive and cherish the sublime truths of the Second Advent. The first Adventist school was opened in 1853 in Michigan. It took some ups and downs to run a quality school. Qualified teachers and place played a prominent role. In 1872 the denominations began to consider more seriously the need for a quality school where Bible could be taught as a subject which is followed till today.

The teaching of the Bible would give knowledge of great truth which pertain to this time and provide enough general knowledge to enable them to spread the Adventist message Ellen White wrote “True education is the harmonious development of physical, mental and spiritual powers, its prepares the soul for wider service and higher joy in this world and the world to come\textsuperscript{80}” George butler The then General Conference President and the school committee stressed that the purpose of the school was to teach the

\textsuperscript{79} Ibid, P.75.

Bible and the emphasis was to be on both the Adventist doctrinal evangelism. Many other nineteenth century reformers also supported such concepts.

One of the most remarkable developments stimulated by the Christ centered emphasis of the 1888 General conference session was the re-orientation and expansion of Adventist education. As of 1890 the denomination had established only sixteen schools including elementary school secondary schools and colleges. By the end of the decade there were 245 educational institutions but between 1895 to 1897 educational revival and expansion gained the momentum.

The Union college in Nebraska was founded in 1891 and in 1892 Walla Walla College was founded in Washington and a number of ministerial institutes were organized to enlighten the denomination clergy. 1893 general Conference session has marked the turning point in Seventh-day Adventist education. Religious element had become central focus in Adventist schools and colleges and implemented four year Bible training program. Closely related to the revival and expansion of Adventist education was the parallel explosion in the number of Adventist missions in all parts of the world. Apart from the evangelists personnel supplied by the schools the new missions
established additional institutions in training missionaries and sending them, to various continents. By 1889 the denomination stood high in sending the missionaries through out the world.

The education institutions owned and operated by the Seventh-day Adventist church around the world are highly respected. There are 69966 schools and 106 colleges and universities, 36 workers training institutes and 1462 secondary schools and 5362 primary schools with an enrollment of 1334486. Some of the outstanding educational institutions are:

**Andrews University**

The roots of Andrews University date back 19th century, through the leadership of a teacher, Goodloe Harper Bell, the Battle Creek Michigan. The school expanded quickly and, in 1874, took the name, Battle Creek College. By 1901, the school’s administrators had decided to experiment with a non-classical concept for education that fused traditional academia with a practical approach to learning. For this experiment, school leaders felt that a new location was needed, away from the moral and ecological pollution of the city. So the school was sifted to Berrien Springs, Michigan.

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Today, Andrews is the most prominent university in Adventism. More than 3400 students study here, representing most U.S. states and nearly 100 countries. Another 3000 students study at affiliate campuses around the world. We offer approximately 130 undergraduate programs and 70 graduate programs. We are named after John Nevins Andrews (1829-1883), the biggest thinker in the 19th century Adventist Church. He was also the first sponsored missionary that the Church sent overseas. J.N. Andrews’ example of careful thought and compassionate action in Christian life is something that we have taken to heart. Our motto is "Seek knowledge. Affirm faith. Change the world". Students from across the United States and the globe are attracted to Andrews because of what we stand for and what we offer.

Walla Walla University

Walla Walla University was founded as Walla Walla College in 1892, an event celebrated both by the 1,500 Seventh-day Adventist Church members in the Pacific Northwest and the members of the Walla Walla community. Members of the young church denomination held a strong desire to send their children to a school that would foster their faith. Walla Walla

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citizens made significant financial contributions to the cost of founding the college, recognizing the distinction that another institution of higher education could bring to the Walla Walla Valley.

The college was opened on December 7, 1892, with 80 students and nine faculty. It was housed in one building, the Administration Building. The initial direction of WWC was articulated in its first statement of mission: to provide young people with "a Christian education, surrounded with influences favorable to the development of Christian character." Walla Walla College was renamed Walla Walla University in 2007 to reflect the breadth of educational opportunities offered. The university currently enrolls 1,865 students in a range of professional, liberal arts, and technical programs, offering six bachelor’s degrees with majors in 42 areas of study. Graduate programs are offered in biology, education, psychology and social work. Satellite campuses include a School of Nursing in Portland, Ore. and a marine biology station near Anacortes, Wash. The master’s of social work program is also taught in Missoula and Billings, Montana.

Southern Adventist University
In 1892, Professor George Colcord and his wife, Ada, started Graysville Academy in Graysville, Tennessee. Twenty-three students enrolled that first year. In November 1897, the school’s name was changed to Southern Industrial School, and in 1901, it was changed again to Southern Training School. In 1915, the women’s dorm burned. While no lives were lost, school officials decided to move, and the following year, the school board bought a piece of property called Thatcher Switch and named it Collegedale.

The new location also brought a new name: Southern Junior College. On October 18, 1916 fifty seven students arrived for classes, with more than 200 turned away for lack of living space. The new college needed a church, so the Collegedale congregation organized with 50 members. In 1942, Kenneth A. Wright became president of the school. During Wright’s administration, Southern Junior College became accredited as a four-year institution and adopted the new name Southern Missionary College in 1944. Two men and four women received Southern’s first baccalaureate degrees two years later. In the spring of 1944, the board announced a $300,000 expansion program, which included science (Hackman Hall) and music (Miller Hall) buildings and a library (Daniells Memorial Library).
Griggs University

At the turn of the century, educational opportunities were rare. Correspondence education was increasing in popularity within the United States. An educator by the name of Frederick Griggs envisioned educating people around the world. His vision took shape in the establishment of The Fireside Correspondence School in 1909. The goal was to provide the benefits of an education to those unable to attend traditional schools.\textsuperscript{83}

Within two years, The Fireside Correspondence School (later renamed Home Study Institute and more recently Griggs University & International Academy) was offering 11 secondary and 9 college courses. By 1916 its students represented nearly every state and province in North America, as well as 10 other countries. Since then, more than 235,000 people have studied with Griggs. Griggs is part of the Seventh-day Adventist school system. Today Griggs plays a unique and vital role in the educational development of students of all ages in all parts of the world.

Avondale University

\textsuperscript{83} Ibid, 486.
Avondale is a private institution of higher education offering a broad range of undergraduate, postgraduate, and vocational courses. Its educational program seeks to develop the whole person. The two campuses, at Cooranbong and Sydney, provide safe and pleasant environments where students may enjoy Christian friendship while receiving a quality education. Avondale offers undergraduate degrees in Arts, Business, Science, Education, Nursing, and Theology. Postgraduate courses are available in Education, Leadership and Management, Nursing, and Theology. Vocational studies include Aviation, Business, and Outdoor Recreation.  

Avondale is an education institution of the Seventh-day Adventist Church. It also welcomes a growing number of students of other faith traditions who desire higher education in a Christian context. Students come from all states of Australia and from overseas. About 14 per cent of degree students are from countries outside Australia and New Zealand. About 60 per cent of undergraduates are boarding students, experiencing the interchange of ideas and group activities which are the strengths of residential campuses.

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Expansion as a world wide church

The early Adventists were enthusiastic missionaries and the focal point of their preaching was the three Angels Message of revelation fourteen. In the years 1864 Czechwski arrived in Europe and preached Seventh-day Adventist message in spite of his advent Christian sponsorship. He promoted his work through public evangelism, published a periodical and circulated the truth through tracts. He planted the Adventist seeds in Switzerland, Italy, Hungary, Romania and other parts of Europe, these seeds eventually bore fruits. And in the year 1868 J.N.Loughbrough and D.T.Bordeau entered California and set the pattern for Adventist mission around the world.

In the field of Missions

In the years 1874 the denomination established the true missionary. 1874 to 1887 the denominations established its presence in many nations of Europe as well as in Australia and South Africa. By 1890 expansion of the denomination was poised for mission explosion and expansion to every nation and kindred and tongue and people. Finally during the late 1870’s the

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Adventists efforts among the white population began in South America. The Adventist work began in Virginia, Texas and other southern states. By 1888 the Seventh-day Adventist church had its doctrinal and prophetic platform in place; it had organized to facilitate its preaching of three angels message and had developed a distinctive life style. The denomination had become a unique religious body gradually spreading throughout the world.\footnote{Ibid, P.130.}

It was in 1888 general conference session at Minneapolis that the Adventists had understood the full message of the three angels of Revelation fourteen. The expansion of the church began as they began to preach the righteousness through Christ and recognized the need to keep the commandments of God. The next decade saw Adventistism not only grow in its understanding of vital Christian truth but also expand world wide as the denomination finally grasped the extent of its missionary task.

A series of firm foundation under girded the rapid expansion. First, the anti mission shut door period (1844-1850) of Adventist thinking had allowed for the development of a doctrinal base. Second, the partial opened door period (1850-1874) provided a time for building a power base in North America that could support missions to other protestant nations. And third,
the missions to the protestant nation’s period (1874-1879) provided for similar development in England, Europe, Australia, and South Africa. Even though much development is needed to take place in each of the mission house basis after 1890, the ground work had laid and Adventism was ready to become a truly world wide church in 1890’s.

In The Field Of Literature

The growing commitment of the denomination to foreign missions became ever more evident in the early mid 1880’s one expression of the trend was a series of visits to the European missions by the prominent Adventist leaders between 1882-1887, by the middle of 1880 the European council had formed to guide Adventism in the world wide movement. In addition, during the decade European Adventism produced publications in several more languages and took steps providing its own educational institutions to train church employees. Mean while, Adventists had began work among European protestants in Australia (1885) and south Africa (1887). Perhaps one of the strongest signals that Adventistism was beginning to enlarge its missiological vision took place in 1886.87

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In that year the denomination published its first book on foreign missions then in early 1889 the church sent its leaders around the world to survey opportunities, problems, and possible sites for Adventist missions in various parts of Africa and India and the Orient. Thus missions and mission service had begun to capture hearts and minds of the Adventist youth.

It is important to note that the Adventist young people were not the only ones beginning to inspire towards the mission service. Protestant youth in United States and in else where interested in such service as never before as a result the student volunteer movement for foreign missions became a great challenge. The movement trusts that all should go to all and its motto was the evangelization of the world in this generation. In November 1889 the general conference session took the step in creating the foreign mission board which had sent many missionaries throughout the world.

By the end of 1890’s Adventism had established itself on every continent and in many islands. In its period of Adventist mission the denomination aimed to reach the heathen as well as other Christians. By the early years of Nineteenth century the mission had 50 schools in operation and
in 1901 the society had became a part of newly established of southern union conference.88.

**In The Field of Finance**

The denomination in the early days faced a financial crisis. It was then that sister Betty introduced a system known as systematic benevolence where every member was taught to give for the cause of God. As the church grew it found this system to be inadequate. Gradually during the 1860’s and 1870’s the denomination evolved a better grasp of true tithing. The issue came to maturity in 1876, when Dudley M Canright published a series of Review Articles Emphasizing that Malachi 3:8-11 set forth the Bible plan of supporting the ministry. God requires a tithe as one tenth of all the income of his people shall be given to support his servants in their labor. This was the appeal to all the members to pay their faithful tithe and the General Conference treasury was improved. From that point forward Seventh-day Adventists increasingly practiced Biblical tithing.

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88 Opicitt, P.131.
In the field of Adventist Lifestyle

Development in the Adventist lifestyle took a gradual growth from its inception, during 1840’s Ellen White did not play a major role in the doctrinal development instead the denomination followed the procedure of the Bible study. But when it comes to the point of lifestyle development Bible study and Ellen.G.White guidance played a major role in the twentieth century. This lifestyle issue served as determiner of denomination’s identity and also facilitate its mission in spreading its doctrinal message⁹⁰.

All three factors enabled for the development of health reform that enables people to become better missionaries and enables healthy and healed people to come to the place where they can better understand the gospel. Similarly Christian education facilitates the development of both individual church members and gospel preachers. On the other hand when viewed from the perspective of salvation and a relation with God.

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