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The development of Seventh-day Adventist Missionary Thought: A Contemporary Appraisal

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THE DEVELOPMENT OF SEVENTH-DAY ADVENTIST MISSIONARY THOUGHT:
CONTEMPORARY APPRAISAL

by

Borge Schantz

A Dissertation Presented to the Faculty of the School of World Mission And Institute of Church Growth FULLER THEOLOGICAL SEMINARY In Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in Intercultural Studies

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THE DEVELOPMENT OF SEVENTH-DAY ADVENTIST
MISSIONARY THOUGHT: A CONTEMPORARY APPRAISAL

Borge Schantz, 1983, Ph.D.
Fuller Theological Seminary, School of World Mission

The Seventh-day Adventist Church has, since 1848, developed from a handful of New England believers to a world church with 4,000,000 members in 190 of the 220 countries of the world. This development has generally taken place in isolation from other Protestant Evangelical missionary societies.

This growth has naturally caused problems. These have arisen in the areas of Western/Third World relationships and have affected such issues as structures and administration, finance and manpower, lifestyle and proclamation, and even relationship to governments, other Christian churches, and non-Christian religions.

The field research for this dissertation has been drawn from the more than twenty years the author has spent in overseas service for the SDAs. Library research has been done at Fuller, Loma Linda University, SDA Heritage Collections.
Part I deals with the history of mission theories from Paul to the present. It is here shown that SDA missionary thought, in spite of its isolation and sometimes aloofness, is rooted in church history.

Part II surveys the development of SDA missionary thought from 1830. It evaluates the importance of such events and issues as the Great Disappointment, the Shut Door Period, Eschatology, Legalism, and Righteousness by Faith. All these contributed to SDA missionary theory. The influence of SDA mission structures and leaders is also dealt with.

Part III concentrates on the missionary thinking of Ellen White and her contribution to SDA mission theory and practice. Her counsels on mission methodology, motivations, and goals are evaluated against the background of the evolution of non-SDA evangelical missiology in the successive decades of her ministry. It is established that Ellen White consistently reflected the best in contemporary missionary thinking; she generally avoided the pitfalls of nineteenth century missiology.

The Appendices provide valuable chronological data on SDA mission and also contain essays dealing with the importance of social sciences in Mission and SDA Mission Finance.

Generally speaking, SDA missiology is consonant with the best in evangelical missiological tradition. However,
such areas as church growth, relationship to non-Christian religions, social justice, mission institutions, and the role of women need additional study.

Mentor: Dr. A. F. Glasser
Number of Words: 349
PREFACE

The Seventh-day Adventist (SDA) Church, in its effort to be faithful to the gospel of Jesus Christ and the missionary calling, within a comparatively short time experienced tremendous expansion and growth throughout the world. This development reflecting the SDAs' particularities of theology, administration, and method is looked upon by its membership as a sign of God's blessing. However, at present the SDA movement is facing certain problems arising from its distinctives which call for renewed reflection on its self-identity. These problems have raised a series of basic missiological questions. My personal confrontation with these questions over the years, while serving the church in Europe, the Middle East, and Africa, has pressed me to engage in the sort of reflection and research represented by this study. I can only trust and pray that, as a result, I will be enabled by God to make a positive contribution to our church at this juncture in her history.
1. The Problem of Size

Can it be that the many problems facing the SDA Church today arise from its desire to achieve world-wide uniformity despite the great cultural diversity of its members?

Within less than 150 years the SDAs have grown from a handful of members in the USA to about four million world-wide. Seventy-five percent of the church's constituency today are found in the Third World. This growth has caused major problems, both financially and administratively, because the increase in membership has largely taken place in areas dependent on the West, both in money and manpower.

2. The Problem of Organizational Structure

Can it be that the SDA commitment to methodological uniformity tends to deculturalize its members and disorient them from their own peoples? The SDA Church is a closely knit organization throughout the world. It follows generally the same policies and submits to a centralized leadership. It is one in doctrinal commitment and organizational structure. It adheres to one approach in the matter of finance. One result of this is that in many cultures local patterns of leadership roles and organization have been ignored, and the church tends to be regarded as a foreign
presence. Indeed, it is treated as such by local citizens and their governments. This follows because SDA methodology has tended to downplay cultural diversity. As a result, its congregations are not truly indigenous in the sense that they frequently do not reflect local patterns of structure, leadership, and training.

3. The Problem of Exporting Western Models

Can it be that the SDA pattern of exporting its Western institutional models is hindering its growth as a world-wide spiritual movement? From the earliest history of the SDAs their institutions have played an important role. In the home fields and abroad they have become useful means, not only in the initial stage of "building up the body of Christ," but also in providing "opening wedges" for evangelistic outreach. Today, however, about two-thirds of all paid workers in the SDA movement are employed in these institutions and only one-third are involved in pastoral and evangelistic ministries. But the financial and personnel problems they have created have tended to inhibit church growth and are becoming increasingly burdensome to the church.
4. The Problem of Growing Self-understanding

Can it be that the SDA failure to culturally contextualize its distinctives has produced a movement reflecting some of the major weaknesses of Western colonialism? The distinctive beliefs of the SDAs are increasingly being preached world-wide to all peoples. In the beginning the SDAs felt a special duty to serve as a renewal movement within Protestantism. They stressed eschatological themes such as the investigative judgment, and the soon coming of Jesus. They also stressed Sabbath-keeping and healthful living as obligatory for all who confessed Jesus Christ as Lord and Saviour. Around 1890, when Adventists began increasingly to penetrate the non-Christian world, their emphasis stressed such fundamentals as the basic evangelical message (the Fall, redemption through Christ, the call to repentance and faith, etc.).

The inclusion of non-Christian lands in their mission outreach, however, caused some tension. Often SDA missionaries did not seek to contextualize certain distinctive SDA doctrines. The result was that the superimposed SDA lifestyle often ignored local patterns. There were also cases where the strong SDA emphasis on eschatology and the soon return of Jesus meant the downplaying of long-range mission planning. This resulted in the neglect of the development of national leaders, and other long-range
projects such as buildings, etc., were negatively in-
fluenced.

5. The Problem of Ecclesi-
astical Exclusivism

Can it be that the SDA tendency to live in isolation
from other segments of the world-wide Christian movement
has impoverished her thought and understanding of the mis-
siological task? The SDA Church has from the outset, due
to its unique mix of belief and practice, and probably also
as a result of the treatment it has received from other
Christians, taken a fairly anti-ecumenical stance. It has
opened few lines of communication with those evangelical
bodies with which it might have had not a little affinity
and has been critical, even judgmental of the Roman Catho-
lic Church, churches associated with the World Council of
Churches (WCC), and non-conciliar evangelical bodies.

This attitude, added to the American notion of separa-
tion between church and state, has often resulted in a re-
luctance to cooperate with or receive grants from civil
authorities. Its pattern of studied aloofness toward other
Christian churches has aggravated its disinclination to
study sympathetically and bibliically the non-Christian
religions.
A. PURPOSE

When one considers the tremendous outreach and the continuous aggressive evangelism the SDAs maintain, it is amazing to discover that at this late date the movement is only beginning to become involved in the scientific study of its missionary obligation. Adventists have not, alone, been guilty of this neglect. Many evangelical societies in the International Foreign Mission Association (IFMA) and Evangelical Foreign Mission Association (EFMA) are only beginning to discover this too! We should feel no comfort from this. However, it needs to be realized that for more than one hundred years, with only rare exceptions, SDA literature on missions has been almost solely promotional and apologetic. Missionaries are depicted as heroes struggling with inhospitable climates, dreadful diseases, dangerous animals and insects, and backward, illiterate peoples. Their progress reports had but a two-fold aim: to stimulate the prayers of the home church and to keep flowing the money for missions. There was almost a complete absence of critical evaluations of what was being done abroad.

It was not until the late 1950s that systematic research began to be focused on SDA cross-cultural outreach. This much needed study was largely inspired by the missiologists at Andrews University. Especially since the late
1960s have they generated a fairly constant flow of well-documented and timely articles. These have generally focused on matters pertaining to church growth and missionary anthropology, with some attention paid to SDA mission history, mission theology, and missionary theory. It should be noted that, on occasion, some of the more critical articles had to be published in SDA lay publications, and even by non-SDA publishers.

It was my purpose in this study to explore SDA missionary theory. We did not do this by using the magnifying glass and calling attention thereby to this or that point in the total field. Such an approach would only add to the excellent, but fragmentary and non-integrated, mission studies of the past. Our purpose was to make a comprehensive survey of the whole field. It was felt that the need was not the sinking of a solitary shaft or two and bringing to light a hidden treasure not previously researched. Actually, there are surface treasures all over the field that need to be brought together. Our hope was that by such a wide-range study we would provide a broad SDA foundation for future scholars with their specialized investigations of specific segments of the 150 years of SDA mission theory and praxis.

Our concern was with the interrelation of SDA missionary theory and theology. We dealt with the central issues of both in a way we hoped would clarify
self-understanding and stimulate self-criticism. Both are necessary if the church is to grow and mature. We desired to establish the thesis that the SDAs are part of the present Christian movement to bring Jesus Christ to our generation throughout the world. We desired to demonstrate that the SDA Church is not only rooted in the Scriptures but also in the mid-stream of church history. We attempted to show that she can be nourished and stimulated in her obedience by other missionary societies which also have the goal of making Jesus Christ known, loved, and served by the nations. And, finally, we hoped to convince even the most skeptical that the unique message and methodology of the SDAs can yet become a positive contribution to other denominations in their cross-cultural work, even as we continue to receive helpfully from them.

B. PERSPECTIVE OF THE STUDY

The importance of this study to the author far exceeds any academic concern. Raised in a SDA home I, with my wife, have spent thirty-two years in the employ of the SDA Church. We have served on four continents, twenty-two years outside our native country, Denmark.

For this reason it has been difficult for me to grapple with the massive issues raised in this study in a detached and unemotional manner. I love our church, and purpose to
remain in her fellowship and ministry. But at the same time, I desire to be constructive and loving in my contribution to her. My only concern is that she remain semper reformanda—always under the rule of Christ, always energized by His Spirit, and always seeking increasingly to live and serve "according to Scriptures" (1 Cor 4:6).

C. LIMITATIONS

As already mentioned, the study does not claim to be exhaustive in any one particular area. Although we have reviewed the history of SDA mission to some extent, we make no claim to have covered it all. We have, rather, used this history with its name, dates, and places as a scaffolding to draw attention to the growth and development of the SDA movement in terms of its underlying mission theology and praxis.

We have also touched upon the social sciences, referring to cultural factors and emphasizing the importance of missionary anthropology. But, again, we make no claim to be exhaustive in this area either. The SDA Church is most fortunate in having within its ranks expert anthropologists capable of tackling such a demanding task.

We have a firm conviction that growth is the goal of the Christian church: growth in membership, growth in discipleship, growth in the number of congregations, and
growth in denominational efficiency and integrity. It is our burden that "where there are no Christians, there should be Christians," and, we would add—where there are no churches, there should be churches (Newbiggin 1960:23). We will even go so far as to contend that there should be not only a Christian but a SDA presence everywhere. Even so, we make no claim that this is an exhaustive study on church growth.

We have also referred to various themes inherent in a "theology of religions," but again make no claim to have dealt with this complex subject in depth. Finally, this study makes no claim to being a theological work, although our central concern is to engage in disciplined reflection on holy Scripture to clarify our understanding of the missionary calling of the SDA Church. Indeed, we believe that a solid theological basis is foundational to healthy outreach. In this connection, as a SDA minister I am happy to affirm the theological presuppositions that frequently shone through the pages of this study.

I accept the Bible as my only creed. All Scripture was "given by inspiration of God" (2 Tim 3:16) and constitutes our "only infallible rule of faith and practice." Jesus Christ, the incarnate Word, and Holy Scripture, the written Word, constitute the final authority on what is truth. The Bible came to us through men inspired by the Holy Spirit (2 Pet 1:21). I believe it in its entirety.
It is utterly trustworthy and will not lead the devout student astray. It not only contains, but is the Word of God. Because of this I believe that all theological reflection must be measured by the Bible and judged by its truth.

I also believe that Ellen G. White (1827-1915) holds an important place in the SDA Church and its mission. She has exercised a significant influence over our past history and present development. I believe one of the gifts of the Holy Spirit is prophecy (1 Cor 12:28; Eph 4:11). I believe that this gift should always be present to some degree in the Christian church and that it was peculiarly manifest in Ellen G. White (Rev 12:17; 19:10). She herself considered it her task to direct men and women to the inspired and authoritative Word of God and exhorted them to apply its principles to the problems the SDA Church and its members will encounter in the world. Furthermore, she was particularly concerned with guiding them in their preparation for Christ's return. Over the years her writings have proved to have illuminated the way of biblical truth, and have provided for the church's comfort, guidance, instruction, and correction.

Furthermore, I should also state that this study has been made with the orientation of Fuller Theological Seminary, School of World Mission, in mind. This means that its concern has been that the work be academically
sound and rooted in scientific research; but also, that it must advance Christian knowledge, be relevant to the ongoing Christian mission, and positively influence missionary obedience and effectiveness. It must have the note of existential reality. Hence, as a study dealing with SDA mission I have attempted to relate her world-wide service to the best contemporary missiological thought of the larger Christian community.

Furthermore, it was my ambition to write on a level that any missionary, even those without much formal training, could read with understanding and benefit. In my efforts to match the demanding comprehensiveness of this School of World Mission philosophy, I have been like the happy messenger so eloquently described by the Dean of the Lutheran Copenhagen Cathedral Church, C. Skovgaard Pedersen, as follows:

I sought counsel from the Word and he told me to visit with Experience. I went to Experience and she referred me back to the Word. And I became a happy messenger between the two of them (Pedersen 1928:II).

D. METHODOLOGY AND ACKNOWLEDGMENT

The field research for this study has been largely drawn from my more than twenty years spent in overseas service in the capacities of pastor, evangelist, Bible teacher, mission administrator, departmental promoter,
and community welfare organizer. Many of the issues dealt with have been extensively discussed with fellow workers of different nationalities in different parts of the world.

During the fifteen months spent in the actual writing of this dissertation I have interviewed past and present SDA mission leaders and missionaries, as well as national workers. On theological and historical issues pertaining to the SDAs, I have been most privileged in that I have been able to freely consult with faculty specialists attached to the different departments of Loma Linda University.

Guidance on the sections that deal with missiology in the greater context in the Christian world movement has been obtained from my professors at the School of World Missions. Dr. A. F. Glasser, as chairman for the doctoral committee, and my mentor, has been of extreme value. Not only has he guided me through this lengthy study, but has pressed me—a foreigner—to master that amazing instrument, the English sentence, in order to achieve clarity of thought and facility of expression. He has also granted me generous access to his personal collection of books, journals, and manuscripts.

Appreciation is also due to Drs. Paul E. Pierson and Paul G. Hiebert who served on the doctoral committee and provided invaluable academic and practical advice.
The areas of specialization represented by the doctoral committee were: Dr. A. F. Glasser, in Mission Theology and Contemporary Missiology; Dr. Paul E. Pierson, in Mission History; and Dr. Paul G. Hiebert, in Mission Anthropology. They also brought enrichment through their varied denominational and theological perspectives.

Dr. Russell L. Staples of Andrews University served as the outside reader. As chairman of the Department of World Mission he was eminently suited to review this dissertation in terms of its portrayal of SDA mission thought. Dr. Staples went the "second mile" with me in his willingness to provide practical and academic counsel, valuable not only in enabling me to meet the doctoral requirements of a research project of this sort but also in stimulating further study and revision with the view of ultimate publication.

Mrs. Althea Butler has rendered invaluable assistance in making this dissertation possible. She not only typed and retyped its many pages, but her previous experience with doctoral dissertations enabled her to resolve many a problem that I had not foreseen. Most enjoyable was the privilege of this extended association with her. Mrs. Butler was unwavering in her devotion to this task. Indeed, what added to the joy and delight of our working together was her sense of divine call to serve in this massive undertaking. I found this to be most humbling.
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Thanks is also in order to Mrs. Lilah Scalzo and Elder A. H. Brandt who did some valuable proofreading; and to David Bevan who took care of the xerox-copying.

My good wife and partner, Iris, deserves to be mentioned. Dr. Glasser is convinced that she managed to keep me "Christian" under times of stress! It can be said of her:

She opens her mouth with wisdom, and the teaching of kindness is on her tongue (Prov 31:26).

Iris agreed to go along with three additional years of concentrated study, thereby making six years of our married life spent in schools in Europe and the USA. She also, by her dedicated work, supplied the financial basis for the undertaking. And then she, amazingly, found time to finish her own M.B.A. from one of California's prestigious universities. I surely must exclaim with the wise man:

A good wife who can find? She is far more precious than jewels (Prov 31:10).

Our two sons in Denmark also encouragingly said: "Great idea Dad, go ahead!" Perhaps it was easier for them. Steen had already finished his academic training by that time, and Kim knew he would qualify as a medical doctor fifteen months before his Dad.

Many hours of research were spent in the facilities of the SDA Heritage Collection, Loma Linda University;
the McAlister Library, Fuller Theological Seminary; the Del E. Webb Library, Loma Linda University; and the La Sierra Campus Library, Loma Linda University.

Dr. Rolf Kuschel of the University of Copenhagen has kindly supplied me with journal articles and other material on the Rennell and Bellona Islands.

E. REFERENCING

1. Unless otherwise noted, Scripture quotations are from the Revised Standard Version of the Bible, copyright 1946 and 1952 by the Division of Christian Education, National Council of Churches of Christ in the USA.

2. Note that we use "man" (he, him) in the generic sense, as in the Scriptures:

   Male and female he created them, and he blessed them and named them Man when they were created (Gen 5:2).

3. All the italics in the quotations are supplied unless otherwise indicated.

4. List of institutions and their abbreviations is found in Appendix B.

5. The Key to the E. G. White book titles is found in Appendix C. The full title and publication dates of her books can be found in the bibliography. The text will indicate when the date of writing was different from the day of publication.
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PART I

THE IMPORTANCE AND DEVELOPMENT OF MISSION THEOLOGY

IN THE HISTORY OF THE CHRISTIAN MOVEMENT
CHAPTER ONE

THE IMPORTANCE OF MISSION THEOLOGY

One of the major issues in present day theology is the relationship between Christianity, culture, and other religions (Anderson 1961:3). This is a healthy development because it is a sign that theology is getting back to the pattern of the early church where it was definitely shaped by the missionary spirit. Missionaries, during the period of the Roman Empire, faced strange cultures and religions, and developed their theology accordingly.

In most recent centuries theology has become a Western discipline only concerned with Western problems and issues. Furthermore, it is introspective and focuses on intra-Christian relationships. Very little time and energy has been spent on relationships to non-Christians and to their religions. This self-centered theology has not only
affected the message the Western missionary brought to
the non-Christians but all too often answered questions
that were never asked. This kind of theology could not
give direction to evangelism and mission, and therefore
did not really influence missionary methodology. The
result was that unworthy, sub-biblical, and un-Christian
motivations and goals entered the missionary enterprise
(Kraft 1979:3, 300-312).

Some of the reasons for today's new approaches to
theology in general, and the growing interest in theology
of mission in particular, can be found in the twentieth
century resurgence of non-Christian religions, the dras-
tic shifts of cultural and political power among the
nations, and the significant emergence of indigenous
forms of Christianity throughout the world.

These changes have forced all kinds of Christian mis-
sions--Protestant, Catholic, and Orthodox--to become in-
volved in the process of evaluating past mission history,
debating present priorities, and strategizing for the fu-
ture. Christians are increasingly being challenged to
rethink the motives, message, methods, and goal of their
mission (Bassham 1979:1; Anderson 1961:3, 4).

A. QUESTIONS MISSIONS MUST ASK

The problems missions have been facing in this
century can be deduced from the theme discussed at successive meetings of the International Missionary Council (IMC) following the World Missionary Conference (WMC) of 1910 in Edinburgh. Gerald Anderson perhaps oversimplified the situation when he summarized that in Edinburgh (1910) the dominant question was, "How missions?" In Jerusalem (1928) it was, "Wherefore missions?" In Tambaram, Madras, India (1938), "Whence missions?" In 1947, after the Second World War, the question in Whitby, Ontario was, "Whither missions?" Willingen, Germany, grappled with the question, "Why missions?" Finally in Accra, Ghana (1958), came the question, "What is the Christian mission?" (1961:5-7).

J. H. Bavinck (1895-1964), an outstanding missiologist of the Reformed tradition, has listed a series of questions that naturally arise when mission is carried out in a serious way. Some of his questions, important to us, are as follow:

1. What are the motives for missions? What position do they occupy within the total framework of the Scriptures, its commands and its promises?

2. To what extent does the non-Christian himself seek the gospel? Is there a twofold basis of missions, namely, God's command and the "homesickness of the nations?"

3. Ought missionaries to be sent by the church or by a mission society within the church?
4. What is the relationship between missions and the work of evangelism?
5. How ought missionary work to be conducted? Is it to be restricted exclusively to the preaching of the Word, or does it also include medical, educational, and agricultural assistance?
6. Ought missions to be primarily concerned with calling individuals to repentance or should they give priority to the community, the tribe, or a whole people?
7. Should the missionary seek points of contact in the local culture or should it be totally rejected as pagan?
8. What is the correct relationship between the new and young church in the mission field and the mother (sending) church? (1961:3-5).

At the Wheaton Congress (1966) sponsored by the IFMA and the EFMA some additional questions of vital concern to evangelical missions were suggested. They follow:
1. Religious syncretism, or how far can one go with a cultural adaption of the gospel?
2. Neo-Universalism, or is there any essential difference between Christians and non-Christians, and any eternal separation between them?
3. Proselytism, or does anyone have the right to
influence people to change their religious allegiance?

4. Neo-Romanism, or to what extent do the documents of Vatican II call evangelicals to revise their judgments of Rome?

5. Church Growth, or how responsible are missionaries to develop their methodologies in the light of the resistance/receptivity of peoples?

6. Foreign Missions, or is there a scriptural validity to a mission structure separate and distinct from the congregational structure?

7. Evangelical Unity, or how can the oneness of God's people be expressed when evangelicals are so fragmented in their organizational life?

8. Evaluating Methods, or what is the validity to harnessing the behavioral sciences to the heightening of effectiveness in the cross-cultural communication of the Christian gospel?

9. Social Concern, or how can the priority of evangelism be maintained when the Bible also stresses the obligation to labor for social justice and human welfare?

10. Hostile World, or how should evangelicals respond to persecution and opposition in the performance of their mission? (Glasser 1983:122).
B. LESSONS FROM CHURCH HISTORY
AND THE THEOLOGICAL ENTERPRISE

Mission theology has been neglected down through the ages and is therefore a comparatively new discipline still struggling, not only to get a hearing but even to survive. This is really a strange development as the Bible originally was not intended to be regarded as a source book for the development of philosophical and theoretical theology but, from Genesis to Revelation, it is a record of God's salvific activity on behalf of His people and contains considerable reflection on their missionary obligation to the nations. All the texts describe in detail how mankind was lost, what methods God applied to save sinners, and even the motivation for His saving acts. Most theological reflection in the Scriptures came about as a result of God's confrontations with sinners and His endeavors to save them. In His divine plan God first chose Israel, and then the Christian church, as His mission instruments. However, their missionary calling, and with it their supporting mission theology, largely came to naught. It was lost in Israel when the nation became a storehouse rather than a channel of God's blessings. It was also lost on the Christian church when she self-centeredly forgot her missionary calling and chose, rather, to become a political factor and ended up a rigid, encapsulated institution.
We therefore are faced with the relatively "new" discipline seeking to regain the original birthright she more or less lost through more than one thousand years of Church history. And many still do not really understand the benefits this discipline can bring to the practice of mission in our day.

If we turn, however, to the age-old relationship between Church and theology we find a parallel that provides us with some helpful insights. We discover that:

1. True theology never addresses the Church from a safe and isolated position. It is not a spectator on the sidelines giving good advice. This kind of theology is practiced in solidarity with the Church.

2. The foundation of this theology is disciplined reflection on the content and nature of the Scriptures. It can be used as the basis for judging whether the Church is faithful to her calling. This is possible because such theology is generally directed toward the present state of the Church rather than toward the unknown future.

3. Admittedly, the best of theologians is not immune to temptations and mistakes. "All theological activities . . . remain a knowing in part only." Theologians are humans and therefore prone to error and subject to shortcomings.

4. By itself, theology is not capable of stirring up the Church to active evangelism. Some would argue that
this is not its task at all. Only the Holy Spirit and the Lord of the church Himself can bring faith, endurance, vision, and a spirit of witnessing to a church (Bosch 1980:22, 23).

All insights drawn from experience in church/theology relationships will help us to understand that in the existential missionary situation we can expect that theology will:

1. Aid us in getting a better understanding of the aims, motives, and methods of our missionary service.

2. Point out to us where our missions have been unfaithful in the past to their divine calling.

3. Reveal to us its limitations: only the Holy Spirit and practical experience can provide us with guidance in certain mission situations.

4. Assist us by interpreting Scriptural passages relating to the mission task, and by drawing our attention to experiences and theories in the history of Christian missions.

Therefore, a valid mission theology will be based solidly on the Bible and will make good use of the annals of almost two thousand years of mission history.

C. OBJECTIONS TO A MISSION THEOLOGY

Missionaries are, in most cases, evangelically
oriented. They are the sort who are inclined to look upon theology with some suspicion. Some will even claim that church history reveals that in those periods marked by evangelistic activity and missionary expansion there was little "theologizing." They cite the first three centuries of the Christian era and the emergence of continental Pietism along with the spiritual awakening which it generated. In these periods there was tremendous Christian outreach but little formal theologizing. On the other hand, the era fittingly called "The Darkest Hours: the Great Recession" from about A.D. 500-A.D. 950 (Latourette 1953:269-374) was a period characterized by many church councils, internal controversies, and a preoccupation with theology but little evangelistic outreach. And the same could be said about the first 200 years following the Protestant Reformation brought about by Martin Luther and John Calvin in the sixteenth century. A superficial conclusion could be made that practical missionary activities and theological reflection are mutually exclusive. When one is in the forefront, the other disappears.

D. THE NEED FOR A MISSION THEOLOGY

With reference to our definition of mission
theology, we saw that it is concerned with the basic presuppositions and underlying principles of missions. These are determined from the standpoint of the Christian Faith (Anderson 1971:594). This definition in itself makes it clear that no missionary was ever without a mission theology guiding his work. Theology can take a variety of forms, creeds, fundamental beliefs and dogmatic treaties. Actually, the theology of many mission societies is like the British constitution: it is unwritten. Part of it comes from the laws passed by Parliament, other parts come from the Magna Carta (1215). Still other elements come from common laws based on people's customs and beliefs. So then, there is a British Constitution in spite of the fact that it is not structured as a systematic document like the Constitution of the United States.

All missionaries are deeply involved with the motives, methods, and goals of their mission service. This involvement presupposes a mission theology even if it is not expressed or formulated systematically. Their mission theology is to be found somewhere in board actions, published articles, agreed policies, etc. No Christian activity can take place without some kind of theology.

When we turn to the New Testament we find that that great missionary--the Apostle Paul--was not a desk-theologian. He was a task-theologian. As a matter of fact, the theology for which he is best known resulted from his
existential encounters with paganism, disbelief, and cultural differences. Paul's theological convictions both determined his missionary practice, and were developed from his missionary practice. His letters were not meant to be theological treatises. Paul was far from being a systematic theologian. He was first and foremost a missionary and his letters breathe a missionary spirit (Verkuyl 1978:114).

In the Scriptures we find that mission is an overarching theme, and really "both Church and theology are its products. Indeed, mission is the 'mother of theology.'"

Theology did not originate as a luxury in a world-dominating church; it was, rather, the result of an emergency when the church, engaged in mission was by circumstances forced to theologize (Bosch 1980:138).

Therefore, the main issue is really not whether the missionary enterprise needs a theology as conservative missionaries would put it. It is much more that traditional theology and the Christian church, in order to be relevant in the twentieth century with its pluralistic mankind, need a new understanding of the missionary task and a theology informed by it.

The missionary task, as a valid activity of the Christian church, needs a supporting theology. This will enable it to understand and to be in dialogue with other religions, as well as to rightly motivate Christian obedience
to the Great Commission. Missionaries need both an authoritative message and a culturally sensitive method. They need to understand their motives and to be able to define their goals. Hence it is essential that they turn to an authority beyond their own—to the written Word of God.

E. THE BASIS OF A MISSION THEOLOGY

An evangelical theology of mission must be based on the Scriptures. SDAs accept them as the only authority for missionary theology and practice. The basic presupposition in a biblical theology of mission is:

. . . that God's Word through Jesus Christ is reliably and objectively conveyed to mankind in both the Old and the New Testaments. Scripture is then considered the basis upon which one builds not only his doctrine and practice but also his method in biblical studies and theology as well as his method for the study of the universe and mankind, including Christian experience (Zinke 1977:24A).

However, a biblical foundation of mission, developed by one's systematic study of God's relations to the nations as depicted in the Old and New Testaments, will not guarantee that the resulting mission theology will be automatically biblical and in solid agreement with God's will. The reason is that despite our desire to be strictly objective "we all involuntarily read the Bible
from within a specific historical and social context and then project our own convictions back into the Bible" (Bosch 1980:43).

The manner and methods which are employed in the process of establishing a systematic biblical theology of missions are important. The prooftext method where Bible verses from the Old and New Testaments are pulled out of context and put together haphazardly to support certain proconceived ideas does not result in either a sound or defensible theology.

The structure of the entire biblical revelation must be taken into consideration. And the mission theology that is valid will have obtained valuable help from biblical studies where great attention has been paid to the:

... basic structure of the biblical message in all of its nuances as it relates to the mission mandate and which helps us to relate the message to the present situation by providing hermeneutical pointers in addition to the exegetical material (Verkuyt 1978:90).

Once a specific biblical theology of mission has been established and written down, the missionary must not be too dogmatic about the details. Flexibility is needed. No biblical theology of mission is like the laws of the Medes and Persians. Yesterday's mission theology does not necessarily answer today's questions. Each generation needs its own personal encounter with the Bible.
because every generation has its own questions and problems. They are significantly different from the past. It is also important to listen to the Bible again and again; and as biblical understanding develops, the mission theologian wants to be current in his understanding of it and not miss any of the new light the Word of God sheds on his path (Blauw 1962:12).

In addition to the crucially important biblical foundation of a theology of mission, there are other determinative components to developing a total mission perspective. Gustav Warneck (1834-1910) felt that mission theology must also include dogmatical, ethical, ecclesiastical, historical, and ethnological foundations. The combination of these disciplines has different names in different countries. It is called "mission theory," "the science of missions," "theology of evangelism," etc. However, the most common and best accepted term seems to be the word "missiology"—all that is involved in the cross-cultural communication of the Christian faith. Hence, this term includes biblical studies, hermeneutics, systematic theology, ethics, church history, ecumenism, the science of religion, cultural anthropology, and even the economics of developing nations and political science. So then, to summarize: missiology has, at its core, a biblical theology of mission, but is much more extensive as
social and even political sciences are included in this total discipline.

Mission theology needs not only a firm biblical basis. It must also learn from history, survey how the Christian church down through the ages has understood and performed her missionary task. Mission theology has, like any other branch of theology, a double role—namely, the normative and the descriptive. Its normative role provides guidelines for the way in which mission ought to be conducted. Its descriptive function critically evaluates the course mission has followed through the ages. This last function makes a study of the theories of mission in the history of the Christian church very important.

Churches involved in missionary work which neglect the study of mission history or isolate their own missionary activities from those of the preceding generations, or from other contemporary traditions, are in danger of becoming one-sided, arrogant, and impoverished. They are inclined to draw a direct line between the Bible and their own missionary practice. In doing this, without taking into consideration the Church's historical background, they tend to regard their own missionary enterprise as the only correct one in harmony with the Bible.
On the other hand, historical studies make the missiologist humble because they reveal his limitations and relativity. They will make clear our present indebtedness to the great multitude of missionaries that went before us. This should make us restrained in our judgment of not only our predecessors but also of our contemporaries, for they too have tried to be faithful to the Bible (Bosch 1980:87, 88).

Furthermore, we need to reflect on the history of mission theories not only to assist us in interpreting the present but also to prepare us for the future. Every discipline of theology needs communication with the "fathers" and contemporaries, as well as openness to the future. In missionary situations each day brings new questions, problems, and challenges. Only a sound knowledge and understanding of the past and present will prepare us to meet future issues (Verkuyl 1978:18).

In establishing a theology of mission where so many components of a theological and non-theological character are joined together to form a new science it cannot be overly emphasized that theology—and particularly biblical theology—must have the decisive voice. All the sciences render a valuable service, and in missiology the diverse elements combine to form a synthesis more dynamic than the sum of its parts. Should it, however, happen that a divergence emerges as to the right course
to take with respect to a specific method or goal, the determinative factor must be derived from the Scriptures. The witness of Scripture must be the dominant factor (Bavinck 1960:81).

Furthermore, missionary methods and approaches must not contradict the divine laws that govern God's operations. In mission theology there is no "end that justifies the means." Ends are not more important than means. In Jesus Christ, means do not suddenly come into existence to help reach a certain goal. Ends do not enjoy a larger measure of divine sanction than the means employed to reach them. Means are, in any mission situation, ends in the process of realization.

The means determine the end because the means are the end in process of becoming. The missionary means we employ are an expression of the new present Kingdom of God. Clearly, the manifestation of the present kingdom ought not to stand in contradiction to the kingdom that will one day be revealed in its perfection (Boer 1961:207).

F. THE EVOLUTION OF MISSION THEOLOGY

Reflection upon the history of theology of mission is important today when the motives for which people engage in mission, as well as the precise nature of mission itself, are being radically scrutinized and questioned. Since World War II the status of Christianity in the world changed. During the preceding centuries Christianity
was regarded as a Western religion, or at least as the religion of those in power. Now that Western domination of the East and South (the Third World) has ended, the result is that in many countries Christianity has become the religion of the minority, having little political or economic power and less social prestige. Many traditionally Christian countries in Eastern Europe have come under Communist domination, while in Western Europe Christianity has continued to lose its dominant position.

This state of affairs, combined with the penetrating criticism today in which mission agencies are accused of neo-colonialism, spiritual imperialism, and cultural domination, have affected not only the practice and method of mission but also the very motives and aims of mission activity.

A study of the history of mission theology is needed today to provide critical guidance for the ongoing practice of world-wide missions. Proper practice of any theological discipline demands a three-way communication, namely, with past history, with concurrent developments, and with future possibilities. In addition, theology of mission must, as we have seen, itself undergo constant reflection in the light of contemporary knowledge of Scripture (Verkuyl 1978:18).

The following three chapters will focus on the history of the formal study of mission and matters related
to it. This is needed to enable us to interpret the present and prepare for the future. We find in the Old Testament that the Israelites in times of crisis needed to remind themselves of the Exodus event and their covenantal relationship with Yahweh. This was done not only for their comfort but also in order to provide them with direction for the future.

When one looks into the past it soon becomes apparent that the Christian church in her mission involvement often was confronted with problems, challenges, temptations, and tensions that sometimes spurred her on to greater victories, but more often frustrated her, and even halted her mission endeavors. She seemed to become spiritually inadequate and uncertain about the very foundation, aim and method of mission. She encountered problems in church-state relationships and struggled over social issues such as slavery, the position of women, cultural arrogance, race and class relations, as well as her attitude toward other religions. Actually, these issues have faced the church throughout the ages and are facing the church today. The solutions applied to these problems yesterday may be irrelevant today and today's answers will, in all probability, be out of date tomorrow. It is therefore imperative for each generation of missiologists to reflect on older approaches to mission as they can be deduced from the history of mission (Bosch 1980:88-90). While it is
true that most missionaries prior to the seventeenth century did not develop a systematic missiology, we do get a good picture of the theoretical basis undergirding their missionary practice from their writings, mission promotion material, extensive correspondence, biographies of missionaries and reports of their activities. Often the missionary activities throughout those long centuries paved the way for today's more formal missiological thinking (Verkuyl 1978:20, 23). In the study of "acceptable" mission practice, in order to deduct its underlying mission theory, one should keep in mind that often there is the danger that an apparently valid practice can choose to go its own way and thereby reveal little of the course that gave it birth (Bosch 1980:86).

In this study we shall endeavor to establish an approach to a Seventh-day Adventist (SDA) missionary theory. We have already briefly looked upon the vital importance of being guided by a mission theology when engaged in outreach activities.

In the next three chapters we will briefly relate the history of missionary theories from the close of the New Testament canon to the twentieth century. We do this because we are convinced that SDA missionary theories did not come about in isolation from the theories of previous generations and, indeed, have never existed in a vacuum.

We will try to establish how SDA missionary theories
and practices are deeply rooted, not only in Scripture but also in the history of the Christian church which has expanded geographically into the whole world. It is vital for us to understand not only where the church went, but also to take into account "the forms of faith which spread, the reasons for the expansion, and the methods, agents, and agencies through which the spread took place" (Latourette 1953:xiv).
CHAPTER TWO

THE DEVELOPMENT OF MISSION THEOLOGY

FROM ANTIOCH TO EDINBURGH 1910

A. THE CHURCH IN THE ROMAN EMPIRE UP TO A.D. 350

The early church seemed to have a fairly good understanding of her missionary responsibilities in the light of her biblical rootage. This can be deduced from her missionary practices alluded to in the New Testament. She conceived herself as a part in God's compassionate dealings with mankind. The early church was also conscious of the fact that God had begun something new with Jesus and that the church He founded was responsible to make this known. However, it is a myth to accept the picture often painted of that church as being perfect until the fourth century when her downfall began under Constantine. Even the epistles of Paul reveal that first century
churches (at Corinth and Galatia, for example) were far from perfect. However, we should underscore the fact that the early Church did not live unto herself and for her own sake. She was, in actual fact, the salt of the earth and the light of the world. Her members were like lambs among wolves.

The missionary methods of the first Christians were simple and direct. Under the leadership of the Holy Spirit they sent forth itinerant preachers who went throughout the Roman Empire planting congregations. By that same Spirit, and through the daily lives of the ordinary believers who sought to be citizens of good reputation (1 Tim 3:7), the details of the Gospel were widely shared within families and among friends. Adolf von Harnack describes the early Church's "Gospel of love and charity" as a witness that included alms-giving, the care of widows, orphans, and the sick, and ministering to prisoners, mine workers, the poor, slaves, and travelers (Harnack 1972:163f). This had a missionary dimension in an age when people generally were perverse, superstitious, and wicked (Bosch 1980:86, 96-100).

Christians and pagans alike shared in the belief that evil spirits afflicted the human race. According to Harnack, this gave these early Christians an opportunity to display that Jesus is Lord indeed and "exorcism formed
one very powerful method of the Christian mission and propaganda" (Harnack 1972:131).

The message preached in the first three centuries consisted of the basic facts of the gospel. Harnack (1972:96) lists four points that combined to form the new religion, namely, "the one living God, Jesus our Saviour and Judge, the resurrection of the Flesh, and self-control." These stood out from the old religions, even the Jewish. However, even in New Testament times, there were heretics with their additions and subtractions. As a result, the churches had to struggle to maintain their integrity, and theological disputes were not uncommon—some of them fairly vehement. Generally speaking, however, it can be said that the Roman Empire was not won to Christianity with a sophisticated philosophical message. The gospel, adapted to different cultures, was easily understood by ordinary people and passed on to others in an uncomplicated fashion (Glasser 1976:37).

Those early believers were so vital in their witnessing that, in the early second century, congregations were established in France, Spain, Armenia, Persia, Arabia, and Ethiopia. This was done, not by missionaries like Paul, but by merchants and immigrants. No doubt the sporadic persecutions which made some of them refugees also facilitated the spread of the gospel (Harnack 1972:366f).

Some find in the New Testament two distinct types
of structures. First, there was the congregational structure built along Jewish synagogue lines and located in all sorts of communities, large and small. And yet there were significant differences between them and the synagogues. Each congregation had Jesus Christ at its center as "the Lord in the midst." By His Holy Spirit He was present, and through the Spirit He provided the necessary dynamic for its worship, fellowship, service, and participation in "near-neighbor" witness. The membership consisted of old and young, slave and free, male and female, Jew and Gentile.

Second, there was the mobile mission structure. This structure probably had its roots in the proselytizing movements of first century diasporal Judaism. In Acts 13:1-5 it is described as issued from the direction of the Holy Spirit to leaders of the house congregations in Antioch. In response they sent out Saul and Barnabas. When this "apostolic band" was away from Antioch it seemed to be on its own in almost all respects, from recruiting new members to matters of guidance, finance, and field methodology. The relationship between the congregational and missionary structures was smooth and symbiotic: they accepted each other as complementary, not competitive (Winter 1974:122, 123).

This two-structure theory implies that the
congregational structure would consist of those who had made the initial decision to receive Jesus Christ as Lord and Saviour. With their children they constituted the local expression of Christian community, the Body of Christ. In contrast, the mission structure could only be entered through a second decision. This meant that whereas biological as well as evangelistic increase could enlarge the size of the local Christian community, the mission structure demanded a different sort of recruiting.

We will hereafter call this concept, so important in the history of Christian missions, *ecclesiola in ecclesia*.

Those early missionaries, many of them nameless, were honored by God as they traveled preaching the gospel. With increased persecution in certain parts of the Roman Empire, however, some of the missionary bands had to be dissolved and the witnessing task taken over by lay-witnesses. So then, the early church did not utilize a special methodology. It was largely a lay-movement that spontaneously, personally, and orally proclaimed the Good News to all who would listen (Glasser 1976:39, 40).

On the negative side, it must be mentioned that inasmuch as the message was largely spread by itinerant traders, the congregations were invariably established in the cities where they grew rapidly. Meanwhile, the countryside tended to be neglected. It is estimated that by
A.D. 300 about one-half of the urban population in the empire were Christians while the countryside remained overwhelmingly pagan (the word "pagan" in its Latin root means "wasteland-dweller") (Bosch 1975a:73, 74).

Also, as time passed and the Christian movement spread and grew, the original meaning and office of the apostle underwent a considerable shift in emphasis. The title "apostle" remained, but where it originally was connected with the concept of mission it now became identified with the character and stability of the church. To be apostolic was to conform to apostolic teaching. The close and natural ties between congregations and missions gradually lessened and what emerged were two distinct and isolated aspects focused in the same institution, namely, the congregation as "church" and the apostle as "pastor" concerned with the nurture and care of the believers and all activities related to the thrust outward to win converts (1975a:71).

In summary, it might be said of the early church and her mission that those first centuries were a period of spontaneous lay-witness without too much reflection on mission motives, theories, and methods. The church was missionary in the sense that its mission was the "mission of the church."

In the West the cultural problem was really not significant for the church largely operated within her
cultural sphere. There was, of course, a transcultural transmission of the gospel from the Hebrew to the Greek world. However, those two worlds were already intermingled and set the stage for a smooth transmission. Racial and class barriers were broken down: Jews and gentiles, master and slaves, worshiped together.

The mission of the church lay outside the political sphere. Indeed, Imperial Rome gave few of her citizens and none of her slaves any opportunities for political involvement. The majority of believers were from the fringe of society; they had neither influence nor political clout as we know it today. As a result, the first missionary period was hardly comprehensive in its activities. They did not begin to have the aids that are at our disposal today. It is true that there are indications of hospitals established for the sick, care extended to the poor, and lodging provided for strangers. The mercy shown by the church impressed non-Christians. However, this "wholistic" approach was not organized as an intentional part of missionary activity, but was a result of Christian virtues in action (Bavinck 1960:287-289; Harnack 1972:147-153).

One of the problems the first Christians had to face was that their Master did not return immediately as they had expected. Their belief in the second coming of Christ in their lifetime had a solid base in some New
Testament texts (e.g., John 21:22, 23), but other texts implied that the Lord might delay His coming (e.g., Matt 24:14). The anticipation of His early return had led some believers into inactivity, and Paul and Peter sought to put the whole question of the Parousia into a wider perspective. Whereas they did not seek to reduce the dynamic tension of the Christians' eschatological expectations, the reality of the Second Coming was placed in a more comprehensive historic setting (2 Thes 2:1-12; 2 Pet 3:1-18). The result was that apocalypticism never really became a dominant factor in their lives because the present "waiting" was not regarded as an encouragement to passivity but, on the contrary, the interim period was reinforced as the period of mission in which the church had but one supreme task: to get involved with the world. The church was not allowed to idly sit down and wait for the end. **Heilsgeschichte** was tied to **Weltgeschichte** and this saved her from the fate of the isolationist Qumran society and similar religious groups (Bosch 1980:96, 97).

B. MISSION IN THE SERVICE OF THE CHRISTIAN EMPIRE AND ITS EXPANSION, A.D. 350-1650

Constantine (c. 275-337) attributed his victory at the Milvian Bridge in 312 to the God of the
Christians. This victory that made him the sole ruler of the West had far-reaching effects on Christianity for the next millennium. He declared religious freedom for Christians and also personally accepted the faith. With the Constantinian era, the phenomenon called Europe had its origin. From this also evolved the idea of a "Christian West" or "Christendom." As a matter of fact, a united Europe really emerged as a fruit of mission.

By the middle of the fourth century the church had been changed from a persecuted pilgrim people with a heavenly citizenship (Phil 3:20) to an institution whose place and home was in the world. The role of pastor and teacher was gradually taken over by the priest, and with the development of sacramental theology the church became less of a witnessing community and more of a "dispenser of salvation" (1980:103).

It was from the time of Constantine onward that mission became increasingly to be understood as cultural propaganda. The early church, before A.D. 300, had not been a bearer of culture. She witnessed only within the culture of the Roman Empire in the Eastern Mediterranean and worked largely among the common people, including slaves, women, and strangers who had little influence on society. As the church steadily increased in power and prestige, she became involved in refining and promoting the best in Roman culture. In time she extended her witness to the
barbarian tribes of Germany. Their uncivilized ways convinced Christians that they represented a superior culture—a culture worth promoting. This idea—the Church as a bearer of superior culture—has dominated Christian missions up to the twentieth century.

Some leaders of the early Church took pagan religions seriously. Justin Martyr (c. 100-175), for instance, recognized the importance of non-Christian religions and was the first in a long line of philosophers who sought to reconcile Christian and pagan cultures. For his trouble, however, he was denounced to the authorities and ceremonially murdered in Rome. It is rather amazing that, while the Church was still a despised and persecuted minority, these apologists deliberately sought to integrate the apostle John's designation of Jesus Christ as the Logos sent from God with the role of Logos in Greek philosophy.

Generally speaking, however, the Christians in the Constantinian era had no time for pagan religions. The Christian message was absolute truth and all paganism was of the devil. Baptism became the important dividing line between paganism and Christianity. The task of mission was largely confined to preparing converts for baptism. When they were baptized, the Church took over the responsibility.

As time went on, the proclamation dimension of mission was reduced to providing rudimentary teachings on
the Christian faith while the church's task became almost all-inclusive. Inevitably, the idea grew that baptism in itself, and not the inner acceptance of the gospel, was the decisive in the Christian experience (1980:106, 107). This attributing of magical properties to baptism eventuated years later in the practice of conversion by coercion. Indeed, conversion became an important instrument for uniting the empire and was frequently used by such rulers as Charlemagne.

The close link between Church and State made possible a gradual development of enforced Christianization. Arms used in defense of Christianity could also be used in holy wars against pagans. Eventually, as intimated above, the church became involved in missionary wars and conversions by force. The primary concern of ambitious rulers was first to enlarge their borders to include subject people and thereby extend the kingdom. The "missionary" purpose came second. Corpus Christianum, or Christendom, the Constantinian era of Church and State, did not develop unchallenged. Indeed, in the seventh and eighth centuries, Islam robbed the church of the Middle East, North Africa, and Spain. It also provoked a schism between the Eastern and Western churches which took place in A.D. 1054.

The Crusades against the Muslims (A.D. 1096-1291) had nothing remotely to do with mission. They were
prompted by wanderlust, by economics, by the desire of
the popes to protect the Byzantine Empire against the
Turks, and by the desire to rescue from infidels the holy
places in Palestine sacred to Christians. In a sense
they represented the extension of the Christian empire
induced by the idea of the "holy war." Indeed, the
medieval period witnessed many wars against pagan tribes
on the borders of the "Christian" empire as well as mili-
tary expeditions and the pernicious activities of the
Inquisition against heretics, such as Albigenses and
Waldensees (Latourette 1953:409f, 455-458).

In the same context the attitude of the Church-cum-
State towards the Jews should be mentioned. Prior to Con-
stantine, Christians were reasonably tolerant and sought
to encourage the possibility of their voluntary individual
conversion to Christ. But this tolerance gave way to an
attitude of condemnation in the Constantine era and
forced conversion frequently was the only alternative to
the death penalty, an alternative not always offered
(Bosch 1980:110).

It is not strange that Muslims and Jews, who trace
their religion back to the same source as Christianity,
have ever since been among the fiercest opponents to
Christianity.

With the development of Christendom into a monolithic
Western Roman Catholic Church and ecclesiastically
independent Eastern Orthodox churches, different mission approaches were established. The West was aggressive, active, and imperious while the East depended on liturgy and ceremonies to attract the pagans (1980:114).

Throughout the Middle Ages, the church had its ups and downs and went through many crises. Often they centered around the Christian desire for spiritual perfection. There were always Christians who reacted against nominal Christianity and were troubled by the degeneration of the clergy. This often provoked reform movements initiated from within the church itself. The Monastic movement was one of the most important. For more than one thousand years these spiritual orders became one of the most important means for the preservation and propagation of Christianity. There has been much, and often, justified, criticism of those men and women who fled secular life to live by themselves, "unpolluted" by the world, but:

In their flight they created the monastic pattern of life, and the institution of the monastery, a reservoir of spirituality from which the arid world and the parched church might be irrigated. Their abrupt break . . . led to a revitalization of the whole Christian movement (White 1945:90).

These monks spoke against the decay in the church. By their lifestyle and deeds they replaced the martyr as models of Christian holiness and witness. The Celtic monks deserve particular mention because they were the
forerunners of more explicit missionary orders of the later medieval period such as the Franciscans and Dominicans (Bavinck 1960:292).

The monks, however, were also children of their time and accepted without question the close interdependence of Church and State. This proved to be a hindrance to their missionary efforts. The worldliness they rejected, again and again, surfaced when the princes maneuvered the monks into becoming their tools to secure political power. It must be remembered that for centuries all missionary work was closely associated with political conquest, with the extension of papal influence, and the transmission of Western culture.

On the whole, however, the significance of monasticism as a missionary agency cannot be overestimated. Not only did the monasteries establish and support Christianity in Europe but by A.D. 1555 the Roman Catholic Church, thanks to her monastic orders, had missionaries in North and South America, Africa, Asia, and the islands of the seas (Neill 1964:126-130).

The papal claim of universal authority, "not of the Church only but of the whole world," was another strong factor in mission motivation. One result of this papal notion of world dominion was that the pope in 1493 divided the new world in two hemispheres and entrusted one to Spain (South America, except Brazil), and the other to
Portugal (Africa, Asia, and Brazil) with the understanding that in colonizing these nations they were held responsible also for their Christianization. The rulers followed this lead literally and, in time, arrogated to themselves more say in ecclesiastical matters than the officials of the church involved in the actual evangelistic work (Bosch 1975b:12).

As time went on, the Roman Catholic Church increasingly saw the great danger in uniting missionary work with colonization. Probably the decline of Spain and Portugal as colonial powers was a contributing factor. In 1622 the pope established the Sacra Congregatio de Propaganda Fide. From now on the origin, goal, and direction of mission was in the church and not in the worldly ruler, or the monks (Bavinck 1960:292, 293).

The Protestant Reformation (1517) shattered the unity of the Western church, and the two churches in West Europe found it necessary to identify themselves. The Roman Catholics claimed that the identity of a true church was to be found in her unity and visibility ("one, holy, catholic, and apostolic").

The Protestants declared it to be in the preaching of the Word and the rightful use of the Sacraments. None of them defined the church in terms of her involvement in the world, her mission. Also, in the matter of desiring a close relationship between Church and State, there was no
fundamental difference between the two, The new in the Reformation was the emphasis on the sovereignty of God mediated through the authority of Holy Scripture (sola scriptura), the reality of grace (sola gratia), and a rediscovery of hope as a reality in this world. These three characteristics are important for the survey of the development of the mission idea (Bosch 1980:120, 121).

The Reformation itself did little to generate concern for overseas missions to non-Christians. It took Protestantism at large almost 300 years before launching such an outreach, and by this time the Roman Catholics had won more converts in the pagan world than they had lost to Protestants in Europe (Kane 1974:140).

The reasons for the delay in the Protestant mission endeavors have been researched by many and can be listed as follows:

1. Protestantism struggled to establish itself—a "home" mission effort—and was preoccupied with this work: the Reformation.

2. The Reformers were engaged in a political and military struggle for survival against the Roman Catholics, and therefore did not appear to have the material resources for a world-wide task (Verkuyt 1978:19).

3. In their eschatology the Reformers generally believed that the missionary mandate of Matthew was limited
to the apostolic era (Hogg 1961:99).

4. Both Luther and Calvin believed that the princes and other public authorities were responsible for maintaining public worship. The Peace of Augsburg 1555 with the clause *cuius regio, eius religio*, (each country has to follow the religion of its ruler), confirmed this belief (Latourette 1953:729). Protestant Europe was largely landlocked and was isolated from the mission lands. The Roman Catholic countries, Spain and Portugal, controlled the seas and became the great exploring and colonizing powers (Verkuyl 1978:19).

5. There was an absence in the Protestant churches of the religious monastic orders which were so well fitted for mission work because of their mobility, militaristic organization, and complete obedience (Kan 1974: 141). In the Roman Catholic Church the parishes had not developed a sense of missionary responsibility. This was the duty of the elite in the monasteries. The Reformers rejected what they regarded as a double standard of Christian life. This meant that they denied the church the efficient, mobile structure essential to mission work (Hogg 1961:99, 100).

The above-mentioned reasons provide us with only partial answers, important though they may be. The Reformers themselves, in their theological writings, probably reveal more implicit reasons:
1. In their complete rejection of the papacy because it represented "the height of sinful human pretension," the Reformers also denied the Church's universal claim (an important missionary motivation) and the methodology of "papal missions." The Roman Catholic Church had a supra-national, hierarchical structure that was charged with being responsible for all the inhabitants in the world. The Protestant churchly structure was national. Its bishops were only responsible for those souls in their respective nations. They had neither international leadership nor a sense of world responsibility.

2. Because the Reformers had rejected the papal claims to "Apostolic Succession" in practice, this obstructed their mission. They believed that the twelve apostles had no successors; their work was unique, limited to their time and unrepeatable. The Roman Catholics (and Anglicans) used this argument to claim that Protestants had no right to engage in mission because in rejecting this doctrine, they could not claim ecclesiastical significance (Bosch 1980:125).

3. The growing spirit of nationalism in Western Europe was an important factor in giving the Reformers the courage to renounce the papacy. When freed from papal control, Europe's several Protestant nationalisms
focused powerfully upon the internal needs of their own, separate people.

4. The Reformers also rejected (as did the Catholics) the Anabaptists and their insistence that the Great Commission was binding on all Christians (Hogg 1961:99).

5. Inasmuch as the papacy was regarded as the Anti-christ, all Roman Catholics in the literal sense really were worthy mission objects, as much as any non-Christians living overseas. Europe became a mission field. Whereas mission originally meant for the Church to go into the world, in the eyes of the Reformers the whole world had entered the Church. Mission was not only to cross the border between faith and unbelief, it was also to deal with unbelief (Bosh 1980:122, 123). In a sense the Reformers unwittingly followed the sequence set forth in Acts (1:8). First, Jerusalem (Wittenberg), then Judea (the German-speaking people), on to Samaria (historical Christianity), and then the ends of the earth (the non-Christian world).

Some attempts have been made to prove that Martin Luther had a vision for world mission, but they seemed to be forced. A definite lack of theology of missions exists in his writings. It is not possible to find an exposition of Matthew 28:19, 20 or Mark 16:15, or any other text that would hint that the Church had a responsibility to move beyond Christendom (Hogg 1961:98, 99).
On the other hand, we find that Luther in some statements emphasized the need of proclaiming the gospel to pagans in Europe and elsewhere (Bosch 1980:121). Luther knew also that the gospel had not been spread throughout the world in the first generation. He was also aware of the presence of the Turks in Hungary. However, he refused to mount a crusade against them and only urged Christian rulers to resist the Muslim advance. Although he did not call for a Christian witness to these Muslims, he encouraged Christian prisoners of war to witness to their captors. In time, the Reformation's "emphasis on the Bible, the priesthood of all believers, the full responsibility of each Christian under the gospel and the fulfillment of one's Christian calling where he is placed" led, later, to an understanding of the gospel as a universal message (Hogg 1961:100).

John Calvin, Zwingli, Bucer, John Knox, and Melanchton reveal the same lack of mission theology. In Calvin's theology--its activism, extension of the kingdom, and interpretation of the cultural mandate--there are mission implications but they were initially not linked to any mission obligation. Although, we should hasten to add: Calvin, in 1555, cooperated in selecting two missionaries to send to Brazil, the first Protestant overseas mission (1961:99).

There were some voices in early Protestantism in the
Netherlands that called for mission. This arose from their stressing the work of the Holy Spirit both in the individual (renewal of inward life) as well as in society (renewal of the surface of the earth). One of these men, Gisbertus Voetius (c. 1620), suggested an important guideline for mission theology in which he put God as the ground and the church as the agent for mission. "The aims of missions are the conversion of the pagans, the planting of churches, and the glory of God." The reason for interest in missions and missiological thinking in the Netherlands at that time was due to the founding of the East India Trading Company. The Dutch churches felt responsible for the regions in Asia where they were doing business (Verkuyl 1978:20, 21). The Dutch became, in this way, pioneers of missiological thinking. In Germany, Justinian Welz pleaded for mission but he was discarded by theologians as being a fanatic (Bosch 1975b:19-21).

With these early Protestant mission promoters we find the emergence among the Protestants of the ecclesiolaet in ecclesia idea. The ecclesiolaet later became the foundation for the missionary societies. However, this "two-layer" approach to church structure--congregational and mission--became, in the eighteenth and nineteenth centuries, one of the difficult problems in mission theology.

Ours is the generation in which the Constantinian era has largely come to an end. Throughout this 1300
year period, one never found the Church's mission de-
tached from the State's political, commercial, and cul-
tural factors. Actually, church leaders were not
primarily interested in the pagans and their religions.
Their first concern was increasing *Corpus Christianum*.
It was only as an afterthought that they accepted the
thesis that the blessings of the Gospel, so evident in
European culture, should be brought to the nations. So
then, there was no clear biblically-oriented mission
motive developed during this long period. Sometimes,
with the monastic orders, the ascetic motive dominated.
At other times political, cultural, and churchly imperial-
isms were central. The Reformation, at least to begin
with, did not bring about changes in mission approaches.
However, Protestant theology in general prepared the soil
for later mission expansion.

C. MISSION WITHDRAWS TO A SHORTER FRONT:
PIETIST AND RELATED MOVEMENTS, A.D. 1650-1800

For a considerable period the newly formed Protes-
tant State Churches were anything but missionary. The
real epoch of missions began in the eighteenth century
with the rise of Pietism on the Continent and the Evang-
gelical Awakening in England. Actually, the much ma-
ligned Anabaptists are considered the forerunners of mod-
ern Protestant missionary movements. Even those who were
Luther's contemporaries viewed the Church as a community of believers who were born again. In their ecclesiology the true Church had three marks. It was a pilgrim church, a missionary church, and a martyr church. Furthermore, the whole world was the object of their mission (1980:128). However, they never really had a chance to engage in any widespread overseas organized mission activity. Due to the heavy persecution of the Protestants, they were either eliminated or scattered over Europe.

The German Pietists really got Protestant mission rolling. Pietism was a reaction against Protestant scholastic orthodoxy and the liberalism of the eighteenth century enlightenment. Protestant leaders were largely occupied with rational and deistic approaches to right doctrine and this created a reaction among the devout as it represented an undue exaltation of human reasoning. Their formal, correct, but cold faith created a vacuum that the Pietists easily filled with the warm and pious expressions of belief in Jesus Christ. They emphasized personal encounter with Christ—emotion rather than reason. This devotion was often accompanied by a zeal to spread the Gospel, a preparedness to sacrifice even to martyrdom, and a call to sanctification. The concern was with the individual's experience and not ecclesiastical organizations, as such. Often Pietism's ecclesiastical expressions were spontaneously ecumenical (1980:130).
These circumstances and attitudes provided the right climate and circles for a strong missionary thrust where the emphasis was on individual souls, the conversion of the pagan, and not the planting of churches. They had little interest in the Christianization of cultures and national life and were against all involvement with governments. They narrowed the kingdom of God down to the conversion of the individual. Their theology had but one dominant theme: eternal life through Jesus Christ.

There were notable exceptions to this narrow mission concept: Bartholomeus Ziegenbalg (1682-1719) and Heinrich Plütschau. These first missionaries, sent to Tranquebar, India in 1705 from the Danish-Halle mission, had not only the pietistic interest in saving individual souls; they also founded churches and established projects in medical, social, and educational work. When the Danish "home base" reproved them for their engagement in earthly affairs, they were quick to reply that a concern for souls also required a concern for the body (Verkuyl 1978:177; Kane 1978:171).

The Reformation started out trying to avoid the ecclesiola in ecclesia phenomenon. Only the structured congregation was prominent in their ecclesiology. The priesthood of all believers stood in contrast to the different kinds of Roman Catholic structures, namely, the
parish churches and the monastic or mission orders.

The Protestant concept was no doubt ideal as in theory there was built into it the commitment of all members, and not just a few elite to be involved with mission. However, it was an idea whose time had not yet come. Not until the mid-nineteenth century did some USA mission thinkers promote this total involvement (Forman 1977:83). The SDAs accepted the total involvement of the whole church and all its members in missions in the beginning of the twentieth century, and their comparatively successful mission outreach was no doubt due to this mission concept.

Some claim that this Protestant omission of the ecclesiola in ecclesia concept represents one of the greatest blind spots of the Reformers. The Pietists, on the other hand, gathered as ecclesiola in ecclesia and, as such, became a tremendous force for mission (Winter 1976:336). Nicolaus Ludwig von Zinzendorf (1700-1760) and the Moravians were among the more prominent offshoots of the Pietists in their missiological thinking. Furthermore, they became very active. In less than thirty years (1732-1760) 226 of their missionaries had entered ten foreign countries, which was more than the Protestants and Anglicans had done during the previous 200 years (Kane 1974:144).
Although Zinzendorf did not write on missiology as such, his book Instruktion an alle Heydenboten is loaded with missiological insight. W. A. Visser't Hooft claims that Zinzendorf was the first to link mission with ecumenical work, and Karl Barth classifies him as the "deepest Christological theologian of his century" (Verkuyl 1978:23). Zinzendorf claimed that the missionary task was to gather first-fruits and anticipate that large-scale harvests will take place when the Jews have finally been converted and the divisions within Protestantism have been healed. This eschatological view of mission explains why the Moravians spread themselves rather thinly in their missionary outreach. Their work was not concentrated (church planting) but was diffused (gospel proclamation).

On the whole, in spite of some of the weaknesses in their mission practice, the Pietist mission movements brought important benefits in their wake. They separated Church and State, and made mission an undertaking of believers and not of the colonial authorities. Also, in a time when the official church took a passive, if not hostile, stand with respect to missions, these groups acted as substitutes for the non-missionary churches (Bosch 1975b:21-23).

In the years 1650-1800 the Pietist, Moravian, and similar movements changed the world-wide mission picture in that they broke with the commercial, political, and
cultural factors so prevalent in both Roman Catholic and the Early Protestant state-oriented missions. Their mission movements had but a narrow focus, namely, the proclamation of the gospel. The "Cultural Mandate" was somewhat neglected and, as a result, they were not holistic in their approach. Some had the feeling that in non-Christian countries the people would not be drawn to Christ through medical and educational work.

On the negative side it should be said that the Pietist doctrine of eternal punishment was too prominent in their evangelistic preaching, as was their emphasis on emotions. As there was little regard for culture, the new converts in non-Christian countries were made rootless and strangers among their own people, and thereby impotent as far as exerting Christian influence was concerned. Pietism had a tendency to produce spiritual pride covered by an assumed humility and could be dangerous (Bavinck 1960:296, 297, 304).

It should be mentioned that the more extreme English Protestants, the Puritans, who preceded the Pietists by more than one hundred years, had a positive outlook on culture and sought to implement the "Cultural Mandate." The Puritans did not, however, exert a real influence on missions until some of their ranks settled in North America. We will deal with their mission theory in chapter three.
The nineteenth century became the missionary era of the Christian movement. More missionaries were in the field; the Bible and other Christian literature was translated into more languages; the support for missions was on a broader base; and more people were reached in an organized way than in any other earlier period in church history (Littell 1961:114, 115).

As previously mentioned, it was Pietism in the eighteenth century that prepared for this thrust into the world from bases in Germany with the Danish-Halle mission and Zinzendorf; in the Thirteen Colonies with John Elliot and the Great Awakening; and in Great Britain with John Wesley and Methodism.

As time went on, however, Pietistic theology was altered due to the growing influence of rationalism and biblical criticism. The base was broadened to include that the truth of the gospel can be communicated through reflection (based on historical events) and speculation (by "means of scientific exposition of the dogma") in addition to feeling and experience (Bosch 1980:132, 133). Also in the nineteenth century the Pietists gradually began to give way to a more churchly view on mission. It became clear that the question of culture and national identity could not be pushed aside or ignored (Bavinck
1960:297). This led, in some cases, to an abandonment of Pietistic mission practice with its emphasis confined to the conversion of individuals and focused the attention on the planting of national churches (Bosch 1975b:23).

On the political side, the ideals in the French Revolution and the United States Bill of Rights in 1789 proclaiming equal freedom for all religions created a new, healthy climate for not only Protestant missionary thought, but also all mission activities. Previously, in the eighteenth century, even among Protestants, the axiom was that the ruler was responsible for the spread of Christianity throughout his territory. This gave way to the very slow but gradual shift away from colonial mission to mission on all fronts. However, one must keep in mind that colonial expansion in the nineteenth century was an important factor in the increasing missionary activities of the voluntary societies (Hogg 1961:106, 107). It should, however, be kept in mind that even these great shifts and radical changes had their roots in Pietistic mission theology.

In the previous centuries there were mission activities but very little mission theology was put into writing. Of course, some sort of mission theology was behind all the church's mission activities. The nineteenth century not only witnessed the tremendous expansion of Christianity but also the development of systematic mission
theologies in the Free churches as well as among Protestant and Roman Catholic churches.

The "missionary society" structure emerged at this time. This model was to dominate the future and is seen under three different patterns, namely:

1. The missionary organs of specific denominations.
2. The confessional organization not tied to specific denominations.
3. Interdenominational societies.

This development set the stage for the nineteenth century missionary patterns where mission came to mean primarily the planting of churches (Bosch 1980:133).

We have noted that during this period rationalism and historical criticism made their inroads into Christianity and this provoked much effort to interpret missionary activities as cultural propaganda. The purpose of mission was not so much conversion of the individual or the planting of churches, but rather Christianizing, civilizing, and educating all peoples beyond the bounds of Christendom. These achievements were regarded as within the capacity of man and not particularly dependent upon the Divine. This missionary understanding became dominant in Germany where mission became the spiritual arm of German colonial politics (1975b:24, 25).

In 1885 the Western powers held a major conference in Berlin and divided the larger part of the non-Western
world among themselves. The shift was now from Spain and Portugal to England, France, Belgium, and Germany as colonial powers. Colonization was viewed positively and in the scramble for Africa, for instance, government officials, traders, humanitarians, and missionaries alike considered the implantation of Christianity as one of their major tasks. Generally, Britain was committed to advance Christianity in all "pagan" areas of the world (Gailey 1972:115, 116). There were some missionaries who were critical of this drive toward colonization and sometimes, with risk of their own lives, defended the rights of indigenous people but their protests were rarely heard (Hogg 1961:110).

It will be beyond our scope to mention all the numerous men who played important roles in the formation of missionary theory in the nineteenth century Europe. The greatest contribution came from Germany and a general outline of the missionary theories of her most important men will suffice.

Gustav Warneck was the dominant figure in theology of mission in Germany and influenced both Protestants and Roman Catholics. Warneck saw a need for mission because "Christendom is the final revelation of God and the absolute religion." The Christian ethic provides another basis where faith, hope, and love give power to the missionaries. Furthermore, the Ten Commandments are
universally valid for all men. Warneck believed in a biblical-theological, as well as an ecclesiastical, base for mission where the church might become a healing institu-
tute (Heilsanstalt) for all mankind. The church must engage in mission for her own sake; it is her lifeline. On church/mission relationship Warneck wrote in 1897:

The one is presupposed by the other and is a result of the other. Without church, no mission and without mission no church. In the church the mission has her carrier, and in mission the church has her planter (241, 242; *my translation*).

Warneck also emphasized the ethnological side of mission by stating that missionaries must respect the people they work among and build bridges to reach their cultural and religious heritage (Verkuyl 1978:27, 28).

In addition to his theological, ecclesiological, and ethnological basis for mission, Warneck also developed its historical basis. He argued that Christianity is superior to all other religions and deserves, therefore, to be the world religion in the same way as the cultural, social, and technological achievements of the West give it the right to colonize. By appealing to the verdict of history, Warneck supplied what he felt was still lacking of proof in all biblical and theological research. He regarded the facts of history as contributing to the exegesis of Scripture. In this way Warneck's mission theology is on two levels. The upper where the kingdom
of God reigns, eschatology plays its role, and the church is God's people in the world. The lower is the sphere of history and its setting in theology. Mission at this level becomes the Christianization of people.

Martin Kähler (1835-1912), a contemporary and friend of Gustav Warneck, was the first theologian to view all theology as a product of the church's missionary action. He claimed that mission is the source of power (kraft-guelle) for the church and wrote in 1899:

It is in the nature of things that the source of power for the life of the church . . . flows so much more powerfully where it is not only a question of administration and obtaining, but much more of conquering and planting (1971:184; my translation).

Kähler also stressed that mission is based on the atonement. It is God's revealed means whereby He shall reconcile the world to Himself. The Christian is involved in this task of witnessing and thereby replaces his debt of sin with a new debt of gratitude. Kähler made a distinction between mission and propaganda. The latter consisted of humans propagating their own ecclesiastical traits, dogmas, moral systems, and making "carbon copies of what they themselves are." Propaganda consists of the gospel and culture, while mission in its true sense is the gospel only.

The Roman Catholic Church, after centuries of missionary activities, did not really get a specific,
formulated mission theology until Josef Schmidlin (1876-1944) published his in 1918. He was strongly influenced by Warneck. Schmidlin argues that the purpose of mission is the Christianization of non-Christian people, while the scope is individual conversions and the establishment of local self-sufficient churches (Seumois 1961:124).

The last point, the planting of churches, is generally regarded as the dominant purpose of Roman Catholic mission (Bosch 1975b:14). Like Warneck, Schmidlin distinguishes between a supernatural (Holy Scriptures and traditions) and natural (history) foundation. Schmidlin was a historian and formulated his theology of mission accordingly (Seumois 1961:126).

It is difficult to deal briefly with nineteenth century missionary motivation as the subject is vast and complex. Motives and policies were changed from church to church and from decade to decade. Some had strong concerns for the social dimensions of mission work and understood the kingdom of God as related to this world, with primacy given to social justice and economic welfare (Bavinck 1960:298). Others emphasized their mission theory by promoting medical and educational work which, in some cases, were the only allowable forms of Christian witness. Denominationalism in which different churches felt called to bring their distinct interpretations of the gospel to the whole world was also an important factor.
in this outreach. However, in spite of no little inter-
mission competition, remarkable cooperative efforts also
developed on the mission field. They led to the forma-
tion of national Christian councils and international
ecumenical movements (Hogg 1961:111). The influence of
liberal theology, with its syncretistic approaches to
other religions, likewise made itself felt. Sometimes
the missionary enterprise was regarded as an exchange of
spiritual treasures and experience with non-Christian
faiths. Mission work under such circumstances acquired a
markedly different emphasis and polarized from that of
the Evangelicals (Bavinck 1966:298).

In the years A.D. 1800-1910 in mission history, the
deficiencies of Pietistic missionary methods were felt.
However, the underlying Pietistic mission ideals were not
abandoned but, rather, developed and modified. Although
colonial expansion by the Protestant Western powers had
earlier helped in mission outreach, there was now the
determination to separate mission from governments and
trading companies. The question of culture and non-
Christian religions could not be avoided and, on the other
hand, there were no easy solutions to these problems. The
century was a time of developing mission structures and
creating theologies to both justify and provide direction
for their service.
CHAPTER THREE

THREE CENTURIES OF ANGLO-AMERICAN
MISSIONARY THEORIES, A.D. 1620-1910

A. BUILDING THE FOUNDATIONS: A.D. 1620-1810

The Protestant state churches in Europe which were closely associated with their separate governments were not as missionary-minded as could be expected, given their commitment to biblical Christianity. Generally, it was a minority of the members who had concern for propagating the gospel outside Christendom.

The foundation for global mission was laid by German Pietism in the seventeenth century. From here the inspiration, accelerated by the Great Awakenings in England and America in the eighteenth century, led into the real epoch of modern Christian mission. The development of Anglo-American mission is extremely important as the English
speaking world has produced more than 80 percent of the Protestant missionary force and a similar financial support in the last two centuries (Bowden 1977:140).

Although during the period A.D. 1620-1910 there were, at times, great political disagreements and even war between these two English-speaking countries, in the task of evangelization they generally were staunch allies and partners (Walls 1982:63).

Anglo-Saxon missiology was rarely an isolated academic enterprise. It was directly connected with the practical aspects of missionary work and administration (Verkuyl 1978:52), and started with a minimum of theory and a maximum of practice. The beginning was not characterized by long treatises and extensive field research. The main force behind the Anglo-American world-wide missionary movement was evangelicalism where the emphasis was on "emotions more than the intellect, and personal response more than correct doctrine" (Forman 1977:71). With the notable exception of Puritan theological foundations, one had to wait until the beginning of the twentieth century before there appeared on the American scene a systematic study of the science of mission (1977:94, 95).

This review will deal mostly with Protestant missions and will focus on the American venture, as these two dimensions are most relevant to the development of American mission theology.
1. The English Reformation and the Puritans

Although the Puritans were influential and were the first to take action in English missions, Colonial mission theology was a product of the English Reformation rather than Puritan theology. After the Marian Exile (c. 1550) the churchmen who returned to lead the English church were influenced by Reformed theology where mission was related to God and His church, and located in the fabric of history. These ideas provided the missionary zeal and motive throughout the Elizabethan period (Chaney 1976:6).

The Puritans, in their desire to establish a purified Anglican church on American soil, developed a Calvinism different from the continental brand. They were influenced in this by such different factors as closeness to other Protestant immigrants; religious freedom to an extent never experienced in Europe; German Pietism with its stress on individual conversion; Arminianism with its stress on free will and eschatology (Bosch 1980:140-146; Latourette 1953:962).

As Puritan theology slowly evolved in the early days of the American experience, the emphasis shifted from God to God-man. The shift was from the scholastic Calvinistic belief in predestination wherein all initiative on the part of man was futile, to the biblical
teaching that made man responsible to participate with God in His seeking the lost. Three elements were kept in a relationship of mutuality and tension.

a. God is sovereign Lord of all missions.

b. He chooses means or agents to bring about man's redemption.

c. Men are held responsible for the way they react to the gospel.

Whereas all were agreed that the redemptive initiative was still with God, this did not mean that men should be passive. Rather, this conviction energized them in their service for the Lord (Bosch 1980:142).

This shift in emphasis led to activism, but also to disruptions. Those who did not agree with this modified theology formed new denominations in the New World. The story of the Christian church in North America is a story of the gradual erosion from a state church concept to religious pluralism free from political control. Those who disagreed and separated from the Puritan churches became the nuclei of a variety of different Baptist churches (Chaney 1977:14; Bosch 1980:146).

2. Mission to the Indians

This changed attitude also affected the relationship to the American Indian. They now became the objects of
missionary activity, and not only bothersome neighbors. It has often been said in jest that the first settlers in America, such as the Puritans in Massachusetts, the Quakers in Pennsylvania, and the Anglicans in Virginia, "first fell on their knees and then on the aborigines." But this was hardly the case, for in every one of the Thirteen Colonies there were missions to the Indians (Latourette 1953:961).

The New England Company (NEC), founded in Great Britain in 1646, was organized for this specific purpose and was the oldest Protestant society organized for mission. It was followed later in the century by other Anglican agencies which, inspired by German Pietism, operated in the colonial context and thereby really reflected the *cuius regio, eius religio* concept from before the Reformation. They had a twofold purpose in their mission, namely the work among the immigrant Christians and the conversion of the natives (Chaney 1977:19; Hogg 1961:106).

The Puritan motives for missionary action were twofold: "constrained by the love of Christ" and compassion for the Indians, both spiritually and materially. The missionary aim could be defined as the glory of God, the conversion of pagan and Jews, destruction of the existing Roman Catholic organizations, and the spread of the Anglo-Saxon Christian culture.
The animosity against the Roman Catholic Church did not only have doctrinal rootage, but was also prompted by national interest as different European powers competed for North America. The Protestants regarded Catholic missions established among the Indians as possible springboards for colonial expansion (Cook 1977:36). In this connection it should be remembered that the Puritans expressed their mission theology in terms of the "Kingdom of God." Their mission methodology was both spiritual and secular, and adhered to the following sequence:

a. The rule of Christ in the heart. Conversion of souls.

b. The rule of Christ in the church. Gathering of the faithful into the church.

c. The rule of Christ in the state. Proclamation by national rulers of God's will as the supreme authority.

d. Christ's universal rule. Sufficient number of Christian governments in the world.

It is evident that the Puritans saw mission as a duty and responsibility of the authorities and they recognized, in turn, that mission helped to solidify and preserve the state (Bosch 1975b:34, 35).

The Protestant world launched out in world-wide mission around 1800. By that time the most active mission agencies in Britain and America had from 100 to 150 years
of experience among the Indians. In this way, mission among the Indians, meager as it sometimes was in numerical results, became the fountainhead of Protestant worldwide evangelism. The enterprise provided inspiration, theory, and models—not only to emerging British and American mission societies—but to the church's awareness of her global mission. The missions in North America provided the world with a pattern for "home mission" as the churches dealt with the great variety of new European settlers in their midst, and a pattern for "foreign missions" as they carried out their mission obligations to the Indians. These endeavors in church/mission activities called forth from the American evangelical churches the best in energy and organizational resourcefulness. Inasmuch as their outreach had to be adapted to different areas, they helped the newer mission societies to become both efficient and productive in their work (Ahlstrom 1972:vol. 2:337, 338).

The American Indian mission experience not only provided a mission strategy that could be applied to other parts of the world. It also gradually convinced missionaries that a cultural understanding of the people they were seeking to reach with the gospel was essential. In the beginning the missionaries felt they had a dual task, namely, to evangelize and to civilize. As a result, the Roman Catholics tried to make the Indians Red Catholic
Spaniards, while the Protestants aimed at Red WASPs. The idea was that conversion would lead to conformity to the "civilization" of those who did the evangelizing. Religion and culture were deliberately intertwined (Beaver 1977:285-288).

This approach in Christianizing the Indians meant not only that converts should accept a new world view, but also adopt a new economy, work ethic, and family structure. This inevitably caused serious problems in the tribal and family relationships. However, only a few missionaries changed their ethnocentric attitudes and paternalistic approach (Bowden 1977:48). This unfortunate pattern has continued in global missions up to our time and is a concern of mission today, even though, in the seventeenth and eighteenth centuries, there were those who argued that Indians could be Christian and remain Indians culturally (Chaney 1977:19).

Another important attitude derived from the Indian mission was that Indians had souls and could be saved. Although they were regarded as both inferior and depraved through the influence of Satan, it was recognized that they still were genuinely human and created in the image of God. Because of commitment to this perspective, no later American missionary ever questioned the basic humanity of any human being (Beaver 1977:288).
3. The Great Awakening

The most pervasive influence on mission in the eighteenth century was what came to be known as the "Great Awakening" in America, or "Evangelical Awakening" in England. This revival among the Anglo-American Protestants also spread to the Reformed churches on the European continent, and it was desperately needed. After one hundred years of Puritanism, religion in America had become largely institutionalized. The dominant emphasis of the fathers was on law, order, and the Sabbath. This had a legalistic effect on mission programs and generated widespread spiritual hunger. With the Great Awakening, however, came a change in emphasis. The focus on the sovereignty of God was increasingly seen as the Kingdom of Christ. Predestination turned to grace. Correctness of doctrine was replaced by the warmth of love. Mission became the proclamation of the gospel and extended the call to individual conversion. There was a renewed emphasis on the new birth and a new definition of what it meant to be a Christian. New churches were also organized. These were voluntarily supported with a new enthusiasm and provided a place for those who were not able to feel at home in the old churches (Bosch 1980: 145, 145; Latourette 1953:958; Chaney 1977:17, 18). The Great Awakening terminated Puritanism in America and inaugurated an American form of Methodism and Pietism as
traditionally English churches became revivalist in character and American in style (Chaney 1977:20).

The Great Awakening had at the beginning no missionary dimension. However, it produced a missionary spirit both in Europe and America. In New England the foreign field became the Indians. Jonathan Edwards (1703-58), regarded as the father of the Great Awakening, became the transitional figure in the new Calvinism called New England Theology. He also became a missionary to the Indians (Bosch 1980:143; Ahlstrom 1972:vol. 1:356; Dunstan 1971:184). Edwards and his great disciple, Samuel Hopkins (1721-1803), with their strong heritage from the Puritans, formed after the Great Awakening the evangelicalism out of which mission grew. Jonathan Edwards stressed God's sovereignty, but made room for the sinner in accepting God's grace. Hopkins moulded the foreign mission ideas where the Christian should do the will of God without any thought of reward on earth or in heaven, and without any partiality. This teaching, called the "universal disinterested benevolence," helped to break down the contemporary Calvinistic acceptance of human sufferings and indifference to missions (Forman 1977:71).

Another important contribution of the Great Awakening to Christian missions was in stimulating the formation of the many missionary societies--regional, state, and national (Ahlstrom 1972:vol. 2:337). The Great
Awakening also led to a further division in the churches. Some members formed new churches for they felt the existing ones were cold and formal and devoid of a converted ministry. Others were alienated by the stress on emotions and the denunciations by comparatively uneducated itinerant pastors (Latourette 1953:960).

During the Great Awakening, mission to the black slaves also came into being. Unfortunately, a general resistance developed among Christian slave owners against any systematic efforts to Christianize the slaves. They felt it would be difficult to retain a "superior master" attitude toward the slave who also was a "brother in Christ." Other reasons for not witnessing to the black people in those days were:

a. The widespread conviction that black people had no souls.

b. The unwarranted rationalization that slaves could not possibly understand the Christian message.

c. The growing fear that freedom in Christ would eventually mean freedom from slavery.

d. The sober realization that Christian slaves would press for freedom and equality.

During the Great Awakening some of the revivalists (e.g., George Whitefield and Samuel Davies) deliberately evangelized Blacks. Some slaves were unexpectedly converted while present at meetings with their masters whose
needs they were brought along to attend to.

The question now arose, "What to do with the Christian slaves?" Some were absorbed into existing churches. Others formed separate congregations, while a number had to meet in secret meetings (McCall 1977:255).

Mission to the blacks is a peculiar chapter in missiology. Although the recipients were pagans, their location and status made them the concern of "home-mission" agencies rather than the "foreign mission" societies.

The Evangelical Awakening in Britain also became a potent force in eighteenth century religious life. The most prominent figure was John Wesley (1703-1791), an Anglican who emphasized the sort of Arminian theology that offered free salvation for all. Indeed, this Awakening made a tremendous impact on English society, and transformed the nation both religiously and socially. For a century it influenced and was influenced by developments in Germany and America (Hogg 1961:105).

Wherever the Awakening appeared, in the different countries and different branches of Protestantism, it manifested certain distinctive features. Its leaders affirmed the authority of the Scriptures, salvation by faith alone, and the priesthood of all believers. These were the great distinctives of the Reformers, but they also stressed the experiential dimensions of personal encounter with Christ (Latourette 1953:1019).
The Great Awakening was not particularly political in scope although it united the American colonies. It also had a social dimension as the preachers of the Awakening in the English-speaking world were not insensitive to social and political abuses. They sought to relieve human suffering and remedy collective evils. It is claimed by some that it was this aspect of the Great Awakening that saved Great Britain, primarily, and America, to a lesser degree, from the woes of the French Revolution.

The Great Awakening was also intensely missiological because of its emphasis on evangelism. It therefore was responsible for bringing the gospel to nominal Christians in Christendom, as well as to non-Christians all over the world (Latourette 1953:1019). This mission concern came about gradually and it is important that the Awakening prepared the way for the development of a mission theology (Bosch 1975b:40, 41).

4. William Carey (1761-1834)

There were global missions before William Carey came on the scene in Britain. However, they were—with the exception of the Moravians—colonial, state-supported, and reflective of the cuius regio principle. William
William Carey, a British village cobbler and Baptist pastor, as well as a teacher, student of languages, and botanist, was influenced by the Evangelical Awakening and subsequently derived his missionary vision from this same Awakening (Orr 1975:196; Hogg 1961:106; Neill 1971:82). In addition to the Evangelical Awakening there were other influences on Carey that helped him to form his mission theory. These motivation—such as the example of other missionaries, the account of Captain Cook’s voyages, Bible study, and his growing concern for the unconverted—found united expression in his famous book: An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens (1792).

Carey had his theological roots in a strict Baptist Calvinism. Its extreme view of predestination regarded all missionary activity as human interference with God’s purposes, and hence unthinkable. Actually, Carey’s views were modified by reading Jonathan Edwards who showed him that his understanding of the doctrine of election should not be abandoned but significantly reinterpreted (Hogg 1961:107; Bosch 1975b:41). Fortunately, he was able to make this adjustment.

The impact of Carey’s mission concern was felt far beyond Baptist circles. He opened the eyes of Christians in England to world-wide dimensions of mission. He also provided a new model for missionary organization, and
contributed widely to the theoretical study of missions, chiefly through his writings (Bosch 1980:147, 148). He refuted the Reformers' thesis that the Great Commission was intended by God to be only of special concern for the apostles. Carey claimed it was a command to all Christians in all ages. He also contributed to mission theory by stating that the call to mission should not be based on the lost condition of sinners or in pity for them, but in obedience to the command of the Lord. The Glory to God motif did not appear in Carey's writings. Notwithstanding, Carey was a God-centered person who became deeply involved with the issues of his day. He is particularly known for his assaults on slavery and on certain structures of European colonialism. He provided his readers with such books as a compact mission history, and a record of the latest geographic discoveries being made by western explorers.

Another important contribution was Carey's discussion of the tools, means, and goals of mission work. Carey did not use the term "foreign missions." He desired that mission be carried out on all fronts simultaneously, and argued that there should really be only one missionary organization embracing activities at home and abroad: one society to reach all peoples.

Carey proposed that a world missionary conference be held every decade. However, one hundred years were to
elapse before the first of these took place. He also laid the foundation for an indigenous ministry when he established a college for the training of Indians where they could study non-Christian religions and the cultural contexts in which they worked. Carey and his co-workers in India were sensitive to indigenous cultures, religious traditions, customs, and languages and sought to express the gospel in ways meaningful to each separate people (Verkuyl 1978:23, 24; Neill 1971:82, 83).

As mentioned earlier, one eventual result of the Great Awakening was the formation of many missionary societies. William Carey began this trend and founded the particular "Baptist Society for Propagating the Gospel Among the Heathen." Many followed his example in Britain, as well as in America and Europe. Continental societies were generally rather small and were only peripherally related to the churches. Anglo-American mission societies were organized with a broader foundation and frequently were the concern of the whole church. When we review all that Carey accomplished he can rightly be called the "Father of Modern Missions."

5. The American Revolution (1775-1783)

The Revolutionary War and the independence that followed meant the severing of ties uniting colonial
churches with those in Britain as well as the separation of church and state in America. These changes brought new challenges to church leaders and demanded drastic reorganization within the Christian movement. In addition to the changes taking place in organized religion and the post-war economic depression, many other issues demanded the attention of the people and as a result parish activities declined. Indeed, it is probably true that no more than 10 percent of the entire population belonged officially to any congregation, much less participated in its life and witness.

To meet the new situation and solve the problems, both in church administration and public morals, pastors had to use persuasion rather than statutory regulations. The old parish system broke down and voluntary churches began to emerge and compete with each other to win the unchurched (Bowden 1977:43-45).

Christian leaders rose to the challenge of home missions through mass-evangelism and revival meetings. Competition between the different denominations proved to be a great stimulus to greater activities, and churchmen began to agree that free churches in a free state provided the best situation for expansion and growth (1977:44, 45). By 1800, American Christians could boast that they had the highest church attendance and church-giving in the history of the Christian church. Their success was based on
voluntaryism and pluralism (Littell 1961:117, 118).

The missionary societies that were established during the postwar period also benefited from the growing nationalism that focused on the challenge of the frontiers. This new situation stimulated a tremendous mission awakening. The increase in home-mission activities, in church attendance and giving, as well as in the development of efficient methods in mass-evangelism together stimulated the growth of foreign missions. Mission societies in this era had three target peoples, namely 1) the Indians, 2) the settlers, and 3) the heathen throughout the whole world (Beaver 1968:114; 1977:VII).

B. BORDERS ARE CROSSED 1810-1890

The "Great Century" of mission was the nineteenth century, roughly from the Congress at Vienna (1815) to the beginning of the First World War (1914). During this period more missionaries were recruited for service, the Bible was translated into more languages, the support of the Christian movement was spread over a broader base, and more people were reached in an organized way than during any comparable period in the history of the Church. This section of this thesis will deal with the first eighty years of the "Great Century." Forman claims that "a fairly constant set of ideas accompanied the movement"
during this period (1977:70). The era witnessed the slow but very important preparation for the heyday of Christian mission in the years 1890-1910. Several spiritual awakenings during this period released fresh dynamism into the churches.

1. American Developments

As mentioned above, many missionary societies were established between 1792 and 1810. They had world-wide, worthwhile, and legitimate objectives but were never able to realize them, particularly for the work at home with the frontier settlers and the Indians. These new societies were all too often limited by difficulties encountered in raising sufficient money from the churches and in recruiting adequate numbers of qualified personnel for the work. It was students who in 1810 initiated the formation of the first purely foreign mission board, the American Board of Commissions for Foreign Missions (ABCFM). This society was organized by Congregationalists although it was initially interdenominational in that it welcomed Presbyterians and Dutch Reformed personnel into its ranks. Other strictly denominational missionary societies followed in the next fifty years. Financially, the growing interest in overseas mission had a positive effect on stewardship in the churches and in time even home missions.
support increased. Asia (India, Burma, and Ceylon) was the chief target of American Protestant mission in the first fifty years (Beaver 1968:114, 115).

Promotional mission material of this early period largely emphasized the needs of people. Hopkins' view of altruism and world-embracing concern for the temporal and eternal happiness of others was the central issue, and not the advantages and benefits the missionary would personally experience. A negative side to this emphasis was the unconscious encouragement it gave to developing a sense of superiority and condescension. The misery in non-Christian lands was expansively described. These representatives were often unfair, for the occasional radical transformation of a person by the Gospel was all too frequently reported to the contributing constituencies at home as typical. African and Asian societies were viewed negatively and critically while America, Great Britain, and Germany were "painted in bright colors" (Forman 1977:72-74).

This was a time of growing American nationalism. The nation was new, strong, and vital. God had blessed its people both religiously and temporally, and this gave them a peculiar sense of obligation to bear responsibility for the rest of the world. Having just thrown off the British colonial yoke, the new nation and its missionaries were quite sympathetic toward nations under colonial
governments for Americans did not seem to have any expansive or territorial ambitions. Their missionaries, of course, encountered diverse cultural situations and all too frequently clashed with local leaders and the belief systems of their people. But generally, the American missionary was less assertive in holding forth a single cultural standard as normative for all and usually did not insist on Americanizing his target people. It was mission in its purest form, an anomaly in its day (Bowden 1977:49).

On the other hand, the same sense of peculiar obligation on American Christians, combined with the belief of some American churches that God had sifted the Anglo-Saxons and planted the best in New England, had the effect that "the Kingdom of God in America gradually became a specifically American enterprise." Even global mission tended to be regarded not only as a Christian but also an American enterprise (Bosch 1980:149). Preachers declared that the Almighty had raised up the USA to be "the great evangelists of faith and the teacher of democracy to the peoples of the world" (Beaver 1968:134). True, there were no overt territorial ambitions lurking behind their missionary activities. They thought of themselves as possessed by a sense of destiny: God had called them in a particular way to dispense both His Gospel and the distinctly American form of civilization, technology,
and democracy. All this inevitably and eventually created problems in the churches and institutions they established around the world—and many of these problems still exist; and this despite the fact that the sense of world-wide mission in most American churches today has drastically changed from what it was in "the great century."

In addition to overseas mission, the American frontier was a prominent theme in the years before the Civil War (1861-1865). Population growth on the eastern seaboard precipitated westward movement. Although few demanded that the young nation become a continental power, this is what eventually happened. Although, it should be noted that the conquest of western land was a task that took a century. The experience gained from the missions to the Indians in the seventeenth and eighteenth centuries was perfected in the context of American mission in the West in the nineteenth century. As the nation moved westward, the church did also. Clergymen established congregations and schools according to Protestant patterns and the distinctly American form of Western civilization (Bowden 1977:45, 46). One of the most important missionary developments was organizational. No longer did the voluntary society dominate the scene. Over the years this pattern changed and gradually evangelism became the task of each separate denomination as a whole. The ideal was vigorously promoted that every member was to become a
participant in reaching non-Christians (Ahlstrom 1972: vol. 2:339). At the heart of the change was a concept of the church as mission. This served to channel denominational self-consciousness and heighten interdenominational competitiveness while, at the same time, permitting closer control of the missionaries in doctrinal matters. As the churches moved westward and, among other things, sought to work among the often hostile Indians, missionary heroes and martyrs also began to capture the popular imagination, another distinctly American phenomenon.

As American missionaries encountered the followers of non-Christian religions they generally assumed that these religions were both evil and illusory. In the study of comparative religions the relation between Christianity and paganism was as light is to darkness. There were some exceptions (the Unitarians) who claimed that pagans who led a holy life according to their faith might be saved, but the Unitarians did not really face the issue as they had no missionaries in the field. However, the general attitude toward pagan religions was negative (Forman 1977:73, 74).

It is interesting to note that as the Americans entered into global mission enterprises the motivation of bringing glory to God virtually disappeared and the emphasis increasingly was placed on the commandments of Christ and His love for people. The Great Commission became the all-compelling motive. This stress on
obedience was balanced with the subjective experience of the love of Christ. Indeed, to enter into His compassion for the world remained as another dominant mission motive.

Forman notes that in any period when the church bestirs herself to engage in missionary activity, these three motivations are almost always brought together: namely, obedience to Christ's command; the experienced love of Christ; and with Him a shared compassion for the world (1977:75; Beaver 1968:140, 141).

2. The Second Great Awakening (1790-1840)

A new series of revivals broke out in the 1790s and swept across large parts of the country. This new revival was called the Second Great Awakening. It not only broke out in the USA and England, but also in Europe and in many mission fields overseas. Charles Finney was the outstanding revivalist of this period (Lindsell 1971: 521). The revivals reached their height in the United States around 1830. The missionary goal of winning the West, and the techniques used in this enterprise, arose in large measure because of the Second Awakening. Orchestration revivals, "rousement" sermons, and camp meetings dominated the scene and the central appeal was for individual conversion. Indeed, these were the important ingredients of the Awakening (Bowden 1977:46).
However, in this revivalist period the "home mission" had the priority. Indeed, many regarded the revivals as the God-sent means of helping maintain a Christian America (Bosch 1980:151, 152).

In the nineteenth century when mission theory began to emerge, we find that although many perspectives varied from decade to decade and generation to generation, there always was a strong and recurring emphasis in eschatology. This had its roots in Germany where mission theorists viewed foreign mission as the fulfillment of a condition needed before Christ could return (Hogg 1961: 109). Eschatological speculation found fertile soil throughout the Christian movement, but particularly in the Free churches.

a. The Eschatological Debate

As mentioned above, the eschatological motif became increasingly common in the revival movement in the United States and great interest was generated in all the different aspects of the Millennium question. By millennialism is meant a cluster of opinions touching the 1000 year reign of Christ. This complex eschatological debate had great impact on missions, and in different ways in accordance with the particular view held. There were scores of contradictory predictions and
although this could be bewildering, the fact that they all fixed the end-time within a reasonable future had the effect of stressing urgency in mission.

Samuel Hopkins published *A Treatise on the Millennium* and stimulated speculation on the time of Christ's return and the events that preceded it. The French Revolution and Napoleonic Wars were regarded as the "shaking of the nations" before the "era of peace"—speedier communications, scientific innovations, navigation, and commerce were instruments to help spread the gospel. In the same vein, many saw significance in the establishment of the many Bible societies and their supporting structures. The end was believed to be very near. Only a few years were left in which to preach the gospel to the world. Compassion for the pagan was equated with urgency in evangelism—the feverish "plucking of brands from the burning." The appeal was not lost on the supporting churches. Scores of young people volunteered to be missionaries, much money was given to the global mission cause, and many prayers were offered for the enterprise (Beaver 1968:126, 127).

At the beginning the emphasis was on post-millennialism—the one reason being that the new nation, with vigor and enthusiasm, was pervaded with a social and cultural optimism. The success of men in taming nature and in their scientific inventions influenced eschatology.
The Kingdom of God would, in this theology, not invade history as a catastrophe but would grow gradually and mature in an irresistible fashion. And one could make a significant contribution to its acceleration by sacrificial involvement, both in home and foreign missions.

However, as time went on, particularly in the decade of the 1830s, there was mounting tension throughout the country over matters of exploitative slavery, divisive denominationalism, and acute economic distress. The previously popular and optimistic post-millennialism gave way to a pessimistic pre-millennialism. It was these "adventists" who believed in Christ's soon coming. And to them, mission became increasingly more urgent, so much so that they became more active than others. Matthew 24:14 was the text for the "pre-millennialist missions" and their activities were regarded as a direct preparation and hastening of Christ's Second Coming (Bosch 1980: 150-154).

After the Civil War, however, the preoccupation with millennialism lessened and Christians became preoccupied with probing not only the spiritual condition of "the heathen" but particularly with the prospects before those who died without ever hearing the Gospel. Some promoted the attractive idea that there would be a "second probation" extended to all who had no opportunity in this life to receive Christ. The overall effect of this sort of
speculation inevitably meant that the salvation of mankind became less and less prominent as a mission motive.

Millennialism in varied forms continued, however, in evangelical and later fundamentalist circles. Whereas they had their deep differences, all could agree that the present, before the millennium, was the time for gathering and this made evangelization urgent (Beaver 1968:129-131).

These spiritual awakenings largely throughout the English-speaking world had great results. England and the USA witnessed significant activity in social reform such as protracted efforts to bring an end to slavery, to improve the care of the sick, the working conditions of the laboring class, and the extension of popular education. Almost every dimension of human existence was positively influenced, whether directly or indirectly. Mission activities were extensively upgraded in terms of service-involvement. Wherever possible, missionaries became social activists in education, medicine, the care of orphans and the handicapped, and other fields (Orr 1975:198, 199).

Bosch (1980:154, 155) connects Millennialism and Adventism although he concedes that virtually all denominations have significant numbers of pre-millennialists among their members. He is amazed at the fact that the Millerite movements which predicted Christ's
return in 1844 did not collapse when the predictions turned out to be wrong. True, they sustained heavy losses at that time, but eventually recovered and grew from strength to strength. The Adventist groups today are more active in mission than most other groups and have put their stamp on much theology of mission. Bosch further states (1975b:38) that the eschatological motif which was sound in itself because of its centrality in the biblical witness precipitated a measure of unsound outgrowth due to the rather common preoccupation of some to set dates for the Parousia.

Bavinck (1960:283, 390) has some words of caution for missionaries who are impelled by an inordinate sense of urgency because of their eschatology. They are tempted not to take the question of culture seriously and this omission avenges itself later. When the missionary is too deeply concerned with eschatology and believes time is running out, he will not plant stable congregations with deep roots in the culture. His purpose is to win as many souls as possible in the shortest time over the whole world. In such situations all questions of national culture and of cultural adaptations are pushed aside.

These warnings are well taken. Eschatology, however, has its place in the Scriptures and in the Christian gospel and remains an important motivation for global
mission. Sound mission practice and an informal biblical eschatology should be able to live together in the sort of healthful tension that can be mutually beneficial.

We find the eschatological dimension present in the Kingdom of God theme in Scripture. In response to the inquiry as to when the end will come, Christ pointed out in Matthew 24:14 that the preaching of the gospel of the kingdom to the whole world is essential before this takes place.

This affirmation provides us with an eschatological motivation for global mission that is unambiguous. The unreached must always have the priority in mission strategy. The typical evangelical missionary is caught up in concern for the "Kingdom of God"—that is, for the rule of God coming to the hearts of men. He is dealing with a reality that is "already here" and still "not yet," and it involves people being born of God's Spirit (John 3:3-6). This fact makes him realize that only God is sufficient for these things. Only God can bring people into His kingdom now, and bring the kingdom to glorious consummation on the last day.

Missionaries, evangelists, and lay-Christians can do things for the kingdom, such as proclaim its availability to those who repent, but only God can give this kingdom to men (Matt 19:12) (Ladd 1959:22; Beaver 1968:132, 133).
The prophets in the Old Testament held forth this eschatological hope. However, the major part of their ministry focused on the present. They attacked immediate evils—whether personal or societal—and pleaded for repentance so that forgiveness might be received from God. They also interpreted the catastrophes of their day in terms of the judgment of God (Bright 1953: 163).

SDAs, with their strong apocalyptic emphasis and their eschatology-oriented mission motivation, have largely avoided the pitfalls pointed out by Bosch and Bavinck for a variety of reasons. First, their mission of restoration was primarily understood as a restoration of spiritual principles. Second, their understanding was gradually enlarged to include physical restoration as part of the preparation of the church for the second coming of Christ. Finally, they later realized that their mission was to proclaim a message of "the complete restoration of those principles that are the foundation of the kingdom of God, with the ultimate goal of restoring in man the image of God."

In this development their concept of God's mission was comprehensively understood as a mission of full restoration, and the particular function of the people of God was placed in the context of divine-human cooperation (Damsteegt 1977:276).
Thus, many SDA missionaries in the field increasingly saw that the task was not capable of being fully achieved within a short span of time. It needs to develop deep roots in every culture and must take into consideration all questions related to cultural adaptations.

b. **The Social Gospel**

Millennialist theories did not solely focus on the expectations of the world's drastic upheaval and rapid societal change to be brought about by God's intervention in human history with the second coming of Christ. They included the postulate of a time in this world in which the divine kingdom is central. Some believed there would then be improvement in all human conditions on earth as a result of genuine cooperation between the church and the Christian state. This theory gave validity to what was termed "the Social Gospel," and its theological roots can readily be found in the early Puritan period although it did not come to the fore until the late nineteenth century. Its architect was Walter Rauschenbusch (1861-1918). He built the edifice on the theology of Horace Bushnell (1802-1876), "the father of liberal theology in the United States" (Ahlstrom 1972: vol. 2:47-52, 245, 268-270).

The social gospel was an attempt to apply the
teachings of the Christian faith to problems created by industrial capitalism. Its slogan was progress and its theology involved a rejection of the emphasis on individual salvation. God was made human and man divinized.

The coming kingdom of God did not focus on such matters as the resurrection of the dead but, rather, on the perfecting of the already existing social order. It gave no place to a theology of crisis or judgment. Man was essentially good, though soiled by his social environment.

Social gospel theology was more an American matter than a European phenomenon. In one sense it was a theology of response. American conservatives and liberals alike were appalled by the extreme forms of eschatological expectation and speculation encountered in some American fundamentalist circles. Reaction to the social gospel was widespread, but found particularly in the Pentecostal Holiness Movement, the Fundamentalists, and the American Student Movement (Bosch 1975b:39, 40; 1980:155-158).

The Social Gospel Movement also affected mission. The motive of "compassion for the poor heathen" which gave Millennialists a sense of the need for feverish urgency led social gospelers to involvement in diametrically opposite activities. They felt burdened to relieve poverty, ignorance, injustice, illness, and cultural backwardness. To secure these ends there were groups of liberals backed by the social gospel who argued that churches were not
really needed. Christian society could likewise involve itself in social action. This eventually blurred the borderline between the two and led some to the conclusion that Christianity was not unique, but just one religion among many. Indeed, they felt that missionary work should be conducted without any preaching whatsoever, and place its emphasis solely on philanthropic and educational work (Bowden 1977:54-56).

3. Rufus Anderson 1796-1880

According to Beaver (1967:9), Rufus Anderson was the most original thinker in the history of American overseas mission. In his day he provided a theoretical framework for missions, and his ideas prevailed for the next hundred years (Verkuyl 1978:64). Although Anderson never served overseas he was, for more than thirty years (1832-1866), the secretary for the ABCFM and wrote extensively, mostly toward the end of his career.

The majority of his publications, except for the book Foreign Missions: Their Relations and Claims, were tracts, articles, pamphlets, and administrative documents (Beaver 1967:12). Best known of his theories was the three-self formula of mission which he shared with Henry Venn of England. These two visionaries came to the
conclusion that the primary goal of all Western mission
should be the "development of self-supporting, self-
governing, and self-propagating churches of Christ."
Their "formula" was a reaction against the Pietistic pre-
occupation with individual conversion to the neglect of
church building and the toleration of financial depen-
dence of Christians overseas on their mother churches in
the West (Verkuyl 1978:64). This formula has been criti-
alyzed for being a pedagogical Western idea with too much
emphasis on the institutional character of the Church.
It was often argued that, if carried too far, the mission
church would become a carbon copy of the home church with
all its flaws (Bosch 1980:152, 153).

Anderson also maintained that the purpose of mission
was to preach the Gospel and thereby reconcile people to
God. He attached little importance to social services
and the "civilizing" work of missions (Forman 1977:77, 78).
Actually, Anderson's controversial stand on schools and
education gave many the impression that he was anti-
education. He denied this but recommended, in India in
1854, that concentration should be more on preaching and
church development, and less on education. He was not op-
oposed to mission schools. Some were needed for the
training of Christian leaders. However, he felt that
education had failed, generally, in India as a means of
introducing Christianity to its diverse peoples
(Beaver 1967:25, 26).

4. Henry Venn 1796-1873

Henry Venn, a contemporary of Rufus Anderson, was the secretary to the Church Missionary Society (CMS) in England for thirty-one years (1841-1872). Although he too never served overseas, he was considered to be the outstanding missionary leader and administrator in Europe in the nineteenth century. In many respects, Venn and Anderson were similar although Venn bore a clearly defined Episcopal stamp whereas Anderson reflected his Congregational background. He and Anderson both came up with the "three-self formula," possibly independently of each other (Warren 1971:636; Beaver 1967:36, 37). Venn's special interests were the purpose of mission, the calling of the missionary, and the function of the mission society (Verkuyl 1978:52, 53).

C. THE HEYDAY OF PROTESTANT MISSIONS 1890-1910

Optimism and confidence dominated the American scene as it entered the twentieth century. It was a time of great energy and great enterprise. America was a comparatively new and strong nation and was challenged by the possibilities for growth and expansion.

This mood of progress also dominated Protestant
churches and missions. The last decades of the nineteenth century were years of confidence and continued expansion. Many churches had been established in the Western territories and evangelism became a persuasive means for influencing all American life (Bowden 1977: 49, 50). Mission was popular with the churches and the public in general. Asia and Africa were opening up. There was much literature available on mission and not a little talk about finishing the work of God in the world. The signs of the times seemed to say that this was the Church's decisive hour and that all opportunities should be used to seek personal involvement (Forman (1977:80, 81).

1. American Developments

After the Civil War, mission became the most extensive expression of USA altruism. It molded a popular image of the country among the peoples of Africa and Asia. This fact was not lost at home where even presidents spoke well of missions, not only because mission promoted national interests but because missions represented the unique American contribution to the moral quality of the world (Beaver 1968:113; Forman 1982:54). Around 1890, a new dimension was added. The USA sensed a rise in its imperial interests. She felt that the
benefits individual citizens received from the democratic government, superior constitution, vital civilization, and burgeoning technology should be exported. She deliberately sought to shoulder the "white man's burden," feeling that this was in line with mission interests. The annexation of the Philippines and Hawaii (1898) provided opportunity for American missions to cooperate with the government in "civilizing" the new territories. Missionaries, by and large, however, did not show much interest in expanding American commerce and political dominance. They were concerned with spreading American culture, organizational efficiency, agriculture, and medicine. This proved to have an unfortunate, secularizing impact on the peoples the missionaries confronted and served overseas.

Generally, however, American missionaries did not implement the culture propaganda method to the same extent it was carried out in European-sponsored missions. In the Philippines the missionaries challenged the government to keep its promises. Furthermore, the expansion of American business interests was regarded negatively by both missionaries and mission leaders. They struggled that the church be purified from all conceptions of empire, and that the United States should enter the world arena solely for the sake of justice and benevolence (Forman 1977:84, 85; 1982:55).
Missions made their appeals to the general public by emphasizing the personal transformations and societal developments they were achieving wherever they planted the church. Their societal developments were in such areas as family cohesion, social betterment, economic justice, scientific instruction, and ethical sensitivity. Sometimes more service and better results were accomplished in these areas than in the traditional task of bringing people to faith in Christ. The liberal influence of the social gospel was increasingly felt. At the end of the nineteenth century, in the public mind and to many missionaries, mission was, to a considerable extent, equated with social progress. God became the eternal principle and Christ the perfect man. God was at work everywhere, even in other religions. Although Christianity was superior, there was widespread acceptance of other religions as possessing the grace of salvation (Bosch 1975b:39; Forman 1977:83, 84; 1982:55).

With all the progress and popularity missions enjoyed, there were inevitably times when the agents of mission showed an attitude that bordered on racism and conveyed the feeling of Anglo-Saxon superiority. These unfortunate attitudes were generated by both the obvious superiority of Anglo-Saxon material technology and by the target-people's recognition of the same (Bowden 1977:61).

The strength of the American mission at this time
was that the missionary task was regarded as the respon-
sibility of all Christians in the churches. In other
words, lay-involvement was paramount. In spite of what
has been said concerning the flawed cultural attitudes of
the missionaries it must be underscored that at the end
of the century there was, among the different denomina-
tions, general agreement that the gospel was still at the
center of American mission, and that the religious pur-
pose of missions was the conversion of individual souls
far more than the planting of churches. Also, at the
end of the century there was, in spite of competition, in-
creased emphasis on interdenominational cooperation (For-

Hence, although the years 1890-1910 represented a
time in mission of considerable progress and great opti-
mism, it was also a time of drastic changes in mission
theology and mission motives. Liberal tendencies led to
reactions that caused disruptions. Bible-centered mis-
sion with pre-millennialist viewpoints was widely regarded
as a significant reaction.

This evangelical reaction tended to sit in judgment
on those mission enterprises dominated by tendencies to
propagate the American way of life, coupled with a lib-
eral theology that denied the sinfulness of sin, taught
salvation by works, and held to human perfectibility.
Although this theology was rejected, it should be said
that all altruistic intentions were appreciated in spite of their imperialistic overtones.

In the older churches, until 1900, love and compassion for souls was still the main motive for mission and this continued in the conservative and new Evangelical churches (Forman 1977:85; 1982:55; Bosch 1975b:39; Beaver 1968:122).

The greatest reaction to the secularized mission enterprise was brought about by the Student Missionary Movement. When it came on the scene, it almost immediately challenged liberal Christianity and sought to bring about biblical revival in the churches.

2. Developments in Great Britain

First, we must catch the measure of English-sponsored missions in this period, not only because a perspective on this widespread mission enterprise is of value but also because the working force in the British Empire included missionaries from many American societies.

In the year 1892 Queen Victoria celebrated her Diamond Jubilee. She could look at a world map and note with satisfaction that one-quarter was colored in the British Imperial red. The high time of Empire was also the high time for mission and missionary recruitment. Missionaries sometimes followed the explorers, soldiers, and colonists
into new areas. On other occasions the missionaries were there before the flag and encouraged the annexation of new territories. On the whole, British missionaries were concentrated in the lands over which their country ruled. There were, of course, exceptions. Independent China and the Belgian Congo were never a part of the Empire but managed to absorb a sizeable number of British missionaries. This in itself revealed that the aim of mission was not only imperialistic but also evangelistic (Walls 1982:62).

Although British missionaries took the empire for granted and heartily associated themselves with the establishment of British overrule, they also had their quarrels with colonial administrations. On occasion they deliberately entered forbidden areas in spite of the objections and desires of the secular colonial authorities.

Whereas missionaries in the mid-century had largely identified themselves with commerce and civilization, they now generally turned away from such preoccupations (1982:62).

Henry Venn's "three-self formula" had not only a good theological foundation but pragmatic overtones as well. There were never enough missionaries for the fast-expanding British empire with its diverse church missions, and there were all too many areas where it was assumed that missionaries could not physically survive. Hence,
all increasingly recognized that these areas had to be evangelized by a native ministry.

On the home front important developments also were taking place. Although the CMS was the largest and most active society, many new organizations not denominationally affiliated were formed. Some of them were "directed to specific areas of the world or aspects of the work; with specific doctrines or practices about the missionary's status, expectations, and mode of life; some dissenting from the ethos of the earlier societies, or from their ecclesiological presuppositions" (1982:60).

The rapid growth in the mission movement also brought a new type of missionary into the field. During the first seventy-five years of the century, the average missionary was poorly prepared but highly dedicated. Some had a good education, but not for missionary service. In the eyes of some they would probably not have been accepted for the home ministry. A commonly-held opinion was that whereas ancient civilizations, like India and China, demanded the best-educated personnel, it was quite acceptable to send to Africa the leftovers, "a sort of celestial cannon fodder."

When the British Empire was at the zenith of its glory a change was generated by university students, due to the evangelistic activities of Dwight L. Moody.
Many Christian students began to regard themselves as responsible for world mission. They began to go overseas in increasing numbers. This caused a triple revolution.

a. Women, likewise, began volunteering for missionary service and their numbers grew rapidly.

b. In time, the university-trained missionaries developed entirely new and more effective methodologies for doing the work.

c. "Faith Missions" emerged in response to unmet needs and as a reaction against church-related agencies. Their recruits were deliberately drawn from the laity, and had little or no formal education. Some even felt that "worldly" wisdom would distract from preaching the gospel (1982:60).

These "Faith Missions" later established their chief bastion in North America, although it is widely held that the concept was originally developed by the British-China missionary, James Hudson Taylor (1832-1905).

It has been established that years before Hudson Taylor's China Inland Mission was formed (in 1865), the "Women's Union Missionary Society of America" was flourishing (1860f) (Neill 1971:652). Taylor's unique contribution was to call for the non-solicitation of funds (i.e., to trust God alone). Few other "Faith" societies, however, followed the strict pattern of the China Inland
Mission (Pollock 1971:106; Lindsell 1971:206, 207). Typical of faith missions are the following characteristics:

a. They are the vision of a single man or woman.
b. They work in isolation from the institutional church. On occasion they have been known to work directly against the church.
c. They are driven by a strong apocalyptic consciousness.
d. Their missionaries are prepared to make extraordinary sacrifices.
e. They labor in "faith," dependent upon only voluntary financial support (Neill 1964:333f; Bosch 1980:133).

Missionary work undertaken in an Empire will eventually develop its own special kinds of mission theory. Some could argue that an "imperialist religion" emerges, particularly where secular rationalism, evangelical piety, and broad-based Christian humanism are all mixed together. Evangelical missions tended to leave matters of social concern to other agencies, and even to the colonial powers, so that they could concentrate on evangelism. They were reluctant to accept the role of social conscience of the Empire. It is interesting to note that in the heyday of the British Empire many missionaries felt that the Empire was indebted to the missions for undertaking "civilizing work among the child races." In actuality, these
missionaries were often attacked from all sides by government officials, merchants, settlers, anthropologists, editors, and explorers. In response, they often engaged in the sort of polemics that sought to justify, explain, and defend their service.

It should also be noted that, due to British colonial policies, Islam as a world religion was able to gain more converts in the empire than the Jihads had ever brought in (Walls 1982:63).

3. The Student Volunteer Movement 1886-1910

The most important event behind the rapid growth of Protestant missions toward the end of the nineteenth century was the growth of missionary concern within student movements, both in England and the United States. It became rather vigorous around 1885 when, among other things, D. L. Moody (1837-1899) became involved in promoting foreign missions among students at a Mt. Hermon Bible Study Conference (Howard 1979:89). In its early years its leaders gave it a millennial concern. This emphasis had its roots in the ministry of Jonathan Edwards (1703-1758) and Samuel Hopkins (1721-1803). However, it was not until the emergence of the Plymouth Brethren in England (1827f) that this orientation was revived, popularized, and exported to America. There it found fertile soil among
students, and the pre-millennial version became popular with its focus on "the separated life," and on looking for the signs of Christ's soon coming. In the student movements in both America and Britain this led to the promotion of prayer and Bible study gatherings, and the development of the Bible Conference Movement. Mission enthusiasts, spear-headed by Arthur T. Pierson, began to stress the thesis that the gospel must be preached in the whole world in order that Jesus Christ might return (Phillips 1974:93; Ahlstrom 1972:vol. 2:201ff, 344, 345).

In all of this activity, D. L. Moody was the senior evangelist along with his great friend Arthur T. Pierson. When C. T. Studd (1861-1931), a prominent English athlete and missionary to China, was invited over to the USA to strengthen the growing student movement, he made a profound impact on a Cornell undergraduate, John R. Mott (1865-1955), who soon rose to prominence as a student evangelist and a leader in what came to be known as the Student Christian Movement. These men, in one way or another, put their influence behind the student awakening and it exerted an enormous influence for more than twenty-five years (Hogg 1961:108).

The missionary revival among students took an organized form at Moody's Mount Hermon where one-hundred volunteers, among them John R. Mott, organized the Student Volunteer Movement (SVM) for foreign missions.
in 1886. From there the revival for mission spread from campus to campus, and hundreds—even thousands—volun-
teeerd for overseas mission service.

D. L. Moody, the great evangelist with influence in Great Britain and the USA, was not primarily concerned
with foreign missions. His great interest was in city evangelism. However, he gave his backing to the growing
student missionary movement and this helped it immensely. In his evangelistic meetings, students were invited to
sign pledge cards. In time "Volunteer Bands" were formed on the different campuses to keep the fire burning (Phil-
lips 1974:96, 97).

John R. Mott became the best-known personality within the student missionary movement. He was more a mission
statesman than scholar and had the "ability to survey the entire world situation facing the Christian mission,
as well as the acumen in picking out those points which showed great new opportunities and possibilities for the
mission." He was the organizer and leader of numerous societies and conferences on mission and ecumenism, and
chaired the 1910 WMC in Edinburgh (Forman 1977:90; Mackie 1971:426).

This revival, associated with the student missionary movement, was ecumenical through and through. No denom-
inational barriers were permitted. The SVM did not sub-
scribe to any particular test of orthodoxy. Rather, it
emphasized a warm, vital, practical piety and, until the 1920s, remained faithful to the popular evangelical preaching of the day with its focus the salvation of mankind lost in sin through Jesus Christ. Evangelism was not solely interpreted in narrow individualistic terms. Indeed, the service of the Church through education, medicine, and even the transformation of society, was presented as equally urgent (Phillips 1974:102; Bosch 1975b:44).

An important missionary motivation was the Great Commission, the specific commandment of Jesus Christ that disciples be made in all nations. This was a continuation of nineteenth century mission thought stated by William Carey and used by Moody and Mott. Their premillennialism surfaced when they connected it with Matthew 24:14 (Bavinck 1960:299). Their emphasis on obedience was criticized by some as being legalistic but the SVM defended itself by claiming that obedience to duty was based on their love of Christ. His last command (Matt 28:19-20) was nearest to His heart. And His love prompted Him to command that the world be evangelized (Beaver 1968:144).

Other mission motives that the SVM leaders used were appeals to God's love for all, compassion for the lost, pity for the dying, expectation of the Lord's return, and a grateful sense of stewardship. They
reasoned that the whole Church should be enlisted in the task and that the duty of mission rested upon all believers. No extraordinary call from God for mission was required. Justification was rather needed for those who stayed at home (Bosch 1975b:45; Beaver 1968:150).

The slogan of the SVM---"The Evangelization of the World in This Generation"---came to be used by the mission movement as a whole. This watchword not only embodied the millennial outlook, but it also assumed that the Church had the resources to carry it out. During those years many people optimistically believed it was possible to complete this task within a relatively short period of time (Bowden 1977:51). The slogan was criticized as promoting superficial mission work, and the fear was often expressed that it made people assume the urgency of the hour provided no time for either sound instruction of converts, or the establishing of independent churches. The SVM defended itself by claiming that the watchword was meant to stress the need for witnessing to all so that all could be warned, not necessarily converted (For- man 1977:88, 89).

In the mission field the SVM was in the forefront of agitation for indigenous churches under national leadership. The churches in mission lands must also become witnessing mission churches and student movements must plant other student movements. From the 1920s
onward, however, the SVM trend changed from its original emphasis on the saving of souls to the "liberal" social gospel. Progress became the key word for a new understanding of mission—and social change, civilization, economic betterment, and moral improvements were regarded as the sole justification of mission (Beaver 1968:145-150; Phillips 1974:101-105).

On the whole, the impact of the various student missionary movements on mission theory and practice in the early twentieth century cannot be overestimated. They brought quality personnel into mission as never before. This inevitably raised the standard of missionaries, as well as enlarged the missionary force. By 1919 the SVM, alone, had recruited 8,140 volunteers. Academic studies of missions were also launched. Enthusiasm spread from the USA and Britain to Holland, Germany, Switzerland, Scandinavia, Australia, Japan, China, and India. These movements also helped draw different denominations and churches together in mission and became a factor in future ecumenical work (Hogg 1971:571, 572).
CHAPTER FOUR

ECUMENICAL, EVANGELICAL, AND ROMAN CATHOLIC

MISSION THEORIES SINCE 1910

The issues, opportunities, shape and substance, as well as the theories of Protestant mission in the twentieth century, are best studied by examining its great world mission conferences beginning with Edinburgh 1910.

At the dawn of the twentieth century the growing development in world-wide intercommunication had begun to bring nations out of isolation and make them neighbors. The world's frequent crises—economic, social, and political—increasingly demanded international cooperation and viable solutions. People in all parts of the world began to sense a common destiny. In such a climate of growing togetherness it inevitably became impossible for churches and missions to ignore one another. At the same time, and for the same reasons, it became apparent that
missiologists should no longer speak of Continental and an Anglo-American mission theology. These were viewed together, interacting with each other, borrowing from one another, and sometimes disagreeing too. And this fertile, reciprocal interrelationship was not always along national or denominational lines (Bosch 1980:159).

A. THE EMERGENCE OF AN ECUMENICAL MISSION THEOLOGY 1910-1961

Ecumenical mission theology was rather slow in emerging. At the beginning of the twentieth century most Protestant missions that were church-related were rather uniformly conservative and somewhat simplistic in their understanding of the missionary task. They believed that the countries of the West, with their evident material wealth and military power, had achieved heights of cultural attainment that could not but underscore a sense of the supremacy of the white races. Rather uncritically, their churches accepted this perspective and mingled the exportation of Western cultural values with their missionary outreach. All this came into focus at an important world missionary conference convened in Edinburgh in 1910.

1. Edinburgh 1910

The WMC held in Edinburgh in 1910 belonged more to the nineteenth century and represented a culmination of,
but also an end to, that great mission century. The majority of the 1200 delegates were from Western missionary societies and they were convinced that Western Christianity had the solutions to the problems of the world. For Christian missions it was a time of optimism, enthusiasm, and anticipated victory. The language at the Conference was "conquest," and "time" was important for the Church had the opportunity to win the world in "this generation." The world was neatly divided into Christian and non-Christian sections.

The theological harvest from Edinburgh was not great. This was to be expected as all agreed that "doctrines" should be left out of the discussions. It was American activism more than European reflection that was the emphasis. All agreed, however, that the aim of mission was to extend Christianity, to Christianize the nations, to work for conversion by bringing people to Christ and by spreading Christian influence (Bosch 1980:159-161).

Administratively the WMC, by forming a "Continuation Committee," paved the way for more permanent interaction between the different missionary societies on both sides of the Atlantic (World 1910:95-98). This led up to the formation of the IMC in 1921, and later to the WCC in 1948. John R. Mott, who had been active in the cause for world evangelization through the YMCA and SVM since 1888, was at Edinburgh confirmed as the
undisputed world ecumenical leader (Bassham 1979:15-20).

2. Jerusalem 1928

The next important interdenominational and international mission gathering was in Jerusalem in 1928. Since Edinburgh the world had been through World War I and the Russian Revolution, and was in the Great Depression which would culminate in the "thirties" but already had its effects. This thoroughly shattered the confidence and optimism of the missionary movement that had characterized Edinburgh. Where Edinburgh had proclaimed a royal cross of victory, Jerusalem proclaimed a humble cross for service. Although this gathering was smaller (231 members), about 25 percent were from Asia, Latin America, and Africa. Jerusalem witnessed two important developments, namely, that the world-wide Christian movement ("younger and older churches") was united in common mission, and that secularism, a growing Western phenomenon, was declared a "universal religion" to be included as a target for mission endeavor (Hogg 1971:135).

At the time of the Jerusalem meeting, Karl Barth (1886-1968) the "decisive Protestant missiologist in this generation," had entered the scene. His theology is relevant for mission for he claimed that there was no Christian home front in the West possessing a gospel for non-Christians overseas. He argued that the dividing line
was not between Christian and heathen countries. It runs through the "sending church," even through the heart of each Christian. The only difference in evangelization is that the proclamation of the Good News is "beginnings" in the mission fields, but "repetitions" at home. Karl Barth reminded the missions that they should undertake their work in humility, as only the Holy Spirit—and not their personnel—can accomplish it (Bosch 1980:165, 166).

Jerusalem reevaluated other religions more favorably and appealed for communication with them. This issue, however, did not really come to the fore until the 1930s. The churches were regarded as the servants of the world, and the social expressions of their mission, such as medical, educational, and agricultural work, were regarded as part of the gospel (1980:162, 163).

However, due to the deteriorating world situation and the challenge of secularism, Jerusalem felt pressed to focus on the Christian message: "Our message is Jesus Christ... Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more." And those who proclaimed this message "must give evidence for it in their own lives and in the social institutions they uphold" (Hogg 1952:248).

The years following Jerusalem saw in the USA a growing missiological controversy over Christianity in relation to the other religions. William Ernest Hocking
(1873-1966), a Harvard professor of philosophy, was the most prominent figure and thinker behind what was known as the *Laymen's Foreign Missionary Inquiry: Rethinking Missions* (1932). This report reiterated the old liberalism of the nineteenth century and argued that Christianity and the other religions should come together and form a world faith uniting all men. Evangelicals felt that these ideas undercut the motive for Christian missions and the report provoked a storm of attacks and defenses (Forman 1977:101-103). This conflict was part of the Fundamentalist-Modernist theological polarization during the "twenties" and "thirties."

3. **Tambaram, India 1938**

The next meeting at Tambaram (Madras, India) was held in 1938 when tension and war clouds were hanging over the whole world.

The focus of this meeting with 471 delegates from sixty-nine countries was the church and its meaning for mankind. The church should be mission-centric; church and mission were one (Bosch 1980:170, 171).

Hocking's *Rethinking Missions*, and its controversial stand, was challenged by Hendrik Kraemer's "biblical realism." He successfully argued that Christ is different from all "natural theologies" and that the gospel is
something new and original and not a continuation or
development of religion (Hogg 1971:136). Whereas the
deleagtes at Tambaram did not officially endorse Kraemer's
views, many were appreciative of them. The position
finally agreed upon was that although one might be sym-
pathetic toward the best in other religions, at the same
time the missions should proclaim to all people that Jesus
Christ is both Lord and Saviour.

This stress on the witnessing of the church was seen
as crucial to the church's mission. Delegates were
agreed that pioneer-evangelism by foreign missionaries
was the first step toward the eventual emergence of the
indigenous church. The unfinished task included evan-
gelistic missions in Europe and America, as well as Asia
and Africa. Tambaram also emphasized the close relation-
ship between evangelism and the social involvement of mis-
sions in society (Bassham 1979:24, 25).

At about the same time the Tambaram meeting con-
vened (1938), other gatherings were taking place where
plans were laid for the formation of a World Council of
Churches. Due to the Second World War, the actual WCC
structure did not become a reality until 1948. During
the war the IMC was able to maintain missionary work in
those areas that had been cut off from their traditional
mother churches. Actually, this assistance to the "or-
phaned missions" contributed not a little to the climate
of trust that led to the post-war establishment of the WCC.

4. Whitby, Canada 1947

Canada was host for the 1947 Whitby IMC meeting. One hundred and twelve persons from forty countries met to survey the state of global missions following the war. Apocalypticism again flared up, for an abundance of "signs of the times" seemed to nurture such ideas. Although attending theologians were skeptical about this interpretation, some eschatological overtones can be detected in Whitby's decisions and recommendations (Bosch 1980:175, 176).

The IMC's functions were redefined in terms of "the active encouragement of an expectant evangelism" and "partnership in obedience." Older and younger churches were together called to accept the responsibility of mission. This included the responsibility for personnel, finance, policy-making, and administration. Although the idea was to develop a working partnership to operate on all six continents, in practice the attention was largely on the traditional "mission lands" (Newbigin 1970:177).

Six years of separation during the war had also made the call for Christian unity so much more important. Whitby sought to emphasize the "supranationality" of missions where loyalty to Christ and the ecumenical church
were emphasized over and against loyalty to nation and race (Hogg 1971:137; Bassham 1979:27).

5. World Council of Churches 1948

The WCC was organized in 1948. There were many internal and external factors, both in church and missions, that brought about this conciliar development in the church and thereby greatly furthered and popularized the ecumenical idea. The world wars had shattered the Western illusion of progress. The colonial empires were being dismantled. Marxism was extending its power in Eastern Europe and China, and there was a growing faith crisis within the Western church that caused the need and desirability for missions to be questioned as never before (Newbigin 1970:173-176). All these factors helped shape a distinctive ecumenical mission theology that was drastically to polarize the missionary community (Glasser 1983:90).

6. Willingen, Germany 1952

Against this background the IMC met in Willingen, Germany in 1952 to reflect on the theological foundations of mission and to reformulate missionary policies. Whereas some of the 190 delegates came with nineteenth century mission ideas, they soon had to realize that the
present mission environment was both post-Christendom and ecumenical. Indeed, a new direction for mission theology was defined at this gathering (Hogg 1971:137). Whereas the traditional Trinitarian basis for mission received strong support, it was also affirmed that the Church must identify itself with what was regarded as God's activity on behalf of people in the world (Bassham 1980:52). The Willingen council was strongly influenced by the American delegates who submitted more than fifty papers to the different commissions (Forman 1977:109). Besides the theological discussion, Willingen also launched other ideas which later became important in ecumenical history, namely issues such as new forms of ministry, the laymen's role in missions, the need for regional study centers, missionary mobility, and mission and unity (Newbigin 1970:179-181).

7. Accra, Ghana 1958

The final world conference of the IMC met in Ghana in 1958 where 215 delegates decided, with some reservation, to integrate the IMC with the WCC. This decision seemed long overdue because of the rapid growth of national churches throughout the world. Unfortunately, it was assumed that because of the existence of these churches there was no longer much need for mission
societies, despite the fact that at that time two-thirds of the world yet remained to be evangelized. Many delegates came unprepared for the integration debate and, although the decision was made in principle, the integration itself did not take place until both the WCC and the IMC convened a joint meeting in New Delhi in 1961. From that time onward, however, the ecumenical movement began consciously to move away from "classical preoccupation with the world beyond the church; very specifically, that vast majority of the non-Christian world which is 'out of touch with the gospel'" (Winter 1980:350).

The Ghana conference also gave attention to theological education for the younger churches; however, the style was still Western (Newbigin 1970:185).

B. ECUMENICAL MISSION THEOLOGY IN WCC FROM 1961 ONWARD

At the third assembly of the WCC held in New Delhi in 1961, the IMC was integrated into the world body. The link between the two had been close for years, for a joint committee to take care of matters of mutual interest had been formed immediately after the Second World War. The differences between the WCC and the IMC were more of a structural than a theological nature. The IMC was composed of national councils, including both mission and church
structures, whereas the WCC was solely a council of churches.

The integration meant, for IMC-related bodies, a new relationship within the wider WCC. WCC officials hoped that from this time forward the missionary task would become central to the life of the church. It was now recognized that three streams of concern from Edinburgh 1910 had finally come together in the WCC, namely, the IMC organized at Lake Mohawk, USA in 1921; "Life and Work" founded in Geneva in 1920; and "Faith and Order" founded in Lausanne in 1927. Also, the twofold legacy from Edinburgh (mission and unity) were, in the new Delhi merger, structurally linked together. Evangelism is an imperative for all Christians and the search for unity must continue for its sake (Bassham 1979:40-45; 1980:52).

1. Results of the Integration of IMC into WCC 1961

In the years 1948-1961 the WCC's mission theory focused on the understanding of the church and her mission as agents in God's mission. From 1961, when the integration of IMC and WCC took place, the understanding changed and the world and its needs, not the church and her growth, became the focal point. This change in perspective had an effect on a wide range of concerns in the ecumenical movement (Bassham 1980:52).
The tone for the new course was set at New Delhi where there was a plea for a closer relationship between the theology of creation and that of redemption. The outcome of this theological debate was that the centrality of God and His activity in all facets of history were so stressed that the contrast between church and world became blurred.

Also, a significant development took place in the theology of religions and "dialogue" became a key word. The witness to "men of other faiths" became "encounter with other beliefs," and later to "dialogue between men of living faiths," and finally to "dialogue in community" (Bosch 1980:188). Behind these changes was the growing acceptance of the heretical thesis that all mankind will ultimately be redeemed. This naturally served to cut the nerve of evangelism and focus attention on the world's existential problems. When the humanization of society became the church's central mission, the ideal of cooperative service with men and women of good will from all religious traditions became most attractive. Hence, "dialogue in community" became the norm; not gospel proclamation nor the issuance of the call to conversion.

In 1961 the Eastern Orthodox churches joined the WCC and they gradually began to exercise a non-Protestant influence on mission thinking. Their missionary understanding was that the church was central, and that
non-Christians were to be attracted by, rather than "steam-rollered" with the gospel. Their theology of the Trinity, where the Holy Spirit proceeds from the Father and not from the Son, also gave room for the view that the Holy Spirit is active in non-Christian religions outside the revelation in Christ. There is growing evidence that the Orthodox churches and the WCC have influenced each other in the formation of mission theologies after 1961 (Bosch 1980:186, 187).

The newly integrated council was called the Commission on World Mission and Evangelism (CWME). The aim of the commission was "to further the proclamation to the whole world of the gospel of Jesus Christ, to the end that all men may believe in Him and be saved." The function of CWME was to remind the churches of the unfinished evangelistic task, call attention to the missionary obligation, and stimulate prayer, study, and united action for world evangelization (Hayward 1971:125).

2. Missiological Significance of Subsequent WCC and CWME Gatherings

The first meeting of CWME was held in Mexico City in 1963 under the banner: "Mission in Six Continents." There were advantages to this slogan. The church should be conscious of her calling in her own environment and, at the same time, her global mission must not be forgotten. This
emphasis also helped challenge residual paternalistic attitudes and outdated mission structures, as well as the one-way traffic in mission. On the other hand, churches could be tempted to concentrate on the task in their neighborhoods and forget the people beyond their cultural tradition. The Edinburgh emphasis on frontier outreach and "hidden peoples" was not particularly emphasized (Bosch 1980:189).

The fourth assembly of the WCC was at Uppsala, Sweden in 1968 where there was a renewed emphasis on the "world" in the deliberations. Social and political affairs were made the strategic points of opportunity for missions. At Uppsala everything became mission; not only health, welfare, education and youth projects, but also political interest groups. Even the use of violence and the struggle for human rights to bring about political change were regarded as facets of mission. Bosch maintains that "Uppsala represented the apex of the ecumenical theology of secularization" (1980:190).

The CWME convened at Bangkok five years later, in 1973, with the theme: "Salvation Today," and sought to develop a comprehensive understanding of salvation including personal, social, religious, and secular dimensions. Bangkok largely followed the secularization trend in mission theology with the emphasis still slanted toward Uppsala's preoccupation with the social and temporal dimensions of salvation (Bassham 1980:53; Bosch 1980:191).
The fifth assembly of the WCC was held at Nairobi in 1975. Much effort was put forth to guarantee that the church and all Christians would deliberately seek to remain in contact with the world. The previous idealism in the "theology of development" had been shattered by hard existential events and, as a result, Nairobi sought to put new emphasis on evangelism and the church as God's agent in mission. The most distinctive phrase in Nairobi in describing the mission of the church was: "the whole church brings the whole gospel to the whole person in the whole world" (Bassham 1979:100). Its task is to proclaim the message of reconciliation through Jesus Christ, as well as to be a force for reconciliation between diverse peoples, classes, and political and economic rivalries.

C. THE DEVELOPMENT OF AN EVANGELICAL CONSENSUS

Independent or non-church related evangelical missionary groups have always centered their mission on two basic themes, namely, obedience to the Great Commission and commitment to saving the lost. The theological debates around 1900 concerned such issues as biblical criticism, the social gospel, and religion versus science. This resulted in an ever-widening gulf between liberals and conservatives. Evangelicals could not but be opposed to the liberalism that increasingly
dominated the leadership of the mainline churches. This came to the fore and became an important issue in missions as long as those in the mainline churches sought increasingly to confine the Gospel to the improvement of social conditions.

1. **Evangelical Missiological Thinking**

Inevitably, evangelical missions withdrew from their former associations with the major denominational societies and formed associations and organizations that reflected their particular theological viewpoints. They saw in the development of the ecumenical movement, and in the promotion of the WCC perspectives on mission, trends that left them no alternative. They became increasingly suspicious of the organizational thrust of the WCC, and they believed that it was not only modernist and universalist in character but would eventuate finally in a "superchurch."

The IFMA was organized in 1917. Although "interdenominational" by name, its member-missions were independent in the sense that they submitted to no denominational control. Their individual missionaries came from a wide range of separate denominations and independent churches. It had no administrative authority over member-missions, but provided both fellowship and a forum for the discussion of matters of common interest and concern.
The IFMA in its earlier decades was almost fundamentalist and "separatist" in its theological and ecclesiastical stance. It was largely dispensational in theology and hostile to all aspects of the Charismatic and Pentecostal movements. This association has memberships from the USA (Lindsell 1971:288, 289).

A somewhat parallel organization, the EFMA, was organized in 1945 from the mission agencies of those denominations which were still evangelical. This agency was mainly formed to counter the theological liberalism of the National Council of Churches (NCC) in the USA. The purpose of the EFMA was to "develop wider fellowship and a greater spiritual unity among evangelical missions." It encouraged "consultation and cooperation among evangelicals in national and international projects." By 1970 about one-quarter of all missionaries sent out from the USA served under EFMA membership organizations (1971:197, 198).

The IFMA and EFMA were increasingly drawn together in close fellowship and consultation although, as intimated above, the former generally had been opposed to those Pentecostal groups that made up a sizeable portion of EFMA membership. Despite their significant differences, they had in common an evangelical stance and, in recent years, found that they could, without any real threat to their separate theological integrity or structural autonomy, sponsor jointly a wide range of marginal
activities (Glasser 1983:118, 119).

Both groups grew rapidly following the Second World War. The number of missionaries from these two associations also increased steadily in proportion to that of denominational boards and societies connected with the WCC. As IFMA/EFMA member-missions plant new churches in their fields, these tend to organize themselves into local separate denominations (Beaver 1971:287, 288). However, the growth rates of IFMA/EFMA have diminished significantly since the mid-seventies and onward.

The integration of the IMC into the WCC, and the emergence of the CWME in 1961 made many local Protestant councils in the Third World uneasy. Whenever they decided not to be part of this integration, they found themselves left without a forum of discussion and therefore inevitably gravitated toward the IFMA/EFMA (Hogg 1971:291).

2. Evangelical Conferences on World Mission

In 1960 the IFMA sponsored a Congress on World Mission in Chicago. It proved to be the last attempt of dispensationalist-separatists to dominate the American missionary movement. The traditions from Edinburgh 1910, along with the SVM watchword, were lifted up anew as a sign that the delegates regarded themselves most faithful
to the traditions and impulses of the Protestant missionary movements of the Great Century. However, the congress was not a great success as it proved to be more of a limited American gathering than a world congress. Only four churchmen from the Third World were present, and only one non-IFMA mission represented the other Protestant missions (Glasser 1983:118; Bassham 1980:54).

Six years later, in 1966, the Congress on the Church's World-wide Mission convened in Wheaton, Illinois under the joint sponsorship of IFMA/EFMA. This meeting was a greater success. Its focus was on the world. At this time, evangelicals tried to make plain their theory, strategy, and practice of universal mission. At Wheaton the evangelicals showed themselves capable of a united witness, in spite of their theological distinctives. The chief task was to make "Jesus known, loved, and served throughout the world."

At the congress there was also a serious attempt to link evangelism with social action and commit evangelicals to the struggle for racial equality, social justice, and religious liberty.

Certain factors made the Wheaton congress a success: a new, young, open-minded leadership in the IFMA; the vital influence and acceptance of the Arminian Pentecostal EFMA by the more conservative IFMA;
the popularity of the Billy Graham type of evangelism; the influence of private dialogues in which evangelicals and ecumenicals met and discussed together the mission issues of the day (called the Malone consultations); the church growth theories of Donald Anderson McGavran, whose book *Bridges of God* (1955) on missionary method could not be ignored; and the awareness that the Roman Catholic Church was changing, demonstrated by the "opening up of the windows" at Vatican II (1961-1965) (Glasser 1983:120, 121).

We should also briefly mention the larger gathering of evangelicals in Berlin late in 1966. This meeting was co-sponsored by *Christianity Today* and the Billy Graham Association. The focus was on evangelism. The watchword was "One Race, One Gospel, One Task." More than one hundred different countries were present in Berlin. Evangelical scholars, as well as missionaries, grappled with such important issues as the "authority for evangelism" and the basic "theology of evangelism."

By 1974 an even larger evangelical gathering took place in Lausanne, Switzerland, with more than four thousand in attendance. All had been invited by the Billy Graham Association to reflect on "world evangelization." This International Congress on World Evangelization attempted to cover the whole range of concerns embraced by the word "mission." The Lausanne Covenant, signed by more
than 2,500 of those present, represents the most comprehensive statement of evangelical mission theology today. The Congress dealt with mission issues with openness and depth in a way evangelicals never had done before (Bosch 1980:193-195; Stott 1980:114f).

These last three congresses reveal also that, although there are still gaps between the ecumenicals and evangelicals, the former are becoming increasingly aware of the existence and growing strength of the latter. And the evangelicals are increasingly prepared to listen, communicate, and establish their own identity. After all, the WCC and non-conciliar evangelical groups are struggling with the same kinds of problems, such as the relationship between missionary organizations and indigenous churches; the appropriate balance between evangelism and social involvement in mission; and the way in which the spiritual unity of Christians should be expressed in some visible form (Bassham 1980:54). However, they differ in the assumptions of their theologies of mission and their interpretations of Missio Dei.

D. THE EVOLUTION OF ROMAN CATHOLIC MISSION THEORY

We will only briefly touch upon Roman Catholic missionary theory. The SDA movement is more deeply rooted
in the stream of Protestant mission thought that has been developing since the seventeenth century, although a Catholic inheritance can hardly be denied or ignored, since all missionary agencies through inevitable interaction and reaction are in some measure indebted to one another.

The Roman Catholic Church has been actively engaged in mission throughout her long history—she crystallized into her present style and form around the eighth and ninth centuries—but it was not until the beginning of the twentieth century that she began to develop a systematic, and distinctly Roman Catholic mission theology. An Irish Franciscan complained about this lack—as early as 1672—for in his judgment, it was almost impossible to find a book that could guide new missionaries emigrating to distant lands, while there were many books available then to students in the arts and sciences (Seu-mois 1961:23).

Although the theological aspect of mission did not get much attention among the Catholics, the practical side was not neglected. There were directions concerning the duty of the religious orders to Christian rulers, with limitations set on the Church's use of the "secular arm" to further her spiritual ends. Much instruction existed in the form of books of rules: to be followed in case of persecution, instruction on the qualities and
privileges of missionaries, and general principles of ethics, especially in connection with the administration of the sacraments (1961:122, 123).

1. Developments Prior to Vatican II

One of the first systematic writers on Roman Catholic mission theology was Josef Schmidlin, who joined the missiological movement around 1910. In developing his theories, Schmidlin depended, to a great degree, on the Protestant Missionslehre of Gustav Warneck (1961: 124).

Following Schmidlin, mission theories began to appear in a systematic way. This was chiefly due to the missionary vision of four successive Popes—namely Benedict XV (1914-22), Pius XI (1922-39), Pius XII (1939-58), and John XXIII (1958-63). The missionary encyclicals of these four heads of the Roman Catholic Church were important forerunners for Vatican II, and give us much insight into the development of her missionary perspectives. These encyclicals deal with issues such as reaching the non-believers; recruiting more missionaries; recruiting and having more "native clergy" and local hierarchy; and the building of more mission stations. They also call for cultural adaptation of both church structure and Christian message, as well as
the theoretical possibility of salvation outside of
the church (Glasser 1983:169-175).

As a result of these impressive recent encyclicals,
there has been an acceleration in the Roman Catholic pro-
cess of cultural adaptation; the development of systematic
mission theology; the increase in the establishment of
local hierarchies; growing ecumenical cooperation with
other churches on the mission field; whole-church parti-
cipation in mission effort; the growth of lay missionaries;
and the church's acceptance of socio-economic and educa-
tional responsibility in developing countries. However,
the Roman Catholic Church has also experienced some dis-
turbing setbacks in recent years. Among these are an
ominous decrease in the number of missionary candidates
dut to a general vocational crisis; the negative effect
on missionary zeal resulting from new insights into the
value of non-Christian religions, and their roles as
instruments of salvation; the expulsion of missionaries,
or the restriction of missionary activities within newly-
independent countries; the problematic position of the
church in the educational and socio-economic field in
which the church had always taken the initiative in the
past. The church still feels it her duty to cooperate
at the expense of the direct apostolate. This latter
policy shift has been much appreciated by many govern-
ments. On the other hand, however, certain governments
have been determined to exercise total control in this field, barely tolerating activities sponsored by the Church, and restricting her solely to the purely religious field. The Roman Catholic Church's past connections with the colonial powers, have also proven to be a handicap (Dirven 1971:415, 416).

2. Vatican II and Mission

One of the most significant ecclesiastical gatherings in the twentieth century was Vatican II which met, in successive sessions, from 1962-65. This Council was convened against the background of world conditions following the Second World War. While some in the hierarchy were puzzled, and even dismayed, at the prospect of a Council, her theologians were excited and saw in Vatican II possibilities for both expansion of mission and increased ecumenic activity. Pope John XXIII regarded the Council as the opening of the windows "to let some fresh air into the Church."

There were some immediate external factors that prompted the pontiff to call this Council. They should be listed. The Church's growing awareness of her isolation from the world (the failure of her Worker Priests Movement in France, e.g.); the social backwardness of many predominantly Catholic countries; the growing
interest of Catholic theologians in biblical theology and exegetical studies; the growing vigor of the Lay-Apostolate Movement (endorsed by Pius XI and XII); the church's isolation from other churches, especially the Orthodox churches (which, in the meantime, had joined the WCC); the tremendous losses of the church due to the Communist post-World War II crusade (Eastern Europe, China, etc.); the growing awareness of the "mystical body of Christ," and the church as "the people of God;" as well as the increased maturation (and restlessness) of more than 350 indigenous bishops in the Third World (Bosch 1982:182, 183; Glasser 1983:175).

The controversial Father Hans Kün, professor at the University of Tübingen, Germany, defined the elements concerning missions that he thought should be reviewed by Vatican II. He mentioned that there should be a "call for cultural identification." The church must "become Bantu to the Bantu, Chinese to the Chinese, and Indian to the Indians." This meant a bolder grafting of herself (regardless of the risk of acculturation) onto the national character, culture, feeling, writing, and life of the various peoples of the world (Küng 1963:247-249). There should also be a "call for Christian reunion." The success of mission, according to Küng, depends to some extent on the success in reuniting all separated Christian confessions. This is really a call to the
Roman Catholics to be involved in ecumenical interaction because such interaction cannot but be related to the mission of the Church (1963:255).

Vatican II produced, after four years of intensive study and debate, sixteen carefully drafted documents. As documents promulgated by a Council, they possess surpassing authority. In the English translation they cover more than one thousand pages (Flannery 1975), and deal with the three major themes of doctrinal renewal, modern society, and ecclesiastical structures.

One of the key documents is entitled *Ad Gentes*, dated December 2, 1965. This Decree on the Church's missionary activity has six chapters, as well as a six page formula by Paul VI entitled *Ecclesiae Sanctae III*, of August 6, 1966, for the implementation of the Decree. It so happens that one finds mission-related issues scattered throughout most of the other fifteen decrees (Flannery 1975:813-862).

As Josef Schmidlin, in his missionary writing, was strongly influenced by Gustav Warneck, so *Ad Gentes* reflects the stimulation of Protestant theology and Protestant missionary writings.

Whereas the hierarchical structure of the Church as an institution was little changed by the Council, its treatment of the essence of the Church was significantly revised. This was closely related to two biblical
emphases, namely, a new understanding of the church as the mystical Body of Christ, and as God's pilgrim people in the world. This gave new dynamism to Roman Catholic ecclesiology. The documents revealed another change; that missiology is not founded on ecclesiology, but vice versa. There is not mission because there is a church; but there is a church because there is mission. This new vision from Vatican II is described by Bosch in the following words:

"The church is not an established entity nor a successful firm with high dividends; she is God's pilgrim people in the diaspora and for this reason essentially missionary which means: sent into the world. The entire apostolic activity is Christ-centered rather than church-centered. The church may be neither centre, nor point of departure, nor ultimate goal of mission. The church's true task is to cross frontiers, not to fix them (1980:184).

Where Schmidlin argued that the purpose of mission was "the Christianization of the non-Christians," later Catholic missiologists claimed it was the planting of the church in every region where she was not fully established. Vatican II almost came around to the Protestant ecumenical pattern of the whole church, with the whole gospel, for the whole world (Seumois 1961: 124-216; Glasser 1983:178, 179).

Another breath of fresh air flew into the Catholic church when a more ecumenical attitude was taken toward non-Catholics, particularly the Protestants. They have
gradually changed in Catholic terminology from being "sons of Satan," "heretics," and "apostates," to "dis-
senters," and "separated brethren." It was at Vatican II that the new note was sounded:

Catholics might collaborate with their separated brethren, insofar as possible, by a common profession before the nations of faith in God and in Jesus Christ, and by a common, fraternal effort in social, cultural, technical, and religious matters, in accor-
dance with the decrees on Ecumenism (Ad Gentes (Flannery 1975:830).

Non-Catholic Christians are no longer to be the ob-
jects of Catholic mission outreach. Permission was granted the "Catholic theologians standing fast by the teachings of the church" to search "together with separ-
ated brethren into the divine mysteries . . . ." (Uni-
tatis Redintegratio, 1975:462).

The Nostra Aetate (Declaration on the Relation of the Church to Non-Christian Religions), on October 28, 1965 (1975:738-749), also had special significance for the Catholic theology of mission. In this decree the church's understanding of non-Christian religions was significantly broadened. Especially mentioned was Hinduism, Buddhism, Islam, and Judaism. Nostra Aetate declared:

So, too, other religions which are found throughout the world attempt in their own ways to calm the hearts of men by outlining a pro-
gram of life covering doctrine, moral precepts and sacred rites.

The Catholic Church rejects nothing of
what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men (1975:739).

Vatican II did not begin to solve all the problems, mentioned earlier, that are besetting the Catholic church in the twentieth century. There is still a crisis of faith, and not a little tension, within this ancient church. However, the Documents are continuously being studied and implemented. Some are interpreting them radically, to the consternation of the ultra-conservative segment in the church hierarchy. No doubt the far-reaching decrees of Vatican II, combined with the recent charismatic renewals, liberation theologies, and the emergence of base communites among the laity have changed the Catholic church's attitude and her understanding of her mission to the nations. And, no doubt, not a few non-Catholic movements have been favorably influenced by the decrees of Vatican II. There is, however, an indication that Pope John Paul II is trying, by his conservative attitude, to slow down the liberalization of the church and bring to an end the flux, confusion, and experimentation that was generated by the Second Vatican Council of 1962-1965.
3. The Roman Catholic Church and WCC

Since Vatican II there has been rather continuous dialogue and not a little informal cooperation between the Catholic Church and the WCC. These mutual approaches have, however, been on procedural matters and have not concerned the substantive theology and authoritative tradition that constitute the Catholic Church.

The present mutual rapport between the two bodies is a relatively recent phenomenon. Earlier, considerable distance existed between them. As late as 1928, the Apostolic See even warned Catholics against taking part in any ecumenical enterprise. And although, in 1949, limited Catholic participation in ecumenical gatherings was permitted, it could only take place "after episcopal authorization" and was always subject to firm control and direction from church authorities (Beach 1974:251).

Under the impulse of Pope John XXIII, followed by Vatican II with its Decree on Ecumenism (Unitatis Redintegratio), the climate significantly changed. In addition to the reasons already given, we should also add that ecumenical involvement to many Catholics seemed to be the wave of the future, since the Protestant "protest" was weaker, and secularism and atheism were greatly increased in all traditionally Catholic countries (Beach 1974:251-253).
The prospect that the Catholic Church will join the WCC as an equal member seems, however, rather improbable. The Catholic Church's interest in ecumenism has released not a little dynamism and has produced considerable literature on the issue. Several Vatican Commissions have been formed to deal with various matters arising from this inter-church encounter. But, as sincere as she is in her recognition of other Christians as "separated brethren," the Papacy believes that true unity will only be accomplished when the separated churches, whether Orthodox or Protestant, return to the Catholic fold. In other words, she regards papal authority, and her celebration of the Mass, as non-negotiables. It is by these two realities that she holds her diverse constituency together, and both are regarded as indispensable to any future form of the church.

All ecumenical endeavors such as dialogue, common prayer, mutual respect will little by little, according to the Decree, eventuate in a situation in which:

. . . the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only church, which Christ bestowed on His church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time (Unitatis Redintegratio, Flannery 1975:457).

Although the Decree, in its details, deals with
varied issues related to ecumenism and cooperation, it contains no expressed intention or plan for joining the WCC as a full member. Any Catholic concession to facilitate this sort of unity would have to alter the magisterium (the teaching authority of the Church) and the Papacy (its governing authority), and it is hardly conceivable that such changes will take place, as these constitute her raison d'être. Therefore, a fusion of the Roman Catholic Church and the Protestant or Orthodox churches would only be possible if the latter are prepared to surrender to the teaching and authority of Rome (Neufeld 1976:411).
CHAPTER FIVE

THE SDA CHURCH AND ECUMENISM

If one is to call the nineteenth century the "era of missions," he might call the twentieth century the "era of ecumenism." Never before in the history of the Christian church was there more inter-church and inter-confessional cooperation and rapprochement between groups holding different beliefs.

The inspiration for Protestant churches to work and join together should be attributed to various movements that were surprisingly independent of the churches. One thinks of the YMCA and other group organizations, the Evangelical Alliance and, last but not least, the various types of missionary agencies ranging from the non-denominational to the denominational. Christians from many different churches are learning to cooperate on social matters while respecting each other's doctrinal convictions. It is

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interesting to realize that quite a few of the men and women who became the architects of the modern ecumenical movement (the WCC) gained their initial inter-church experience in the independent bodies mentioned above.

In the Third World the embarrassment of a divided Christianity, and even competing missionary societies facing the non-Christian religions and peoples of Asia and Africa, became one of the main reasons and motives for the creation of the ecumenical movement. This embarrassment led to a promotion for comity agreements on the mission fields (Visser't Hooft 1971:180-182).

Efforts to realize the ecumenical idea have roughly divided Christians into three main camps, namely, the Roman Catholic Church containing the majority of all professing Christians in the world; the WCC comprising most mainline Protestant churches and some Pentecostal churches, along with the majority of Eastern Orthodox churches; and finally, the many different Evangelical bodies that are non-conciliar; that is, which have not joined the WCC. A few of the latter have formed their own separate brands of ecumenism in associations loosely knit together and based on their fundamentalist or separatist ideas.

Outside these three main groups one finds a few isolated denominations that have not, for various reasons, seen their way clear to join any group. Among
these are the Southern Baptists, the Missouri Synod Lutherans, and the SDA Church. As we, in our study, are concerned with the SDA Church and her mission, it is of vital importance that we briefly look into the important question of how she regards relationships with other Christian churches and denominations. Especially are we interested in SDA/WCC relationships.

A. THE WCC APPROACH TO ECUMENISM

The New Delhi meeting of the WCC redefined the following basis as a prerequisite for membership:

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to Holy Scriptures and therefore seek to fulfill together their common calling to the glory of one God, the Father, Son, and Holy Spirit (New Delhi Report 1962:37).

Early in the history of the WCC its leaders were pressed to define the ecclesiastical character and limits of their association. Their response (called the Toronto Statement of 1950) sought to clarify the purpose and limitations of that body. Of interest to us are the following postulates: first, the WCC is not—and must never become—a super-church; second, the purpose of the Council is not to negotiate unions between churches, but to bring them into living contact with one another; third, the WCC is not based on any one particular concept of the Church,
therefore a member-church does not treat its own concept of the Church as relative; and fourth, no member-church has to accept a specific doctrine concerning the nature of church unity.

The assumptions underlying this policy statement should be identified and briefly described. First, all member-churches believe that the common basis for conversation, cooperation, and common witness is that Christ is the divine Head of the Body, and that the church of Christ is essentially one; second, they also recognize that the membership of the total church of Christ is more inclusive than the membership of their own church body; and third, for this reason they seek living contact with those outside their own ranks who confess the Lordship of Christ.

There is a place in the WCC for both those churches which recognize other churches in the full sense, and also for those churches which do not. However, they seek mutually to recognize one another, and believe that all other churches, to some degree, have certain elements of the true Church. These elements are the preaching of the Word, the teaching of the Holy Scriptures, and the administration of the Sacraments.

Members of the WCC are willing to consult together to seek from the Lord Jesus Christ what witness He would have them to bear in the world in His name. They also
recognize their solidarity with each other, render assistance to each other in case of need, and refrain from those actions they regard as incompatible with brotherly relationships. In their spiritual relationships with each other they seek to learn from each other, and help each other in order that—as they say—"the Body of Christ may be built up and the life of the churches be renewed" (Church 1950:47-53).

B. SDA AND WCC SIMILARITIES

The basis, purpose, and perspectives of the WCC, as stated above, do not really, in themselves, offer any obstacles to the SDAs to join this inclusive body. The first five articles of the Fundamental Beliefs of the SDA Church (Appendix A:1-5) are not in any way in disagreement with "the WCC basis" as revised at New Delhi (1961).

On cooperation with other Christian churches, SDAs should not encounter any significant problems either. In 1926, the General Conference adopted a "Statement of Relationship to Other Societies" which later was revised and enlarged. It is of special importance to review its details in the light of this study. This Statement appears in the section of the Constitution, Bylaws and Working Policy of the General Conference of SDAs that
specifically deals with "Interdivision Workers" serving as foreign missionaries.

RELATIONSHIPS WITH OTHER RELIGIOUS ORGANIZATIONS

To avoid occasion for misunderstanding or friction in relationships with other religious organizations the following guidelines have been set forth.

1. We recognize every agency that lifts up Christ before men as a part of the divine plan for evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

2. When mission work brings us in touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems.

3. We recognize that true religion is based on conscience and conviction. It is therefore to be our constant purpose that no selfish interest or temporal advantage shall draw any person to our communion and that no tie shall hold any member save the belief and conviction that in this way he finds true connection with Christ. When change of conviction leads any member of our society to feel no longer in harmony with us in faith and practice, we recognize not only his right but his duty to change his religious affiliation to accord with his belief.

4. Before admitting to church membership anyone who is a member of another religious organization, care shall be exercised to change his religious affiliation only by force of religious conviction and out of regard to his personal relationship with God; and when possible, consultation shall be had with the applicant's church or mission.

5. Persons under censure of another religious organization for clearly
established fault in Christian morals or character shall not be considered eligible for membership in our church until they have given evidence of repentance and reformation.

6. Employees and former employees of another religious organization shall not be employed by our church, conference/mission or institution without preliminary consultation with the other organization.

7. When setting salaries the local mission auditing committees are advised to give consideration to the salaries paid by other religious organizations operating in the same field.

8. As to the matter of territorial divisions and restriction of operations to designated areas, our attitude must be shaped by these considerations:

   a. As in generations past, in the providence of God and the historical development of His work for men, denominational bodies and religious movements have arisen to give special emphasis to different phases of gospel truth, so we find in the origin and rise of the Seventh-day Adventist people the burden laid upon us to emphasize the gospel of Christ's Second Coming as an event "even at the door" calling for the proclamation of the special message of preparation of the way of the Lord as revealed in Holy Scripture.

   b. As this proclamation is described in Bible prophecy, particularly as it is set forth in Revelation 14:6-14 it is commissioned that this special message is the "everlasting gospel," which is to precede the coming of the Saviour, shall be preached "to every nation, and kindred, and tongue, and people." This commission makes it impossible for us to restrict our witness of this phase of the gospel to any limited area and impels us to call it to the attention of all peoples everywhere.

   --Constitution 1981:0 75
This comprehensive Statement candidly states that the SDAs are striving to maintain good relationships with other Christian organizations for they regard them as part of the divine plan for world evangelization. However, it also makes it pointedly clear that SDAs have the settled conviction that their distinctive witness must be proclaimed everywhere. They therefore find no alternative but to reject any kind of comity arrangements. Fortunately, the acceptance of a particular approach to comity issues, although recommended and favored by the WCC, does not constitute a condition for membership.

Also, membership on the WCC does not demand that churches only witness to non-Christians. The WCC merely stipulates that members not engage in "corrupt witnessing" (that is, through the use of cajolery, material inducements, and playing on the ignorance of uneducated persons). True, there are WCC documents condemning "proselytism." But what is meant by proselytism? Within the WCC there seems to be some misunderstanding as to how to define the term. What to some is evangelism, to others is proselytism (Beach 1974:189-195). And the SDA approach to evangelism, as seen in the Statement, is largely in agreement with WCC recommendations.

The distinctive doctrines of the SDA Church with regard to Sabbath-keeping, the understanding of revelation
and inspiration of the Bible, the interpretation of apocalyptic eschatology, and the emphasis on the unity of man's nature in opposition to the dualistic view commonly held by Christians (See Appendix A:1, 12, 19, 24, 26) do not pose obstacles to SDA association with the WCC. Actually, within the ranks of the WCC one finds member-churches with views similar to the SDA Church. For instance, the Seventh-Day Baptist General Convention, a Sabbath-keeping church, has been a member since Amsterdam (1948). Furthermore, it is recognized that SDA differences with the WCC could conceivably provide occasions for dialogue and serious exchange of views between SDA theologians and theologians from other Christian communities (SDA in ER 1967:18; WCC/SDA in ER 1972:202; Rubencamp 1969:535).

C. THE SDA CHURCH AND OTHER CHURCHES: A HISTORICAL REVIEW

The WMC held in Edinburgh in 1910 is often referred to as the first important event in the emergence of the ecumenical movement. The SDA Church had three official delegates at this conference and three additional delegates participated in the Synod Hall meetings (World 1910: vol. 9:28, 52). At the Student Volunteer Convention in Rochester, New York in 1909 an official SDA representative was also present (G. C. Minutes 8, 1909:132).
It seems that in the beginning of the ecumenical era the SDAs found few objections to engaging in close interaction with Protestant churches and took part as full-fledged official delegates at early ecumenical gatherings.

Since then, however, SDAs have withdrawn from this larger circle of encounter and have, like many "separatist" evangelical churches, eschewed any kind of contact with the WCC. They have become content with a pattern of isolation and have been, at best, only lukewarm toward ecumenical ideas in general, although there have been, on occasion, infrequent contacts with both Protestants and Catholics.

One of the oldest interdenominational fellowships is the Foreign Missions Conference of North America (FMCNA). Among the pioneer leaders of this Conference were John R. Mott and Robert E. Speer. In 1921, FMCNA became a member of the IMC that later (1961) was integrated into WCC. In 1950 the FMCNA became one of the eight constituent bodies of the NCC (Price 1971:213, 214; Hogg 1971:289-291). It is rather significant that early in the twentieth century the General Conference of SDAs saw fit to seek membership in the FMCNA and remained within this organization when it became an IMC member. However, in 1950 when FMNCA voted to be a member of the newly created NCC, the SDAs withdrew their membership and changed their status to
that of "a consultant board" (Beach 1974:87f).

In spite of their past isolationist tendencies, SDAs are currently seeking to be recognized as a biblical and responsible segment of the Christian church. Furthermore, they feel they are coming into their own. They are less frequently misjudged as a "sect," a "cult," or an "offbeat body with a ghetto-mentality." Indeed, in many Christian circles they are considered to be a respectable denomination (Rubencamp 1969:535). This new attitude toward the SDAs was greatly influenced by the openness and courage of Presbyterian Dr. Donald A. Barnhouse. In the 1950s he gave himself to a careful examination of SDA beliefs and published, in the September 1956 issue of Eternity magazine, a startling defense of Seventh-day Adventism.

As a result of this Barnhouse endorsement, a group of SDA leaders, Bible teachers, and editors produced the 700-page book Seventh-day Adventists Answer Questions on Doctrine (1957) which became the basis for theological dialogue with the WCC in the 1960s.

Not unnaturally, positive statements toward SDAs, particularly on the part of Evangelicals, have definitely pleased the church. In response, she has become anxious to communicate her treasure, if not for any other reason than because this climate of openness and acceptance has provided opportunities to present the SDA
distinctive doctrines, and thereby make her impact on the larger Christian movement.

Since the 1960s there have been increasing occasions for interaction with other Christian churches. Some high points should be mentioned.

Dr. B. B. Beach, from the SDA Church, was present regularly during the sessions of Vatican II (1962–1965). He kept the SDA Church informed by reporting the general events taking place at the Council in the Review and Herald and by publishing a fuller account in Vatican II: Bridging the Abyss (1968).

Since 1965 there have been regular contacts between the SDAs and the WCC Commission on Faith and Order. Yearly meetings have been held where attempts were "made to draw up a statement which mapped out the existing doctrinal agreements between SDAs and churches in the WCC: evaluating, at the same time, the relative weight of continuing differences" (WCC/SDA in ER 1972:200). B. B. Beach was also the chief SDA spokesman at these occasions (WCC/SDA in ER 1969:2).

At the fourth assembly of the WCC in Uppsala, Sweden (1968) some delegated SDA observers and a few journalists were present. It should be noted that the delegates were from Britain, Finland, Poland, and the USSR (Beach 1974: 103). Although these delegates represented the SDA World Church and their attendance was cleared by the
General Conference Committee, none of them were directly attached to the Washington, D.C. World Headquarters. This may indicate a lack of enthusiasm on the part of SDA leadership. It was at Uppsala, however, that the council extended an invitation to the SDAs to join the Faith and Order Commission (Ecumenical 1969:54; Goodall 1968:461-465).

In addition to these important high-level contacts with the Roman Catholic Church and the WCC there are, in many parts of the world, SDA participants in local ecumenical and evangelical councils. Inevitably they become involved in the pursuit of common Christian goals such as religious liberty, the prohibition of alcoholic beverages and other drugs, the translation and printing of the Bible, the organization of medical commissions, welfare and disaster relief agencies, education boards, and ministerial fellowships. This involvement also includes the discussion of matters close to the heart of the Christian mission such as the welfare of the community, joint Christian witness to the gospel, and also the church in her relationship to the civil authorities.

It is interesting to recall that as ecumenism was a child of the mission field, so this growing SDA attitude of openness and preparedness to cooperate and relate with other denominations is also a phenomenon associated, primarily, with her foreign mission. We should, however,
keep in mind that regular contacts with the WCC's Commission on Faith and Order take place on the theological level.

SDA leaders also encourage SDA ministers and members to take a positive attitude toward other clergymen, churches, and members. Ellen G. White wrote in 1900:

Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interacting. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock (6T:78).

There is another factor that might make the process of seeking possible SDA membership in the WCC more congenial to the SDA ethos. The SDA denomination arose largely within a Protestant setting. It should therefore be inevitable that she increasingly find rapport with other churches stemming from the Reformation. After all, considerable agreement exists between the beliefs of the SDAs and those of evangelical Christians, and even with the historic confessions of Protestantism. Specific areas of doctrinal agreement comprise: the inspiration and authority of the Holy Scriptures, the virgin birth, the atoning death, the bodily resurrection and the ascension of Christ, the literal return of Christ, the rapture of the saints, the final judgment, the work of the Holy Spirit, and the Church as the body of Christ.
(WCC/SDA in ER 1972:202).

D. THE SDA CHURCH AND OTHER CHURCHES: PERCEPTIONS AND REALITIES

Cosmas Rubencamp, a Roman Catholic scholar who has done extensive studies on SDA beliefs and attitudes toward other denominations including the Catholic Church and the WCC, made an interesting observation in 1969. He found what he described as "forces" in the SDA Church that impelled her to greater involvement in ecumenical relationships. Rubencamp identifies at least three such forces.

1. The Adventist share of responsibility for the ongoing reformation of the Christian movement. As heir of the Protestant Reformation and shaped by their Method-ist rootage as well as by an American brand of "Calvinist Arminianism," Rubencamp finds that the SDAs feel this responsibility in three areas: the return to the biblical Sabbath; the emphasis on the unity of man's nature in opposition to the dualistic view of body-soul relationship; and the sensitivity to the imminence of Christ's coming (see Appendix A:19, 13, 24).

2. The exposure of competent SDA scholars to their peers in professional circles. Rubencamp is impressed that SDAs are establishing a high-level tradition for biblical scholarship and are fully engaged in their
professional debates. These scholars, he feels, cannot but be increasingly influenced to adopt more moderate views of other churches.

3. Finally, Rubencamp, a Roman Catholic, is inclined to think (and hope!) that SDAs will change in their attitude towards the Catholic Church. This is doubtless based upon the friendly contacts he has had with individual SDA scholars. Rubencamp finds it in sharp contrast with eschatological perspectives of the Roman Catholic system long held by them. Not unnaturally, he hoped that further change would be precipitated as SDA scholars had more contact with his church.

Summing up, Rubencamp proposes that although "SDA pamphleteering and preaching does not justify such an attitude"—meaning the growing attraction to serious dialogue—the theological faculties of SDA institutions, such as Andrews University, Michigan, and Seminaire Adventiste de Saleve, France, are more prepared to engage in open-ended interaction. In contrast, he laments that the change he is looking for is not likely to appear for the present at the grass root level among SDA members, neither among the leaders in the GC (Rubencamp 1969: 544, 545).

J. H. Bavinck makes an observation concerning the Pietists and their missionary movement around the year
1750. The Pietists tried to avoid or ignore the official ecclesiastical leaders of their day for they judged them to be under the influence of rationalism and, therefore, not inclined to risk missionary involvement. They saw the established churches as so identified with national culture, even in the political sense, that their missions were little more than cultural and political propaganda.

Therefore, one segment of the Pietists—the Moravians—felt they could only do successful missionary work when they separated themselves from the official churches and their leaders. This flight from the world and tendency toward isolation, which they discerned as needed in order to make their missionary activities a success, had some bad side-effects. On the mission field, converts were plucked out of their cultural environment, became denationalized, and thereby impotent as Christian witnesses. It also had an ill effect on the Pietists themselves. The attitude of self-sufficiency and exclusiveness became fertile soil for "an extremely dangerous spiritual pride, a pride which becomes all the more dangerous because it hides behind an apparent humility" (Bavinck 1960:295-297).

A denomination like the SDAs stands in the same danger. Isolated, there is the peril of arrogance as the church can easily fall prey to a feeling of spiritual
superiority and to the false conviction of being the only true agent for carrying out God's missionary purpose among men. This could lead to an attitude that, whenever attendance at ecumenical gatherings becomes an inescapable duty, participation is with the sole motive of "witnessing" to one's own distinctive beliefs, to make one's own name known, and not to dialogue or, in humility, gain new knowledge.

E. THE SDA CHURCH IS CHALLENGED

Now, after having looked at all the factors that could be important bridges to lead to SDA membership in the WCC, the question naturally arises, "Why do the SDAs not join?" The question was put this way by the Commission on Faith and Order:

The major question to be raised . . . is whether in the light of the openness of the WCC Constitution and its neutrality on doctrinal and ecclesiological questions, a proper place of (SDA) witness and engagement is not precisely within this movement rather than apart from it. Can the WCC . . . be seen as one more place where witness to the full truth of the gospel is needed and can be made? (SDA in ER 1967:27).

Others will argue that whereas the SDAs, in their pioneer stage (1830-1840s) started as a "renewal" movement among the Christians, and at that time had no intention to establish another church organization or separate church, why have they now withdrawn and show
a "separatist" attitude? They would argue that God, through the Old Testament prophets, tried to bring the Hebrews, the Israelites, and the Jews back to the place where they would reaffirm their covenant relationship with Him and obey the Law. The idea of withdrawal and separation, the formation of a second Israel, was never envisioned. And they would point out that in the New Testament, Jesus—despite the corruption that characterized the temple and its worship—preached for renewal and did not teach separation. They conclude: in the light of these examples from the Scriptures, ought SDAs not position themselves in the midst of the Christian church as a leaven working there "till it was all leavened" (Matt 13:33)? Renewal, and not separation, seems to be the biblical message.

Some will go so far as to ask that whereas SDAs can agree to be active and contributing participants in inter-church and interdenominational forums where matters of medical, educational, and even of a theological nature are discussed, why should SDAs remain aloof from forums discussing ecclesiastical and mission matters?

Another apparent inconsistency in Seventh-day Adventism in this regard arises from the fact that SDA churches in the Socialist countries allied themselves with statements of the Prague Peace Conference. W. J. Hollenweger asks the provocative question whether the Prague Peace
Conference is "more in line with their own understanding of church and state than the World Council of Churches," and wonders if this indicates a pluralism of approach among SDAs (1978:376, 377). These are pertinent questions and demand well-formed answers.

F. THE SDA CHURCH REPLIES

The SDAs, in general, are able to agree on the purpose of the WCC (the Toronto Statement) and react favorably to the prerequisite for membership (the New Delhi Agreement) where it is stated that the WCC is a fellowship of churches confessing the Trinity and joining together for the glory of God in a common calling to witness (New Delhi 1962:37).

They also understand that, taken one by one, the majority of their fundamental beliefs are found to be part of one or another of the doctrinal systems of the approximately 250 member-churches of the WCC. They also are increasingly convinced that their distinctive message will be respected by the other member-churches of the Council.

Still they are not prepared to join; their reasons being both theological and practical.
1. Theological Reasons

Adventists believe that their movement came into existence as a result of the fulfillment of the prophecy in Revelation 14:6-12:

Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water.'

Another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great, she who made all nations drink the wine of her impure passion.'

And another angel, a third, followed them, saying with a loud voice, 'If any one worships the beast and its image, and receives a mark on his forehead or on his hand, he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.'

Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

This apocalyptic passage in SDA interpretation refers to a prophetic people that will carry a prophetic message to the whole world.

Adventists like to describe it as a special message for a special time, indeed
the last message that will ever come from God, for John describes it as culminating in the coming of the Lord. It is a message which proclaims the gospel of the love of God in Christ, the unavoidable necessity of obedience to the revealed will of God, and declares both the certainty and imminence of final judgment (Dederen 1970:559, 560).

The SDAs see themselves as the prophetic movement described here. As a matter of fact, they regard themselves as the true ecumenical movement described in Revelation 14 and 18. They began their historic mission by calling Christians to leave their fallen churches. They then exhorted them to join a united, world-wide movement characterized by the "faith of Jesus" and by the "keeping" of the commandments of God (Rev 14:12).

This final call of God to the peoples of the nations has been committed to the SDA movement. In turn, they are commissioned to witness to the churches that have apostatized. And in their understanding of prophecy they believe that the Roman Church is the beast of Daniel 7 and Revelation 13. They also believe that the term "Babylon the great, mother of harlots" (Rev 17:5) extends the apostasy to the larger Protestant bodies that follow and "advocate the un-Christian doctrines, practices, and procedures of the Papal Church, and are therefore part of Babylon the great apostasy (Questions 1957:181, 200, 201; Neufeld 1976:115, 372, 1206, 1207). These interpretations of the apocalyptic prophecies
concerning the Beast and Babylon have always been part of the apocalyptic message of the SDA Church. They were, in this respect, a continuation of what the reformers and subsequent Protestants have taught since the sixteenth century Reformation. This is developed by L. E. Froom in *The Prophetic Faith of Our Fathers* (4 vols. 1950-1954).

There are attempts being made today which seek to soften this issue. However, these attempts do not indicate a change in the doctrine. *Questions on Doctrine* has this to say:

... our statements regarding Babylon do not have the defamatory character that some would impart to us. They are uttered in sorrow, not for invidious comparisons (1957: 202). This prophetic interpretation does not justify the charge that its holders are anti-Catholic. We do not deny credit for any good that has been done by Catholics, or discount the sincerity of earnest individual Catholics because we find the system condemned in the Scripture. We respect the freedom of every Catholic to worship God as he thinks right; and we hold the freedom to point out what we see as error and to seek to persuade men to accept what we believe is truth without prejudice or bigotry (1957: 335fn).

It should be noted that Dederen is careful to point out that SDA objections to the churches they call "Babylon" are not directed to church members as individuals, but have to do "with structures, ordered systems of social relationships, the institutions which embody such relationships, and the attitudes which result from these
structured relationships" (1970:560).

It is obvious that the SDA Church with its conviction that she has been divinely called to bring a message of warning to "Babylon" to "Come out of her, my people, lest you take part in her sins, lest you share in her plagues" (Rev 18:4), would encounter difficulties if she sought to be in any type of ecumenical fellowship.

F. D. Nichol, editor of the Review and Herald, wrote in 1965:

At the heart of the ecumenical movement is the policy of soft-pedaling what its communicants cannot agree on. How else could such a movement gain cohesion or make progress at all? At the very heart of the Advent movement is the conviction that we should emphasize our distinctive doctrines.

... True, we hold certain prime Christian doctrines in common with all other Christian people, but let us never forget that it is not our theological points of agreement but our points of difference that justify our existence as a separate people. And it is only as we keep these points of difference clear that we protect ourselves against blurring out the edges of Adventism in a disordered world (March 18, 1965:14).

B. B. Beach, the foremost SDA analyst of the ecumenical movement, makes the interesting observation that the SDA Church represents the true ecumenical movement. Hence she follows the pattern of calling people out of confusion (Babylon) and then into a truly united fellowship (the SDA). In contrast, the WCC pattern is first to encourage the formation of a loose
fellowship of many different churches with varied beliefs and ecclesiologies which will work together to eventually develop a united church (1974:284).

This SDA understanding and interpretation of "Babylon the great" led to the next important reason that is probably the most decisive to the SDAs for not joining the WCC. Babylon is understood not only to mean the individual churches which have left, or willfully rejected, the true message of God: it is also understood that these bodies, having joined together, now "stretch the hand across the gulf to grasp the hand of Roman power . . . ." (5T:45l). In this way, the traditional SDAs see in ecumenical trends the possibility of movement toward the future fulfillment of several prophecies within the Book of Revelation (13:15-17; 14:6-11; 16:12-14; 17:1-6; 18:1-4). These prophecies point to different aspects of anti-Christian power that eventually join together in persecuting and suppressing the small majority of true believers who are calling people to repentance by proclaiming the last message.

This negative view of ecumenical endeavors was suggested by Ellen G. White. In The Great Controversy (1888) she developed the theme from different angles. She wrote pessimistically concerning Protestant ecumenical tendencies. Among other things, she alluded to a sermon preached by Charles Beecher in Fort Wayne in 1846 in which he
lashed out at the evangelical Protestant denominations of his day because they were going the way of Rome by toying with apostasy and suppressing the truth. Beecher exclaimed, "Are we not living her (i.e., Babylon's) life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"

Ellen White's comment was that she detected among Protestant churches "a strong and growing sentiment in favor of a union based upon common points of doctrines." In her judgment, such a union could only take place where important biblical doctrines are foregone (GC: 444, 445).

Later in this same book, the union of these anti-Christian movements is described:

Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium (588, 589).

SDAs believe that their warning message is for individual Christians and perhaps even for local congregations, for such are more inclined to listen to the Word of the Lord and turn back to Him in repentance and submission to His Law. But inter-church structures, with their penchant for aligning themselves with Caesar and then participating with him in oppressing dissidents,
is something else. Two thousand years of church history reveal that whenever there was a concentration of ecclesiastical power, such that the church's leaders (popes and bishops) made deals with the State, the Christian movement ended being manipulated by the civil authorities and, in turn, began to persecute any who opposed them for conscience sake.

The conclusion drawn from this SDA interpretation of the apocalyptic prophecies is that any ecumenical movement whose aim is not to bring the churches back to the Word of God could conceivably eventuate in the fulfillment of these prophecies. SDAs are suspicious that today's various ecumenical movements are not only concerted efforts to unite the world and secure peace and security by joining together the churches, but are also seeking the enlistment of the power of civil governments. This religio-political crusade will seek to eliminate all dissenters, as all Church-State alignments have sought to do in the past, though this final confederacy will be more ruthless than any that preceded it. The SDAs believe that this great crusade is the apostasy that the apostle John referred to as "Babylon the Great" (Rev 17:5).

The SDAs also believe God's message of mercy to the whole world prior to the return of Jesus Christ will consist of a warning against this great apostate
movement and a call to all who choose to remain loyal to Christ to leave the churches connected with it.

The original SDAs did not regard themselves as the founders of a separate church. They, rather, conceived of themselves as a "remnant church." SDA ecclesiology and mission-outreach must be viewed against the background of this remnant concept.

It is true that Yahweh never intended a "second" Israel. But whenever divine judgment fell on the sinful and ungodly, God in His mercy always allowed a faithful remnant to escape and form the nucleus for the continuation of His people. In both the Old and New Testaments, the theological use of the term "remnant" implies a minority of faithful people who become responsible for the ongoing of the people of God in order to avoid complete extinction. One thinks of Noah and his family in the Flood (Gen 6:5-8; 7:1, 23), Lot and his daughters escaping the destruction of Sodom (Gen 18:17-33; 19:1-29), and Elijah and the seven thousand who did not bow to Baal (1 Kgs 19:17, 18). The remnant motif is also present in the writings of the prophets when they issued their warnings of judgment and destruction to Israel (Isa 10:22; Jer 42:2; Ezek 6:8, 9; Ze Ch 9:14; 10:3-12, etc.). It should be noted that the remnant, as a spiritual Israel, is differentiated from the political Israel (Jenni 1962:32, 33). The remnant was the body of
God's chosen people in successive generations who remained faithful to Him when the majority repeatedly apostatized. The remnant became the heirs to the sacred promises, privileges, and responsibilities of the covenant originally given to Abraham.

It was also to this remnant that God planned to send His Son (Isa 11:1), and that through the remnant the heathen would be evangelized (Joel 2:32).

In Romans 9 to 11, the Apostle Paul designates the Christian church as heirs to the promises, privileges, and responsibilities. The Christian church became the successor of Judaism, the trustees of God's will. In Romans 9:27, Paul applied the term "remnant" to those Jews of his day who accepted Christ as the Messiah (Horn 1979:932).

SDAs regard themselves as the "remnant church" (see Appendix A:12). They believe that, at the time of the end, they have been called to bring God's last message to the world. They feel that only the Advent movement in the last days fulfills Revelation 12:17:

Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus.

In this way, they are not a separatist movement that has withdrawn from other Christian bodies, but
rather a remnant made up of "called out" members from all Christian denominations.

SDAs hold that no other religious body is proclaiming this composite message, and no other meets the specifications enumerated in ch 12:17, that God's faithful ones are now scattered among all the churches of Christendom, but that all who purpose to order their lives in harmony with all His revealed will are potential members of the remnant mentioned in ch 12:17 (Neufeld 1976:1201).

The message of this "remnant church" is to "come out" from the confusion of apostate churches and join God's remnant, the true ecumenical movement. It is obvious that such a self-understanding, with its dominant remnant motif, generates no desire in the SDAs to be part of what they traditionally believe is "Babylon the great" (Rev 18:1-5), seen as manifested in the WCC. The Adventist attitude is: renewal, yes; association, no.


This is the way in which an Adventist looks at the Christian world. This is the way he thinks. It may not be convincing to a Catholic or a Protestant who will use different categories and different methodologies, but one is not likely to object to
Professor Rubencamp's remark that, on the basis of their own principles of interpretation, Adventists have been consistent when they have refused to participate in the ecumenical movement (1970:560).

2. Practical Reasons

On the practical side, there are also factors that contribute to the refusal of SDAs to join the WCC. For instance, SDAs feel uneasy about certain aspects of any effort to bear witness to their distinctives within such an association. When they consider the prerequisites for membership, adopted at New Delhi (1961), they have no real objections to accepting the WCC understanding of the common calling of the churches. However, they feel that, as a member of the WCC, they might conceivably find themselves in a position someday where they would have to be silent about their distinctive beliefs, and keep a low ecclesiastical profile. This would, of course, offend those SDAs who sincerely believe that they were raised up in fulfillment of prophecy to proclaim, as widely as possible, certain doctrines (such as the Sabbath, the Sanctuary, and the Second Coming of Christ, to mention but three) (Dederen 1970:561).

The SUAs also fear that involvement with the WCC would diminish the interest in the church in "soul-winning," and would weaken her evangelistic witness and
sense of world-wide mission. B. B. Beach commented:

The Christian church is strongest when its members work in the spirit of the gospel toward common goals, unconfined, uncramped, unrestricted, and in harmony with the beliefs and purposes espoused. When churches end up with a strong—even controversial, and at times unpopular—message to challenge commitment, sacrifice, and apostolate they lose their thrust; they lose their mission. Soon churches may find it easier—possibly more ecumenical—to postulate a universal and cosmic redemption in Christ, which removes both the burden and the evangelistic impact of a particular message to mankind (1974:190).

In this connection it is interesting to notice that, although one of the great incentives for starting the WCC was to promote missionary service, over the years the separate member-churches have greatly diminished in size and evangelistic concern under the WCC. The ecumenical goal of expressing the unity of the church was inspired by the missionary enterprises. It was widely believed that the pursuit of unity was not to be an end in itself, but a means to accelerate the proclamation of the gospel to the world in the shortest possible time. In the last few years this important relationship has been lost, with the result that the ecumenical movement has largely lost the central reason for its existence (Kane 1974:180, 181).

The WCC has not seriously sought to stimulate among its member-churches either church growth or missionary
outreach. It is widely recognized that those mission boards not affiliated with WCC are achieving greater growth with far less resources (McGivran 1966:12, 13).

This diminished involvement in evangelism has been replaced by an ever-increasing involvement in programs of a political, cultural, or sociological nature. This shift in emphasis has been noted ever since New Delhi (1961), and particularly after the WCC-sponsored "World Conference on Church and Society: Christians in the Technical and Social Revolutions of Our Time" held in Geneva in 1966. Prior to the 1960s the stress was on evangelization in the traditional sense, but this has gradually shifted to humanization, the struggle for a just society, and the liberation from all forms of oppression (Hoekstra 1977:52-56). This came to central focus and primary consideration at Uppsala (1968) where "race, trade, and aid were more vocal issues than grace, conversion, and salvation" (Beach 1974:104). This latter involvement, worthy as it is in itself, is far removed from the missiological perspectives, the eschatological hopes, and the biblical understanding of human destiny long held by Adventists (Dederen 1970:561).

Whereas the old IMC had developed much time and thought to stimulating missionary agencies to observe comity arrangements, at present this matter is a low priority in the WCC--perhaps because of the diminishing
number of WCC related missions and missionaries. As a mere formality the WCC has also acknowledged the SDA stand on this issue in which the church "consistently rejects any kind of comity arrangements" (SDA in ER 1967:17). However, the SDAs see a future danger latent in this dimension of WCC activities. Indeed, there are places in the world where the influence of such powerful organizations could set limitations on mission activities in Third World countries.

One of the reasons behind the fusion of the WCC and IMC was to lessen the scandal of competing mission organizations in non-Christian areas. However, SDAs, with their conviction that they have been called of God to bring a special message to the whole world, would be unwilling to confine their witness to limited areas.

G. THE SDA CHURCH AND THE CHURCHES: AMBIVALENT FEELINGS

It is significant that although the SDAs, in theology, ecclesiology, and outreach methodology, have much more in common with some Evangelicals (e.g., IFMA/EFMA), the most spectacular of the church's ecumenical contacts have been with the WCC and even the Roman Catholic Church. What is the reason for this? Is it—in spite of great theological differences—to be found in similar objectives and aims, and the ways and means employed to reach
them? Although Adventists regard ecumenism as developed in the WCC to be based on false premises, they are dominated by the conviction that there is an ecumenism that is biblical and should be expressed by all Christians. SDAs feel, of course, that theirs is the only true ecumenical movement, and although they have been strongly and consistently anti-Catholic, they have, in some respects, similar ecclesiastical perspectives.

Hans Küng has this to say concerning the present nature and ultimate aim of the WCC:

The World Council may not take a stand on any particular conception of the church, nor claim exclusive validity for any particular doctrine on the nature of church unity. Yet all the member churches believe on the basis of the New Testament that the church of Christ is one. In short, the churches of the World Council form a disunited plurality of churches, which are all seeking the unity of the one Church (1967:350).

At Vatican II the following statement concerning the oneness and authority of the Roman Catholic Church shows how the Catholics conceive the issue.

This is the sole church of Christ which in the Creed we profess to be one, holy, Catholic and apostolic, which our Saviour, after his resurrection, entrusted to Peter's pastoral care. . . . This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him (Lumen Gentium, Flannery 1975:357).
On the issues of the oneness and authority of the church the SDAs have developed a somewhat similar concept.

... They believe ... that the message they as SDAs are bearing to the world—-and which, indeed, gave rise to the SDA Church— was divinely ordained for this time, and that this sublime commission constitutes the SDA Church in a unique way, God's visible church on earth today ... Furthermore, they believe that the General Conference in session, with representatives of the church from around the world present, constitutes the agency through which God guides and directs His cause on earth today (Neufeld 1976: 303; See also Appendix A:13).

Ellen G. White, who played an important and decisive role in the formation of SDA ecclesiology, wrote in 1861 on the subject of church unity.

The oneness and unity of God's truth-believing remnant people carries powerful conviction to the world that they have the truth, and are the peculiar, chosen people of God. This oneness and unity disconcerts the enemy, and he is determined that it shall not exist. The present truth, believed in the heart and exemplified in the life, makes God's people one, and gives them a powerful influence (1T:327).

On church authority she made the following statement in 1875:

... when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered (3T:492).3
These three attitudes and objectives on unity and authority on the part of the WCC, the Roman Catholic Church, and the SDAs indicate a similarity. They also point to reasons why the SDAs, in spite of great contradictions, have found a kind of eschatological relevance in these two giants and are drawn to them, while at the same time are repelled by them.

Adventist relationships to the Evangelicals are somewhat different for, although in ecclesiological and theological matters considerable agreement exists, their loosely knit organizations are of the sort that have no ulterior goal of seeking to unite the total Christian movement. Rather, they acquiesce to a continuation of existing organizations with no thought of their ultimate fusion. The stated purpose of the EFMA reveals the unstrained relationship between the participants:

The purpose of EFMA is to develop wider fellowship and a greater spiritual unity among evangelical missions. It encourages consultation and cooperation among evangelicals in national and international projects (Lindsell 1971:198).

By mutual arrangement they refrain from bringing up in discussions these matters on which doctrinal differences exist. Perhaps their willingness not to take a rigid stand on doctrinal issues (such as baptism, tongues, and faith healing) in the minds of the SDAs is less honest than the openness displayed by the WCC and Catholics where
they candidly admit that they at least seek the goal of the ultimate union of all churches.

These different evangelical associations, by their very existence, represent goals in themselves and have no intention of seeking any closer unity in doctrine and leadership. They are generally made up of churches and missionary societies who, by their participation in these associations, have the aim of strengthening one another for the common mission. However, the danger is that they could utilize their energies to build up themselves and strengthen their individual positions at the expense of others. In their desire on the mission field to establish a united evangelical front in the face of the aberrations (doctrinal and social) represented by the WCC and the Roman Catholic Church, they are also in danger of failing. This follows because it would appear that questions of evangelization, as well as doctrinal unity, tend to be downplayed to the extent that their brand of unity is hardly discernible though, of course, it is very real. Their ongoing pattern of massive study conferences (Berlin 1966, Lausanne 1974, Pattaya 1980, etc.), with their collateral activities, cannot be lightly dismissed. These evangelical bodies seem to be prepared to maintain their separatist and individualist positions at the expense of unity. They will readily admit that diversity in organization and doctrine is far from ideal,
but, in their case, something they have to live with as they are not prepared to build ecumenical bridges that would eventuate in complete organizational oneness.

The SDA tendency, in contrast, is more in the direction of seeking an organizational unity that reflects theological agreement, even on all details.

The above-mentioned affirmations are but generalizations. Suffice it to say that over the years there have also been considerable open-ended interaction, conversation, dialogue, and not a little genuine Christian fellowship between Evangelicals and SDAs. These have, however, happened more at the local level on the mission fields, and not at the international level where WCC/SDA dialogues generally take place.

It is beyond the scope of this study to engage in a detailed study of the theological and biblical aspects of the issue of church unity. However, it should be emphasized that the standard for unity must be the gospel of Jesus Christ taken as a whole, and not the detailed creeds and polities of the churches. Unity is only to be found in obedience to the message given by Jesus Christ. In studying the New Testament we discover, however, that there is no precisely structured model of the type of visible unity God intends His people to achieve. Different views were presented according to the different cultural situations in which churches were
planted. But there seems to be a definite trend towards the ideal of an ecclesiastical and organizational unity throughout the Scriptures. The Old Testament deals with one Israel and one Temple, the center of true worship of not only the Jews but also the nations. Jesus is talking about the way, the truth, the life (John 14:6), the door, and the fold. The words of Christ that He has sheep "not of this fold" emphasize this idea of oneness in connection with His church (John 10:1-16).

The Acts of the Apostles promotes the reality of unity in the newly established church. The presence of tensions and differences among the Christians as manifested between Jerusalem and the Diaspora, Jewish and Gentile converts, and the way the early leaders dealt with the issues, clearly indicates that expressions of oneness and unity were part of the divine plan.

In the New Testament epistles to the young churches we find the promotion of unity intensified. The numerous "ones" indicate this important objective in the infant church. The writers repeatedly talk about one God, one Lord Jesus Christ (1 Cor 8:6), one bread, one body (10:17), one Spirit (12:9), one mediator (1 Tim 2:5), one faith, one baptism (Eph 4:5), one sacrifice (Heb 10:12), and one lawgiver (Jas 4:12). These strong references to unity bring the exhortation that the believers
should agree with one another (2 Cor 13:11) and be one in Christ (Gal 3:28).

Paul faced the problem of divisions among the followers of Christ in Corinth (1 Cor 1:10-17). The house congregations scattered throughout the city were plagued by divisions. It seems that these divisions were of a more personal than theological character, as they involved tension between their separate leaders (Filson 1939:110, 111). Paul appealed to them that they "be united in the same mind and the same judgment (v. 10), indicating that oneness in mind would lead to unity in organization.

Hans Küng sums up the New Testament theme on unity and oneness by stating:

The New Testament, then, provides no basis for justifying a diversity of conflicting confessions. The New Testament reveals the unity of the Church. If we take the New Testament as a whole, rather than making selections from it, and if instead of either attempting a superficial harmonization and levelling down of contradictory New Testament writings . . . we interpret them sensitively and alertly with regard to the central truth of the New Testament, then we can see that the New Testament as a whole precisely demonstrates the unity of the Church, a unity in plurality and diversity which is distinct from uniformity or egalitarianism, as well as from selectivity and division (1967:383).

One should, however, not conclude from a New Testament study on ecumenism that where there is "doctrinal agreement" organizational union will automatically follow.
Unfortunately this has not always happened. Actually, there are organizational differences within every family of churches in America, whether Lutheran, Baptist, Pentecostal, Anglican, or independent. For instance, there are eight separate Presbyterian denominations in the States and at least twenty-eight separate Presbyterian denominations in South Korea alone! (World Almanac 1983:352, 353). It has been observed that reformed Protestantism has experienced more divisions (Abspaltungen) than other branches of the Reformation. The reasons generally given are that when the Word of God is not preached purely it justifies the establishment of another church. However, classes of personalities (Individualismus) are also listed as a reason for break-away movements (Golterman 1963:vol. 2:537, 538). Divisions caused by the disagreements of individuals on organizational or leadership issues are hardly justified. They reveal a human, selfish motivation not in accordance with the spirit of the New Testament, hence are all too often an embarrassment to the Christian cause among the nations (Mbiti 1973:145).

In this connection it is interesting to notice that in her 150 year history the SDA Church has experienced a minimum of divisions and attempted divisions. Minor doctrinal differences do exist. This is natural in a movement that counts churches in 190 countries. These
minor differences are mostly due to cultural factors and also caused when SDA churches, for political reasons, have been isolated from contact with the main body of the denomination. However, attempts to break away and form new movements have been rare. When they occurred, only a few members and local congregations were involved.

It should also be noted that the SDA mission in Africa—as far as can be ascertained—has not suffered in the same measure as have other Protestant missionary societies. Africa has witnessed the formation of more than six thousand independent churches, and for this traditional missions paid their toll (Barrett 1968:140).

Reasons for SDA stability could possibly be the strong emphasis on apocalyptic eschatology with its stress on the imminence of the Second Advent of Jesus Christ. Another important factor could be the fairly heavy financial support to SDA local churches and ministry still coming from the home-fields. No doubt, however, still another factor could be the influence of Ellen G. White. As a modern and, in Africa, well accepted prophet, she strongly endorsed the divine origin of both SDA doctrines and church organization—and thereby played an important role in maintaining its organizational unity.
SUMMARY TO PART I

In Part I of our study we have attempted to outline briefly the need for a mission theology. We have also traced the development of missionary theories from the time of the apostle Paul to the present, and we have called attention to the phenomenon of a variety of movements characterizing the church scene in our day.

We have affirmed that mission theology must be biblically based and theologically grounded, and have pointed out the necessity for discipline in holding the SDA Church to sound mission practice in our generation. "The warp of theory is biblical. The woof is contemporary conditions" (McGavran 1971:595, 596).

We have reviewed the missionary obedience of the post-apostolic period and have noted that generally during this period mission was the spontaneous witness of each individual believer in Jesus Christ. In those days when the church was confronted on all sides by pagan religions
much effort was put forth to develop a biblical evaluation of paganism, especially pagan philosophy.

Then we went on to review the Constantinian Era when Christianity became a state religion and thereby also became more and more involved with political and cultural expansion. In this period attempts were made to incorporate all peoples, especially in Europe and Asia, into a Corpus Christianum. Behind this was the assumption that the existing Christian culture alone was valid. During this period missionary motivations were a mixture of clean and unclean like the animals of Noah's ark. Monastic orders emerged and were dominated by ascetic motives as well as by religious motives while the state-supported Christian churches often were dominated by political, cultural, and imperialistic motives. However, in spite of this tragic mixture of non-biblical motivations, an outreach of Christianity to countries that later became important bases for the expansion of the Gospel message to the whole world was accomplished due to God's overruling. This period extended to around sixteen hundred.

More than one hundred years after the sixteenth century Reformation, European Pietism and related movements rejected this earlier mission approach. They confined their mission to proclaiming the simple message of calling individuals to believe in Jesus Christ, and
were moved to do this by the desire to obey Christ's last command and to display the compassion of God for sinful mankind. Eschatology came in only later as an important missionary motivation. In this earlier period when the *ecclesiola in ecclesia* concept was introduced, important foundations were laid that later became the basis for the modern missionary movement.

In the following period, particularly during the nineteenth century when the greatest missionary expansion was accomplished, it was eventually discovered that although cultural factors should not be an overriding factor viable mission activities could not be undertaken if the salvation of individuals was the only aim. The mission enterprise in the nineteenth century and beginning of the twentieth century was marked by serious efforts to achieve a balance between evangelism and social responsibility.

A new era of mission began with the WMC in Edinburgh in 1910 and has been characterized by the growing dominance of ecumenical perspectives on the missionary task, as well as many attempts to draw the churches throughout the world into closer relationships. Twentieth century missiology has been characterized by a probing for new relationships between missionary societies, as well as between older and younger churches.

This general description of 1900 years of missionary
outreach has been written with the intention of showing how the SDA missionary theory and practice is deeply rooted in history and how it has been greatly influenced by contemporary missiology, as we will see in the remainder of this study.

We have spent considerable space to demonstrate the relationship of the SDA Church to other Christian churches, and particularly to ecumenical realities. We have felt this to be necessary in order to clarify why a movement so deeply rooted in the Bible and the Protestant Reformation has been obliged to take a stand of isolation and separation in a world-wide Christian movement in which the watchword has increasingly become cooperation.
Chapter 1 (pp. 3-23)

1. Mission theology or theology of mission is defined as follows:
   a. Theology of mission is concerned with the basic presuppositions and underlying principles which determine, from the standpoint of Christian faith, the motives, messages, methods, strategy, and goals of the Christian world mission (Anderson 1971:594).
   b. The term "theology of mission" refers to those theological presuppositions, statements, and principles which critically reflect upon and explicate God's purpose for the church in relation to the world (Bassham 1979:7). It is recognized that the words "mission theology" and "mission theory" convey more specific meaning to some than to others. Most scholars feel that they overlap to such a degree that they may be used interchangeably. I have tended to agree.

2. Definition of the terms "mission" and "missions."
   a. Mission (singular) refers to the total task of the church in witness.
   b. Missions (plural) connotes the agencies and operations by which mission is implemented (Beaver 1977:viii).

3. Whereas the term "mission" is all embrasive (see note 2), "evangelism" is less comprehensive and actually constitutes a component of mission. Mission could then be defined as "evangelism, plus social action" (Bosch 1980:16; Stott 1980:147, 148).

4. Lindsell (1966:215-237) gives a more specific raison d'être of the ten point Wheaton Declaration. He contends that the Declaration was not only an attempt to meet the challenges of the world-wide task of bringing the gospel to non-Christians, but also to meet the "dangers" from
Christendom whether they come under the cover of Roman Catholicism, Ecumenism, or a false understanding of biblical teachings.

5. J. Verkuyl's expanded definition of missiology is helpful:
"Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the Kingdom of God into existence. "

"Seen in this perspective, missiology is the study of the world-wide church's divine mandate to be ready to serve this God who is aiming His saving acts toward this world. In dependence on the Holy Spirit and 'by word and deed' the church is to communicate the total gospel and the total divine law to all mankind.

"Missiology's task in every age is to investigate scientifically and critically the presuppositions, motives, structures, methods, patterns of cooperation, and leadership which the churches bring to their mandate. In addition, missiology must examine every other type of human activity which combats the various evils to see if it fits the criteria and goals of God's kingdom which has both already come and is yet coming" (1978:5).

Chapter 2 (pp. 24-58)

1. Ecclesiologiae in Ecclesia means literally "little churches in the church" where ecclesia is the formal institutionalized church and ecclesiologiae the spontaneous, unorganized groups of believers. The term was introduced by Philip Jakob Spener (1635-1705) the Father of Pietism. As a pastor in Germany, Spener gathered the more serious-minded Christians in small groups for the reading of the Scriptures and mutual assistance in spiritual growth. These groups in Halle later, under August Herman Francke (1663-1727), initiated the sending out of foreign missionaries (Latourette 1953:895, 896).

2. Cultural propaganda was the term used for one aspect of continental (German and Swiss) missionary understanding in the nineteenth century. Influenced by rationalism and historical criticism mission was not to proclaim Christianity as the only salvific religion. Christianity was not unique in regards to its contents, but rather as regards its fruits. Christianity had made the West superior, and this superiority as missionary motive made its expansion the missionary aim. Therefore the missionary should
be concerned, not so much with conversion, but rather with Christianization, civilization, and education (Bosch 1980: 21, 134, 135).

Chapter 3 (pp. 59–109)

1. Term used to describe the English Puritans who went into exile on the Continent during the reign of Mary (1553–1558).

2. Millennialism, the thousand year reign of Christ mentioned in Revelation 20, has been interpreted in many different ways. To Augustine it was Christ's reign through the church at present. The post-millennialists explained it to be the "golden age" of the church toward the end of her period on earth. The optimistic philosophers regarded it as a result of the evolutionary development of man, while the dispensationalist expected it to be a period of restored national prosperity for Israel after Christ's return. The a-millennialists thought it to be the inward spiritual triumphs which Christians experience in themselves and in the work of the gospel. Some pre-millennialists interpret it as the victories Christ will achieve on the earth and over His enemies after His glorious return. SDAs believe it to be the thousand year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged and the earth will become utterly desolate (See Appendix A:26).

3. Every group is, of course, troubled over its extremists. It should be noted that Bosch's brand of African Calvinism has created and perpetuated apartheid as well as endorsed a highly rational concept of reprobation, both of which are abhorrent to most Evangelicals.

4. Andrew F. Wall tends to caricature "Faith" missions. To say that one is not educated if he has had no formal training is superficial, to say the least (John 7:15).

Chapter 4 (pp. 110–143).

1. At the WMC, 1910, there were present three official delegates from the "Foreign Mission Society, Seventh-day Adventists. Mr. L. R. Conradi, Mr. W. S. Fitzgerald, The Rev. W. A. Spicer" (World 1910:51). As far as can be ascertained, Edinburgh was the only missionary conference
where the SDAs were represented as full delegates.

2. The integration of the IMC into the WCC did not automatically result in the CWME. At the time of integration a Division within the WCC came into being called the Division of World Mission and Evangelism (DWME). This Division (one of four within the WCC) representing many confessions on all continents carries out the policies and tasks of the CWME which ordinarily meets every five years (Hayward 1971: 125, 171, 172).

3. Missio Dei is the Latin for the mission of God, or God's mission. A concept originally used in Catholic dogmatic theology to describe those activities within the Trinity itself by which the way for mission is prepared. The Father sends the Son to bear the sins of the world and to destroy the works of the devil. The Father and the Son together send the Spirit for the redemption of mankind.

The phrase was taken over by Protestants (since Willingen, 1952) to define the comprehensive missionary activity of God the Father which He began by sending the Son, and which He continues through His Holy Spirit in the church until the end of times. The missionary activity of the church is thus brought into the closest relationship to the missionary activity of God Himself (Vicedom 1971:387).

In the last two decades, however, the phrase Missio Dei has been increasingly used to describe the humanizing activity of God in all aspects of human history: whether inside churches, through churches, apart from churches, and even in spite of churches. And since all was described as "redemptive" and "salvific" without any specific reference to Jesus Christ, the impression was given that God is able to accomplish all His purposes for society, including the renewal of man, apart from the One who is "the only mediator between God and man" (Rosin 1972:34).

4. An encyclical is a circular letter sent to all the churches in a given area. Earlier the word might apply to letters sent out by any bishop. In modern Roman Catholic usage it is confined to those of the Pope (Livingstone 1977:172).

5. See J. M. Thomas Burke ed. (1957:9-61) for a more detailed study on the four most important encyclicals of these twentieth century popes.

6. See B. B. Beach (1968:288-297) on a more detailed description of the achievements of Vatican II.

7. "Liberation Theology," which came on the scene
around 1968, was interconfessional as both the Roman Catholic priestly movements and, to a lesser degree, Protestants were involved with it (Verkuyl 1978:289-295). The dominant biblical motif for liberation theology is the Old Testament Exodus story where Moses is the liberator and God is on the side of the poor and oppressed (Glasser 1981:16f).

This theology confesses that because social structures are evil, change can only come by means of a catastrophe—a revolutionary upheaval. On one side of catastrophe all is misery, and on the other all is glory. Liberation theology maintains that man can accomplish change. It is not a matter of waiting passively for God's intervention so much as believing that God is active in history, in movements calling for rapid social change. The more extreme forms of liberation theology can therefore also approve of violence. In liberation theology, evangelization is absorbed in political action and salvation becomes the realization of social justice (Bosch 1980:214, 215).

Chapter 5 (pp. 144-190)

1. Comity means literally "courteousness" and is used in connection with nations in friendly relation with other nations by which laws and institutions of each country are recognized and respected (Webster's New Dictionary 1979). Among missionaries the term was made current by the Centenary Missionary Conference in London 1888, but the practice had, in some places, been followed since the 1820s. The term covers "all forms of agreement and cooperation among societies, but essentially it means the mutual division of territory into spheres of occupation, on the one hand, and non-interference in one another's affairs, on the other." The result is "denominationalism by geography." The purpose is to prevent duplication, competition, and a variety of different forms of worship that would confuse non-Christians. A larger purpose—on a world-wide scale—is to get agreement among societies so that no people would be forgotten.

John R. Mott reported in Jerusalem 1928 that most societies accepted the letter and spirit of comity. Exceptions were the Missouri Synod Lutherans, certain Baptist groups, and the Seventh-day Adventists (Beaver 1971:123).

2. The Adventists are historically not alone in calling the papacy the Antichrist. The Westminster Confession (1648), which is the definitive confessional statement of Presbyterians throughout the world, states in Chapter
XXV, Section VI:

There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be the head thereof; but is that Antichrist that man of perdition, that exalteth himself in the Church against Christ, and all that is called God.

A modern form of the Confession recognized by the United Presbyterian Church in the USA reads:

The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church is unscriptural, without warrant in fact, and is usurpation dishonoring to the Lord Jesus Christ.

(Clark 1965:222-225).

3. Ellen G. White—in spite of her strong endorsement of the General Conference—often warned SDA leaders concerning the dangers: in concentrating power in too few men (TM:326; 8T:233); in making the GC a god to the people (TM 375, 376); and in depending too much on the GC (GW: 415, 416). She wrote about deplorable actions taken before and after GC sessions (TM:79); light rejected by some at the GC (CW:30) and mistakes made by leading men in the GC (TM:295). For these reasons she often called the church to reform itself under the leading of God (8T:97, 98).

4. Evangelicals might argue that organizational union should not be expected to follow "doctrinal agreement." The reason being that there are a thousand variables making up the cultural, linguistic, temperamental, economic, intellectual, racial, and academic diversities within the human family. Does the God who willed diversity now demand more than the visible expression of the spiritual oneness of His people? Actually, do any two Christians think absolutely alike?
PART II

THE DEVELOPMENT OF SEVENTH-DAY ADVENTIST MISSION THEORY SINCE 1830
CHAPTER SIX

THE AMERICAN EXPERIENCE FROM 1830 ONWARD

FOUNDATIONS ARE LAID

The many revivals and awakenings that swept over North America in the eighteenth and nineteenth centuries gave rise to several new movements and denominations. These were not only the direct result of religious fermentation. The social and political climate also produced fertile soil for the emergence of new types of Christian churches.

An aggressive and active outgrowth of the Second Great Awakening was the Millerite movement named so after the leading exponent William Miller (1782-1849), a Baptist minister from New York. In their preaching and revivals the Millerites strongly emphasized biblical prophecies, interpreting them to depict the last days and the imminent second coming of Jesus Christ. Because of
their emphasis on the Advent the different Millerite groups were also called Adventists. Today the largest remaining group of these early Millerites is the SDA Church (Neufeld 1976:892).

The SDAs on their part, however, claim that they are not just an outgrowth of the Millerites or another denomination among the many. Rather, they believe they are a divinely instituted reform movement sent by God at the end of the history of the world, according to divine predictions, to bring a message of reform and warning to the world in general and the Christians in particular. It is impossible to understand the movement, its missionary theory and practice as well as its expansion, unless one keeps this postulate constantly in mind.

In addition to the Second Great Awakening the religious conditions that prepared the way for the Advent movement were the advancement of religious freedom, the founding of the Bible and tract societies, with the translation of the Bible into many languages, and the formation of missionary societies with varied programs for global outreach.

It is claimed that the modern Protestant missionary movement began in 1793 when William Carey arrived in India. Within the next fifty years numerous missionary societies had been established, not only in England and the USA but also on continental Europe. During the same
years missionaries arrived in Hawaii, China, the Arab world, Africa, and Oceania. Between 1804 and 1840 sixty-three Bible societies sprang up in Europe, America, and Asia. Parts of all the Bible were translated into 112 languages and dialects between 1800 and 1844. In addition to these important religious developments social-political advances also accelerated the timeliness and appeal of the Advent message. There were, for instance, new inventions that produced a revolution in transportation and communication, educational reforms, and improved economic conditions (Froom 1970:42-66; Schwarz 1979:13-22; Moulton 1971:58, 59; Neill et al 1971:389-404). However, SDAs claim, in addition to the conviction that their movement is unique as part of a divine plan, that their distinctive messages (interpretation and application of apocalyptic prophecies, Sabbath reform, conditional immortality, adult baptism, healthful living, etc.) were not just another nineteenth century religious fad. They found it possible to trace these doctrines back to the early church (Odom 1977; Bacchiochi 1977), the Celtic church (Hardinge 1972), the Reformers (Müller 1979), and the Puritans (Ball 1981). In this way their distinctive theology, although firmly based on the Scriptures, was also part of the belief systems of other Christian movements throughout church history.

The modern beginning of the SDA movement, as
mentioned above, started in the USA with the Millerites and their revival campaigns in the New England states in 1831. From this rather broad and fairly loose theological base, and within the context of an unstructured spiritual awakening coupled with social reform, it developed into an American denomination with a distinct set of beliefs, distinct lifestyle, and distinct world view.

When the USA base was reasonably established around the 1860s the SDAs felt a burden for other Christians in the world and their "Christendom" experience began.

About thirty years later when small but viable bases had been established in different parts of the Christian world, the denomination was ready to move into the non-Christian world with her reform message.

In this way the church matured and began to undertake an ever-widening missionary task in stages of about thirty years, the span of a generation or the age a Levite had to be before he could begin serving at the Sanctuary (Num 4). It was also the important age Christ reached before He began His public ministry (Luke 3:23).

As we deal with the mission history of the SDA movement we should not really speak of three distinctive periods, but rather of three beginnings—in America, in Christendom, and in world experiences—and these three are still developing. In SDA circles no one assumes that the church has finished her ministry anywhere on the globe.
A. THE SECOND GREAT AWAKENING
AND THE ADVENT MOVEMENT

William Miller and his colleagues, including ministers and members from various North American Protestant groups (Baptists, Methodists, Congregationalists, Christian Connections, Presbyterians, etc.), began their work in 1831. They regarded their movement as a natural continuation and even culmination of the Second Great Awakening (c. 1795-1835).

The main thrust of the Millerite proclamation was not, as charged by its critics, the announcement of the exact time of Christ's return. It was a detailed interpretation of the prophecies in the books of Daniel and Revelation dominated by the conviction that the End was imminent. This also involved a unique understanding of the nature of the kingdom of God (Neufeld 1976:892).

The intention of William Miller and his followers was not to separate from the various churches, but rather to warn all Christians everywhere that the Advent was near. Indeed, in the beginning, Millerites proclaimed their message in the existing churches only when invited. Many heeded their warning of Christ's soon return and the movement grew (Arthur 1974:154, 155).

Although initially their work was confined to the New England states, the Millerites early acquired a vision of world mission and maintained that the warning
of the Second Coming of Jesus Christ had gone to all mankind prior to 1844. Matthew 24:14 was fulfilled when tracts and other publications with the Advent message were sent to ports by the help of sea captains in various parts of the world, as well as to British and American Protestant missionaries. In this way literature was sent to Germany, France, Canada, Great Britain, Rome, Constantinople, India, and to many other places where missionaries were serving. William Miller himself claimed that "one or two in every quarter of the globe have proclaimed the news and agree in time." Among them were Wolfe in Asia, Irwin in Great Britain, Mason in Scotland, Davis in South Carolina, and many in North America. Even Jewish and Muslim religious men had been warned and there were personal testimonies of results in Russia and Norway. It was also reported that 700 Anglican churchmen and 300 American ministers were among those caught up in Advent expectation (Signs, November 15, 1843:109).

Around 1840, when the Millerites had gained considerable momentum, they were increasingly rejected by the various established churches and inevitably developed a kind of loose organization among themselves with a pattern of special general conferences. They could no longer be brushed aside as a small, isolated, one-man project.

It was also at this time that some Millerites started to set exact dates for the Second Coming of Christ.
They first calculated the event to take place in 1843 and then in 1844. These dates were arrived at by applying historical-hermeneutic and year-day principles to the prophecy of Daniel 8:14:

And he said to him, "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state."

This involved identifying the specific 2300 days with the services by Christ in the heavenly sanctuary. Assuming that the 2300 "years" period began simultaneously with the seventy weeks prophecy of Daniel 9:24, 25, the starting point for both prophecies was set at 457 B.C. and would extend as far as 1843/44 (Damsteegt 1977:16-40; Appendix D).

The leaders of the Millerite movement, although they all believed in the nearness of Jesus' return, were not all agreed in stating that the "coming of the Lord to judge the world is now specially nigh at hand" (Neufeld 1976:893).

It has been estimated that around 1840 there were at least 50,000 Adventists in the New England states who believed that 1843 was a special eschatological year. Not all went as far as to believe that its significance should be related to the Advent itself (Butler 1974:175).

The date-setting was not the only distinguishing mark of the Millerites in the Second Great Awakening
The popular belief of many contemporary Christians in the present invisible reign of Christ, and the future temporal millennium accompanied with universal conversion, were declared unbiblical by the Millerites. This was inevitable as the Second Coming was a climactic and catastrophic end of the world's history in the Millerites' teaching (Arthur 1974:156).

B. THE GREAT DISAPPOINTMENT

The passing of 1843 and 1844 with no return of Jesus Christ brought a tremendous disappointment to Advent believers. The weeks before the last date set (October 22, 1844) had been spent in intensive preparations for the coming of the Saviour, and naturally they had no plans beyond that crucial day. The result was that no provision had been made for the coming of the New England winter. Business men had closed their shops, employees had given up their jobs, and farmers had left their crops to rot in the fields.

This cessation of all labor took place not only because there was no reason to be engaged in such mundane tasks when one stood on the threshold of God's eternal Kingdom, but also because their deliberate negligence was a testimony of their faith. People spent the last days settling their quarrels, confessing their faults, and
donating their money so that the warning message concerning the Second Coming could be published (Maxwell 1977: 31, 32).

But Christ did not return as they had expected. October 22, 1844 passed as any other day in history. Understandably, confusion and despair became the universal experience of those early Adventists. It is hardly possible for a modern Advent believer even to imagine the agonizing sequence of emotion they passed through (Festinger 1956:22). Their reactions must have been a combination of the disappointment the early Christians experienced when the Lord did not inaugurate His kingdom in their lifetime; the mockery Peter had to endure when he was asked: "Where is the promise of His coming?" (2 Pet 3:4); and the discontent of Jonah when destruction did not fall on Nineveh the exact day he had predicted (Jonah 4:1-3).

No wonder that the 1844 experience became crucial as the starting point in SDA history. It has since been referred to as the Great Disappointment. This traumatic experience became extremely important in subsequent SDA history. Hence, SDA theology, missiology, and ecclesiology can, and should, only be studied and understood against the background of the Great Disappointment (Wallace 1956:264-281). (See Appendix I).

True, some continued to set new dates while others gave up the faith altogether. An important, but small,
remnant could not believe the Lord had forsaken them so they continued to meet in prayer and study to reconsider the Bible prophesies, and also to comfort and encourage one another. This was the group that later founded the SDA Church which became the most important outgrowth of Millerism. It is outside the scope of this study to discuss in detail the revised interpretations of the prophecies evolved at this time and later adopted by the SDA Church.

C. ELLEN G. WHITE 1827-1915

One of the outstanding pioneers and co-founders of the SDA movement was Ellen Gould White who, as a young lady in 1844, experienced "The Disappointment." Adventists already believed then that she had the prophetic gift (1 Cor 12:28; Eph 4:11) which they understood was also to be a mark of the true Church in the last days (Matt 24:24; Rev 12:17; 19:10; Appendix A:1, 16, 17).

Immediately after the 1844 Disappointment when many believers were discouraged and wavered in their faith, and some even denied their experience with God, E. G. White had her first vision. She was shown the peculiar experience of the Advent believers in this world, and their eternal reward—an encouragement to the disappointed flock (EW:13-17). Most of the Adventists believed that God, through this young girl, was giving them light.
Since then, until her death in 1915, her ministry to the church as leader, counselor, writer, and lecturer has been extremely extensive and her influence enormous. Her writings covered a range of subjects from soteriology to eschatology, health to education, child care to church organization.

Scattered throughout the more than 100,000 pages she wrote we find not a little evidence of her missionary perspective. In the seven decades she was attached to the SDA movement she saw it grow from a handful of believers in the 1840s to a world-wide church with more than 125,000 members in 1915.

One reason for this growth is a direct result of E. G. White's promotion of missions and her detailed advice on the missionary message, mission method, and church organization. To her, missions meant any endeavor to save souls for Jesus Christ whether they be in the neighborhood or overseas. Consonant with this philosophy she sought in her writings to maintain a healthy balance between what could be called home and foreign missions, always reminding the church that manpower and finances should be fairly distributed.

Not only did Ellen White write and counsel about missions. She also was a missionary herself in the sense that she spent eleven years overseas in two different fields. She was in Europe from 1885 to 1887 living in
Switzerland and visiting England, Germany, France, Italy, Denmark, Norway, and Sweden. Later she traveled to Australia where she stayed from 1891 to 1900. During this time she also visited New Zealand. In addition to this she was in continuing contact with cross-cultural work through her second son, James Edson White (1849-1928), who became deeply engaged in missionary work for the Blacks in the South from 1893 to 1912 (Neufeld 1976: 1584-1598).

The missionary thinking of Ellen White is dealt with in more detail later in this study. Suffice it to say that she promoted "pure," and skillfully avoided all "im-pure," motives for missions.

We are aware of the present debate over the extent to which E. G. White reflected the perspectives of others in her extensive literary output. This debate does not concern us. This study will focus, not on her sources but rather, on her actual missionary thinking and influence.

It is interesting to notice, in this connection, that the list of books in her private and office libraries only included a few titles (about twenty-five) on missions. This, of course, does not mean that she was either unaware of the existence of others or had no access to them. Nor does it mean that she had read what was in these libraries (Jones et al 1982:1-47).
Although this chapter is on the American experience of SDA mission, it is fitting to mention Ellen White and her influence on all stages of the ever-widening circle of SDA mission outreach inasmuch as she exercised a significant influence over all aspects of the past history and present development.

It has been suggested that Ellen G. White made three general contributions to Adventism. From 1844 to 1863 she was an encouragement to Sabbath-keeping Adventists to keep their hope alive and unite as a group. From 1863 to 1888 she helped in the enlargement of their doctrines to include health, education, and mission. Finally, from 1888 to her death (1915) she strengthened SDA understanding of the biblical teaching on Christology and Soteriology, and alerted the denomination to contend against certain heretical teachings that were troubling her (Land 1982). These three general contributions correspond roughly to our thesis of the three distinct missionary stages of the SDA movement. It is important that in all three periods, and in all her writings, she consistently promoted a world view of the Christian mission.

In 1848:
... print a little paper ... From this small beginning it was shown to me to be like streams of light that went clear round the world (LS:125).
In 1875:
The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ . . . . The truth for this time must be carried into the dark corners of the earth and this work may begin at home (3T:381).

In 1900:
The missionary spirit needs to be re-vived in our churches. Every member of the church should study how to help forward the work of God, both in home missions and in foreign countries (6T: 29).

Inevitably, through SDA mission history the name Ellen G. White stands out. She guided in forming the distinctive SDA beliefs, counseled in organizational matters, and strongly promoted missionary work.

D. THE "SHUT-DOOR" EXPERIENCE

The Great Disappointment and the lack of plans for anything beyond 1844, in addition to the ridicule of neighbors, friends, and even family, made the early Adventists keep a low profile in the late 1840s. This eventuated in a considerable slowing down of missionary zeal, and the world mission vision of the Millerite era was almost lost.

The reasons for this loss of momentum were not only psychological and sociological but also theological. The early Adventists agreed that the date 1844 was not wrong, but that their interpretation of what happened on that
date was erroneous. The event was not that Christ would come to this world as they expected, but rather that He would enter the Most Holy Place in the heavenly sanctuary as High Priest. There Jesus commenced His work of judgment, beginning with the house of Israel. This is what was understood by Daniel's term "then the sanctuary shall be restored to its rightful state" (8:14). When this investigative judgment has been completed Jesus will return. Therefore, His people—all Advent believers—should live in expectation. Jesus' return is imminent; He may return at any time.

1. The "Shut-Door" Theory

This investigative judgment idea was combined with the bridegroom activities of Christ as portrayed in Matthew 25:10:

And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut.

William Miller connected the shut door at the marriage feast with Revelation 22:11, 12:

Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. 'Behold, I am coming soon, bringing my recompense, to repay everyone for what he has done.'

This was then interpreted to mean that a short time
before Christ's return man's eternal destiny would be forever sealed. This "sealing" took place in 1844 on October 22 and on that day the door of mercy was shut (Rev 3:7, 8). There would be no need after this to seek to convert anyone. In other words, it was pointless to seek a burden for lost sinners. Only those who had gone through the heart-breaking experience in connection with the "Disappointment" would be saved. Their concern inevitably turned inward; their main task was to comfort and encourage one another (Schwarz 1979:55).

Hiram Edson (1806-1882) was the SDA pioneer responsible for promoting the fuller understanding of the sanctuary question. He read Revelation 10:9-11:

So I went to the angel and told him to give me the little scroll; and he said to me, 'Take it and eat; it will be bitter to your stomach, but sweet as honey in your mouth.'

And I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

And I was told, 'You must again prophecy about many peoples and nations and tongues and kings.'

In this text he saw an encouragement being made to restudy the prophecies when he wrote:

... my mind directed to the tenth chapter of Revelation where I could see the vision had spoken and did not lie; the seventh angel had begun to sound; we had eaten the little book; it had been sweet
in our mouth and it had become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound . . . (Edson Ms:8-10 in Nix:1971).

The message to "again prophesy" he found. But the admonition to turn outward instead of inward behind a "shut door" when the Word mentioned peoples, nations, tongues, and kings he left out and covered with an "etc." World mission is vividly present in the Revelation passage, but perhaps the shut door theory did not allow it to come out as there should be a natural and slow enlargement of the vision.

2. The "Shut-Door" Theory Not Accepted by All SDA

In addition to the shut-door theory, many other interpretations and ideas circulated among the early Adventists. Some of them were fairly bizarre. However, the members of the group that later formed the SDA Church were committed to the shut-door theory, some of them with a measure of reluctance.

Some SDA historians recently have been fairly dogmatic in presenting the thesis that for about seven years (1844-1851) the early Adventists felt that there was no need for witnessing to those who had not gone through the "Disappointment" experience (Linden 1971:71-73).
However, evidence exists which shows that between 1844 and 1851 some proselytizing was going on despite the considerable slowing down of mission activities. Considerable members were added to the group. This is reflected in the evangelistic reports and obituaries recorded in the _Review_ (August, 1850:14, 15; April 7, 1851:64; June 24, 1852:28, 29; December 31, 1861:39; April 7, 1885:217).

Also, in July 1849 the first issue of _The Present Truth_ was published. This serves as another indication that the vision of some Advent believers went beyond the shut-door, otherwise there would have been no point in printing it (Neufeld 1976:1208).

Ellen G. White writes concerning her shut-door experience:

... For a time after the disappointment in 1844 I did hold in common with the advent body that the door of mercy was then forever closed to the world (1SM: 63).

She then continues to state that the standpoint was later corrected. Of the pioneers, Ellen G. White seems to be one of the first to have abandoned the position. Later others followed, one by one.

3. Recent Scholarship on the "Shut-Door" Theory

In recent years much scholarship in the SDA Church
has dealt with the 1844-1851 shut-door experience. The more critical view regards this belief as an unfortunate experience in SDA history, a reflection on the theological insight of the pioneers and the prophetic leadership of E. G. White. Linden maintains that:

One of the consequences of the heretic shut-door view was an unhealthy introversion and an exaggerated concern for the ego. When the adherents of the shut-door idea no more could use their energy in outreach programs, they occupied themselves in a detailed way with the flaws of their own and their fellow-believers (1971:73; my translation).

SDA apologetic historians, on the other hand, are trying to downplay the issue, maintaining that it was a fanatical outgrowth of Millerite apocalyptic prophetic interpretation that the SDA pioneers had inherited (From 1954:vol. 4:834-842). Fortunately, the small group that later became the SDA Church perceived their mistaken understanding and moved gracefully, but gradually, out of the shut-door dilemma (Neifeld 1976:1036).

4. The "Shut-Door" Experience and Missiology

Admittedly there were different shut-door concepts among the earlier Advent believers ranging from a complete hermetically shut-door for all sinners, to an in-between concept that allowed serious seekers of God to be permitted to enter the door of grace. It is evident that in
the seven year period there were conversions to the Advent cause. Regardless of any interpretation, the fact is that the seven year shut-door period is a part of SDA history.

There is, however, no reason to be embarrassed or critical of this period. It was a natural and very needed experience in order to redirect the few Adventists to their world-wide task. They needed unity in message and action. The pre-1844 Millerite movement, probably touching up to 100,000 people was, in the words of Jonathan Butler:

A voluntary association within the evangelical united front, that coalesced an interdenominational membership without compromising the varied faiths, in order to pursue the single utilitarian purpose of preaching the Second Advent (1974:175).

It is not difficult to imagine what a loosely organized movement would normally experience holding but few doctrines in common, going through a traumatic disappointment, and with no plans beyond 1844. The bizarre teachings and fanatical ideas that characterized some of the early pioneers are well understood. The fact remains that for the few Advent believers at that time it was not a time for mission expansion. It was rather a necessary hiatus in which to establish a foundation of beliefs, to consolidate their organization, and to come to deep agreement as to their essential mission.
5. The Period of "Holy Ignorance"

Having these pioneer needs in mind, could it be that God allowed these few men and women to remain for a time in a kind of "holy ignorance" in order to give them an opportunity to get their act together? Could it be that He who knows the end from the beginning saw fit to tolerate their narrow understanding of the missionary task in order to provide these scattered, confused, but sincere Christians with the opportunity to build a much needed doctrinal platform?

The idea of "holy" or "blessed" ignorance is not unknown in the Scriptures. Daniel, in the Old Testament, was told to "shut up the words, and seal the book, until the time of the end" (12:4). In other words, in the economy of God there are visions recorded but not understood until the time becomes ripe for their disclosure. The book of Daniel has been available and read by people throughout probably the last 2500 years' history, but at least part of the book was not to be understood "until the time of the end." Would this not indicate that God deliberately intended to keep His people in a state of "holy ignorance" until the end-times when they would be able to understand the prophecies in the light of events around them?

On occasion God has good reasons for withholding
knowledge, insight, His purposes, and future events from men (Deut 29:29). One reason for leaving them in "holy ignorance" can be their inability to understand the truth (John 13:7). Our human weaknesses sometimes make this necessary (John 16:12). Indeed, our limitations can hinder full comprehension (1 Cor 13:12), but we can always presume on God's grace and trust that when needed He will release more information (Eph 3:5).

The apostle Paul believed, at least at one point in his experience, that the Advent would be in his lifetime. He wrote:

For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep . . .

And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up . . . (1 Thess 4: 15-17).

His living with this expectation must have brought grace to his soul, for it is quite apparent that God, in His wisdom, did not deliver Paul from this misunderstanding. More than 1900 years have passed since he was executed and still Christ has not returned. Yet the writings of the apostle, even with the "error" mentioned above, are regarded as inspired. In other words, God kept the apostle in a state of "holy ignorance" and has, down through the years, similarly allowed His faithful
followers to believe that the second coming of Jesus Christ would be in their lifetime.

Those faithful early Adventists who had been busy since 1831 proclaiming to thousands of people that Jesus would soon be coming back, could not suddenly have comprehended the need for their consolidation into a united movement. They did not foresee their urgent need for more Bible study, or for their expression of unity of faith. Had they not believed in the shut-door theory they probably would have continued their preaching, defending the prophetic miscalculations, and each one perpetuating his own denominational brand of belief and practice.

This shut-door period which greatly curtailed the witness of the Adventists outside their own circle gave them the time needed to build a solid doctrinal base, and the Lord of missions overruled this. He knew both human nature and the collective needs of His people. Hence, we must believe that He allowed them to remain in their erroneous concepts for a time. R. F. Cottrell, referring to John 12:16, has validated this perspective by stating that God is not false but His children often fulfill His words even when they do not understand all that they are doing (Review, June 10, 1852:22).

Oosterwal puts it this way:
As in the New Testament times, a congregation had to be formed first and established, a vision of truth clearly perceived, and a view of mission developed, before it could expand into other areas. The exclusiveness and restricted nature of Seventh-day Adventist mission in these formative years were a necessary step in that direction (1976:6).

E. THE DEVELOPMENT OF DISTINCTIVE SDA TEACHINGS

The experience in 1844-51 was like the one the apostle Paul went through when he, after his conversion, went into Arabia (Gal 1:17). Alone by himself the newly converted Saul had time to think through his shattering experience, to reconstruct his life, and to plan his future. In Arabia, where all social influence and contacts were reduced to a minimum, it was easier for him to organize his assets and be ready for the great task ahead, namely the evangelization of the Mediterranean world.

Immediately after 1844 the scattered and bewildered Millerites had no organization to tie them together. They had no consensus on theology except a shared belief in the Advent, a message that even some of their number doubted or reinterpreted. At the same time they were understandably disappointed, ridiculed, and frustrated.

It appears as an act of providence that their
shut-door theory with its lack of mission incentive became their Arabia. They saw no point in working for others, for all were outside God's mercy. Therefore their energies and time were fully devoted in searching the Scriptures and their own hearts.

During this time the Adventists developed their distinctive body of theological articles including the Second Coming of Christ, the Sabbath as part of the Law of God, the theological significance of the "Three Angels' Messages" (Rev 14:6-12) in relationship to the historical Advent movement, the post-ascension work of Jesus in the heavenly sanctuary as Mediator, Advocate, and Judge with special emphasis on the pre-Advent judgment, conditional immortality including death as a sleep, and the absence of eternal hell, the Spirit of Prophecy manifest in Ellen White, adult or believer's baptism and footwashing in connection with the Lord's Supper (Froom 1971:77f).

These fundamental beliefs were arrived at through Bible study and were seen as founded upon the Scriptures. Ellen White's role, as far as the SDA doctrines are concerned, was not to dictate beliefs. She merely confirmed what was arrived at by Bible study, by the guidance of the Holy Spirit, and by the prayers of the brethren.

Within ten years most of the structured truths of the new movement had been defined, established, and accepted. This did not take place without considerable
debate and frequent discussions. The subsequent development and polishing of these distinctive truths has continued throughout the history of the SDA Church, but the fundamental doctrines were agreed upon in those crucial years: 1844–1851 (Damsteegt 1977:296, 301–309).

F. THE BEGINNINGS OF OUTREACH

About the time when these fundamental beliefs were agreed upon in broad outline, the Adventists also officially abandoned the shut-door theory and began with enthusiasm and much energy to proclaim to the world their new found beliefs. By now they had a message they all fairly uniformly accepted. The door that for seven years only had allowed few to enter was now thrown wide open again. By this time the embarrassing disappointment experience had also been largely forgotten by most non-Millerites. New immigrants had settled in the USA and many were prepared to listen to the Adventists' stirring and radical messages, illustrated with colorful and descriptive prophetic charts.

Their success was great. Many joined the ranks of the Adventists. This is indicated in successive issues of the Review and Herald, not only in the progress reports, but also in the obituaries. Those pioneer evangelists preached the word in the open, in schools, in
houses, and in tents they bought for their evangelistic campaigns (Maxwell 1977:137, 154; Review, May 6, 1852: 4, 5). Membership statistics underscore their success. By 1863 there were 3,500 Sabbath-keeping Adventists compared with 250 in 1852 and less than 100 in 1849 (Neufeld 1976:1167).

The newly-won members were largely active and zealous in propagating their new-found faith. The SDA movement became, therefore, like many other nineteenth century American missionary groups and lay-movements. Laymen took the initiative in formulating the doctrines, preaching the word and providing the funds (Oosterwal 1976:9, 10). With this ever-increasing number of dedicated, witnessing, and responsible lay-people, the needed manpower for an extended mission outreach was increasingly secured.

G. THE DEFINING AND ACCEPTANCE OF A PATTERN FOR FINANCE

The pioneers of the Advent message in the 1850s were largely self-supporting ministers who were prepared to devote themselves and their resources to the furtherance of the Lord's work. Sometimes they sought employment for short periods to raise money for their evangelistic work. Initially the support of SDA missionary outreach was irregular and uneven, but with the growth of the church
more regular means of supporting these evangelists and their efforts became necessary.

In 1858 the Systematic Benevolence principle was introduced (Review, February 3, 1859:104). This gradually developed into the tithe system which was adopted fully in 1876 (April 6, 1876:108). In 1863 the total tithe from the 3500 members came to about $8,000. As the tithing system became increasingly understood and acceptable to the members, the tithe increased rapidly. The report for 1870 showed that $25,435 was received in tithe and mission offerings (GC Statistical Report 1982:3).

The children of Israel were required to give a tenth of all their increase . . . . And it cannot be supposed that the Lord requires less of His people when time is emphatically short, and a great work is to be accomplished in the use of their means in giving the last merciful message to the world (Review, January 6, 1863:45).

With the introduction of systematic tithe-paying in addition to free-will offerings, the financial basis for SDA mission was both established and assured.

H. THE ESTABLISHMENT OF PUBLISHING WORK

The Millerites were great publishers. James White reports that in 1843 there were six to eight Adventist periodicals in addition to many tracts and sheets. These silent messengers were scattered throughout the land like
leaves in the autumn (Review, September 13, 1853:75). Fortunately, Sabbath-keeping Adventists largely inherited from the Millerites this understanding of the importance of the printed word as an evangelistic tool. The preachers in the pioneer days sometimes paid for this out of their own pockets and often printed their own sermons (Olsen 1925:199f).

As mentioned, in 1849 James White started a paper called The Present Truth. In 1852 printing equipment was purchased and a SDA printing office was begun. Today there are fifty publishing houses scattered throughout the world.

This publishing ministry became a powerful means in SDA mission strategy, especially in North American and in Western Christendom. It had, however, one drawback for the movement. The strong dependence on the printed word for so many years tended to neglect work among illiterate people (Oosterwal 1972:61).

I. THE BEGINNINGS OF SDA CHURCH ORGANIZATION

The Millerites in the 1830s had no intention of establishing their own church. Their belief in the soon return of Jesus Christ did not allow them such considerations. They had neither the time nor did they see the need for involvement in ecclesiastical concerns. They
found their unity in sharing convictions concerning the Advent-hope.

As time passed and the Millerites became more aggressive in their preaching and publications, they also increasingly became a nuisance to the evangelical churches where they were members. As a result they began to suffer ridicule, abuse, and even abandonment. This development was not only the result of widespread rejection of the Millerite apocalyptic message by the churches. It also was a natural reaction to the Millerite claim that the mainline US Protestant churches had reached a state of spiritual bankruptcy (Butler 1974:177).

The pre-1844 Millerites and later apologetic historians have attempted to show that the 1830-1840 Advent Awakening was a kind of ecumenical movement with the purpose of bringing an apocalyptic message to all evangelical Christians. Like Martin Luther, they had no schismatic tendencies. Their objective was not to split existing churches, but rather to bring renewal and reform to the evangelicals. Also like Martin Luther and other Protestant reformers, they were rejected and in some cases even disfellowshipped (Chadwick 1964:51). John Wesley suffered a somewhat similar fate. It is said of him and his reform work: "It is a great deed to create a new church, and perhaps a harder thing still to reform a church both old and dead (Fitchett 1922:13, 14).
This certainly proved true of the early Advent believers. Nichol expressed the gradual development this way:

There comes a time in the history of almost every religious movement when the distinctive teachings or convictions that set it in motion, result in friction and opposition in the church or churches from which it sprang. The founders may have started the movement with no idea of a separate organization, but they generally end up as a distinct body (1944:146, 147).

Those few Adventists who rallied together after the 1844 Disappointment to examine their Bibles felt rejected by their churches. They inevitably developed a distinct aversion against any form of church organization, regarding it as Babylon (Spalding 1961:vol. 1:291). But gradually and imperceptibly over a period of twelve to fifteen years they evolved into another separate church-like organization.

Attempts have been made to regard the post-1844 Sabbath-keeping Adventists as a movement with a reform message to Christendom. It is true that they felt their message was a call to reformation. It was addressed not only to nominal but also to active Christians in the main-line churches. It is also true that they continued to regard themselves as a movement and not as a church. However, the experience and treatment they had received from the evangelical churches in the years 1830-1844 convinced them that a reform from within was impossible to
achieve. Their witness was not accepted by their churches. Hence they began to realize that they should focus on responsive individuals. Their reform method therefore became a call to "Babylon" to "come out of her my people" (Rev 18:4) and join the Advent movement. Ellen G. White wrote in 1858 concerning the 1844 experience:

The glory of God rested upon the patiently awaiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom (LSG:193).

Uriah Smith wrote in 1856 that the conversion of the world was not the goal of the Advent movement. Their objective was, rather, to draw from all nations "a people for His name" (Review, June 26, 1856:69).

In this way the early Adventists were transformed into a "called out people" whose activities were confined to organizing evangelistic campaigns, purchasing meeting tents, receiving money for evangelism, printing literature, and agreeing on fundamental beliefs without having any fixed church structure.

Those few early believers were held together by a common hope in the imminent return of Christ. They experienced rejection at the hands of their different former churches and followed a common charismatic leadership. However, as the movement grew its sheer diversity and geographic distribution demanded some kind of
organization to express its essential unity. Without this disintegration, extremism and even personal ambitions could, if not spoil, at least weaken the cause.

The struggle for this necessary organization was an uphill battle. Those early adherents were rugged individualists. They were either immigrants from Europe or the children of immigrants and, in many cases, had broken with the churches, relatives, and friends. Some of them had had to endure much social ostracism after the 1844 Disappointment and throughout years of subsequent ridicule. They also suffered much at the hands of organized Christianity (Oosterwal 1976:11, 12). This naturally developed their tough-mindedness and made them a people not always easy to deal with. Inevitably their mind-set was to go against the stream.

By the year 1860 the Advent believers were prepared to adopt the name Seventh-day Adventists and three years later, in 1863, the General Conference (GC) was organized. By this time there were about 3,500 members in 125 churches with 30 evangelistic workers and 6 conferences or separate missions (GC Statistical Report 1981:2).

With this important step of devising an acceptable church structure fit for mission, the ground was laid for future expansion. This organizational form served the SDA Church for more than forty years until the geographical distribution of a world membership of 76,000 in 1901
required further reorganization.

J. THE DWNING AWARENESS
OF WORLD MISSION 1830-1860

The early Adventists were ambivalent regarding world mission. On one hand they were critical of the ever-expanding global mission promotion and endeavors of the Anglo-American missionary societies. On the other hand they were prepared to quote reports on missionary progress as definite signs of Christ's soon coming. The possible explanation for this inconsistent position lies in the pessimistic pre-millennial view of the SDAs and the optimistic post-millennial position of many of the missionary churches where the idea persisted that man by his endeavors was capable of transforming society by, among other things, the universal conversion of mankind through the gospel.

In 1850 Uriah Smith (1832-1903), outstanding pioneer, editor, and author in the SDA movement, quoted a report from the American Tract Society and then stated that no human agency can stem the wickedness of the world (Review, November 6, 1856:8). In 1859 the Review contrasts this foreign missionary work with the fact that in Great Britain alone 29,000,000 "infidel and immoral papers" were sold in 1851. In Hong Kong a seaman's chaplain complains about the money spent in China on soul-winning as the
Chinese are a lying, stealing and licentious race (Review, January 27, 1859:80). The same year, M. E. Cornell pointed out the futility of missions by quoting reports that 100,000 Indians had made petitions to the British government to hinder the gospel from entering their area; that heathens had destroyed Bibles in Bulgaria; that preaching in the Sandwich Islands (Hawaii) had little influence on the youth who reverted to heathen practices and that lying and slander were commonplace in the USA (Review, December 22, 1859:37). The writers in the Review also questioned the expenditure of men and money in foreign missions as long as there were poor widows and suffering people at home. The editor commented that this practice was a poor commentary on the "religion of Jesus" (Review, April 24, 1856:11, 12; see also August 19, 1858:105).

In spite of this negativism toward global mission and the priority given to meeting the needs of people at home, there is revealed in these writings a latent understanding of an essentially Adventist responsibility to take the gospel to the whole world.

In connection with the signs of His coming--so important in SDA eschatology--Jesus gave a straightforward prediction:

And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come (Matt 24:14).

This important prophecy of Jesus was understood by
the early Adventists to refer to four separate dimensions in the outreach of the Church. These follow:

1. Matthew 24:14 is interpreted as being fulfilled by the ordinary proclamation of the gospel during the time of the apostles (Pentecost and Paul) to the whole world (Col 1:6; 1 Tim 3:16). Their message was the first Advent of Jesus Christ. They called this "the gospel in common" (Review, August 28, 1853:57; February 19, 1857: 125).

2. Matthew 24:14 is also quoted in connection with reports on Bible translation into 200 languages and dialects in fifty years (1812-1852), and the fact that missionaries had gone to what was regarded as all nations. The gospel began in Asia, went to Africa and Europe, and was now in America. "Gospel like the sun arose in the East, and will set in the West." Back in 1841 William Miller said this concerning Matthew 24:14: "Is not this sign already accomplished?" (Review, August 28, 1853:57).

3. Matthew 24:14 is also strongly connected with Revelation 14:6, 7 (Damsteegt 1977:52), and then used in a particular sense, namely that the gospel is the message and warning about Christ's Second Coming fulfilled by the Millerites. The gospel of the Kingdom is Revelation 14:7. "The hour of judgment (Dan 8:14) is to be proclaimed by the flight of an angel to every nation and kindred and tongue and people." This has been
accomplished in the last few years. All the earth has had this particular gospel--Asia, Africa, Europe, and America. The "truth has progressed the Rocky Mountains past indefatigable missions, has penetrated the Western wilds and the shores of the Pacific have been reached." Reached also were the islands of the sea. "The standard of the cross is in every clime." This tremendous task has been accomplished in a few years because every mission station, whether British or American, has received the Millerite literature sent to them by sea captains (Review, March 21, 1854:70; February 19, 1857:125; October 1, 1857:169, 170).

4. James White wrote in 1857 that Matthew 24:14 does not refer to the conversion of the world, but represents a warning of the coming of the Son of Man. The focus is that witness is to be made to all, not that all will turn to Christ. The gospel of the kingdom is preached to call out an elect people.

The question of the possibility of Sabbath-keeping from sunset to sunset on a round globe has been asked ever since the SDAs accepted the Sabbath from the Seventh-day Baptists.

This question was posed to the editors of the Review as far back as the 1850s when SDAs were only to be found
in the USA. The sincerity of the answers to the questions received from well-meaning readers could not but be an indication that an underlying understanding of a global mission was in the minds of both Advent believers and their leaders in the early days of the Advent movement (Review, April 23, 1853:197; April 23, 1861:180).
CHAPTER SEVEN

THE CHRISTENDOM EXPERIENCE: 1860-1890

SPRINGBOARDS ARE ESTABLISHED

This study promotes the existence of three distinctive periods in SDA mission history, namely, The American Experience 1830-1869, The Christendom Experience 1860-1890, and The World Experience 1890 to the Advent. Each era was a preparation for what followed. At the same time there were also overlappings, as well as developments in each period that, in turn, became foundational to more distant future developments.

Ralph Winter (1981:172-174) makes the interesting observation that around 1865—when the SDAs entered their Christendom experience—modern mission, that began with William Carey in Great Britain in 1792, entered its second era. It was at this time that Hudson Taylor established the China Inland Mission with a new type of mission
structure called by Winter "the most cooperative servant organization yet to appear." With the second era, Protestant missions went inland whereas the first era had aimed at the coastlands. It was also around 1865 that major mission initiatives shifted from Europe to America so that from this time onward America became dominant in mission. When Protestant missions went inland in the different non-Christian countries, the SDAs began their work among Christian people outside the USA.

We have so far discussed the beginning of the SDA movement as a purely North American experience, and it is true that the main thrust of Sabbatarian-Adventism took place in this part of the world. Significantly, however, at about the same time the early Adventists in New England went through a special Advent experience, concurrently Christians in other parts of the world were coming to similar convictions. Scholars have traced reports of comparable Advent Awakenings in Germany around 1760; in Spain, Italy, and Brazil in the 1790s; in England in 1800; in Australia in 1835; and in Scandinavia in the 1840s (Schwarz 1979:24-30; Olsen 1925:91-105).

It could therefore be claimed that these distinctive messages were "world-wide" even before an organized global mission was entered into. This, in itself, was a preparation for the subsequent world outreach of the SDAs.
A. EARLY PREPARATIONS FOR CHRISTENDOM OUTREACH

Around 1851 the shut-door theory was abandoned. Previously SDAs had "excused" their lack of world mission with the contention that the apostles, William Miller (before 1844), and other missionary societies had taken care of the Great Commission. Now the Millerite apocalyptic message had been extended to include such distinctive SDA doctrines as the Sabbath and the SDAs faced their own responsibility for world missions. However, for some time Uriah Smith and other leaders believed in a token contact with the world and thought their world mission could be fulfilled in North America when immigrants from different European countries accepted the Advent faith (Review, May 27, 1858:13; February 3, 1859:87).

The idea of limiting the world mission to people in North America was probably not generally accepted. Many of the new converts were first-generation Americans. They had strong ties and concerns for families abroad and felt a burden for sharing their new-found faith with them.

B. THE BYPASSING OF NORTH AMERICAN NON-CHRISTIANS

There were other than Europeans in North America.
There were people from Africa who had been brought here involuntarily as slaves since 1619. They were concentrated in the Southern states. There were also Chinese laborers in California who came in the 1860s. And there were, of course, the native American Indians. However, these non-Christian peoples were not part of the early Adventist world. Indeed, SDAs did not feel responsible for their spiritual needs.

1. American Negroes

Most of the Adventist pioneers in those formative years were involved in antislavery causes (From 1954: vol. 4:533-541; Nichol 1944:191, 192). One exception was William Miller who never expressed himself clearly on the abolition issue. In their apocalyptic interpretations of the Bible (Rev 18:2) they pointed out that "fallen Babylon" represented the confusion of the churches. One of the confusions that many of them condoned and even endorsed was slavery (Nichol 1944:301). Ellen G. White, and writers in the Review, condemned slavery (1T:254; Review, August 12, 1862:84). It was not without reason that SDA publications were forbidden in the slave states (Schwarz 1979:98).

After the Civil War (1861-1865), however, the Adventists who had just organized did very little to evangelize
or help the emancipated negroes or colored people. The Advent movement went westward from its bases in New England and New York, and not southward (Spalding 1949:188).

A General Conference decision in 1865 recognized that: "A field is now opened in the South for labor among the colored people and should be entered upon according to one's ability" (Review, May 23, 1865:197). But SDA work among these people did not really start until the 1890s, and it seems then that most of the converts had been members of other churches and were not non-Christians (Graybill 1970:17, 70, 71).

2. Chinese Laborers

Work among the Chinese in North America did not begin until 1894 and it was started in Chicago and not in California. This work was inaugurated with an education program. Classes were conducted on Sunday evenings (Neufeld 1976:620).

3. Native Indians

The first contact with American Indians was in 1856 (or 1857) when several ministers preached to a group of Senecas near New York who belonged to the Baptist Church (Review, February 12, 1857:117). The first Indian converts
however, were added to the SDA Church in 1893 when an Indian couple, probably of the Chippewa tribe, accepted the Adventist faith (Review, August 22, 1893:538).

C. MISSION ON THE WESTERN FRONTIER

The first real SDA mission field outside of the New England states was the western frontier. Here a good number of German and Scandinavian immigrants found their spiritual home in the Adventist congregations in the 1850s and 1860s (Oosterwal 1976:15).

French-speaking people were not forgotten and work among them, especially among the Baptists in Vermont, was conducted by Bourdeaux and Czechowski, both of whom later became pioneer missionaries to Europe. Regular reports of this French outreach appear in the Review from the late 1850s and onward.

In 1868 appeals were made to members in order to raise $1,000 for a mission to California. J. N. Loughborough and Daniel Bourdeaux were the pioneers to this field that became so important in SDA history. Their journey from the eastern part of the USA involved more than 7,000 miles, as they traveled via Panama (Review, June 2, 1868:384; Maxwell 1977:156).

The mission among European immigrants and the western frontier people in North America provided the
SDA Church with experience, inspiration, models for mission, and methods that later became useful when they went overseas.

It is interesting to notice that, whereas other Protestant missionaries had gained much profitable experience for mission among non-Christian people overseas by working among the North American Indians, the SDAs gained profitable experience among the European immigrants on the USA frontiers later utilized in their Christendom outreach in Europe, Australia, and South Africa (Ahlstrom 1972:vol. 2:337, 338).

As the SDA Church became involved in this latter form of evangelism it began to demonstrate, in energy and organizational resourcefulness, a uniqueness which became a mark of Adventism all over the world and was a contributing factor to its efficiency and progress (Bennett 1968:172).

Not only was mission experience gained, but missionaries were conditioned for overseas work as they labored on the frontiers. M. B. Czechowski went from pioneer work in Canada to Italy, Switzerland, and Romania in 1864. J. N. Andrews went from Ohio and Michigan to Switzerland in 1874, J. G. Matteson from Kansas to Denmark in 1877, Knud Brorsen from California to Denmark in 1878, J. N. Loughborough from California to England in 1878, D. T. Bourdeaux from California to Switzerland, France,
and Italy in 1876, J. O. Corliss from Virginia to Australia in 1885 (Neufeld 1976).

The California field particularly provided an excellent training ground for the New England-born missionaries before they went overseas. Among the 238 early converts in the California field in 1873 many became pioneer missionaries. They not only opened work in Nevada, Arizona, and Hawaii. It was Califormians who went first to China (Abraham LaRue in 1888), Fiji (the Tays in 1891), and South Africa (William Hunt around 1878) (Neufeld 1976:219).

D. SDA IMMIGRANTS IN AMERICA SEND LITERATURE TO THEIR HOME COUNTRIES

The limited world mission view held by some early SDA leaders that by reaching European immigrants in North America the Church was fulfilling Matthew 24:14 had to be enlarged when the settlers began to send SDA literature to their home countries. They were able to do this as literature began to be printed in French, German, Norwegian, Swedish, and Danish primarily for distribution among new immigrants. It was James White who, in 1858, made the first appeal for foreign language literature to be used in North America (Review, May 6, 1858:200).

 Probably the first tangible result of this mission outreach by mail was in 1861 when it was reported in the
Review and Herald that there were Sabbath keepers in Ireland (November 19, 1861:198).

The Danish-American SDA monthly paper Advent Tidende, although published for immigrants, also found its way to Denmark where a reader in the February 1875 issue expressed appreciation for the magazine and then asked, "We wonder if the dear brethren could not come in person and explain to us the dear and hidden truths from God" (1876:60). James White, who was the GC president at the time, was told about the letter from Denmark, possibly by someone who wanted to promote the sending of a missionary to that country, and he answered in the May issue that as tracts and Advent Tidende had done so much good the way seemed clear to establish a mission in Denmark (1876:60). The next year, 1877, J. G. Matteson was sent to Scandinavia.

E. SDA REACTIONS TO CONFLICTING PROTESTANT MISSION CLAIMS

In the years following the Civil War some American evangelicals channeled their energies into home mission and claimed that reform was needed in the USA as a necessary preparation for fulfilling the missionary task in the world. The plea was that America should be saved not only for her own sake but for the sake of the whole world (Butler 1974:190).
It was this kind of thinking that revealed that the "Manifest Destiny" idea had crept into Christian thought, and had even become a factor in missionary motivation.

Although the SDAs as pre-Millennialists held to a more pessimistic view of America, articles in the *Review* in the later 1850s and 1860s show that this rather secular concept had influenced some SDA leaders.

Foreign mission was futile, it was claimed, as long as there were the unconverted, and people in need in the USA itself. The dominant missionary effort was to take place in the West and seek to revive the frontier people. The heathen in New York were as brutal as any in so-called heathen countries. Whereas there was respect for missions to foreign lands, the argument was that one need not go so far to seek the benighted and debased (*Review*, August 23, 1864:99). In another article nine years later the author laments the fact that missionaries were sent to China while there were unconverted Chinese in the USA. It was argued by some that it was more convenient to work by proxy at a distance (*July 1, 1873: 18, 19*).

Elder Waggoner, in a promotion article for the Tract and Missionary Society, referred to "the senselessness" of foreign mission work while forgetting the heathen at one's door (*January 13, 1874:36, 37*).

Significantly, however, there were also some *Review*
articles that were more positive in their endorsement of world-wide outreach. We shall briefly look upon them in the next section.

Articles on world mission in the Review in the 1850s to 1870s indicate that SDA pioneers went through much inward struggle when they became aware of the Great Commission and its world-wide implications, and at the same time realized, humanly speaking, their inability to fulfill the command, even in the homeland. This tension is detected in articles on foreign mission that seem to contradict one another.

In 1855 Joseph Bates encouraged members to ship literature to mission stations outside the USA. He especially mentioned Hawaii, an independent kingdom with a mixed people (Review, May 29, 1855:240). A year later James White was urging SDAs to enter new fields and "sound an alarm through Christendom":

A missionary spirit should be cherished by those who profess the Message. Not to send the gospel to the heathen; but to extend the solemn warning throughout the realms of corrupted Christianity (Review, September 4, 1856:141).

An Ohio teacher also promoted Christendom witness when he wrote in the Review that "Ireland is as near as Ohio, and Russia as near as Iowa" (October 16, 1860:175). Such appeals show that perhaps Uriah Smith and a few others were fairly alone in their belief that the task
of world mission could be fully accomplished by concentrating their efforts on American immigrants.

James White graciously conceded that Protestant missionaries (not SDAs) were doing a great work among the heathen, a fact that all professing Christians should appreciate. However, he pointed out that their rapid progress in many countries did not mean that the elect people were necessarily being called out. Hence he argued that the time had come for the gathering out of Christ's little flock. The implication was that the SDAs had a world-wide responsibility to build on the foundations of these other missions (Review, August 12, 1862: 85; July 16, 1872:36). The next year (1863) James White pointed out the need to send a missionary to Europe (Review, December 23, 1862:40; June 6, 1863:8).

Probably the first formulation of a "systematic mission theology" for publication (it appeared in the Review, July 7, 1863:46) was written by B. F. Snook in 1863 only a few weeks after the formation of the General Conference. Although his article entitled "The Great Missionary Society" had less than 2,000 words, it raised some important issues for SDA missions. Its significance is seen when one realizes that it appeared early in the SDA Christendom experience. However, Snook went beyond the SDA concept of itself as a renewal movement directed to other Christians. He was concerned with its larger,
world-wide task.

Snook introduced his subject by stating:

The subject of missionary operations is one that should begin to receive candid considerations of the people of God. What are the duties of God's people in this direction? What are their agencies?

He then went on to deal with mission in three different parts. First he wrote about the church as a missionary society. Here he made the interesting observation that the church in the Old Testament "had no missionary duties assigned to her; but by her types was required to point sinners to Christ." However, when Christ came, "the middle wall of partition also being broken down; He constituted the church a missionary society."

The "light" of Matthew 5:14, 15 is the revelation of His will as contained in the Word, while the "salt" is the gospel--God's power unto salvation, according to Snook. We should note his unequivocal belief in salvation through Jesus alone contained in the following paragraph. This former Methodist minister was "right on" when he wrote:

The world in sin is lying at the door of death, dying for the salvation offered to them in the gospel. Shall not the offer be made? Sinners everywhere are starving for the bread of life. Shall we who have it, by neglect of duty, withhold it from them, and permit them to die for want thereof? Great indeed is our
responsibility in this case. O that we may soon feel and realize it in its full weight.

Snook then went on to write about the missionaries. He stated that the Lord sent out certain disciples, chosen ones, to preach the gospel. They were commissioned to preach everywhere (Mark 16:15). This message was unpopular and many mighty men did not accept it; but all had to be warned (Ezek 3:18, 19). It is a solemn responsibility to be a minister of Christ. The first missionaries went out as lambs among wolves and were persecuted. They fell at their posts but on the last day "they will hear shouts of praise to God from millions of immortal saints for whose salvation they can claim to have labored." The Great Commission is still in force (Matt 28:19, 20) but men should not be sent independently of the church.

The missionaries are sustained in three ways; first, financially. Those who cannot go out and preach can act their part by giving economic support. Secondly, by the prayers of the church: God is willing to hear the prayers of His people. "Therefore, while His ears are open to our cries, let us fill them with prayers for the success of His cause." And thirdly, by our lives: we must live in such a way that our influence will testify to the truth."

Then, in closing, Elder Snook appealed to Advent believers by reminding them of the shortness of time and
the greatness of their missionary task. He concluded:

Let us be engaged, and interested in the work. God is able to move it on, but works in His own way. He has given light to His people . . . . 0, that everyone may feel a share of the burden of this work and may it move on and on 'til by the power of God it shall close in the salvation of all his honest children.

This same Elder Snook was the man James White had in mind to be the first European SDA missionary. He was ordained in 1862. However, in 1865 he expressed distrust in Elder and Mrs. White and other leaders in the church. It is both surprising and distressing that later he joined the Universalists (Olsen 1925:235; Schwarz 1979:142; Maxwell 1977:156).

In 1871 the Danish pioneer missionary J. G. Matteson (1835-1896) urged the SDAs to launch out in mission. He compared the church to a big family where all hang around the house having nothing to do. The early church went to every place (1 Thess 1:3, 8) although they only had very limited resources in personnel and funds. How much more should SDAs seek to do when they knew the time was short and the means for spreading the truth were bountiful (Review, December 5, 1871:197).

In 1874 S. N. Haskell, pioneer missionary to Australia and one of the missionary statesmen of the church, reflected on the preceding twenty-five years of the Advent
movement. He wrote that at the beginning people predicted our downfall and our ideas of God's work were too small, but the last four to five years had shown rapid progress with the establishment of the Tract and Mission Society and the Publishing Department. Tracts were sent to Denmark, Sweden, France, and Germany, and the foreign people who had accepted the message were counted by the hundreds. People in the USA territories and other countries pled month after month, year after year, for missionaries. Sometimes they gave up because we were not able to meet their demands.

Then Haskell significantly concluded:

Can we learn that the work is far advanced of us? That hearts are being prepared in the world for the reception of the truth? In twenty-five years we have seen a cause rise from poverty and very small beginnings, gradually increase in strength and power until its sacred rays are welcomed by individuals all over the world. God is leading us (Review, November 19, 1874:157).

Missionary promotion throughout the period 1860-1890 involved issuing a general call for the global expansion of the work, but the SDAs felt a particular responsibility to bring their distinctive biblical understanding to Christian people. Whereas mission to non-Christians was approved of and praised, it was regarded as the task
that other evangelical missionary societies could take care of. When they had brought people to Christ, the SDAs were committed to bringing them the last warning. What other churches regarded as "sheep-stealing" was to SDAs their God-given task of "calling out the elect."

Conceiving of global mission in this way also included the non-Christian. Adventists read with interest and joy contemporary reports from other missionary societies which optimistically talked about an almost finished task, where the Bible societies in the last fifty years (written in 1872) had brought the Word of God to the nations and the whole world was under the power of the gospel. SDAs felt they should concentrate on God's few elect in other churches and call them out to follow their distinctive message (Review, July 16, 1872:36; December 15, 1874:197).

F. SDAs ORGANIZE FOR LIMITED ACTION

The organization of the GC in 1863 did not include a world mission board. The work then was only in the USA and Canada, and the GC Committee was able to handle all the affairs pertaining to mission, including the frontier mission in the still-expanding USA.
As time went on and this outreach expanded, when requests came from overseas it was deemed necessary to appoint a special committee to deal with these enlarged mission matters. In 1869 the Foreign Mission Society was organized as a part of the GC. The constitution read as follows:

This society shall be known as the Mission Society of the Seventh-day Adventists. The object of this society shall be to send the truth of the third angel's message to foreign lands, and to distant parts of our own country, by means of missionaries, papers, books, tracts, etc.

All those who believed in the commandments of God and had the faith of Jesus could be members provided they paid $5.00.

In promoting the society James White wrote in the Review:

We have almost daily applications to send publications to other lands . . . . Means are wanted. Other lands are reaching out their hands to us for help (June 15, 1869: 197).

In the mid-1860s a group of women became active in Christian ministry by visiting the sick, witnessing, and distributing tracts. They organized the Vigilant Missionary Society (in 1869) which, as time passed, put more and more emphasis on the distribution of literature. They sent literature and corresponded with people in the
USA and many foreign countries. Those energetic ladies even studied foreign languages (French and German) to be more efficient.

J. N. Haskell extended the organization and in 1870 called it The Tract and Missionary Society. It became the General Tract and Missionary Society in 1874 and was organized as a part of the GC to serve North America. In 1882, when the work had reached beyond the national borders, the name was changed to The International Tract Society (Spalding 1962:vol. 2:80-82).

These literature societies played an important role in the global outreach of the church. Not only were contacts by correspondence and literature made with people overseas, but sea captains were also engaged as they dropped packages of literature off in ports all over the world. In this way the SDA message first came to Ghana, Venezuela, and Finland (Oosterwal 1976:21). Later the same method was used by George R. Drew of Liverpool, England who utilized British commercial facilities on the seven seas to spread SDA literature. It was also used by the pioneers in Australia and New Zealand where books were brought from port to port, free of charge (Spicer 1921:125; Goldstone 1980:201).

In 1874 the first issue of the "True Missionary Magazine" was issued. In this paper SDAs were urged to send out missionaries to other countries. Later, in 1889, a
new periodical, the "Home Missionary" (after 1898, "Missionary Magazine") was launched with the aim of promoting different aspects of missionary work.

The growing overseas and home work demanded that mission volunteers be trained in different professions. The educational and medical institutions of the Church adapted themselves to meet this end. Also, SDA printing presses in the USA became training centers for workers connected with the important literature work (Neufeld 1976:915, 916).

The structures that gradually were built as the mission expanded were, as already emphasized, heavily dependent on publication as the supreme method for promoting the SDA message. S. N. Haskell best described the importance of literature work when he wrote:

One of the most prominent methods of labor and the one that in the Judgment will be revealed as having enlightened more individuals than any other in present truth is the distribution of publications, accompanied by correspondence with those to whom they have been sent. It is in this way the truth has been planted in every nation of the earth, in the islands of the sea, and even upon vessels that traverse the mighty deep (Review, August 24, 1886:536).

G. THE SDA MISSION TO EUROPE

We have maintained that the thirty-year periods
marking the unfolding of SDA mission history were useful and necessary. Time was needed, not only to build a firm foundation but also to give the believers a chance to adapt to new situations and challenges, and accept the wider scope of mission. Therefore it is suggested that this gradual widening was a part of the divine plan. By all human standards, the development of SDA mission from the USA to Christendom, and then to the whole world as it happened within sixty years, is quite an astonishing achievement.

In the 1860s to 1870s the future recipients of the SDA message within Christendom were prepared with literature and correspondence. This was really an initiative of the laity as they utilized the newly established Tract and Missionary societies. SDA mission history at times reveals that whereas the leaders in the Church were often reluctant to make ventures, the laity were quite aggressive in pushing the frontiers back.

1. M. B. Czechowski

The first official SDA missionary to go abroad was J. N. Andrews who, in 1874, was sent to Switzerland. However, his going there was partly because an unofficial missionary, M. B. Czechowski, ten years earlier had prepared the ground. Czechowski, a former Catholic priest
and Baptist minister, was converted to Adventism in 1857 and was soon using his talents in missions for the SDAs (Dabrowski 1979:106f). From the time he joined the Advent movement, Czechowski felt he was called to return to Europe to pioneer the message there. The leaders, however, did not really trust the man. An interesting correspondence between Czechowski and the SDA leaders appeared in the Review in many issues from 1857 to 1862. Czechowski's proposals to go to Europe were turned down again and again (Review, September 23, 1858:144). In 1864 Czechowski got tired and solicited the help of the Advent Christians, an organization of former Millerites who rejected the Sabbath and some of the SDA interpretations of the prophecies, while accepting the belief in conditional immortality.

Although Czechowski was sponsored by Sunday-keeping Adventists in the USA, he preached the Sabbath in Europe and got a following. He did not inform the European Sabbath-keepers of an American Adventist Sabbath-keeping church. They in turn, by accident, found out about it when they saw an 1867 Review in Czechowski's room in Tramelan, Switzerland. They wrote to Battle Creek, Michigan, then both the headquarters for the GC and location of the Review and Herald Publishing House (Frei-Fyon 1979:260-264). A correspondence was established between the Sabbath keepers in the USA
and Switzerland. At this time, Czechowski left Switzerland, worked in France, Germany, Hungary, and finally settled in Romania. He died in Vienna in 1876.

An interesting scholarship was recently developed around the life and work of Czechowski. SDA apologetic writers depict him as an able, keen, but erratic worker who could not be trusted to be a pioneer (See Olsen 1925:301f; Spalding 1962:vol. 1:197f; Maxwell 1977:158f). Others claim that Czechowski was a very talented missionary, but a misunderstood man who should really be honored as the first SDA overseas missionary. He is described as being a man of foresight and a cosmopolitan in contrast to the SDA leaders who were rural, nationalistic, and parochial, with a narrow understanding of global mission. The line between the two opinions of Czechowski can roughly be drawn with American SDA scholars defending the stand of the leaders of the Church in the 1860s, while European SDA scholars largely defend Czechowski.

When it was found out that he had raised Sabbathkeeping companies in Europe, the GC, in 1872, officially acknowledged that God's hand had helped to plant the truth in Europe in the work of M. B. Czechowski (Review, January 2, 1872:20). In 1976 a historical symposium was held in Warsaw, Poland, commemorating the hundredth anniversary of the death of M. B. Czechowski.
R. L. Dabrowski, a Polish SDA leader, edited the papers presented at this occasion.

2. J. N. Andrews Sent to Europe

As a result of correspondence between Sabbath-keepers in Switzerland and the SDA headquarters in Battle Creek, a convert by the name of James Erzberger was invited to attend the GC in 1869. While in the USA he stayed for some time with James and Ellen White, studied English, and became acquainted with all phases of SDA work. He returned to Europe in 1879, having been ordained to the SDA ministry (Neufeld 1976:430).

Then in 1874, J. N. Andrews, a SDA scholar, administrator, and editor was sent to Switzerland (Whitney 1886:12; Review, September 15, 1874:100). He joined the Sabbath-keepers there. Later, along with a few national church leaders, he started to visit Czechowski converts and make new contacts, at one instance using newspaper advertisements in this outreach. A beggar who was allowed to stay overnight at a member's house in Basle told of Sabbath-keepers 300 miles north in Düsseldorf, Germany, and contact was soon made with this group (Whitney 1886:17; Schwarz 1979:146, 147).

From Switzerland the work spread, not only to Germany, but also to Italy, France, and Romania. Through
a contact in Naples, Italian literature was sent to Egypt, the first Muslim country to be reached with the SDA witness.

Scandinavia was entered in 1877 when J. G. Matteson, a Danish convert in the USA, returned and started preaching in Denmark, Norway and Sweden.

Great Britain had its first Adventist missionary in 1878 when William Ings, an employee from the Review, and J. N. Loughborough, another able pioneer evangelist and administrator, were sent there.

In these new mission fields, the uniformly successful SDA pattern of using the printed word was generally followed.

3. The Use of Immigrants as Pioneers

It is noteworthy that the SDA overseas mission in its pioneer stage was, with the exception of England, not so much manned by English-speaking Americans but, rather, by first-generation European immigrants converted to Adventism in the USA, and encouraged to return to their home-countries. Exceptions were Andrews and Loughborough who were sent out by the church in the USA because of their administrative and theological insights. Mention should also be made of the Bordeaux brothers who were French-speaking Canadians. They too were sent out by
the church because of their great value to the work in French-speaking European countries.

These "nationals returning" not only knew the language and cultures of their respective home-countries. They could also start work immediately among their own people, friends, and relatives. They generally were welcomed by them and initially had places to stay. These European-born missionaries were also able to plant the church in European soil and successfully adapt American methods to European practice and mentality. They were also able to give the publications a European flavor in style of writing and content (Oosterwal 1979:196-198).

Among these nationals who proved to be able pioneers were Czechowski in Switzerland, Italy, and Romania (1864); Matteson and Brorsen in Denmark, Norway, and Sweden 1877/1878; William Ings in Britain (1878); L. R. Conradi in Germany and Russia (1886); and Theodore Anthony in Turkey (1889).

The SDA mission in Europe, with the help of these American-sponsored missionaries, began almost simultaneously in three important areas—Switzerland, Scandinavia, and England. From these areas the message spread to the surrounding countries of Europe. Examples are Iceland, Finland, Belgium, Holland, Poland, Hungary, and Czechoslovakia. The German church was especially missionary minded.
Exceptions were Portugal, Spain, and Greece which were reached directly from the USA.

H. THE SDA MISSION TO AUSTRALIA

Australia, another stronghold in Christendom, was entered in 1885 by SDA missionaries. Actually, contacts had been made before this time. In 1860 Mrs. Hannah More, a missionary for the American Board of Missions working among the Mendes in Liberia, accepted the Advent message. She witnessed to Mr. Alexander Dickson, a fellow missionary from Australia, who in turn convinced forty people in Senegal that they should be Sabbath-keepers. When he returned to Australia, he continued to preach about the Sabbath but lost contact with the SDAs in the USA.

Ellen G. White also felt a burden for Australia. In 1874 when urging the brethren to spread the message widely, especially with the help of literature, she made special mention of Australia (LS:208-210).

However, it took more than ten years before the church responded. In 1885 S. N. Haskell, together with a party of four other missionaries and their families, was sent to Melbourne, Australia (Haskell 1886:94, 95).

The American pioneers to Australia and New Zealand had the advantage over the American pioneers on the
European continent in that they could use the English language in their preaching. Furthermore, literature from the American presses was readily available, although plans were soon made to print literature locally on their own Australian press (Goldstone 1980:20, 21). The absence of a language barrier made the recruitment of missionaries much easier and in 1887 three additional families arrived from the USA (Neufeld 1976:104).

Also, the Australian and New Zealand cultural situation and outlook on life were somewhat similar to American frontier attitudes. Methods in soul-winning used with success in the USA, such as tent-evangelism and camp-meetings, were more readily accepted in Australia than in conservative Europe.

However, there were also differences between Australia and America. These differences were especially brought to the fore when the Adventist missionaries started to teach strange new doctrines. At such occasions the opposition used the term "Yankee" in a degrading sense. Opponents pointed out that the "heretical" teachings originated in America and were the creation of what were derisively regarded as "Yankee fly-by-nights" (Goldstone 1980:15, 16, 37; Haskell 1886:95).

In December 1886, only eighteen months after the work was started, Elder Haskell could report that in Australia and New Zealand there were three churches with
about 250 members. One New Zealander was working full-time with the missionaries, and two others had been sent to the USA for further training. He could also report that they had a press worth $4,550, had conducted numerous tent meetings, had printed three issues of "Bible Echo" locally, and sold many books printed in the USA (Haskell 1886:108).

I. THE SDA MISSION TO SOUTH AFRICA

It was a California layman, William Hunt, mentioned earlier, who brought the message to the whites in South Africa in 1878 where he aroused much interest in the Sabbath question. In 1886 the new believers sent money to the GC requesting that a worker, preferably a Dutch minister, be sent to teach and baptize them. The GC responded positively and several families consisting of married ministers and single colporteurs arrived in South Africa in 1887. Here again there was generally no language barrier, and American settlers were well received by the South Africans.

American methods, with tent meetings and US literature, also were widely accepted and effectively employed. The Boer people, who were well acquainted with the English language, accepted the new teaching even before the British. Work among the Colored, Asians, and Christian
Africans was started later (Spicer 1921:207f; Neufeld 1976:1363f).

With a SDA foothold in Europe, Australia and South Africa, the three important main centers outside the USA for mission to the world had been established.

**J. E. G. White's Overseas Travels**

As mentioned earlier, in the pioneer stage of the SDA mission in Europe and Australia E. G. White visited and lived for some time with the pioneers in these important fields. She was in Europe from 1885 to 1887, and Australia 1891 to 1900. During her stay as a missionary she traveled widely and gave counsel that helped to give the work its right direction. No doubt her own past experience from the beginning of the work in America gave her counsel weight. In Australia she was present when steps were made to streamline the "1863 structure" so that the field could be administered more efficiently. Ellen White played an important role also in the establishment of the educational work in Australia (Neufeld 1976:1589, 1590).

During her stay in both Europe and Australia she continued writing for Adventist publications in the USA, and in this way undoubtedly helped to tie the SDA world together. By spending eleven years outside the USA in
pioneer missionary situations, Ellen White undeniably got much insight that helped to form her missionary thinking.

K. IMPORTANT SHIFTS IN THE SDA MESSAGE TO THE WORLD 1830-1890

1. The 1830-1844 Proclamation: Apocalyptic Eschatology

The Millerites had really only one specific message to the world. It was that the End is near. As an active interconfessional movement they saw no hope for this world, and found the optimistic post-millennial perspectives of many churches to be unbiblical.

According to their prophetic charts and timetables, the end-time prophecies of Daniel and Revelation had been fulfilled in their day. No time prophecy went beyond 1844. Therefore, Jesus was just at the door of human history and was about to return.

As there was little time left before the end of the world, all energies were used in an extensive warning campaign of preaching and publishing. There was no need for anything else whether it be church organization, institutions of one sort and another, or even agreement on fundamental beliefs.
2. The Post-1844 Christendom Proclamation:

Judgment and Sabbath

As we have already seen, in the years 1844-1851 when a belief in the "shut-door theory" slowed down mission activities, a doctrinal foundation with most of the distinctive SDA beliefs was laid. In a series of articles in the Review (August 15 to December 19, 1854) these "Leading Doctrines as Taught by the Review" appeared. They were condensed under five main headings:

1. "The Bible and the Bible alone, the rule of faith and duty."


3. "The Personal Advent of Christ and the Resurrection of the Just, before the Millennium."

4. "The earth restored to its Eden perfection and glory, the final inheritance of the Saints."

5. "Immortality alone through Christ, to be given to the Saints at the Resurrection."

To this "official" list from the Review and Herald should be added important eschatological proclamations focusing on:

6. The theological significance of the three angels' messages of Revelation 14:6-12 as a part of the gospel
of Jesus Christ, and their relationship to the historical Advent movement.

7. The work of Jesus Christ on man's behalf in the heavenly sanctuary as Mediator, Advocate, Judge and Priest with special emphasis on the investigative or pre-Advent Judgment.

These last two points are found in several Review articles (August 19, 1851:12; September 2, 1851:20; May 27, 1852:13; June 10, 1852:28; May 12, 1853:204; July 7, 1853:25; November 29, 1853:164; December 6, 1853:172; March 21, 1854:69).

In the above list we note two important issues. First, the strong apocalyptic and eschatological emphasis that had been so characteristic of the Millerites was downplayed. The emphasis was shifted to an eschatology with relevance to present life in the Church and in the world. Secondly, there is an absence of the central Christian doctrine of salvation in Christ alone. This last omission became crucial in the years that followed.

When Adventist ministers started their evangelistic campaigns in the USA in the late 1850s and 1860s, both in New England and on the frontiers, the message they preached was the Sabbath, Judgment, and the pre-Millennial Advent of Jesus Christ. This is revealed by their sermon titles, articles in the Review, and the tracts they printed.
With the same message of Advent, Judgment, and Law the Adventists went to Christendom outside the USA. They took it for granted that salvation in Jesus Christ was believed and their distinctive message could be preached directly to Christians who already had accepted Jesus as their personal Savior.

In Europe, J. N. Andrews stated his purpose as a missionary in his first letter to the USA:

I firmly believe that God has much people in Europe who are ready to obey His holy law and to reverence His Sabbath and to wait for His Son from Heaven. I came here to give my life to the proclamation of these sacred truths concerning the near advent of Christ and the observance of God's commandments. I hope to walk circumspectly, and not count my life dear to myself (Review, November 17, 1874:166).

The burden was the same in Australia. Elder J. O. Corliss, who in 1885 conducted tent meetings in Melbourne, appealed to those under conviction to sign a covenant where they pledged to worship on the Sabbath and to keep the commandments of God. The most-sold book during the pioneer years was Uriah Smith's The Thoughts on Daniel and Revelation, a commentary on the apocalyptic books of the Bible. An advertisement in the Melbourne newspaper The Age listed, on October 24, 1885, the following subjects for a SDA tent meeting: "The Eastern Question; America in Prophecy; the Millennium; The Atonement; The Nature of Man; The Origin,
History and Destiny of Satan; The Nature and Work of the Angels; and The Final Home of the Loved." These subjects confirm that generally the SDA Christendom approach was to preach special Adventist beliefs (Goldstone 1980: 18-23).

Recent SDA scholarship has, to some extent, dealt critically with this legalistic approach to evangelism, foreign mission, and church discipline in the pre-1888 period. It is claimed that the legalism made the famous 1888 Minneapolis Conference on Righteousness by Faith a necessity.

And there is no doubt that some ministers and leaders then, and even still today, have difficulty in finding a healthy and creative balance between law and grace.

A strong emphasis on the law, apocalyptic prophecies and doctrine threatens to crowd out the basic teaching of salvation in Jesus Christ. However, the one-sided legalistic and doctrinal preaching was not the only reason for a needed emphasis on righteousness by faith.

As mentioned earlier, the SDA missionary sent to Christian people assumed the validity of their belief in Jesus Christ as Saviour. Also we have noted that there was an absence of a definition of salvation in Christ in the "official" list of SDA doctrines in the 1850s and 1860s. This could be explained by the fact that

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salvation through Christ and Christ alone was taken for granted and not examined. On the other hand, SDA pioneers came from a variety of different denominational backgrounds, and therefore brought with them differing concepts concerning the Trinity, the deity of Christ, the personality of the Holy Spirit, and the atonement. The 1888 Minneapolis Conference was therefore needed, not only to bring balance to the total SDA proclamation, but also to bring about a clear message of salvation in Christ alone.

This 1888 Minneapolis Conference did not define new doctrines for the SDA Church. From the beginning, as far back as the 1830s, most of the pioneers believed in Christ as their personal Saviour. They made great sacrifices for the SDA cause because they loved their Saviour. They could not have maintained a single-minded belief in Christ's second coming without having this truth firmly related to the salvation Jesus won for mankind on the cross at His first coming. Numerous articles in SDA publications testify to this (Review, June 10, 1852:24; 3SG:46, 47, 52; Review, September 16, 1880:200, 201, etc.).

The purpose and result of the Conference was to bring certain previously held truths into right relationship with each other.

Looking upon the pre-1888 Adventist proclamation from the standpoint of missiology, we find other
important aspects to consider.

1. The SDA missionaries before 1888, whether working on the American frontier or in Christian countries, were commissioned to proclaim the distinct SDA message. They were sent to people who theoretically already had a belief in salvation through Jesus Christ, and their purpose was to bring forgotten biblical truth to their attention. They felt there would be no point in traveling thousands of miles to tell a Lutheran about "justification by faith" or a Methodist of God's forgiveness of personal sins. These central and crucial biblical messages were hopefully the weekly messages from the pulpits of the different churches and the much discussed themes in the local church papers. The Adventist pioneer missionaries had something new and vital. They called it the "present truth" or "the last warning." They came with an eschatological urgency and they felt they were failing if they did not deliver their message.

2. The people they ministered to, and who were drawn to them, expected to hear, read, contemplate, and discuss this "new" and "strange" message. Elder S. N. Haskell relates about his experience in New Zealand in 1886 when he was "invited . . . to present our views of Scripture, especially on those points wherein we differed from them." This resulted in a "friendly discussion . . . on the Sabbath question" (Goldstone 1980:27, 28).
Wherever SDA missionaries went they were generally met with opposition from the local Protestant preachers. These men warned their congregations from the pulpit and through the press. It was usually the Sabbath that became the object of attack, and the SDA ministers went into the defensive.

Because of this intensive warfare against the Law and the Sabbath, Adventist preachers were forced to devote time, thought and effort to controversial subjects. The vital, lifegiving doctrines of the Gospel and the cross of Christ—conversion, justification, sanctification, righteousness by faith—were taken for granted in the main without denying or questioning their necessity and importance. After all, these were not the issues at stake (Olson 1966:9, 10).

The witness of those early missionaries—particularly those who were true to the SDA understanding of the Scriptures and the tenets of the faith—was not to leave Christ out. Their unique approach was to proclaim the distinctive SDA doctrines and thereby give the salvation issue enlarged dimensions (Review, April 18, 1871:140).

3. The early SDA mission practice was in agreement with one distinctly biblical missionary method. Throughout the Scriptures there are numerous examples of situations in which prophets and apostles had to confront God's people with the need for reform. On occasion they were sent by God with messages of reproach and had to point
out specific evils, shortcomings, sins, and even pagan practices tolerated by God's chosen people. Their call was to go to the children of Israel as well as to national leaders and proclaim God's will.

By studying some of these examples we find that these approaches were more or less diplomatically made according to the varying temperaments of God's spokesmen. Nathan tactfully used a parable to point out David's sin (2 Sam 12:1f), but he did not directly avoid telling the King: "Thou art the man" (v. 7). This was the specific message God intended him to bring that David might repent.

Amos was still more direct in his missionary approach. He did not use parables but went to Israel and spoke with painful bluntness (Amos 7:7-17).

John the Baptist also used the direct method (Matt 3:7-12), as did Stephen (Acts 7:2-53).

This is really what mission is all about. It is not holding friendly discussions after the manner of the classroom. Nor does it consist of philosophical discussions of ethical issues among Christians. And it certainly is not a pluralistic examination of the dangers of pagan ideas or wrong teachings among Christians. Mission, by its very nature, is active and a direct attack upon idolatry and falsehood (Bavinck 1960:232, 233).

And it must be remembered that to the early SDAs Sunday-keeping, Infant Baptism, Unconditional Immortality
were pagan ideas taken over by uninformed Christians (SR:326f; GC:49, 50).

4. Another consideration when evaluating the missionary message and methods of the SDA pioneer missionaries is that ways of communicating and styles of writing were more direct and to the point one-hundred years ago when compared to today. People today are often astonished and inclined to misjudge the intentions and moods of the nineteenth century preaching in the light of the twentieth century's more diplomatic, more indirect approaches in communication and persuasion.

In conclusion, it can therefore be stated that generally the missionary methods and message of the Adventists in the 1830-1860 American Experience were largely in agreement with the purposes and goals of the Advent movement, and also with biblical missionary practices as well as with the methods employed by nineteenth century Protestant missionary societies. Furthermore, they reflect the direct way of communicating characteristic of that time.

3. The 1888 General Conference: Righteousness by Faith Discussions

By 1890 two generations of Advent believers had built the foundations and established the springboards of the
Advent movement. Its members were now ready to move out into the non-Christian world. This new venture, however, demanded an extended doctrinal platform because in the non-Christian mission fields they would be confronting a people with no knowledge of Jesus Christ. The task now was not to preach the Sabbath and Judgment but to do what the apostle Paul did in his work for both Jews (Christendom experience) and Greek (non-Christian experience):

"Testifying both to Jews and to Greeks of repentance to God and of faith in our Lord Jesus Christ" (Acts 20:21). The message needed nothing less than Jesus Christ and Him crucified.

The 1888 Minneapolis Conference with its "righteousness by faith" message had great importance to the Adventists in Christendom. The development to clarify the SDA position in regard to law and grace has since continued and found another climax in 1955-1956 with the Dr. D. G. Barnhouse meetings and the Publishing of Seventh-day Adventists Answer Questions on Doctrine (1957).

The Minneapolis Conference, however, also had far-reaching missiological implications and gave the SDA mission a clear message of salvation for people without Christ.

As the missionaries widened their territories they could now present Jesus Christ as the Savior of all mankind. At the same time they could proclaim the distinct SDA message with the requirements of God as revealed in the
Scriptures such as the Ten Commandments and healthful living. These tenets of faith have proven themselves to be of great value as the SDAs have attempted to introduce to people in all climes and of all races a distinctive body of doctrines, a distinctive life style, and a distinctive world view.

In primitive missionary situations rules and regulations are needed, and so also is grace. It is the privilege of the missionary to find the delicate balance between law and grace, keeping the two in a healthy and fertile tension. The SDA missionary has an interesting, authentic, and supportive historical background to help him in this act of balance.

However, before we proceed further with the development of SDA mission theory as the movement began to reach out to the nations, it is necessary that we catch something of the significance of the actual SDA message—biblically understood—as it was interpreted in this new context of the nations. Actually, this new situation in which SDAs found themselves pressed them to define their biblically informed attitude toward these peoples. How should they be regarded? In turn, what effect did this have on SDA self-identity? To this important subject we now turn.
CHAPTER EIGHT

THE SEVENTH-DAY ADVENTISTS
THEIR MESSAGE AND THE NATIONS

It is not our purpose in this chapter to expound SDA distinctives for this would take us outside the parameters of this study. We are concerned with God's plan of salvation for all the nations, and within this context to examine the universality of SDA distinctives. By this we mean that we will seek to establish that much in the Old and New Testaments is universal in character. Through Israel, and later the New Testament church, the channels and dispensers of divine revelation, it was God's long-range purpose that this corpus of revelation and instruction be brought to, understood, and practiced by all the peoples of the world. If this can be established, it naturally follows that SDA distinctives are messages for the whole world.

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There has been a tendency among SDAs to confine some of these distinctives to the church. This was the case with the message of health reform (Damsteegt 1977:236-241). In the middle of the 1860s, however, it became a "world message," whereas belief in the Spirit of Prophecy remained confined to the SDA Church. We will attempt to establish that all "light" from God is meant for all mankind.

We are aware, in studying the Scriptures, that it is often difficult to distinguish between biblical "absolutes" as indications of God's will for all peoples in all ages and in all parts of the world, and those Jewish patterns which were changing expressions of the form these divine "absolutes" took in the daily lives of the patriarchal Hebrews, the Israelites of the monarchy and latterly the Jews. The apostle Paul, in his attempts to proclaim a universal faith separate from, but arising out of Old Testament Judaism, has left us a legacy that contextualized theology is not only permitted and desirable, but also necessary.

It should be understood that those biblical truths that are expressed in lifestyle and ritual are visible, and hence more prominent, in the Bible than those which are only matters of belief. Sabbath-keeping, for example, is more visible than belief in the unconscious state of the dead. Issues of this sort will not be fully developed in this chapter. However, we will seek to demonstrate
that all revealed truth is important and was meant to make an impact on the nations, whether directly or indirectly.

A. THE UNIVERSALITY OF THE SCRIPTURES

In our study we have discovered that the early Advent believers in the fifteen years following the Great Disappointment had no real concept of a world mission and a responsibility to take their distinctive beliefs outside the United States. This is an interesting phenomenon because most of the distinctive SDA doctrines based on the Old and New Testaments were, in their original setting, cosmic and universal in character.

The SDA pioneers, keen Bible students as they were, dealt in great detail with Revelation 14:6-14 and saw their own movement predicted in this apocalyptic prophecy. This passage gave them their marching orders: that their special proclamation was to be on the Heavenly Sanctuary and Judgment (v. 7), the Law of God and the Sabbath (vv. 7, 9, 12), the Second Coming of Christ (v. 14), Righteousness by Faith (v. 12), and a warning against apostate Christian systems (vv. 9-11).

In addition to these five distinctives, the Adventists also felt called by God to revive other important biblical messages which they believed had been frequently
overlooked in large segments of the church: belief in the unconscious state of the dead, conditional immortality, healthful living and dietary laws, stewardship and faithfulness in tithes and offerings, the prophetic gift for the Church Age, believer's baptism, and particular stress and insight into the Bible's apocalyptic prophecies.

This inheritance firmly founded in the Holy Scriptures was handed down to succeeding generations of SDAs, and is still officially regarded as the Advent message.

It seems, however, that they—at least in the beginning of their ministry—did not quite sense that this special message should be "an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people" (v. 6). This confirms our claim that God left them for some time in a state of "holy ignorance" as to the universal character of their message. Apart from the direct command to be engaged in world-wide mission as found in Matthew 24:14; 28:19, 20, and Revelation 14:6, there was also, in the biblical passages they particularly studied, the implication that these doctrines were universal in the sense that they were meant for all peoples and not just for the Jewish people or for accessible segments of the Christian church. We will deal briefly with the all-embracing intent of some of these distinctive SDA doctrines as revealed in the Scriptures.
B. ISRAEL'S MESSAGES TO THE NATIONS

1. A Sanctuary for the Nations

To the SDA, the Hebrew sanctuary is more than the center for the worship of Israel after the Exodus. The Hebrew sanctuary and the different facets of its ancient service helped them to understand the issues concerning how God deals with sin, the Atonement, and even the Judgment (Appendix A:23). SDA further maintain that in order to understand the importance to the believer of the heavenly sanctuary "which is set up not by man but by the Lord" (Heb 8:2), a detailed study of the earthly sanctuary is vital. It is outside the scope of this study to deal with the symbolic representation of the different aspects of the sanctuary. However, we find it useful to draw the attention to the fact that when God asked His people "to make me a sanctuary, that I may dwell in their midst" (Exod 25:8), He not only wanted to be in the midst of Israel, but also become the center of all nations. We will list but a few themes to underscore this point.

a. All mankind was symbolically represented in Adam (Gen 3:20) and Noah (Gen 8:20-22) when they engaged in sacrificial services to Yahweh.

b. The many altars of Abraham (Gen 12:7, 8; 13:4, 18; 22:9) were a testimony to his pagan neighbors of Abraham's
faith and worship of the true God (Spicer 1921:21).

c. The title "priest" was assigned to Melchizedek who received tithes from Abraham, the father of Israel and spiritual father of all believers, and in return gave him bread and wine (Gen 14:18); and to Jethro, Moses' father-in-law, who counseled the greatest character in the Old Testament and brought sacrifices and offerings to God (Exod 2:18; 4:18; 18:1, 12). This reveals also the intended international character of the whole sacrificial system, as both priests were non-Israelites.

d. Only a short time after the Hebrews left Egypt, God asked them to build the tabernacle according to a pattern shown Moses on Mount Sinai (Exod 25:40; Heb 8:5). Exodus 25-40 gives all the structural details of furniture, material, measurements, etc. It is significant that at this early stage of the history of God's people, the Hebrews consisted of many elements from the nations. They were not only to be placed in the midst of the nations. The peoples of the world were to be in her midst. For example, a mixed multitude went out of Egypt with her (Exod 12:38). Later, when they were settled in Palestine, the Canaanites mixed with Israel. Joseph's descendants were half Egyptian (Gen 41:45; 50:23; Josh 16:1, 4). The Gideonites were permanent residents (Josh 9). The Kenites (Moses' in-laws) attached themselves to Judah (Judg 1:16). Furthermore, many non-Israelites had
responsible positions in the Hebrew nation. One recalls Doeg the Edomite (1 Sam 21:7); Uriah the Hittite (2 Sam 11:3); Araunah the Jebusite (2 Sam 24:18); Zelek an Ammonite (2 Sam 23:37); Elnaam and Ithmah, Moabites (1 Chron 11:46). The mighty men in David's army represented various tribes (1 Chron 11:26-47). When Solomon took census of the foreigners in Israel they numbered 153,600 (2 Chron 2:17). These foreigners took part in the sacred rites in connection with both the Law and the Tabernacle services (Josh 8:33). The foreigners then were not only present when the detailed sanctuary services were inaugurated in the wilderness. The rituals and services were also meant for them.

The same moral and ceremonial commands and prohibitions applied to the ger as to Israel. Forbidden to him were unchastity (Lev 18:26) and idolatry (Lev 20:2, Ezek 14:7ff; Num 15:30). The same ritual requirements were made of him. He was obligated to observe the same taboos (Num 19:10), might not eat blood (Lev 17:10) or any animal that died of natural causes or was torn by beasts (Lev 17:15); the same procedures were required of him in sacrifices (Lev 17:8; 22:18; Num 15:14, 26). The sacred days had to be observed by him: Sabbath (Exod 20:10; 23:12, Deut 5:14), Day of Atonement (Lev 16:29), Feast of Tabernacles (Deut 16:14, and Pentecost (Deut 16:11). The Passover prohibition of leaven applied to him also (Exod 12:19). If the full-fledged male ger wished to partake of the passover, he and his family had to be circumcised (Exod 14:28). This completed his incorporation into the religious union with God's people. He had to enter formally into the covenant.
in order to share the responsibility of the election (De Ridder 1971:46).

e. When Solomon dedicated the first permanent temple in Jerusalem bearing his name, he included the foreigners in his dedication prayer.

   Likewise when a foreigner, who is not of thy people Israel, comes from a far country for thy name's sake (for he shall hear of thy great name, and thy mighty hand, and of thy outstretched arm), when he comes and prays toward this house, hear them in heaven thy dwelling place, and do according to all for which the foreigner calls to thee; in order that all the people of the earth may know thy name and fear thee, as do thy people Israel, and that they may know that this house which I have built is called by thy name (1 Kgs 8:41-43).

   This text indicates that the temple was also a focus of prayer and, therefore, really, to some extent, a center of worship for the surrounding nations.

   In this prayer we also see that the foreigner, by implication, would become the bearer of Israel's blessing to his nation, so that in time "all the peoples of the earth" might know the name of Yahweh.

   f. In connection with the temple in Jerusalem and its service, there were gentiles who were not proselytes nor adherents that were permitted to sacrifice. Josephus tells of Alexander the Great, Ptolemais III, Antiochus VII, Marcus Agrippa and Vitellus (De Ridder 1971:101). In such cases the priest's responsibility was to make sure the sacrifices were offered properly in honor of God, and
not those who paid for them. No doubt some of these offerings were political expedients expressing a cosmopolitan piety, an act of courtesy toward a people, a city, or temple. However, the fact that they were accepted proves an understanding of the international character of the temple.

g. In the enthronement psalms, especially Psalm 47, it is indicated (eschatologically) that "the princes of the peoples" join "the people of the God of Abraham" (v. 9) in festivals connected with the sanctuary such as the Day of Atonement, Feast of Ingathering, Blowing of Trumpets, etc. (Mowinckel 1962:171, 172).

h. Glory in the Old Testament is generally connected with the Ark of the Covenant (1 Sam 4:21, 22; Ps 24:7-10; 63:2; 78:61) and the Tabernacle (Exod 16:7, 10; 29:43; 40:34, 38; Lev 9:6, 23; Num 14:10; 16:19, 42; 20:6). Glory, however, is also connected with the nations. The glory that belongs to Lebanon shall be the possession of the desert areas (Isa 35:2) and of the temple to which the glory of the nations shall come (Isa 60:13; 66:12). In this way the temple connected with glory is also a center for the surrounding nations (Davies 1962:401, 402).

i. The motif of Jerusalem and the temple as a center is used eschatologically in many passages in greater detail in the Old Testament.
Those from the languages of the nations join the returning Jews (Zech 8:21-23), and also the alienation of Babel is removed when Yahweh gives them a pure speech so that they may call his name (Zeph 3:9). Kings lead their nations (Isa 60:3, 11) in a great procession which extends "from sea to sea and from mountain to mountain" (Mic 7:12), bringing the wealth of seas and nations on camels (Isa 60:5, 6), driving before them animals for sacrifice, and carrying the sons and daughters of Israel in their arms (v. 4). They join themselves to Yahweh and become his people (Zech 2:11) and go up every year to the Feast of Tabernacles in Jerusalem (14:16).

The object of the pilgrimage is the world sanctuary at Zion, which shall become a house of prayer for all nations (Isa 56:7; cf Mark 11:17). Zion is the navel of the earth (Ezek 5:5; 38:12), the throne of Yahweh (Jer 3:17), and the world mountain symbolizing the supremacy of Yahweh over all the nations and their gods (Ps 99:9; Isa 2:2-4; Mic 4:1-4; Isa 66:20; Dan 2:35). Then Zion will be called the birthplace of the nations (Ps 87) (Hamlin 1962:517).

j. In Jonah's missionary journey from Gathhefer via the Mediterranean Sea to Nineveh (Jonah 1-4) we find references to sanctuary rituals, temple sacrifices, and the relationship between God and the nations. The Phoenician sailors "offered a sacrifice to the Lord" when they feared Him (1:16). Jonah regretted that he was cast out from God's presence, and questioned when he again would "look upon thy holy temple" (2:4). He prayed to God in His "holy temple" (v. 7), and promised a sacrifice to the Lord (v. 9). Jonah's message to Nineveh was a message of
judgment. Their Day of Atonement had come (3:4), and on their conversion they fasted and engaged in other sanctuary rituals (3:5-9). At the end of the great harvest of souls in Nineveh Jonah had his own Feast of Tabernacles (4:5).

k. It is significant that the cleansing of the temple was really the cleansing of the Court of the Gentiles, the only part of the sanctuary to which non-Jews had access to worship God (Matt 21:12, 13; Mark 11:15-17; Luke 19:45, 46; John 2:13-17).

The exercise of his Lordship begins by renovating and restoring his earthly place so that any man anywhere at any time can obtain unhindered access to him . . . . Their sin [the priests] was that they had preempted for themselves the place that belonged to the nations, excluded those for whom this temple stood . . . . (De Ridder 1971:158, 159).

Christ, in this act, made it clear that He also regarded the sanctuary and its services of vital and salvific importance for the nations.

The eschatological destiny of all men resolved around this place. Mount Zion with its Temple was regarded as the center of the world and Jerusalem was looked upon as the mother of peoples. "Thus says the Lord God: this is Jerusalem; I have set her in the center of the nations, with countries round about her (Ezek 5:5) (1971:158).

1. With the above-mentioned background we can better understand the incidents where Greeks came to visit the temple (John 12:20-26), and the Ethiopian
eunuch, minister at Candace, who also had been worshiping at Jerusalem (Acts 8:26-39). In both cases the sanctuary and its services led them to Jesus. The alert worshiper at the tabernacle would be taught:

- The Incarnation (John 1:14, tabernacled).
- The Crucifixion (Heb 9:13, 14, 22-26; Exod 12:46).
- The Resurrection (Lev 23:10; 1 Cor 15:20-23).
- Christ's Intercession (Isa 53:10-12; Heb 9:24-26; 4:15).
- The Day of Judgment (Lev 16; Ps 73:17; Dan 8:14).

In the New Testament we find that all the major events in the life of Jesus, important for the salvation of mankind, happened in connection with the temple and its feasts, such as His Crucifixion at the Passover, His Resurrection at the Feast of the First Fruits, and His Ascension at Pentecost (Andreasen 1947:211-223). In the same vein the SDA pioneers applied the Day of Atonement to the Day of Judgment. They regarded judgment as being part of God's comprehensive plan for the salvation of men.

We, furthermore, find that the Book of Hebrews used sanctuary language and described symbols, rituals, and sacrifices connected with the sanctuary service. Jesus is here described as our High Priest serving a heavenly sanctuary (Heb 8:1, 2). Here He ministers on behalf of all men, applying to those in the nations to whom His followers witness (2 Tim 2:5-7) the benefit of His atoning
sacrifice offered once and for all on the Cross (Specht 1981:326f).

The time, then, between Christ's sufferings and His second coming is needed by His church in this world for His kingdom to develop among the nations. According to the parables of Jesus, there must be sowing and growing before the harvest (Blauw 1962:77). Simultaneously, Christ is active in the heavenly places, working on behalf of mankind. In this way the work of mission in the interim period (First to Second Advent) is really depending on Christ's mediatorial work in "the true tent" (Heb 2:17).

While on earth before the Cross, and even a few years after, the temple in Jerusalem was the center of worship for both Jews and Gentiles (Acts 21:28, 29), and Christ drew the attention of men to that center. After His sacrifice Christ took the place at the right hand of God and "the true tent," the heavenly sanctuary, became the center for the salvation of all nations. Believing in this, the SDA pioneers really established a holistic concept of the salvation of all men where there is close relationship and perfect cooperation between heaven and earth in the task of mission.
2. A Sabbath for the Stranger

In their study of the biblical Sabbath as instituted of God, a part of the Decalogue and a day of rest for the worshipers of God, the Adventist pioneers also were faced with the universality of the Sabbath. This understanding must have impressed upon their minds—in spite of their limited concept—that they, in embracing the Sabbath doctrine, also accepted a responsibility for making their newfound biblical truth known to all men (Appendix A:18, 19).

a. The seventh day of the week as the day of rest had its roots before the Fall; was given to Adam and Eve, the progenitors of all men, thousands of years before the Jews appeared; was instituted as a memorial of creation; and was sanctified and blessed by God, the Creator of all men (Gen 2:1-3).

b. The first time the word Sabbath is used (Exod 16:21-30) was before the Decalogue was given from Mount Sinai. God stressed the importance of the seventh day of the week as a Sabbath of rest by supplying a double portion of manna on Friday and none on the Sabbath. It is significant that although the Israelites composed the main group, the nations were, as we have already seen, also present when God reinstituted the Sabbath in the wilderness. There was "the mixed multitude" (Exod 12:38),
presumably "fugitive slaves," perhaps Apiru, or even Egyptians (Lev 24:10) (Bright 1972:130, 131).

c. The fourth precept of the Decalogue given at Mount Sinai enjoined the observance of the Sabbath (Exod 20:8-11). The word "remember" indicates that it was not something new with Israel, but that it was the Creation Sabbath given to Adam and Eve which was re instituted. In the midst of the commandment we find that the Sabbath on the seventh day should be kept before the Lord also by "the stranger that is within thy gates" (v. 10) (KJV). The Sabbath commandment is the only one of the ten that relates to the stranger. The precept was a reminder to the stranger that the Sabbath was different from other days, and to the Jew that he had a responsibility to the nations.

d. One of the reforms Nehemiah instituted after he had finished building the walls of Jerusalem was Sabbath reform (Neh 10:31; 13:15-18). The strangers (from Tyre) were not allowed to do business on the Sabbath day, another witness to the nations of the importance of this particular day.

e. In Isaiah's prophetic instruction, the foreigners and the nations are invited to serve the Lord, including keeping the Sabbath. They would thereby be recipients of the same blessing that befell Israel (Isa 56:1-8).

f. During the Diaspora the Sabbath became of
extreme importance to the Jewish people (together with the two other S's, namely, the Synagogue and the Septuagint). During this time, nation and cult had vanished and it seemed that the Sabbath—together with circumcision and ritual cleanliness—became one of the distinguishing marks of their Jewishness. These things were not to them external trivia, but distinguishing marks (Bright 1972:432). It is clear, from anti-semitic literature, that Jewish customs, including the Sabbath, "were the first things to attract the attention of the gentiles, and served as signs which made the Jews immediately recognizable."

It is interesting to notice that those Diasporal Jews who traveled as far as Bombay, India, came to be known as Shanwar Teli, literally the "Saturday oilmen" or the caste of oil pressers who did not work on Saturday (DeRidder 1971:64, 74; Kane 1976:31).

g. When Jesus Christ came, He made clear that the Sabbath had universal character when He said: "The Sabbath was made for man, not man for the Sabbath; so the Son of man is Lord even of the Sabbath" (Mark 2:27, 28).

The Greek word anthropos is better translated mankind. The Sabbath was designed and ordained by a loving Creator for the welfare of all humanity, the people in the nations.

h. The Sabbath was a part of the message and
Christian practice. The apostle Paul brought it to the Gentile world wherever he went (Acts 13:14, 44; 16:13; 17:2; 18:4). It could be argued that he went to the synagogues on the Sabbaths in order to meet large gatherings. Acts 16:13, however, seems to suggest that this was not always the case. The reference to the prayer gathering at the river on the Sabbath would seem to indicate that there were insufficient male Jews in Philippi to organize a synagogue.

Had Paul not kept the Sabbath and taught his converts to do the same, there would most likely have been a protest not only from the Jewish Christians in Jerusalem, but also from those in the Diaspora. And this disapproval would not have been unnoticed in the Bible. This assumption is based on the experience Paul and Barnabas had when they liberalized the requirements for circumcision for the gentile Christians and the debate this change initiated (Acts 15:1-21; 1 Cor 7:19; Gal 5:6). The main points on the agenda for the Jerusalem Council were circumcision and the law of Moses (Acts 15:5). Had Paul touched the immutability of the Sabbath which is part of the Decalogue and has been called the most outstanding visible and, in many respects, significant institution in the Bible, the outcry would have been no less. There is, however, no hint of a debate or even tension on the issue. It was not mentioned.
3. The Missionary Witness in Faithful Stewardship

Tithing, in one form or another, had been practiced among various people for both secular and religious purposes (Horn 1979:1126-1128). By paying his tithe, man acknowledges that he is a steward of God, the owner of all things (Appendix A:20). Directly, the tithe system has importance for the nations. In the Old Testament household the tithe helped to support the sanctuary service and the Levites connected with it. Thus was maintained the important witness to the nations of the temple and its services.

a. The first tithe mentioned in the Bible was when Abraham paid tithe to Melchizedek (Gen 14:18-20). It is interesting to note that a non-Israelite Canaanite priest is honored by the Father of the Faithful. It shows that God has chosen ones outside His chosen people, and that these should be honored by God's people (Buttrick 1962: vol. 3:343).

b. Malachi rebuked Israel for carelessness in the payment of tithe, which is called robbery (Mal 3:8-11). When the surrounding people observe the blessing Israel is receiving because of her faithfulness in tithe-paying, they will call her blessed (3:12). Indirectly, then, there is a missionary witness in tithe-paying.
4. **Healthful Living**  
   **A Convincing Argument**

The adherence to the biblical dietary laws and healthful living result in a healthy people which would be a witness in itself to the nations (Appendix A:21).

a. Israel of old served as an example to the SDA pioneers. They were in good health and had physical strength when they adhered to the ordinances of Yahweh (Exod 15:26; Deut 7:13, 15).

b. Daniel and his three friends at the court of Nebuchadnezzar became witnesses to God because of their obedience to the Levitical dietary code and their consequent excellent health (Dan 1:8-21).

c. In the Diaspora the adherence to dietary laws were among the first things to attract the attention of the Gentiles and made the Jews immediately recognizable (DeRidder 1971:74).

5. **The Blessings of Israel Would Evoke Admiration**

In general it must be stated that Israel of old served as an example to the Adventists, as many references in the writings of Ellen G. White clearly indicate:

> God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them . . . . Their obedience to the law of God would
make them marvels of prosperity before the nations of the world. . . (COL:288).
(See also PK:368, 369, 704; DA:811, 827; PP:214).

Israel's "world mission" was developed around a concept that could be called "centripetal" mission, the general missionary method of the Old Testament. The idea is that the nations are drawn to Israel as a magnet because of her superiority in belief, lifestyle, and institutions. Israel, by living a life in the presence and fear of the Lord, would have His blessing. The nations would notice this and it would arouse them to attention, stimulate their curiosity, encourage them to ask questions, and draw them like a magnet to Jerusalem and to the Lord (Isa 2:2-4).

In this way the Queen of Sheba (1 Kgs 10:1f); the men from Babylon (2 Kgs 20:12f); the wise men from the East (Matt 2:1f), and the eunuch from Ethiopia (Acts 8:26f), came to inquire (Peters 1972:21). The missionary method of the New Testament was "centrifugal" in the sense that messengers were sent out with a message.

These early Adventists were ardent students of the Old Testament. Here they discovered that Israel's success depended on and included the following seven characteristics:

a. The holiness of God's character was to be reflected in His people. This spiritual prosperity would
prepare the way for material prosperity (Lev 19:2; Matt 5:48).

b. The blessing of health (Exod 15:26; Deut 7:13, 15) would be the result of healthful living and a controlled diet.

c. Superior intellect would follow as a result of following natural laws. They would be blessed with vigor, intellect, keen discrimination, and sound judgment (Deut 4:5-8).

d. Their skill in agriculture and animal husbandry would also be an object lesson to the nations around them (Deut 7:13; 28:2-8).

e. Superior craftsmanship and a high degree of inventive genius would be especially included to make possible the building of the tabernacle, sanctuary, and later the temple (Exod 31:2-6; 35:33, 35).

f. Unparalleled prosperity would also make them a marvel to the nations (Deut 8:17, 18; 28:11-13).

g. National greatness would be the natural result of all the above-mentioned characteristics. The purpose of this greatness was to be a blessing to the nations around them (Gen 12:1-3; Deut 4:6-8; 7:6, 14, etc.) (Nichol 1977: vol. 4:27f).

We should include that this ideal Old Testament centripetal mission concept where the nations would be coming to Israel, due to her excellent institutions and
beliefs, possibly influenced the SDA pioneers. They possibly felt that a church, well-organized and faithful to her biblical calling in the midst of the North American continent, could become a light to the whole world and draw people to Jesus Christ. It could be that they realized that tenets of their newfound beliefs expressed in their daily lives, such as Sabbath-keeping and healthful living, as well as their institutions (medical and educational) built to carry into effect these biblical principles, would induce questions and possible imitation. In this, the nations would come to the church, rather than the church sending messengers to them.

6. Belief in the Unconscious State of the Dead: An Example to the Neighbors

Adventists believe that death is an unconscious state for all people (Appendix A:25). They maintain that after one's last breath the person has no conscious life (Ps 146:4). The body disintegrates and becomes like the dust of the earth (Eccl 3:20). The departed people do not exist consciously in either heaven or hell. The Bible depicts David, Solomon, and other kings of Israel as sleeping with their forefathers (1 Kgs:2:10; 11:43; 14:20, 31; 15:8; 2 Chr 21:1; 26:23, etc.). Job (7:21; 14:10-12), the Psalmist (13:3), Jeremiah (51:39, 57), and Daniel (12:2) also
referred to death as a sleep. So did Jesus (John 11:11–13).

Adventists also believe that at the second coming of Christ the saints of all ages will be resurrected and simultaneously receive their inheritance: eternal life, and immortality (1 Thess 4:16, 17; Appendix A:24).

In Old Testament times such a belief must also have served as a witness to the nations around Israel. The practice of necromancy, as part of pagan religions (Deut 18:11; Isa 20:19) does not only reveal belief in a conscious state for the dead. It also reveals that the pagans were trying to make contact with the dead. The Lord called such activity "abominable practices" (Deut 18:9). Furthermore, He told Israel to have nothing to do with it. Indeed, the stand of Israel against these evil practices—so important for all the nations—was a testimony to the true God who holds the future in His hands.

7. Prophetism: A Benefit for the Whole World

Early in their history SDAs came to the conviction that the prophetic gift would be manifest in the remnant church (Appendix A:17). This gift, they believed, was active in the ministry of Ellen Gould Harmon (later White).

Although a few of Ellen G. White's books have been published with the general public in mind (Steps to Christ, the five volume Conflict of the Ages series, The Ministry
of Healing, etc.), Adventists have generally taken the position that her work was primarily for the SDA Church (Hammill 1982:17). Referring to 1 Corinthians 14:3, 4, 20, 22 the SDAs have come to the following conclusion:

... prophets are placed in the church by God primarily for the benefit of the church itself ... The work of prophets is essentially for the members of the church— for reproof to the errant and for the "upbuilding, encouragement, and comfort" of the believers (Rebok 1953:202).

Despite this tendency to regard the ministry of Ellen G. White as primarily for SDAs, the witness of the Apostle in 1 Corinthians 14:24, 25 needs to be kept in mind:

But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you.

It is this passage which would argue against confining the prophetic office to insiders only. The apostle Paul here maintains that prophecy not only inspires, instructs, comforts, and edifies the assembly of believers. It also disarms the skepticism, criticism, and ridicule of the non-Christian who may be present. It may search their hearts, convince them, and bring them to faith in Christ.

Perhaps the apostle Paul brings out an important dimension of prophetism generally neglected by Adventists, namely, the witness of prophets to the unconverted and the nations. We have already touched upon this subject but
must now briefly draw attention to it.

The Adventist recognition of the prophetic gift caused SDAs considerable embarrassment, especially in their Christendom outreach. Christians generally have regarded prophets as belonging to the Old Testament era, and not to the Christian church. They have tended to regard as eccentric or fanatic any who claim a prophetic role today. Many recent attacks on Adventists have challenged their conviction that the prophetic gift has been revealed in the writings of Ellen G. White (Douty 1962:197 is just one example). For this reason the SDA teaching of the prophetic gift has been kept in the background of SDA evangelism (Kleuser 1949:102-104; Wearner 1934:111). On occasion it has even been recommended not to talk about the Spirit of Prophecy in public (Woolsey 1972:32, 245, 246). Interestingly, a ministerial leader of European descent in Africa, of all places, completely omitted the subject of E. G. White in twenty-five sermon outlines representing "the essentials of our message simply, directly, and in the context of Africa today" sent to the evangelists, pastors, and lay preachers in Trans-Africa (Cook 1973:3, 5).

In keeping this low profile on the matter of the Spirit of Prophecy, one might ask whether SDAs have lost opportunities for further outreach, rather than avoided embarrassment. Would references to the authority of a recent prophet have enhanced their prophetic reform
message? Especially when confronting adherents to the world religions as well as traditional religions, should not SDAs realize that prophetism is nothing unusual? Prophets are found in Islam, Hinduism, Buddhism, as well as among the traditionalists. And their function here is as:

... agent of the process of breakthrough to a higher, in the sense of more rationalized and systematized, cultural order, an order of the level of religious ethics, which in turn has implications for the nature of the society in which it becomes institutionalized (Parsons 1963: xxxiii).

This indicates that an open and honest proclamation of the prophetic gift, as well as references to the messages of the prophets, could benefit the SDA outreach.

Even in their continued Christendom outreach, SDAs today are finding a growing emphasis on the gifts of the Spirit. The Pentecostal churches, as well as the charismatic movements among Protestants and Catholics, have been stressing this. With increasing frequency, people in these churches are claiming the prophetic gift. This cannot but mean that SDAs should likewise encounter diminishing difficulty when presenting their belief in the Spirit of Prophecy as manifested in the ministry of E. G. White to the Advent movement.

In this connection it is significant that prophets and prophetism in the Scriptures were repeatedly connected
with the nations. According to Jewish sources there were forty-eight prophets and seven prophetesses in the Old Testament. Of these, sixteen were literary prophets. These can be divided into three groups (Horn 1979:904; Bright 1972:476-484; Glasser 1981:38; Quimby 1947:20).

a. Three preexilic prophets (c. 725-587 B.C.), Jonah, Obadiah, and Nahum, directed their messages entirely to the nations, Edom and Nineveh respectively. Two proclaimed messages of judgment (Jonah, Obadiah) whereas Nahum's message concerned salvation.

b. Most of the other preexilic prophets proclaimed the universal concerns of God.

Amos--This prophet of social justice depicted God as the universal Saviour, the God of nations (9:7-15).

Hosea--He is almost unique in being largely concerned with the renewal of the northern kingdom of Israel.

Micah--He addresses many nations (1, 2) and predicts their eschatological gathering at Jerusalem (4:1-4).

Isaiah--This great evangelist prophet--an internationalist with cosmic vision--not only prophesied concerning Israel and the nations, but also spoke of the Day when the heavens and the earth would be made new. The book of Isaiah contains numerous specific references to nations and separate peoples.

Habakkuk--He writes about the universal principle of justification by faith (2:4) and the coming universal
knowledge of the Lord (2:14, 20).

**Zephaniah**—He writes of judgment coming upon Judah and including the whole world (1:2, 3; 2:11; 3:8, 20).

**Joel**—He warns Judah against the Day of the Lord, but also tells of the blessings that will follow and in which all the nations will share. Seven nations are mentioned (2:20; 3:4, 6, 8, 9) (Peters 1972:120-129).

c. The exilic (c. 587-520 B.C.) prophets continued in the same vein.

**Jeremiah**—His forty years of ministry under five kings and one governor included prophecies against Israel's border nations: Egypt (46), Philistia (47), Moab (48), Ammon (49:1-6), Edom (49:7-22), Damascus (49:23-27), Kedar and Hazar (49:28-33), Elam (49:34-39), Babylon (56:1-51; 58). He portrays God's world-wide salvation for all nations (16:19, 21).

**Ezekiel**—He prophesied for about twenty years from Babylon where he was a captive. He also prophesied against the border nations (Ezek 25-32).

**Daniel**—As a high government official in both Babylon and Medio-Persia, he was a witness to his Lord in healthful living (1:8-21) and prayer habits (6:1-28). His apocalyptic prophecies dealt with the nations, particularly on the Last Day. Daniel also wrote of God's sovereignty over all nations (4:17, 25, 32).

d. The postexilic prophets (c. 520-450 B.C.) sought
to preserve the consciousness of Israel as God's peculiar people.

**Haggai**—He was concerned with the return of the Jews to Palestine and the rebuilding of the temple (Ezra 5:1; 6:14). He brought a general message of encouragement, but particularly stressed that Christ's presence in the temple will draw the nations (Hag 2:7).

**Zechariah**—He spoke of the coming Messiah and likewise proclaimed God's universal salvation (8:7).

**Malachi**—He was the last of the Hebrew prophets of renewal. He prophesied that the name of the Lord would be great among the nations (1:11, 14), and that His people's faithfulness in stewardship would provoke their admiration (3:8-12).

e. The destiny of the world depends on the existence of Israel in the midst of the nations. Therefore, when God through the prophets addresses Israel, even in a narrow sense, He is actually addressing the nations (Martin-Achard 1962:31, 32). Prophetism as a movement therefore has to renounce any idea, even its own, that God's purposes were fulfilled in Israel alone. "It may even be that where the terms are of Israel's redemption, the intent expressed in intensity of feeling, conviction, and emotion is universal" (Napier 1962:918).

f. Strangely, however, we do not find in the Old Testament any command to Israel to evangelize the nations. Even
so, the prophetic messages sent to Israel had the intent of bringing her into right covenant relationship with God. This restoral would make her into the most powerful witness to the nations, namely, an obedient, covenant-keeping people living under His sovereignty (Rowley 1944).

The belief that the true religion must, in the end, be universal was enough to make Israel a missionary people and Judaism a missionary religion. This again underscores the universal character of the messages of the prophets whether they were corrective, eschatological, for comfort, or hope, or judgment (DeRidder 1971:54, 57, 58).

8. Baptism for All

The universality of the baptism of all believers was clearly seen in the New Testament where the Great Commission itself (Matt 28:18-20) told the followers of Christ to "make disciples of all nations, baptizing them . . . ." The apostles uniformly practiced this, as can be seen from many incidents in the Acts of the Apostles. The notion that the young children of believers may also have been baptized has been supported, rather weakly, by appealing to the Old Testament practice of circumcision of infants of the covenant. Since SDAs believe that infant baptism is unbiblical, they followed the Baptists and promoted the doctrine of adult baptism among all those groups which practiced infant baptism, and even
among the Quakers who did not believe in water baptism at all.

C. ISRAEL'S ATTITUDES TOWARD THE NATIONS

Israel was called by God to be the preacher, example, prophet and priest for the nations. By narrowing His interest down to Abraham and his family, God did not forget the nations; rather, God chose a "minority to serve the majority." In the final analysis, the election of Abraham and Israel concerns the whole world. God dealt intensely with Israel because He sought thereby to strengthen His claim on the whole world. This follows because if He desired to speak to the world in the fullness of time, God first needed a people (Verkuyl 1978:91, 92).

God had a threefold purpose in the election of Israel. First, Israel was to be the recipient and the guardian of God's special revelation to the world (Heb 1:1-3). Second, Israel was to be the channel through which the Redeemer was to enter the stream of human history. He was to be the Son of Abraham (Matt 1:1), of the tribe of Judah (Gen 49:10), of the house of David (Rom 1:3). Third, Israel was to be God's servant (Isa 44:1, 2), and witness (Isa 43:10) in the midst of the nations (Kane 1976:23).

In this way Israel had a tremendous responsibility to the nations. As God's witness, she had to demonstrate not only God's purposes, but also reflect a lifestyle in sharp contrast to that of the pagan nations round about. Often she was unfaithful, but obedient or disobedient,
Israel remained a witness to these pagan nations. The mission emphasis in the Old Testament is, as we have seen, centripetal. That is, Israel was to witness by her presence; her institutions and lifestyle were designated to reveal Yahweh. By all this she proclaimed to the gentile nations that there was but one true God, Creator of heaven and earth, Judge and Ruler of the world. This witness was given in a "passive" fashion and did not involve making evangelistic forays among the pagans.

It is important in this connection to review the manner in which the Hebrews, the Israelites, and later the Jews related themselves to the gentile people around them. Such a study could provide the Christian church with important guidelines for certain aspects of her own missionary obedience.

We are indebted to E. J. Hamlin (vol. 3, 1962:515-523) for evaluating Israel's relationship to the nations under three different headings: namely, the nations in patriarchal, exodus, and exile theology. These different attitudes of Israel are not necessarily tied to the different epochs in her history as they would seem to indicate. Rather, they represent attitudes that replaced, or even overlapped, each other throughout the 2,000 year history from the call of Abraham to the founding of the New Testament Church.

1. The nations in "patriarchal theology" were to be the recipients of covenant blessing (Deut 28:1-14).
Abraham had been told that through him "all the families of the earth shall bless themselves" (Gen 12:3). The verb is in the reflexive form and seems to suggest that "the natives will not merge their identity in a common humanity but each will receive the particular blessing fitted to its character and destiny."

The covenant blessing would be experienced by the nations when Israel became the goal of their pilgrimage (Ps 86:9; Isa 2:1-4). This happened very rarely. Only when Israel was scattered among the nations in captivity and exile (Isa 42:1-4) did the occasional gentile find God at the end of his pilgrimage. Eschatologically, she shall rule the nations (Ps 72:8).

In patriarchal theology Israel's concept of her attitude towards the nations is one in which she senses her responsibility to be the dispenser of the divine blessings. This obligation had to be carried out despite her external circumstances, whether she was a ruler of the gentiles or a prisoner in their midst.

2. The nations in "exodus theology" were regarded as enemies, sources of temptation, and as observers of God's mighty acts as well as His punishment of Israel.

As enemies, Israel waged holy wars against them. This motif was central in connection with the exodus from Egypt and the conquest of Canaan (Exod 15:21; 3:8; 1 Chr 17:21, etc.). The situation was reversed by the prophets on those
occasions when Israel, instead of fighting in the wars of Yahweh, became "the victim of the attacks of her enemies by express appointment of Yahweh as His judgment on His people" (Isa 42:23-25). However, the nations themselves were under God's judgment (Amos 1:3; 2:4, etc.) and He predicted that Israel as the holy sufferer would be vindicated (Isa 41:11, 12).

The first two commandments of the Decalogue (Exod 20:2-5) define the nations as temptations. The ways of the nations were attractive to Israel (1 Kgs 14:24, Deut 18:9-14; 17:14; 1 Kgs 4:22-26; 6-7, Isa 30:1-5, etc.), and because of their blandishments suffered defeat after defeat, more due to her own inner corruption than to their outward attacks. The end result was her destruction as a nation.

In the Exile Israel reacted strongly against the practices of the nations. The temptation for Israel in the midst of the nations was to give up her faith in the Lord of history and her own purpose, and to adopt a nationalistic religion like those of the nations. However, Israel will neither achieve nor maintain holiness by withdrawing from the nations, but only by going to them and proclaiming the good news of His Lordship (Isa 52:7). While doing this she must keep herself free from defilement (v. 11) and be unswerving in her faith (50:8).

The nations not only looked on in fear when Israel was
being delivered from the Egyptians by the Lord (Exod 15:14; Josh 2:10); in the biblical drama they were cast into the role of witnesses because Israel was the focus of God's redeeming activity among the nations. They came to fear Yahweh because of His power (Josh 2:24; 5:1; Ps 77:14). They also witnessed the wisdom God bestowed to Israel (Deut 4:6, 7; 1 Kgs 4:31, 34). Also, they were made aware of God's moral government over His people. When the Israelites were true to Him, they saw His blessing descend on this people. But when God judged His people for their unfaithfulness they also noted this (Jer 18:13-17). Actually, when the nations observed the fate of Israel as a result of her disobedience, they began to use her name as a curse word instead of the blessing it was meant to be (Deut 28:37).

3. Israel's attitude to the nations is also revealed in "exile theology." God's threat to uproot His people from the land and scatter them among the nations was to take place if ever they proved unfaithful to Him (Deut 4:27, 28). Tragically, their unfaithfulness originated in the wilderness a short time after the Exodus. However, this scattering was not threatened without the promise to gather a repentant remnant and restore them to their inheritance (Deut 4:29-31; Jer 16:13 with 13-16). By spreading His people like sheep without a shepherd (1 Kgs 22:17) God put her under the same curse that the nations experienced after
the Tower of Babel (Gen 11:9). However, there is a difference. The scattered Israel is still God's covenant people. Their scattering was interpreted in two ways by the prophets. First, to teach them repentance (Ezek 12:15). Secondly, that they might thereby bear witness to God's moral government (12:16). This is portrayed most vividly in the silent suffering sheep led to be slaughtered among the nations with no shepherd to save them. In this way "the scattering of judgment is reinterpreted as the scattering of mission." The motif of the sheep scattered for mission, namely, "Exile theology," was often used by Jesus (Matt 10:6, 15:24). It is usually accompanied by the gathering motif as well (Matt 25:32; John 10:16; 11:51, 52).
CHAPTER NINE

THE WORLD-WIDE EXPERIENCE I: 1890-1900

CROSSING FRONTIERS

Throughout their history, from the 1830s onward, the Advent believers had the general conviction that their mission was a continuation of the mission endeavors conducted throughout the history of the Christian church. They were, at the same time, confident that their message was distinctive and biblically based.

Being few in number and poor in resources, however, the pioneers of the movement, even up to the 1870s, satisfied themselves that other Christian missionary societies, in general, were fulfilling the Great Commission (an interesting belief when we observe that they regarded the same churches as the "Babylon" of Revelation (Damsteegt 1977: 179f).

When called to defend the feeble efforts they made
to spread the distinctive SDA beliefs to the world, these early Adventists used the "token" method. They claimed that the "Gospel of the Kingdom" had reached all nations when pamphlets had been sent to seaports and Protestant mission stations, and that the whole population of the world had been evangelized when they preached to the immigrants in the USA (Review, March 21, 1854:70; May 27, 1858:13).

One of the most important prophecies that the SDA pioneers studied and interpreted as God's special call to them to fulfill by preaching and warning was Revelation 14:6-12. In this prophecy there is the depiction of a world task.

Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people (v. 6).

But in spite of this clear indication that "every nation and tongue" should be reached, the idea of becoming involved in this world-wide outreach was only gradually understood by the believers. In retrospect we can see that, prior to their undertaking such a task, foundations had to be laid and springboards to be built. Doubtless a full understanding of the extent of this task at the beginning of the history would have discouraged the c. 250 believers in 1850. The work had to grow and so had the comprehension of the believers.
As it was difficult for the disciples at first to take in the idea of all nations as the field, and as in the rise of modern missions it took time for Christendom to catch the idea, so it was among our pioneers (Spicer 1921: 90).

A. NON-CHRISTIANS ARE INCLUDED

We have so far studied the important step-by-step development that led the SDAs from a concern for only the 1844 Disappointment people to an outreach to the Christian immigrants already in North America. From there the message was brought to the Christian countries of the world. Around 1890 these foundations and springboards had been built. Institutions, manpower, financial resources, and home bases had first to be developed and recruited in different parts of the Christian world. Once accomplished, all was in readiness for the next and final step in a world-wide mission, namely, deliberate outreach among the non-Christian people, the Muslims, Hinduists, Buddhists, believers in traditional religions living in Asia, Africa, the Islands of the Sea, and South America.

It is significant that by the year 1890 we had reached the high point in the history of American missions and the development of missionary theory. In the following three decades the popularity of mission was at
its zenith, both among the believers and the general public. It was a time when the President of the USA (McKinley) would address a mission Conference (New York Ecumenical Missionary Conference 1900), and the Vice-president serve as Conference chairman. Books on mission theory poured forth in abundance as compared to the previous eighty-year period. The SVM not only contributed to this enthusiasm but also built upon it.

The world was seen as opening up for missions. There had never been "such a combination and concentration of world-wide signs. The whole horizon is aflame." wrote one commentator (Pierson 1894: 26, 27).

There was talk now about going ahead and finishing the missionary task (Barton 1908:167-197). This time was announced as the "decisive hour of Christian missions;" the crucial work, it was said, must be done in this day of opportunity just as sowing must be done in the spring for there would be no other time to do it (Mott 1910; Pierson 1891:115; Goucher 1911:90).

In the years immediately following 1890, parts of the Far East were opening up to both ideas and people from the West. Africa followed a little later. In general it can be said that this era was the time of the greatest receptivity to Christianity (Forman 1977:80-95).

Again we find that the SDAs only gradually and slowly understood their responsibility towards these people. The leaders and members alike had to be spiritually conditioned for a world-wide missionary outreach.
and all it involved. This fact is revealed in church papers and books published at that time. For instance, in the Review William Buchland wrote in 1867 that although the Church does not believe there will be a universal conversion of all peoples, she nevertheless should preach to all peoples as a witness (Matt 24:14). As a result, he continues: "The truth of the gospel will pervade every corner of this earth and the rays of its light will find out every benighted soul" (March 19:170, 171).

In 1881 there appeared a series of articles in the Review where the missions of the Moravians among the heathen were positively mentioned. Their missionaries are portrayed as heroes and the good results of these non-SDA missions to non-Christians are reported.

Five years later in 1886 Elder G. I. Butler, the GC President, called the Church to global mission. He wrote that the SDA message was a world-wide message and:

... every true SDA must be interested in the welfare of our leading missions which are organized and sustained to send the light to the regions beyond (Review, October 5, 1886:616).

In 1892 E. G. White wrote from Australia:

The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the
Islands of the Sea as have been accomplished in the home field. Under the appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God (FE: 208, 209).

The students at Battle Creek College organized in 1894 an "Earnest Endeavor Band," where they met to pray for missions. In the Review (June 6, 1924:18, 19) it was reported thirty years later that the members of those early prayer bands were scattered all over the world, had crossed the waters and entered lands, but the chain was never broken.

J. N. Loughborough (1832-1924), a SDA pioneer missionary to California and Great Britain, wrote in 1892 The Rise and Progress of the Seventh-day Adventists. In this first book of SDA denominational history he, in details not always historically precise, gave an account of the first sixty years' history of the SDA movement—the American and Christendom Experience—and he concludes as follows:

... Of its progress in the past we can say, God's word has been verified in that He has said, "No weapon formed against thee shall prosper." Truly the hand of God has been manifest in the success attending the rise of progress of this great Advent movement thus far, and for the future we rely upon the certain fulfillment of His word, "I have set before thee an open door and no man can shut it" (1892:392).
B. SPRINGBOARDS ARE USED

Around 1890 the preparation for the launch into the non-Christian world was almost finished. At this time there was a membership of 30,000 and an annual income of almost $300,000 from tithes and offerings. There were 1,000 churches in fifteen different countries. Institutions to train missionary personnel in gospel, health, and educational work had been established. The message of obedience to the commandments of God had been formulated and, despite opposition from all sides (perhaps as a result of the opposition), this message had been comprehensively developed and its spokesmen became increasingly effective in public evangelism. Also by 1888 Jesus Christ had been put so notably in the center of the Advent proclamation that all could now truly say, at the threshold of their world adventure, that the twofold characteristics of the saints in Revelation 14:12, namely, "the commandments of God and the faith of Jesus," had been realized in the SDA movement.

Those two generations of Advent believers since the 1830s had, through their intensive work, also built important springboards that facilitated their penetration into the non-Christian world (Neufeld 1976:916).

The most important springboards for the Advent cause were located in Europe, Australia and South Africa.
1. Europe: New Home Base

As mentioned earlier, it was mostly European missionaries who opened up the SDA work in many other European countries. This took place after the American pioneers had established headquarters in a few centers such as Switzerland, Denmark, and England. But European SDA missionaries also became involved in the third stage of Adventist mission, the world experience.

It was especially the German SDA Church that provided a strong European home base for missions. In general, Adventism had found better acceptance in Germany and the work there became financially self-supporting sooner than in other European countries. Schwarz mentions some reasons for this positive development. The dynamic leadership of L. R. Conradi, the vigorous use of literature and aggressive public evangelism, and the extensive development of welfare and medical work.

Interestingly for this thesis, Schwarz also notes that "another reason for German growth may well be its early and sustained foreign missionary endeavors" (1979: 359, 360).

From the 1890s to the beginning of the First World War, German missionaries as pioneers were instrumental in establishing SDA work in Brazil, Tanganyika, Ethiopia, Lebanon, Palestine, Syria, and Egypt, to mention a few.
places. German SDA missionaries I. H. Kotz and B. Ohme with the help of an African, Petro Risase, reduced the Chasu language into writing and then translated the New Testament.

This Chasu New Testament was printed in Hamburg by the Advent Verlag with the permission of the "British and Foreign Bible Society." Also printed for the Chasu people in the Pare mountains in Tanganyika were a grammar, a reader, a primer, and hymn book. These early German missionaries believed in the written word (Neufeld 1976:510, 1460; Spicer 1921:234).

Although the SDA message did not enjoy the same growth in Great Britain as in Germany, British Adventists sent out a high percentage of missionaries. One reason could be a responsibility felt for the peoples of the vast British Empire. In 1921 the British Union had a membership of about 3,600 (SDA Yearbook:1921). However, the same year the Union president, M. N. Campbell, could report:

During the last two years, the British Union sent abroad forty missionaries as follows: eighteen to East Africa, twelve to West Africa, four to the West Indies, two each to Turkey and India, and one each to Egypt and Japan (Spicer 1921:127).

The other European countries also contributed to the force of foreign missionaries, often approximating Britain in proportion to their membership.
2. Australia: Springboard to the Pacific Basin

Australia was entered about ten years later than Europe. However, Australia and New Zealand also became strong home bases for SDA outreach into non-Christian countries. A. G. Daniells (1858-1935), missionary statesman who for fifteen years served in Australia, gave the following report to the GC in 1899:

We have an army of intelligent young men and women, anxious to fit themselves for the work of God. We believe that in a short time we shall be able to furnish a large number of valuable workers for various mission fields under the British flag (GC Daily Bulletin, 1899:141, 142).

Ellen G. White wrote from Australia in 1900 that the manufacture of health foods was not only a way of attracting and reaching people. It could also be a means of supporting foreign missions (7T:125-128).

The Sanitarium Health Food Company which opened in 1898 and today runs a chain of factories, wholesale distributing depots, cafes, and retail stores in Australia and New Zealand, has significantly supported not only overseas mission programs of the SDA Church, but also the administration of the Australasian Division (Neufeld 1976:106; Van de Vere 1975:195, 196).

Since 1906 Australia's and New Zealand's missionary "burden" had been almost solely the islands of the South Pacific. SDA believers throughout Australasia consecrated
themselves to this specific task. However, in time Aus-
tralia and New Zealand also sent missionaries to other
parts of the world.

3. South Africa: Northward Movement

South African missionaries were significantly used
in the SDA conquest of Southern and Central Africa. For
some years until 1917 the South African Union Conference
was not only responsible for the work in South Africa
itself, but also for all mission fields north of the
Union.

The Claremont College, later Helderberg College, near
Cape Town, opened in 1893 and became the first college op-
erated by the Adventists outside North America. It became
a center where young South Africans were trained to bear
responsibilities in the ever-expanding work.

From the college many young men went to a variety
of mission fields in the North. Their knowledge of the
African languages picked up in childhood, as well as their
insight into African cultures, made them excellent pioneer
missionaries. Many of the mission stations near the Equa-
tor were opened and, for years, were manned by these
missionaries from South Africa (Spicer 1921:210-212;
C. PROCEDURES AND METHODS IN MISSIONARY OUTREACH

As the missionaries entered non-Christian countries with a message of Jesus Christ as Savior of all mankind, they used a method similar to the one Paul employed in his missionary work. In any new location he first went to the local Jewish synagogue and bore witness to Christ. Upon arriving in their mission fields, SDA workers almost always first contacted existing Christian minorities. These were generally foreign people usually living in the ports. They preached their Christendom message of Sabbath and Judgment to them. The SDAs have never changed what they believe is their distinctive call, namely to preach Christ, Sabbath and Judgment to non-Christians, and Sabbath and Judgment to Christians. This is the reason why they were invariably regarded as sheep-stealers because those renewed through their message tended to leave their churches and become identified with the Adventists. The Adventist missionaries—especially in the pioneer stage—whenever they met a person belonging to another church, would always bear witness to their distinctive doctrines.

When they began to get results in winning local people to the SDA message they would, in turn, encourage them to be messengers of the Adventist beliefs to their own kinsmen. In so doing, they thereby followed the distinct and
somewhat obvious church growth principles, namely that:

No paid worker from the outside and certainly no missionary from abroad can know as much about a neighborhood as someone who has dozens of relatives and intimates all about him (McGavran 1970:286, 287).

This was the method employed in Sumatra, West Africa, India, Indonesia, Brazil, Uruguay, Burma, the Philippines, etc. (Spicer 1921:310, 311, 319, 331, 338, 341, 344; Neufeld 1976:103, 184, 625f, 640, 1544, etc.).

1. The China Experience: An Example

The China experience was somewhat typical of the SDA course of action in entering a non-Christian country. Its chronological sequence was as follows:

1888. A California layman, Abram LaRue, went to Hong Kong, Canton, and Shanghai and started selling English SDA literature, mostly to the expatriate residents. Although LaRue never learned Chinese, he was able to arrange for the reprinting at his own expense of several small Chinese tracts by 1891.

1902. The first SDA missionaries arrived in Hong Kong and conducted the first baptism of seven men from the British Navy stationed there. They also opened a school for Chinese children. The same year an elderly Chinese man returned from America where he had accepted the SDA message. His ancestral home was near Hong Kong
and through his witness he aroused an interest in the distinctive SDA teachings among his relatives and neighbors.

1903. Eric Pilquist, a British and Foreign Bible Society employee working in China, accepted the SDA message while on furlough in the USA. He returned to Honan in Central China and in a short time was able to lead six persons into keeping the Sabbath and preparing for baptism.

1904. Timothy Tay, a Chinese convert from Singapore (the first name indicates that he was already a Christian at the time he joined the Adventists), took studies in the Amoyese language. There he met a minister, Keh Ngo-pit, who was serving as a teacher for another Protestant mission. Tay succeeded in convincing Ngo-pit of the Sabbath and he joined the Advent movement. Tay and Ngo-pit then started to work among Christian Chinese at Shant'ou, South China. Here other Chinese Christians accepted the SDA message.

1913. In Honan there were reportedly 183 baptized members "104 of whom had never before professed the Christian religion, coming directly from heathenism" (Spicer 1921:347).

1919. There were 3,255 members in China by this time who had been won to the SDAs in the previous sixteen years (Neufeld 1976:267-277; Spicer 1921:337-361).
2. SDA Mission Approach: General Patterns

The fairly typical pattern for the entry of the SDA Church to any non-Christian country was as follows:

a. Publications from the USA were first distributed at the seaports and stirred some interest.

b. Colporteurs then arrived and began to work among the Christian population—often expatriate traders, government officials, and settlers—and through them secured a foothold. Often the colporteurs or initial laymen were nationals who had immigrated to the USA and there embraced the SDA message, and began to sense a burden for their own people.

c. The work would then be formally started among national Christians "converted" from the already existing Protestant missions. The proclamation referred above in items a, b, and c is the distinctive SDA message: Prophecies, Judgment, Second Advent, and Sabbath.

d. The "converted" national Christians who speak the language and understand the culture would then accompany the missionaries as they moved inland and began work among non-Christians. Here they would preach Christ as Savior, but also present the distinctive SDA message.

The gradual expansion of the SDA mission would adhere to the following pattern:
a. The initial foundations had been laid in the USA, replete with doctrines, manpower, financial support, and organization.

b. Springboards were then established in Christendom (Europe, Australia, South Africa) for outreach to other parts of the world.

c. Bridgeheads were then made among Christian minorities (especially in the port-cities of non-Christian countries).

d. Vigorous outreach was then begun on the non-Christian bastions (Inland missions).

3. SDA Missionary Methods

a. Interest is first aroused by SDA literature on those beliefs in which Adventists differ from other Protestants.

b. The missionary (colporteur, minister) will, through Bible teaching, patiently explain the "new" teachings. In China the method followed is explained in this way:

   Besides the regular Sabbath services, they hold meetings at night, afternoon prayer meetings, and cottage meetings in the homes of believers who call in their neighbors and relatives, and visit and instruct inquirers. Often this work takes them miles from home to surrounding villages where they preach to the heathen and dispose of literature ("Division Outlook," February 1921 in Spicer 1921:342).
4. SDA Institutions

SDA institutions were closely connected with these distinct missionary methods. It is interesting to trace the manner in which the establishment of institutions differed whether in a Christian or a non-Christian country. The following description of the sequences can serve as a general outline. Many exceptions to the procedure could be quoted.

In a Christian area where people were literate and had a knowledge of Jesus Christ, as well as a church affiliation, the first Adventist institution to be established would invariably be a literature center (publishing house, printing press, editorial staff, etc.). Supported by literature, the workers would then engage in evangelism with the purpose of winning converts and organizing churches. Later, educational institutions would be established. In a few strategic places, according to local needs and available funds, medical services such as hospitals or clinics were provided.

However, in a non-Christian area where the majority of people were illiterate, probably in need of medical attention, and without church affiliation, the SDA approach would be somewhat different. Evangelism with an emphasis on the spoken Word would initiate the organizing of churches. Later, educational and/or medical
institutions would be introduced. The final stage would be the publishing work (Neufeld 1976:387, 510, 513, 530, 531, 976, 977, 1367, etc.).

D. MINISTERIAL INSTITUTE AND GC GATHERINGS IN 1893
EXAMPLES OF SDA WORLD MISSION CONCERN

These sessions were held in-between the 1888 Conference on Righteousness by Faith and the 1901 GC when the SDA Church was reorganized to embrace the ever-expanding work. We have, at random, chosen to examine briefly the 1893 sessions as they revealed interesting developments in the enlargement of SDA missionary vision. These developments indicate that the non-Christian world—the last frontier—now became the increasing concern of the Advent movement.

Before we examine the sessions of 1893 we must realize that most of the thirty countries entered prior to 1893 did not become the object of SDA mission outreach because of careful planning and an agreed world strategy developed at headquarters. Rather, this varied outreach came about because new converts, through reading literature and missionary letters, and meeting SDA immigrants, spontaneously requested that help be sent to them to explain the "deeper truth" of the Adventist message (Advent Tidende 1876:60; Olsen 1925:484, 485). The determining factor in missions in the beginning was the stirring here
and there on the field, and not the strategizing of the sending organizations (Oosterwal 1972:27; 1976:18).

There was a slight change in this state of affairs when the Foreign Mission Board was inaugurated in 1889 and its members—particularly S. N. Haskell and L. C. Chadwick—traveled around the world to ascertain the openings and needs for its outreach.

The Ministerial Institute and General Conference sessions were held in Battle Creek, Michigan from January 27 to March 6, 1893. The daily bulletins with all the reports, sermons, devotional talks, and minutes of these meetings were published in extra issues of the Review and Herald and covered 525 pages. A careful perusal of this material reveals that world mission was on the minds of SDA leaders. In addition to reports from the missions were six lessons on mission and missionary work by S. N. Haskell, and six on medical mission work by J. H. Kellogg (Review, January 27, 28, 1893:1).

S. N. Haskell in his six lectures outlined a biblical foundation for mission with special emphasis on the Great Commission and the beginnings of apostolic missionary outreach as depicted in Acts 1-13. In dealing with the Great Commission and the forty days Jesus spent with the disciples between His Resurrection and Ascension, Haskell brought forth the idea that the Great Commission, as narrated by Matthew, Mark and Luke (Matt 28:18-20; Mark 16:
15, 16; Luke 24:46, 47; Acts 1:8), was not three different authors writing about the same event. It was, rather, an account of three different occasions in which Jesus talked about mission. Indeed, this world task was much on His mind during those forty days and He wanted them to understand it (1893:227). The strong apocalyptic-eschatological missionary motivation so characteristic of the early Adventists is downplayed quite a bit in these lectures. The emphasis is on the Great Commission and its imperative that the heathen must hear the gospel.

Quoting Acts 1:8:

But you should receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.

Haskell went on to say that Jerusalem represents the Protestant countries and from there the message must go to the world. By reminding church leaders that the SDAs had already widespread, organized work in the Protestant countries (Christendom), Haskell felt free to call for an extension of the work to non-Christian countries. He quoted Ellen G. White who had said in 1892: "The work accomplished in North America should also be done in other parts of the world."

Then Haskell made a strong appeal that showed his personal concern for non-Christians. (It seems that the editor of the Review published Haskell's speech unedited,
direct from the stenographer's pad:

It should be noticed that the truth has gone to every colony in Australia and more or less throughout New Zealand until we have in Australia a Conference of about 700, but it is not only in Australia and New Zealand but to the teeming millions in Africa and to the over one hundred and twenty languages and dialects in India and to the vast extent of heathen China, as well as to the islands of the sea [that we owe] as much as has been accomplished in the United States of America, where every state and territory in the Union have more or less of those keeping the Commandments of God and the faith of Jesus (Review, February 20, 1893:294).

Haskell compared the church's mission responsibility with the duty of Christian parents towards their children who have not come of age. As the parents are responsible to their children, so the church is responsible to those who sit in darkness (1893:274).

Elder L. C. Chadwick, president of the International Tract Society, reported on his trips to Africa and South America and also spoke on behalf of the Society. He appealed for missionaries to be sent to those countries where literature had opened the work. Although SDA bridgeheads had already been established in the port-cities of both Africa and South America, where lay-Christians and even ministers of other churches had accepted the SDA message, Chadwick asked that missionaries be sent to the interior where the "heathen" lived.
This appeal for missions to the "inlands", and not only the "coastlands," indicates that Chadwick was up-to-date and influenced by J. Hudson Taylor. It is interesting that in the same year (1893) the Sudan Interior Mission was founded, and two years later the Africa Inland Mission was established (Goodwin 1971:543, 574). Ralph D. Winter (1981:172, 173) makes the observation that in 1865, when the SDAs reached out for Christendom, the Protestants focused on what he calls the "Second Era" in missionary strategy, namely the inland frontiers (the coastland being the "First Era"). This development underscores our assertion that the SDA's Christendom experience preceded their world experience with thirty years. When the Protestants turned their attention to the inlands the SDAs established their springboards in the coastlands among Protestant Christians for thirty years, later to move inland to the non-Christians.

In his reports Elder Chadwick encouraged SDA leaders to accept the premise that sharing even the primary facts of the gospel--he called it "a dim ray of light"--was sufficient for securing salvation. This was new to many SDAs in those days. They had been taught that, in addition to a belief in Jesus Christ as Savior and a general knowledge of the Bible, a fairly extensive understanding of the prophecies and church history was a requirement before baptism (Review, 1893:26-28, 163, 164).
The other reports from the General Conference President and the secretaries of the Education, Sabbath School, and Publishing Departments covered not only the work in North America, but also among Christians in the almost thirty countries and territories entered by 1893 (1893: 278f; 303f; 349f; 372f; etc.).


During the 1893 meetings, wide-open fields all over the world were a challenge, and SDA representatives from the different parts of the world, as well as the different General Conference departments, made appeals for both workers and money. There was a call for $100,000 to establish a headquarters in London, England, the heart of the British Empire, with 378,725,000 persons scattered throughout one-fourth of the world (1893:152). Chadwick proposed, jokingly, that one hundred missionaries be sent to West Africa and then, realizing the needs of the whole world and the limited resources of the movement, revised his estimate and asked for three (1893:28).

South America, with a predominant Roman Catholic population, was almost regarded as a "heathen" mission field and sometimes even worse than that as Roman Catholic priests were fierce in resisting Protestant...
missionaries and keeping their own people in ignorance (1893:163, 164).

As reports were brought from the established missions in Christendom (the springboard) calls were made to enter in among the non-Christians. Not only should India, China, Africa, and the Islands of the Sea be entered but work should also be started among the Chinese and Black People in North America (1893:210; 268f; 119).

The secretary to the Foreign Mission Board, W. A. Spicer, was able to report as of 1890 that there were fifty-five workers employed in missions outside North America. The 108 overseas churches had 3,521 members and a total tithe income of $52,710.56. Actually, the overseas membership in 1892 equalled the USA membership in 1863 (1893:332f).

Another interesting item at the 1893 session was the plea to the USA lay church members to move to Australia and settle there in "towns and villages," where "they can make a living . . . and in a few months have the satisfaction of seeing a church raised up around them" (1893:193). At the same time, decisions were made to send workers to Great Britain, Ireland, India, Mexico, Australia, South Africa, Canada, Norway, Denmark, Sweden (1893:457, 458, 506, etc.).

It was also recommended to add the books Native Life in India and Life on the Kongo to the Young People's
Library and "that youth throughout the world be encouraged to procure and read them" (1893:485). From the Finance Committee it was:

Resolved: That we recommend that calls be made throughout the field at large for $275,000 as follows:
1. For $15,000 to build the Hamburg mission.
2. For $10,000 to build the school in Australia, provided that the Conference will furnish $20,000.
3. For the mission building at London $40,000.
4. For the extension of the work in Mexico, South America, Western Africa, Interior Africa, India, China, Japan, also at Jerusalem and Constantinople $50,000.
5. For the extension of the work in fields already entered in addition to the appropriations provided for through the regular channels $40,000.
6. For missionary work in the large cities $100,000 (1893:475).

The $275,000 was a considerable amount for missions in those days when one considers that the tithe income in 1892 amounted world-wide to only $302,310.19. We should also note that the appropriation for the work outside North America was to be used to strengthen and expand already existing centers in Christendom as well as extending the work into non-Christian areas.

This report from the Finance Committee reveals another interesting missionary strategy at the time when the SDA vision was enlarged to reach the non-Christian world, namely, the concern that work be opened in strategic imperial headquarters where numerous non-Christian people could be reached. In response, London and
Constantinople were particularly designated as the loci of such specialized outreach. This missionary strategy—giving priority to strategic centers—was also employed by the apostle Paul. He is portrayed in the Acts as giving strategic significance to those places where he preached and established churches (Rom 15:6, 9). He looked for centers of Roman administration, Greek civilization, Jewish influence and commercial importance (Allen 1962:10-17).

We have already mentioned the call for a strengthening of the work in London, the capital of the British Empire. The concern behind this was not only the desire to evangelize the many people in this metropolis. As a matter of fact, the work in London itself started in 1887 with the first baptism in 1888 but by 1893 only one small church had been established and its growth rate was rather feeble.

The strategy in this case was to establish an SDA center of influence in this Protestant capital knowing that London represented the heart of colonial rule over a largely non-Christian empire (Neufeld 1976:529, 530; Spicer 1921:121-123).

Constantinople (Istanbul) posed quite different possibilities as it was the Muslim capital for the Ottoman Empire. Therefore, the aim in establishing a springboard there was fairly ambitious, but showed much
foresight. In 1894 there were only twenty members of the Istanbul SDA Church. Few, if any, of these members were Turkish converts from Islam. They consisted of Armenians, Jews, Assyrians, and Greeks. The SDA leaders, however, perceived the importance of having and developing a bridgehead in this capital as it could conceivably become a key not only to open the work in Turkey, but also in Syria, Lebanon, Jordan, Iraq, Palestine—"the components of the crumbling Ottoman Empire (Review, June 10, 1890:362; Spicer 1921:188-196; Neufeld 1976:1505, 1506).

We selected the 1893 session at random from the decade of the 1890s because we feel it was fairly typical of a general trend in those days to include non-Christians in Adventist mission outreach. Indeed, the reports of that session confirm our thesis that this decade marked the beginning of SDA concern for an enlarged thrust into the non-Christian world.

E. SDA MISSION PROMOTION: VIA LITERATURE

Another indication that a concern for all the peoples of the world really developed among SDAs around the 1890s was the emergence of missionary magazines, organs of the International Tract and Missionary Society and later the Foreign Mission Board. In 1889 the Home Missionary began publication. In 1901 it absorbed the Medical Missionary
and the Gospel of Health and in 1902 the Advent Review and Sabbath Herald took over all SDA missionary promotion. The former magazines were monthly papers with limited distribution while the Review, as a weekly magazine and as the official organ of the SDA Church, was able to promote missionary outreach as not only an integral part of the world movement, but its central task (Neufeld 1976:913).

Those early missionary magazines had reported frequently on the advance of the SDAs not only in North America but throughout Christendom and among non-Christian people.

F. SDA MISSIONS TO NON-CHRISTIANS: SIGNIFICANT BEGINNINGS

We have referred to the informal beginnings of Adventist witness in Europe launched by the enthusiasm of M. B. Czechowski years before the work was officially started when an early attempt (1862) was made to begin work among non-Christians in West Africa.

Hannah More (1808-1868), a missionary from another American mission society, accepted Adventism in 1862/63 and wrote from her mission post in Liberia that she had won another missionary to this commitment. This was an Australian, Mr. Dickson. She continued: "Your people may now consider that you have wholehearted
Seventh-day Adventists here" (Review, March 29, 1864).

The same year, in October, she wrote that she was lonely in keeping the Sabbath and thought other missions had made little progress because they set "traditions and follies against the eternal truths of God." She added: "Hope your society will do something toward a Sabbath-keeping mission in this part of Africa" (Review, October 11, 1864:155).

Little did Hannah More then understand that it would take about thirty years before the foundations and springboards were laid and bridgeheads established so a mission to non-Christians could be launched. These comparatively slow preparations for a world-wide expansion were necessary in order to insure the development of a substantial, growing movement that would not be plagued with discouraging setbacks due to lack of financial and human resources.

It would be a monumental task to describe in detail the beginning of SDA missions among non-Christians in the Third World. It is also beyond the scope of this study. Our concern is primarily with mission theory and motivation, rather than with SDA mission history. And there is a practical problem: any attempt to trace the beginnings of SDA mission to Hindus, Buddhists, Muslims, and people of traditional religions is complicated by the fact that SDA missionary pioneers did not distinguish,
in their reports, converted non-Christians from converted Christians. They regarded that Roman Catholics and lax Protestants were as much in need of the Advent message as non-Christians. Keeping these limitations in mind, let us briefly review some of the more significant details of the initial efforts of SDAs to evangelize non-Christians.

1. First Non-Christian Converts

Quite possibly India was the first place in the world where a non-Christian was baptized and accepted into the SDA Church. This happened around 1895 (Spicer 1921:309). From there we go to Africa where "native work" started in 1894 and the first baptism took place in 1899 (Spalding 1962:vol. 4:14). We have already discussed the beginnings of the work in China. The first baptism in Japan was in 1890 (Review, August 26, 1890:518). In Sumatra a Muslim convert was reported in 1900. Seventy-one were baptized in Korea in 1904. There was a Buddhist convert in Burma that same year. In South America work started among the Indians in the Lake Titicaca region in 1909 with the first baptism in 1911. This victory coincided with the first converts among the Indians in Guyana. Papua witnessed its baptism in 1909, and New Hebrides in 1922 (Spicer 1921; Neufeld 1976; Schwarz 1979; Maxwell 1977; Olsen 1925; Spalding 1954; see under the different countries). By
the year 1920, 103 countries and autonomous political units had been entered.

2. **Pitcairn: Mission Adventure and Symbol**

The small two-square-mile island of Pitcairn isolated in the south central Pacific became important in Adventist mission history. The SDA message came to the island in 1876 when James White and J. N. Loughborough sent literature there. In 1886 a SDA layman spent some time on the island and convinced the inhabitants to keep the Sabbath. They were baptized in 1890 and a church of eighty-two members was organized. In this way Pitcairn became rather important to SDAs as it was the only place in the world where the whole population observed the Christian Sabbath. It was also the only place where the church could claim that it had "finished the work," a rather satisfying feeling for a small people facing the impossible task, humanly-speaking, of world-wide evangelization. That island in the South Seas became a kind of light station for the whole world. Ships calling infrequently on Pitcairn carried the interesting news to other parts of the world of its Sabbath-keeping people. Since then the SDA Church has become the "state" church of that British possession (Olsen 1925:441f).

The Pitcairn experience inspired Adventists to build
their own ship to take missionaries to the many islands throughout the Pacific basin. The ship was financed and completed in 1890 from Sabbath School funds. It was named "Pitcairn" and served the Church until 1900, making six missionary voyages. The initial cost of the ship came to about $19,000. It was one-hundred feet long, twenty-seven feet broad, and able to hold 120 tons (Review, October 13, 1890:636). On its second trip from San Francisco (January 17, 1893) its $40,000 cargo of books and food supplies were sufficient for a two-year cruise (Review, February 20, 1893:309).

On subsequent voyages "Pitcairn" carried up to twelve missionaries and had a crew of eight. During the course of its six missionary voyages the ship and its missionaries contacted more than a dozen islands where missions were established (Spicer 1921:293-295). Around 1900 when the steamship connections with the islands had improved, "Pitcairn" was sold as its maintenance had become too expensive (Neufeld 1976:1125).

Nevertheless, the schooner "Pitcairn" became a symbol to the SDA Church of its world outreach. Those six successful trips with missionaries and literature inspired SDAs throughout the world to greater financial support for their missionary outreach.
CHAPTER TEN

THE WORLD-WIDE EXPERIENCE II: 1900-1940

CONSOLIDATING AND ENLARGING STRUCTURES

This rapidly growing work of the SDAs—not only in the USA but also in Christendom; and since the 1890s, among non-Christian people—demanded an enlarged, though more decentralized and flexible, mission organization. The church was steadily growing: membership increase was from 5,440 in 1870 to 15,570 in 1880; to 29,711 in 1890 to 75,767 in 1900 (GC Statistical Reports 1981:2).

Admittedly, the 1863 organizational pattern had been haphazardly conceived and, from time to time, enlarged—so much so that the North American SDAs complained: some about too much, and others about too little organization (Maxwell 1977:249). But, of course, the overseas fields, far away from the Battle Creek headquarters, were the real sufferers.

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A. THE SDA WORLD-WIDE CHURCH STRUCTURE

In 1860 the Publishing Association was incorporated, and in 1863 the first General Conference organized. In the years that followed auxiliary societies emerged in rather rapid succession, such as "The International Tract and Missionary Society" (1874), "The International Sabbath School Association" (1878), "The International Religious Liberty Association" (1893), and "The International Medical Missionary and Benevolent Association" (1893). All these auxiliaries were loosely incorporated into the simple 1863 General Conference structure. Throughout this same period institutions in the areas of health, education and publishing also multiplied and similarly demanded careful and extended administration and coordination (Spicer 1921:89, 90).

Actually, the majority of these societies began with local lay initiative and gradually became recognized by the General Conference. They had their own committees, raised their own finances, and operated their headquarters fairly independently of the General Conference. Some were even in competition with each other as well as with the GC. Of course, they were manned by Adventists but in those early years they were not integral parts of the Conference organizations, nor subject to Conference board actions. They did not function as departments of the
General Conference, but rather as independent entities (White 1962:2).

This was frustrating to the churches in the USA but more so for the overseas missions, especially as there were at least three separate organizations, namely, the "General Conference," the "Foreign Mission Board" (1889), and the "International Medical Missionary and Benevolent Association" involved in calling and sending out missionaries. And to make things even more complicated, the foreign mission was often financially supported by a fourth agency, namely, the "International Sabbath School Association." These factors led to the complaint that the Adventist movement was suffering from too little organization.

In contrast, those who claimed the Adventists had too much organization focused their concern on the Battle Creek setup. In 1901 E. G. White called it a "Jerusalem center" where "kingly power" was concentrated (LS:380). As a matter of fact, all major--and many of the minor--decisions were being made by comparatively few men. These few were the actual leaders of the SDAs. Although the numerous associations and societies within the movement gave outsiders the impression of a broad power base, in actuality the same few men were the influential members of most of these organizations. Little freedom to make decisions was left to the local Conferences, Associations,
and Societies.

The overseas missions probably suffered most under these circumstances. Distance hindered close and constant interaction with headquarters, and all too often opportunities for advancement were lost. In the late nineteenth century it took four months to get a reply from Battle Creek for the Australian leaders, and three months for the Europeans. This constituted a real hindrance to the effectiveness and efficiency of the SDA mission program.

Another negative effect of centralized power at Battle Creek was that it did not create a climate for the development of local leaders all over the world. An increasing number was needed in the fast-expanding cause, both in the USA and abroad. This centralization of power inevitably meant that increasingly able men in many parts of the world had no alternative but to allow others to think for them (Olson 1966:158, 159).

It is beyond the scope of this study of SDA missionary theory to explore the interesting record of the evolution of SDA Church organization. Competent scholars have already done this. As a matter of fact, few subjects have received as much scholarly attention in SDA circles as the development of SDA Church structure and organization.

When the GC met on April 2, 1901, Ellen G. White urged the leaders to tackle the long
overdue reorganization of SDA structure. In response, they laid aside other business and concentrated on finding a structure that would accommodate the whole world, decentralize authority, and give opportunity for national leadership to develop.

Over the years the process of organizational evolution did not take place without considerable struggle, some resistance, strong disagreements, and even the emergence of contending factions. Those first and second generation Adventists were quite prone to express their opinions! Although creative in their theology they were surprisingly conservative in their ideas of church structure.

The SDA organizational structure they initially created has only been modestly modified in the years since. Actually, developments in SDA organization have been gradual as the SDA movement was transformed from a few scattered, loosely-knit-together companies in the 1840s to a world organization that, without major subsequent adjustments, could serve 200,000 in 1922, 2,000,000 in 1970, and should be able to serve a much larger constituency in the days ahead.

By 1922 the SDA organization structure had about reached the form it has today, and has briefly been described as follows:
Five Steps in Our Organization.
Among the Seventh-day Adventists there are five steps leading from the individual believer to the world-wide organization of the work of the church.
1. The local church, a united organized body of individual believers.
2. The local Conference or local Field, a united organized body of churches in a state, province, or territory.
3. The Union Conference or Union Field, a united body of Conferences or Fields within a larger territory.
4. The Division, a section of the General Conference embracing local or Union Conferences or Fields in a large area of the World Field.
5. The General Conference, the largest unit of organization, embracing all Divisions and churches in all parts of the world (GC Church Manual 1976:47).

The SDA form of denominational structure has some traits of several systems: Congregational, with emphasis on local church authority; Presbyterian, with government by elected representatives; and Methodist, with conferences as organizational units assigning ministers to the local churches (Livingstone 1977:125, 216, 334, 335, 413).

No doubt the fact that SDAs were organized comparatively recently relative to the older churches mentioned above meant that they were able to study, compare, and incorporate what they thought best in each, and in agreement with SDA theology and missionary practice.

In church/mission concepts, however, the Adventists have remained somewhat unique as we shall see in the next sections.
B. SDA MISSION STRUCTURE CONCEPT

We have already briefly, in Part I, touched on the two structures in the Christian movement that developed after the New Testament, namely the congregational structure and the mission structure. It will, however, be of benefit to review this important development throughout the long history of the Christian church in order to find out one of the secrets behind the phenomenal world-wide growth of the Advent movement. We contend that her unique church/mission structure—or perhaps rejection of the two parallel structures—is one reason for the movement's expansion.

1. The Protestant Understanding of Apostolic Approach to Church/Mission Structure.

The first twelve chapters of the Acts of the Apostles present a picture of the total Church involved in mission, and capable of doing it. Before His Ascension, Christ spoke of and recommended "near-neighbor evangelism" by a gradual expansion from Jerusalem to Judea, Samaria and then the end of the earth (Acts 1:8). On the day of Pentecost a living organism was created (1 Cor 12:12, 13), and this organism soon proved its ability to multiply itself. Already the first day "there were added . . .
about three thousand souls" (Acts 2:41). It should be emphasized that the evangelism in this case was cross-lingual as at least seventeen groups of Jews were present (2:5-12). This is an indication that "near-neighbor evangelism" also can be efficient in reaching across language and cultural barriers.

There are also other indications in these chapters in Acts that a church united in mission can reach beyond geographical and cultural borders with the gospel. The persecution described in Acts 8 brought the Christian message to Samaria. The fact that Peter and John were sent from Jerusalem to Samaria to find out what was going on clearly indicates that Church and Mission were one organization. Philip met the African eunuch, and with his conversion the gospel went to black Africa (Acts 8:26-39). Peter was instrumental in the conversion of Cornelius, a Roman military commander (Acts 10:1-8).

Acts 11:19-30 tells us further that the persecuted believers went as far as Phoenicia, Cyprus, and Antioch, indicating widespread witnessing to the gentiles. It is interesting to note that as Philip's work among the Samaritans was confirmed by Peter and John (8:14-17), and the conversion of Cornelius was approved by the Jerusalem church (11:18), so now the Antiochian gentile mission was subsequently investigated and blessed by Barnabas (11:22-24). Luke seemed to be concerned that each stage of the
rapidly expanding mission had the consent of the "mother church" (Buttrick 1954: vol. ix:145). The words in Acts 13:1-4 are important in this connection:

Now in the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off.

Some will see in this text a change in the organizational setup of the ancient church and claim that in addition to the congregational parish structure a mobile missionary band was established at Antioch (Glasser 1976: 26, 27; Pierson 1982:105-107).

Ralph D. Winter describes this supposed change in this way:

Thus on the one hand, the structure we call the New Testament church is a prototype of all subsequent Christian fellowships where old and young, male and female are gathered together as normal biological families in aggregate. On the other hand, Paul's missionary band can be considered a prototype of all subsequent missionary endeavors organized out of committed, experienced workers who affiliated themselves as a second decision beyond membership in the first structure (Winter 1976:327, 328).

Stephen Neill (1968:80) maintains that there, in Antioch, was "organized what in later times would have been called a foreign mission."
A. F. Glasser, however, modified the issue somewhat by claiming that although there is both the parish structure and missionary band, "neither has more right to the name 'Church' since both are expressions of the life of the people of God." But then he goes on to claim that the missionary band, with Paul as its undisputed leader, was on its own, not only in the sense that its duties called for geographic separation but also that it was economically independent and recruited, trained, and disciplined its own members (Glasser 1976:26, 27).

It seems, however, that the notion of independence of the missionary bands from the parish structure is a point that is being overstressed.

J. H. Bavinck (1960:38, 39) comments on the issue and writes that it is Christ Himself who is the author of missions and therefore it seems that Acts 13:1-4 is "deliberately phrased unclearly" so it is impossible to ascertain the role the Church at Antioch had in sending forth Barnabas and Paul. However, as time went on the task of the Church came more fully into view. When finishing a missionary journey the apostles gave reports to Antioch (Acts 14:27, 28), Jerusalem (15:4), and other churches (15:3). It is also significant that doctrinal disputes on the mission fields were brought to the Jerusalem church for decision (Acts 15:1-35).

It is significant that Acts 13:1 states that there
were only prophets and teachers at Antioch. What Paul considered to be the highest and chief gift of the ministry, namely that of apostleship, seemed to be missing (1 Cor 12:28; Eph 4:11). Yet the Holy Spirit indicated that Paul and Barnabas be set apart for an apostolic ministry. Could it be that at this time the ministry of the body in Antioch was incomplete? Was this call made to rectify the matter? The implication is, then, that Acts 13:1-4 did not bring about a new mission structure, but on the bidding of the Holy Spirit made the "body" more "wholistic." It was now capable of mounting a vigorous missionary outreach.

Paul S. Minear (1962:vol. 1:607-616), in his study on the images of the Church in the New Testament, describes more than one hundred cognate expressions of the church idea. These comprise terms such as saints, holy ones, disciples, slaves and servants, people of God, Kingdom, Temple, house, family, salt of the earth, light of the world, bride of Christ, vineyard, etc. None of these describe the Church as existing for its own sake. The implication is that the apostolic function is essential to the Church carrying out her central mission. In this sense the Church that is not apostolic has no right to call itself the Church of Jesus Christ.

David J. Bosch (1980:95) would challenge this in part. He writes concerning this unfortunate dichotomy
that took place early in church history because the Church
became preoccupied with her own survival, and therefore
forgot her mission in the world.

"Church" and "mission" became two entities
next to and sometimes over against one
another. Originally they were practically
synonymous. The founding of the Church and
the beginning of mission coincided (Acts 2).
Mission was mission-of-the-Church and Church
was missionary Church (1980:95).

We cannot but come to the conclusion from the New
Testament that the oneness (1 Cor 8:6; 10:17; 12:9;
1 Tim 2:5; Eph 3:5; 2 Cor 13:11; Acts 3:28) the apostle
Paul is so vehemently arguing for in all other areas of
church life also applies to church/mission structures.
Both church and mission were instituted by God and belong
to the same body (1 Cor 12:12, 13). For sure, as the
different members of the body have different functions,
the "foreign missionary" has, in accordance with the
special nature of his task, certain peculiar functions.
He is geographically separated from the main body and
faces strange cultures, and must therefore act on his
own in many cases. This, however, does not warrant a
separate institution. He can--and it seems he did--remain
under the umbrella of the Church to whom he also felt ac-
countable.

It can be deduced from these texts that the ideal
foundation for a missionary thrust, the one that God had
in mind, was the whole Church including all
members involved in mission.

Note that during certain periods these missionary bands were not able to function freely because of governmental hostility (i.e. the persecution in the Roman Empire). When dissolved, the task to extend the Word of God was done by lay-witnesses. "It was a lay movement through and through. Its members loved and rejoiced and served and witnessed." And by this kind of missionary activity where all are expected to be involved the Christian message even reached the royal house in Rome (Glasser 1976:39, 40).

No doubt one can trace the two structures, even in earliest times, in the Christian church. These two structures can also be found in the Roman Catholic Church throughout her long history. The monastic orders as mobile missionary bands were of great significance, not only in propagating the faith but sometimes even in purifying the Church (Winter 1976:329-335).

It is claimed in the same vein that mission did not start until 200 to 300 years after the Reformation because Martin Luther and the other reformers did not have a concept of the importance of the two structures.

This omission, in my evaluation, represents the greatest error of the Reformation and the greatest weakness of the resulting Protestant tradition. Had it not been for the so-called Pietist movement, the Protestants
would have been totally devoid of any organized renewing structures within their traditions (Winter 1976:336).

However, on the other side it could be claimed that Luther's idea of the "priesthood of all believers" was the ideal plan God had for the finishing of His work. But it was an idea whose time had not yet come.

We can agree that Pietists represented a movement of "second decision" people. But the Moravian Church that really became active in mission could hardly be designated as a "mobile missionary band." It remained a section of the state church of Saxony and yet, in 1745, it was formally organized with its own bishops, distinct services, liturgy, and hymnology (Latourette 1953:987). In this way it was really a denomination in its own right, and not an ecclesiola in ecclesia. It is said of it:

> When the first Moravian missionaries left their German homeland for the Danish West Indies in 1732, it was the first time in Protestantism that missionaries had gone forth with the full support of the entire community which was sending them. Their journey marks the introduction into Protestantism of the concept of "the whole church as mission."... Every member was in some way consciously involved in the missionary enterprise through actual foreign journeys or through working at home to support these journeys, and the community as a whole played as vital a role as did the Roman Catholic orders in the medieval missionary enterprise (Schattenschneider 1975:61).

Again it is claimed that when William Carey, in 1792, proposed "the use of means for the conversion of the heathen" he was calling "for the organized but
non-ecclesiastical initiative of the warm-hearted." And
the response was the formation of twelve missionary so-
cieties in thirty-two years between 1792 and 1824. The
activities of those societies—of course of churches
actively engaged in mission—made the nineteenth century
"The Great Century" of Christian mission.

It is significant that some of the missiologists
who were nearer to this time of action and experienced
firsthand this tremendous expansion of Protestant Chris-
tianity were calling, not for more missionary societies
but for a structure that involved the whole church in
mission.

Around the 1980s missionary activities were seen as
the essential work of the church. The ideal was promoted
that every Christian should be involved either as a worker
or supporter.

John R. Mott made it clear in 1901 that the whole
church should be enlisted and the duty rested upon the
entire body of Christ.

It is indispensable to the world's
evangelization that the churches on the
home front become filled with the mission-
ary spirit. A task so vast cannot be ac-
complished by the leaders of the church
at home alone, nor by the representatives
of the home church on the foreign field.
The cooperation of a great multitude of
the members of the church is essential
(Beaver 1968:150).
Arthur T. Pierson, a Presbyterian minister who is responsible for the watchword of the SVM: "The evangelization of the world in this generation," came to the conclusion in 1881 that if all truly committed Protestants were mobilized in such a way that they personally, or through their missionaries, would reach three non-Christians a year, every person in the world would have heard the gospel within twenty years (Forman 1977:88).

Rufus Anderson put the responsibility for bringing the gospel to all people on the individual Church member rather than on the Church. He wrote in 1848:

... the command (Matt 28:19, 20) was given to individual disciples before an organized Christian church existed ... the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now than it was then (Beaver 1967:132).

In connection with the notion of "second decision Christians" being the ones taking care of the foreign mission, it seems that Anderson maintains that each Christian must—guided by the Holy Spirit—decide whether his duty is in foreign mission or at home. An extraordinary call is not required (1967:186, 187; 1968:149).

So here again we find the idea that the acceptance of Jesus Christ as personal Lord and Savior should transform one into a faithful witness to Him. This is to be but the outflow of the Spirit working in his life.
Mission involvement should not be separated from the Christian life: it should not be delegated. It is included in God's calling of all His people to the "Priesthood of all believers" concept.

The Anglican Roland Allen (1868-1947) sums it up when he wrote (about 1930) that:

For missionary work we have two organizations; one which is ancient and one which is modern; one simple, the other very cumbersome; the simple necessary organization is the organization of the Church, the cumbersome modern organization is the organization of missionary societies.

The Church was first established and organized with a world-wide mission for a world-wide work . . . . Consequently there was no special organization for missions in the Early Church; the church organization sufficed. It was simple and complete. There was abundant room in it for the expression of the spontaneous individual activity of its members; for every member was potentially a missionary; and the Church, as an organized body, expected that activity and knew how to act when its members did their duty . . . .

The new modern missionary organization is an addition (Allen 1962:96, 97).

Allen is, of course, aware of the so-called "missionary bands" so prominent and central in the New Testament. However, he regards them as extremely important and vital members of the body (1 Cor 12:12, 13), and not as separate bodies. After all, the apostleship is given first priority (1 Cor 12:28).

It is significant for our study that this biblical
concept of the mission-of-the-church and the church as a missionary church, was prevalent at the time (1890–1905) the SDAs got the understanding that the whole world was their missionary responsibility, and when they began to take serious steps to develop a structure that would involve them more completely in this task.

It should, of course, be recognized that the ideal church/mission structure where every member of the SDA Church is actively involved in foreign mission, either as worker or supporter, has never been fully achieved. However, in the SDA organizational setup provisions are made so that world-wide mission is given top priority.

Among the means to accomplish this is the realization of every member that a considerable portion of his tithes and offerings beforehand are earmarked for mission, thereby involving each Christian directly in world-wide outreach. Also, by participating in local elections of church officers and denominational workers, members actually exercise an indirect influence on the world field, as local leaders are expected to promote missions while international leaders are involved in formulating missionary policies and plans.

Any worker employed in any department is given to understand that at any time he may receive a call for overseas service. If such an appointment is accepted the person will retain his seniority and sustentation. He is
also guaranteed denominational employment upon permanent return from the mission field. All policies and plans of the SDA Church are formulated and decided on with the world church in mind.

2. Development of SDA Mission Structures

When the GC was first organized in 1863 the work was confined to the USA and Canada. Six years later, in 1869 at the GC session in May, a society to promote home and foreign mission was formed with the object to send:

... the truths of the third angel's message to foreign lands, and to distant parts of our own country by means of missionaries, papers, books, tracts, etc. (Review, June 15, 1869:197).

The GC officers were the administrators of the "Missionary Society of the Seventh-day Adventists." It should be emphasized that special efforts were then undertaken to recruit members and solicit funds (Spicer 1921:91, 92).

This arrangement remained in effect for twenty years until 1889, and the society was responsible for sending out the first missionaries to Europe, Australia, and South Africa.

At the GC session in 1889 action was taken to appoint a full-time secretary to the Foreign Mission Board (FMB). This board consisted of six members in addition to nine members of the GC Committee.
It was decided that the board be held responsible:

for the management of the foreign mission
work of this Conference . . . to appoint, 
instruct, and direct the foreign mission-
aries of the denomination (GC Bulletin Nov.
5, 1889:141, 142).

When the SDA Church was reorganized in 1901, one 
result was that the GC Committee was solely responsible
for supervising the world-wide work, a task formerly
discharged by three different, often competing, boards.
However, for legal reasons the FMB continued to exist
on paper until 1919.

We have seen how the first mission board formed by
the GC, as well as the Tract and Missionary Societies,
were established on the initiative of a few lay persons.
They were a minority in the SDA movement and were burdened
to bring the distinctive SDA message to people outside the
USA. Indeed, the first SDA Mission Board, although a
part of the GC, was an optional society. It was supported
by volunteers "who believed in the Commandments of God and
had the faith of Jesus," and who were willing to pay $5.00
to join its constituency (Review, June 15, 1869:197).
In this, SDA arrangements for the handling of foreign
mission until 1900 were more in line with the ecclesiolae
in ecclesia concept.

However, a quarter of a century later it became
apparent that a shift had definitely taken place for
"Church" became equal to "Mission" and "Mission" to
"Church." What had started with neighborhood evangelism in the 1830s and continued through the 1860s gradually became only one of many thrusts of the church in the decades that followed. However, by 1900 mission was a total involvement of all departments, institutions, and resources.

By 1893 the GC President, O. A. Olsen, was able to say:

In the past we have wanted to speak of other countries as foreign fields, but practically there is no such thing as a foreign field to the Gospel in general, nor to the third angel's message in particular (GC Bulletin 1893:280, 281).

At the same GC session a missionary from Australia, G. C. Tenney, was speaking in the same vein:

... let me ask what is a foreign field? It is only a convenient term that we use to designate countries across the water. But in the Third Angel's message there is no such thing as a foreign field and I wish we could realize that there is nothing sectional about our work. The Third Angel's message is no more adapted to the people of the United States than it is to those in any other part of the world (1893:192).

In 1921 W. A. Spicer, president of the GC (1922-1930), introduced his excellent book on SDA missions with these words:

The cause of world-wide missions is not something in addition to the regular work of the church. The work of God is one work the wide world over. The Gospel message can never have accomplished its purpose in the homelands until it has reached all lands.
"The field is the world" Matthew 13:38. It is the world that "God so loved." Our work is to carry the one message of salvation to all peoples. That is the aim of every conference, every church, every believer (1921:11).

In 1952 W. R. Beach, then president for the Southern European Division, said at the SDA Bible Conference:

We have no conflict between the old and the young churches. This is due primarily to our world conception. Why, every unit of the Advent church is self-propagating and self-governing within the framework of a world church. Every part is responsible for the whole. The whole is responsible for every part (Beach 1953:438).

This balanced concept of a world church is in sharpest contrast to the imbalanced Protestant pattern of a Western church with a world mission.

At the GC of the SDAs today one finds nine departments covering areas from communication to youth. There is no department of foreign mission. There are no personnel responsible for promoting mission and raising funds for foreign work. All the departments and services, as well as the executive officers of the almost 4,000,000-member church in 184 countries, are expected to have a concern for all geographic areas and all peoples throughout the world. In the extensive policies governing the church finances almost totalling $700,000,000 in 1981, one finds fixed rules and regulations for how much is to be spent not only to keep the work going in areas already entered, but also to open work in new areas.
In the decentralization pattern of the church, the responsibility to enter new areas rests primarily on local leaders and on local initiative. They are the people nearest to the unreached areas and closest to "the action." They know the conditions as well as the possibilities and openings. A case in point: Gabon Republic in 1982 still unentered by the SDAs. This reflects the primary concern of the West Central African Union Mission with headquarters in the Camerouns. Secondly, it also reflects the concern of the African-Indian Ocean Division with headquarters in the Ivory Coast. Only lastly does this concern become the burden of the GC.

In the SDA World Church there are unions and missions that are financially, as well as personnel-wise, dependent on the more developed fields. They are, however, organized similarly and are granted the same voting rights as though they were part of a self-supporting field.

When a "mission field" or "union mission" aspires after complete self-determination status it must prove, among other things, that it possesses "both a local and world-wide evangelistic vision," that it is "able to provide personnel to serve within its territory and help supply workers for other fields," and that it is "able to operate within its own finances" (GC Working Policy 1978: C 35 05).

In the "Working Policy" of the GC we find the following
statement on mission that portrays the SDA missionary
concept very well.

From Everywhere to Everywhere. As the
church develops in each new territory, it
in turn should and does also become a home
base, supplying means and missionaries to
help meet the needs of an ever-expanding
world mission program. Thus around the
earth and across the barriers of nation and
race new links are forged that strengthen
the world church and unite it more firmly.
It is the purpose of God for workers to go
from everywhere to everywhere and even
where missionaries are no longer needed,
there should continue to be an exchange of
workers in the degree necessary to pre-
serve the international and universal char-
acter of the church (1978:C 65:10).

In order to keep this international flavor of the
church it is an unwritten rule that persons elected to
GC positions should have had some overseas experience.
About 20 percent of the present GC staff comes from
outside the USA. Ten of the sixteen vice-presidents are
non-American and eight of these serve in their home divi-
sions as local division presidents (SDA Yearbook 1982).

3. Potential Abuses in
SDA Mission Structures

No organizational system, however efficient, can pre-
vent abuses or forestall its own stagnation. The dangers
of formalism, institutionalism, and structural inflexibility
with all their bad side effects are always present. Some
of these unfortunate developments have also threatened
the SDA Church as she moves into the last half of her
second centennial. Vision can all too easily be replaced by religious routine; self-maintenance can take over goal-orientation; programs can replace an ongoing concern for the individual; and all too often institutions control believers, rather than being controlled by them.

Human weaknesses, personal ambition, and the tendency to favoritism, racism, nationalism, and fractionalism often press the church inward upon itself. Parochialism then triumphs. The vision dies of the church possessing a message for all nations.

One example of possible abuse in the SDA Church structure may be found in the unwritten rule that mission experience is a prerequisite to appointment to leadership positions in the GC. Some would argue that ambitious and aspiring leaders are tempted to accept, and even seek, an overseas mission appointment for the purpose of qualifying themselves for promotion into the SDA hierarchy. However, inasmuch as all administrative positions in the church are obtained by election, no one can actually be sent abroad with the deliberate official intent of being groomed for a position in top administration. But if, through political maneuvering, a person secures a field appointment, the probability is that the quality of his subsequent field service will confirm the deception. Superficiality will characterize his labor for there will be little real interest to do anything substantial and sacrificial for the people in the
mission situation. The missionary will probably manifest a tourist attitude toward his host-country and its people. His concern will be more to draw the attention of the "electorate" and brethren at headquarters to his "self-sacrifice" and "sufferings" as well as his "heroic" deeds and successes than to his fruitful involvement with the native population needing his special skills. It also follows that this type of missionary is not likely to learn the language of the people nor attempt to understand their culture.

This kind of calculated missionary service also does not promote the sort of stability and continuity so much needed today in many missionary situations. Of course, as soon as the opportunity for a better and more advantageous position opens up, this opportunist will, without hesitation, drop one work and reach for another. And there is always the unfortunate possibility that when this type of missionary has reached his goal he will assume the role of a specialist in the district he so lightly served, much to the dismay of the faithful workers there.

At present in the SDA world-wide movement there is a decline in mission promotion and offerings in the so-called home-fields. This has caused a change in the average member's understanding and commitment to the missionary task. There is a decline in the number of missionaries, as well as a change in their vocation.
A diminishing percentage is engaged in direct evangelism (Bauer 1982:194-218).

Because of this, many have sounded an alarm and suggested a variety of remedies. Some have even suggested that a change in the basic SDA organization, from a centralized world church to a conglomerate of independent congregational churches, would improve things (Brinsmead 1980:296; Labrecque 1981:17; Good News Unlimited, August 1982:2). Others maintain that an adaptation of the SDA organization to a pattern similar to the one of the late nineteenth century, or the two-structured Protestant organization introduced by William Carey in 1792 would solve this problem (Bauer 1982:93f; 221f).

Regrettably as these setbacks are, effective solutions are probably not to be found in structural changes. The present organizational setup of the SDA Church has proved itself viable in the past. In spite of the weaknesses mentioned above, the Advent movement has grown from 75,000 in fifty countries in 1900 to almost 5,000,000 by the mid-1980s.

It seems that the SDAs, with their decentralized five-step Church government, their well-developed policies governing all activities and finances, their international representation in world leadership, and their having members of the GC stationed in all overseas division headquarters, have built into SDA structure safeguards
against these abuses.

Furthermore, it should be stated that most of the weaknesses currently besetting the SDAs and pointed out from time to time by laymen, administrators, missionaries, pastors, and theologians, are not peculiar to the Adventists. They are common to Christian churches and mission organizations throughout the world.

There seems, apparently, no diminishing of the SDA missionary zeal in Inter and South America, the Philippines and Korea, as well as in most of Black Africa.

The real need is not for new structures, but rather for a new infilling of the Holy Spirit as leaders and laity alike dedicate themselves to the supreme task of making Jesus Christ known, loved, and served among all people of the World (Acts 1:8).

**C. THREE MISSIONARY STATESMEN**

In SDA mission history, three men stand out in the period 1850-1950 as outstanding in their outlook and understanding of world mission. With great effectiveness they pioneered and shaped SDA mission as we see it today. In this connection, E. G. White and her contributions to the movement should also be mentioned. Later we will review her mission thinking.
l. S. N. Haskell

S. N. Haskell (1833-1922) is, next to E. G. White, the only SDA pioneer who lived and influenced all the three steps in SDA missionary expansion, namely, the American Experience 1830-1860, the Christendom Experience 1860-1890, and the World Experience starting around 1890. He started preaching in 1855 and in his many years of service was an author, editor, evangelist, administrator, pioneer missionary, and institution builder. In his career he never reached the highest position in the church although he was president of several Conferences.

In his active life there were many "firsts." In 1870 he organized the first conference "Tract and Missionary Society" (Review, November 14, 1871:172). In 1882 he organized the first European Council of SDA Missions (Whitney 1886:37, 38). In 1888 he pioneered the work in Australia and New Zealand. When London, the capital of the British Empire, became a mission concern for the SDAs it was Haskell who opened the work there in 1887, about ten years after Great Britain was entered. He was the first SDA Church official to make a world tour on behalf of missionary work (1889-1890). This trip took Haskell and his companion Percy Magan to Europe, South Africa, India, China, and Japan. The only continent he never visited was South America (S. N. Haskell to J. L. Shaw, 1914.)
Quoted in McAdams 1974:57). There is a possibility that on this trip he made two other important firsts, namely, the first baptisms of Chinese and Japanese (Review, December 14, 1922:17). In 1902 Haskell organized the first Black church in New York City (Neufeld 1976:56).

All these "firsts" were important in the development of SDA missionary outreach.

Although a man of modest education, Haskell wrote extensively. His works include articles in SDA Church papers and books. His books were generally on prophetic topics such as the sanctuary and the prophecies of Daniel and Revelation.

W. A. Spicer wrote an eulogy of Elder S. N. Haskell in 1922 under the title: "A Long Life Spent for God."

Day after day at the recent General Conference, Elder S. N. Haskell sat with the group of pioneer workers on the platform. We felt that this veteran of many a Conference session and of many a journey in pioneering service, was being sustained in his regular attendance more by his unflagging spiritual vigor and the habit of a lifetime of devotion than by his physical forces. And now nearing his ninetieth milestone, Elder Haskell's life of service is ended, and he awaits the sure triumph of the message and the movement that he loved.

Elder Haskell was a pioneer in missionary promotion at home and abroad . . . he found this truth on the road as a salesman, and until age crept upon him he was ever on the road carrying the treasure of truth to others . . . . (Review, December 14, 1922:7).
2. A. G. Daniells

A. G. Daniells (1858-1935) is regarded by modern SDA missiologists to be the most outstanding missionary statesman in the church (Oosterwal 1972:29). His contribution to the SDA movement falls in the area of administration, evangelism, and writing.

A German missionary to Budapest, Hungary, J. F. Huenergardt wrote in a personal letter (c. 1910):

Elder Dail accompanied Elder Daniells through Turkey, Bulgaria and Rumania, and through some parts of Serbia, taking care of his belongings; he saw to it at the frontiers of the different countries that Elder Daniells was supplied with the currency of the respective country through which they traveled . . . . Elder Daniells, however, never learned any other language than the English, and in his open and honest way never expected any other treatment than was always coming to him in the United States (Kuhn 1946:97).

It is acknowledged that A. G. Daniells spent fifteen years as a missionary pioneer to New Zealand and Australia (1886-1901). However, the transition from Texas to New Zealand and Australia in the 1880s did not, to a great extent, call for language study or any drastic adaptation of method and message. Rather, it called for administrative ingenuity as missionaries before 1901 operated far away from a headquarters that had close control over their activities and made decisions in even the minor details. And it was solely as an administrative genius that Daniells
exelled in those formative years of his career when he organized the Australian work into a Union with integrated departments, a structure that became a pattern for the 1901 reorganization of the whole SDA world.

As a GC President, Daniells determined to travel extensively on all continents as he wanted to get his information firsthand. Some of his missionary thinking can, in brief, be stated as follows:

a. He believed that by 1905 the work in the USA was so well established that laymen could finish the task and thereby release ministers to go abroad with the distinctive SDA message.

b. He believed in strengthening the springboards established in Christendom and using them for outreach among non-Christian people. This strengthening could be accomplished in two ways. First, by granting overseas fields more autonomy and independence in making decisions pertaining to the work in their areas. Secondly, by providing funds for the work from the GC.

c. He believed in the strong central administration of all finances. All funds for mission should be channeled through the GC.

d. He believed in priorities in mission projects, although he recognized that a concentration of money and manpower in under-developed areas could, in the short run, produce impressive numerical gains to the church. However,
these "victories" could easily, in the long run, become liabilities because they inevitably involved a heavy drain on church funds. On the other hand, he judged it advantageous to invest personnel and funds in such countries as England, Germany, France, Canada, and Australia as these would eventually not only be self-supporting fields, but would also provide bases for expansion into the developing areas (Robertson 1977:75-80).

Daniells not only theorized about mission; he also practiced his theories. In the twenty-one years he was GC president about 2,000 missionaries were sent out (GC Statistics 1981:2). Before his incumbency the church sent out, on an average, less than five missionaries each year.

After concluding his service as GC president, Daniells served the church for four years as secretary to the GC and in that time was instrumental in forming the Ministerial Association.

A. G. Daniells wrote The World War, A World in Perplexity, Christ Our Righteousness, and The Abiding Gift of Prophecy. When one considers all that Daniells did for the SDA Church over the years it is readily granted that he was one of her most dynamic and all-round leaders.

3. W. A. Spicer

Where Daniells excelled primarily as a missionary
statesman, W. A. Spicer (1865-1952) could be regarded as a missionary scholar. He was born of Seventh-day Baptist parents who became Adventists in 1874. He served as secretary for the GC under A. G.Daniells before he became president from 1922-1930. In his career he became the only GC president to have been actively involved in all three areas of SDA mission, namely, in America when he worked at the Battle Creek Sanitarium (1891); in Christendom when he served in England (1887-1892); and in the non-Christian world when, in India, he started out as editor but ended as the leader of India's SDA Church (1898-1901). W. A. Spicer's service was largely editorial and secretarial, although he became involved in evangelistic service in London when the work was opened there in 1887-1888 (Spalding 1962: vol. 2:29, 30).

When only twenty-seven years of age, Spicer was called to be secretary of the FMB, a post he held from 1892 to 1894, and later from 1901 to 1903. In his first term he helped establish the Solusi Mission in Matabeleland on the 12,000 acres of land obtained from Cecil Rhodes, the Prime Minister of Cape Colony (Neufeld 1976:1410, 1411).

During the years Spicer served as secretary to the GC (1903-1922) he was, by virtue of his office, in closest contact with SDA mission world-wide. He saw the overseas membership grow from 16,470, or 23 percent, in 1904; to 193,693, or 62 percent, in 1930 (GC Statistics 1981:2).
Spicer has been described as a kind and loving man who knew almost every worker by name, and was concerned for their welfare and for their children. He always made it a point, when visiting lonely families, to take hard-to-get items from their home countries to isolated mission stations. He traveled widely and reportedly visited every corner of every mission field. The records show that during the forty-year period (1900-1940), he spent thirty-six years traveling outside the USA, visiting and counseling missionaries, and finding opportunities to help them reach farther out.

SDA outreach in the late nineteenth century had concentrated on countries with Protestant governments, or at least significant Protestant minorities. By 1900 about sixty countries had been reached. In the thirty-year period (1901-1930), when Daniells and Spicer were in charge, seventy new countries were entered. By now, the emphasis was on Roman Catholic and Greek Orthodox countries (twenty-four) and non-Christian countries (forty-six, of which twenty-four were African) (Appendix B).

This tremendous geographic expansion, as well as SDA membership growth, was due to the foresight and administrative talent of A. G. Daniells. It was he who significantly influenced SDA organizational development so that it was rigid enough to unite and keep things together in structural unity, and flexible enough to allow for local initiative,
and hence unlimited expansion.

However, it should not be forgotten that W. A. Spicer, who did not exert the Daniells' type of world leadership, played an equally important role as the man who knew the missionaries, the fields, and missionary theory. In his extensive missionary writings he not only traces the SDA missionary movement to its biblical roots, but also to the history of the Christian church. The first hundred pages of his book *Our Story of Missions* (1921) portray a systematic theology of mission. Although not detailed, the book is sufficiently comprehensive to include a solid study of those biblical motivations which are of crucial importance when mission goals and methods are being decided upon.

Elder Spicer also manifested an open-minded, ecumenical attitude toward the different Protestant, and even Roman Catholic, missionary endeavors of his day, not only by proving how the SDA movement was rooted in them, but also by quoting their missionary achievements and by giving them credit for his promotional material (see *Miracles of Modern Mission*, 1926).

These three men--Haskell, Daniells, and Spicer--were dominant in a period covering one hundred years, and laid a solid foundation for SDA missionary theory and practice that is still determinative of mission policies today.
D. THE DEVELOPMENT OF SDA YOUTH ACTIVITIES

A distinctly SDA youth movement was late in emerging. Possibly this is because most of the pioneers were young people. Also, there were structured activities in the church such as the "Tract and Missionary Society" and the "Sabbath School" that absorbed the youth and insured that their energies were directed to constructive ends. Nonetheless, eventually youth work emerged; indeed, the SDA youth society was started to structure the increasing missionary zeal of the young people and to channel them into missionary service.

As early as 1879 an organized youth movement began to form when a couple of lads, Luther Warren and Harry Tanner in Hazelton, Michigan felt a burden to become actively engaged in proclaiming the Advent message. The story goes that in their shared missionary concern, they climbed a rail fence and found a corner where they could pray about the matter. In this way, the SDAs also had their own counterpart to the famous Williams College Haystack meeting (1806) that eventuated in the ABCFM (Kane 1971:245).

Years later, in 1907, the young people were given their own department in the GC called the "Young People's Missionary Volunteer Society." The aim they adopted, the motto they framed, and the pledge they made revealed
the influence of the older Protestant SVM (from 1889 onward). Its aim was to proclaim "The Advent message to all the world in this generation." Its motto spoke of their motivation: "The love of Christ constraineth us," and the pledge read as follows: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the Gospel in all the world" (Spalding 1954:vol. 3:116-129; Hogg 1971: 571, 572).

M. E. Kern, a well known educator and the first SDA world youth leader, represented the Youth Department at the Student Volunteer Convention in 1909 (GC Minutes, November 14, 1909).

SDA youth work began in the early twentieth century as a department of the GC and has developed rapidly over the years. Its development has been along lines aimed to keep SDA youth busy developing those skills particularly essential to church work, as well as near-neighbor evangelism. Some of these activities should be particularly mentioned: summer camps, youth congresses and the Pathfinder clubs. Evangelism has always been the basic task of the Missionary Volunteers. This is reflected in their stated aim, motto, and pledge. And, to stir the young people up to greater outreach, a variety of emphases have been successfully promoted under the rubrics of "Share
Your Faith," "One to One Evangelism," "Festival of the Holy Scriptures," and "Festival of Faith." Many conferences, leadership courses, congresses, etc. have been conducted in various parts of the world (Neufeld 1976:1626-1628).

In 1959 this dynamism for evangelism within SDA young people was channeled into cross-cultural work. At that time the Student Missionary (SM) program was launched. A student missionary is "a representative college student sent to a mission land to work from one month to one year in such missionary activities as his/her training and skills permit" (1976:1429).

This activity was later followed by the formation of an Adventist Volunteer Service Corps (AVSC). Young people not eligible under the auspices of the SM program may, through the AVSC, offer their services as overseas volunteers for a limited period at their own expense. The SM program has become the most popular of these two organizations. Since the inauguration more than 2,000 student missionaries have served. The number of student missionaries sent out from North American SDA colleges alone hovers around two hundred each year. In addition, many young people are sent out from the overseas division colleges.

These young people undergo the SM orientation course before they begin their field service (Oosterwal 1972b).
In their assignments overseas they are limited to short term programs or temporary relief activities. They are not free to fill any position already taken by a national worker, and their assignment is always made compatible with their undergraduate level of education. The finances involved are shared according to arrangement between the student (who receives no salary but a living allowance while in the field), the college, the local youth society, the GC, and the receiving overseas division or institution (GC Constitution 1979:R 05 5a.b.c.d.).

The SM program has generally served the Church well. Young people have gained insight into overseas service, and those students on the sending campus have thereby been involved in missions in a positive fashion. It is significant that of the 2,000 student missionaries who, so far, have been in the program, about one hundred have returned as full-time missionaries upon completion of their education.

It should be mentioned that in a few cases student missionaries have returned to their colleges with a negative attitude toward missions, missionaries, and the Church. There are also isolated cases in which overseas fields were disappointed in the student missionaries they received and terminated their participation in this program.

In general, however, the program has worked well and given SDA college youth an enlarged vision of the Church
and their role in it (Ranzolin 1982:1-6).

**E. THE EDINBURGH 1910 WMC**

This Conference was, by far, the most important Protestant ecumenical missionary gathering of the twentieth century. It took place just before the First World War at the transition from the nineteenth to the twentieth century. Among the names on the official list of delegates to this main conference we find three SDAs, namely, L. R. Conradi, leader for Central Europe; W. J. Fitzgerald, leader for Great Britain; and W. A. Spicer, Secretary of the GC (World, vol. 9, 1910:51). Their attendance was confirmed by three GC Committee actions in 1910.

Three additional SDA delegates, M. A. Altman, Guy Dail, and H. C. Lacey, were also appointed to attend the Synod Hall meetings (GC Minutes, January 17, March 6, and April 20, 1910; Robson 1910:28).

The delegates sent to the Edinburgh WMC were confined to societies having agents in the foreign field and expending in foreign missions not less than 2,000 pounds annually. Furthermore, such societies were entitled to an additional delegate for every additional 4,000 pounds of foreign mission expenditure (Robson 1910:7).

The 1,200 delegates at the Conference represented the whole spectrum of Protestant missionary societies
from the High Church "Society for the Propagation of the Gospel in Foreign Parts" to the "Salvation Army." It was therefore agreed that the Conference should be a consultation assembly that would deliberately avoid matters of "faith and order," and confine the discussions to matters of practical mission interest. Actually, it was "a Conference of the home base of missions" (Hogg 1952:134).

For this reason the important topics on the agenda focused on home-base relationships far more than on the actual problems encountered in carrying out mission work among non-Christians. It is significant that no expressions of opinion were made on ecclesiastical or doctrinal matters (Robson 1910:8). Indeed, had this happened, the participants would have discovered how deeply they differed among themselves on most fundamental matters.

The participation of three SDA delegates at this important Conference is very significant. It reveals the way in which the Adventists regarded themselves in 1910. Furthermore, their presence at Edinburgh enabled SDAs to begin to see how they were regarded by other Protestants.

The admission of three SDA delegates to the Edinburgh Conference also revealed that at least 10,000 British Pounds (about $50,000) were being used by the Adventists in non-Christian countries that year. SDA financial statistics from 1910, however, reveal that world mission funds alone were more than $450,000 (GC Statistical
Report 1982:2). It is quite apparent that the SDA quota at Edinburgh could have been significantly bigger. They could have sent more delegates, and thereby given the SDA movement more prominence as well as visibility.

Does this token representation indicate that the SDAs were using Edinburgh as a "trial marriage" to find out whether they really belonged in the Protestant brotherhood? Were those delegates seeking to discover how extensive their witness could be to distinctive SDA beliefs? Or did they demonstrate that SDAs regarded themselves as part of the world-wide missionary movement?

The fact that the SDAs were invited to participate in 1910 seems to suggest that other Protestant missionary societies stretched out their hands of fellowship to them and accepted them as brothers caught up in the common task. However, as we have stated elsewhere, Edinburgh was the last Protestant ecumenical gathering where SDAs were full-fledged delegates.

W. A. Spicer wrote two reports for the Review on the WMC. In the first, written while still in Edinburgh, he stated: "Here is focused a mighty movement that comes in the providence of God to prepare the way for the closing work of the gospel." He then, in the typical "Spicer Way," rooted the Advent movement to the Reformation, and in the nineteenth century Protestant missionary movement.
Furthermore, he stated that Edinburgh 1910 was a preparation for the spread of the distinctive SDA message throughout the world. He quoted the leading speakers and applied their words to SDA missionary thinking.

When the Sabbath began Friday night June 17, 1910 the six SDA delegates joined the few Adventist church members in Edinburgh. Spicer could not help mentioning the contrast between the two assemblies and concluded that the SDAs should not combine their evangelistic activity with what he regarded as humanistic and philanthropic efforts. The church's task was not to heal the world, but to bring the last message (Review, July 21, 1910:9, 10).

Spicer wrote his second report from Friedensau, Germany. He particularly referred to a speaker at the Edinburgh Conference who had mentioned that the next ten years would constitute a turning point in human history. Spicer reacted by stating that ten years to the SDAs is a long time, and thereby revealed the apocalyptic perspective present in the SDA Church. Even so, in his report he was largely positive toward the things he had heard at the Conference and regarded them as God's providential arrangement to enable SDAs to spread their message. He was especially moved by the report that the Bible had been translated into so many key languages that the SDA message could reach 95 percent of the world's population. This meant to Spicer an "open door"
and many challenging opportunities to spread the Third Angel's message (Rev 14:6-12) to the world.

The weak point of the conference, according to SDA understanding and to many Protestant missionaries as well, was that Roman Catholic and Greek Orthodox areas (particularly Latin America, Southern Europe, and the Middle East) were not regarded as missionary fields (Hogg 1952:131-133).

The dropping of denominational distinctions on the mission field was likewise regarded as highly desirable. Few appeared in favor of exporting Western labels overseas. And yet, Spicer regarded this as somewhat dangerous as it could lead to the oppression of minority opinions. He felt that this tendency had the built-in weakness of encouraging the compromise of convictions as to truth in order to stand on apparent common ground (Review, August 11, 1910:11, 12).

Spicer's reaction to the WMC in Edinburgh 1910 is interesting reading because it shows the ambivalent feelings of a great SDA missionary statesman. On the one hand, he remembers that he is a key leader and respected spokesman for a comparatively small Church that believes it has a special call and a special message to the whole world. He is also convinced that other churches—even the Protestants—are terribly flawed and have more or less fallen away from their divine calling. Dominating all else is his profound conviction that God has raised up
the SDA movement to be the last true remnant church.

On the other hand, Spicer was candid to admit that outside SDA circles at Edinburgh he found an honest concern to bring the message of Jesus Christ to the millions in non-Christian countries. As he listened to the messages, he must have felt that this concern was biblically based and that their missionary motivation was almost the same as he and other SDA leaders were using in their promotion.

He also had first-hand contact at the Conference with people and movements that God was using to "open new fields and put Scripture into many languages." He experienced the debt SDAs have to many other Protestant denominations. Although he recognized that ten years was a long time for the Adventists, he was undoubtedly also realistic enough to realize that the SDA Church, despite its decadal growth rate of about 40 percent in 1910, was facing an enormous unfinished task in the days ahead. Moreover, he recognized that the others present at Edinburgh also were helping to make Jesus known, loved, and served among many non-Christian people.

In reading through the minutes, proceedings, and reports of the Edinburgh meeting, one discovers that the SDA delegates--all of whom were eloquent and able leaders--did not take part apparently in any discussions, nor were they members of any committees or commissions. Was this
because the SDA leaders had isolated themselves, as has so often been the practice, or did the "office bearers" at Edinburgh look upon them with a measure of suspicion and refuse them access to positions of influence and authority?

P. THE FIRST WORLD WAR AND SDA MISSIONS

World War I brought considerable disruption to the SDA mission to Christendom, especially in Central Europe. However, even in Germany, the work went forward and it is reported that the Imperial German Army, on occasion, released the leader of SDA colporteur work so he could hold institutes in various parts of the country. The Friedenssau Missionary Seminary in Central Germany, which had seventeen different languages represented among its students, had a department for the training of Russian workers. Inevitably, the war abruptly terminated this activity (Olsen 1925:604, 605).

In the years immediately after the war, the Missionary Volunteer Society in the USA raised more than $30,000 to help Armenian refugees and orphans resulting from the Turkish persecution, and to send clothes to needy church members in Europe (1925:710).

German missionaries who had pioneered work in the Pare mountains in Tanganyika since 1903 had their first
baptisms (six) in 1908. Unfortunately, they were forced to cease their labors in 1914 when British forces advanced into German East Africa. At that time, however, there were 277 baptized members ruled by elders appointed by the Germans before they left. These were without missionary supervision and financial support for seven years. Nonetheless, in 1921 when British missionaries were sent in to reopen the work, they found that 246 had remained faithful and many new converts were ready for baptism. This is a wonderful tribute to the solid missionary work done by the Germans (Olsen 1925:512; Neufeld 1976:1460).

In the twenty years between the two world wars the SDA mission continued its growth at the rate of 65 to 70 percent increase per decade. The main increase was in countries outside the USA. By 1940, church members had passed the half-million mark with only 37 percent in North America. This is in sharp contrast to the situation in 1920 when there were 185,000 members of whom 51 percent were in North America.

Schwarz (1979:357, 358) writes about this period as a time when cultural differences began to create problems for the mission. He observed that "Adaptability, ingenuity, tact, and diplomacy were called for, but not always found." Missionaries from America and Europe were regarded as domineering, so much so that nationals were not
always able to appreciate the problems and distress arising from being separated from family and friends, sometimes for years at a time. These are, of course, generalizations and may not be entirely accurate. Unfortunately they cannot be verified because of the absence of "primary source" data.

There is no doubt some truth in Schwarz's claim that missionaries in those years took to the mission field a fair amount of technical skill but were limited in their appreciation of the cultures of those they sought to win to Christ. Rare was the missionary who had anything but a very superficial knowledge of cultural anthropology. Inevitably, in some cases they were resented by the nationals. However, the hard realities of cultural differences between missionaries and nationals probably did not jeopardize relations between them until after the Second World War when a variety of movements towards independence swept over the former colonies. Even so, the major difficulties that arose during this period (1918-1940) were largely due to the tensions between missionaries because of their different cultural backgrounds. They came from America, Europe, Australia and South Africa, and with all the diverse cultural baggage and different perspectives their varied countries represented. National feelings between the "white" leaders often led to open resentment and lack of cooperation in such a way that transfers and even forced
permanent returns were the result.

The neglect of emphasizing the social sciences in missionary training, as well as appreciating the diversities of the many cultures of the world combined with Western ethnocentrism, led to a one-sided Adventist missionary methodology where the actual methods used for soul-winning, and which produced results in Los Angeles, were expected to also succeed in such remote cultures as that of Lagos. (See Appendix J).

SDA literature, slides, sermons, charts, and later films, radio and TV programs that were geared to the American mentality and to solve American problems were, without any adaptation whatsoever, used in non-Christian areas overseas, and were expected to produce the same results (Oosterwal 1976:34).

That there were good results in spite of this one-sided methodology was due to other factors such as: the prestige that, in some places, was attached to being a Christian; the rewards in the form of cheaper education and medicine that sometimes followed joining the mission; and the respect that was still granted the white man. Another strong factor in producing good results was undoubtedly the business efficiency and planning, a mark of American culture that also came to characterize Adventist foreign missions. The overwhelming organizational competence that characterized SDA Church structures in
the home fields was copied overseas. And the highly organized approach applied to missionary work has, in some cases, made up for what the Church lacked in cultural adaptation (Forman 1982:54, 55; Bennett 1968:172).

It is in this connection, widely known in older Pentecostal circles in America, that their significant growth toward the end of the pre-World War II period and in the decades that followed can be attributed to deliberate efforts on the part of certain of their leaders to study the organizational patterns of the Southern Baptists, and to reorganize their churches informed by these new insights.

The depression in the 1930s had the effect that tithe went down from $4,463,686 in 1929 to $2,715,869 in 1939. Mission offerings experienced a similar drop but, even so, 756 new missionaries left North America in these ten years. To these should be added the missionaries from Europe, Australia, and South Africa. The overall decadal growth rate was 60 percent. In the same ten years eleven new territories were entered, and in 1940 there were 504,752 members of whom 185,788 were North American.
CHAPTER ELEVEN

THE WORLD-WIDE EXPERIENCE III: 1940-ONWARD

ACCELERATING TOTAL OUTREACH

The Second World War (1939-1945) brought more interruptions to the missionary work than the First World War, mostly because fighting took place not only in Europe but also in Africa and Asia.

In the 1928 reorganization of the SDA Church in Europe following World War I a Central European Division was formed with headquarters in Berlin. This Division included Germany, Austria, Czechoslovakia, Hungary, Greece, Albania, Bulgaria in Europe; Turkey, Palestine, Syria, Iran, Iraq, Egypt, Arabia, Trans-Jordan, and Cyprus in the Middle East; Liberia, Sudan, Spanish and Portuguese West Africa in Africa; and Netherlands East Indies in Asia.

As Hitler's nationalism made overseas connections difficult, the responsibility for some of these areas,
even as early as 1938, was transferred to other divisions. Other areas such as Sudan, Arabia, Albania, and parts of Portuguese and Spanish West Africa had not been entered. German missionaries in the overseas field by 1940 were interned and—in many cases—nationals took over the leadership. The work in the European countries occupied by Germany during the war continued as best it could under the circumstances.

Missions in countries in the Far East that were occupied by Japan, such as China, Philippines, Korea, Borneo, Singapore, French Indies, China, Burma, Thailand, Netherlands East Indies, New Guinea, Hong Kong and the many islands, suffered much more. Not only were missionaries interned, but Christian work was forbidden by the Imperial Japanese Government.

Only one country—American Samoa—was entered during the war (1944). The SDA world membership grew from 504,782 in 1940 to 576,378 in 1945 and, of these, 212,514 lived in North America. In the years 1940-1945 inclusive, 386 new missionaries were sent from North America. Tithe and Mission Offerings grew from $7,238,494 to $19,228,183.

The Second World War had another important effect on the missions. SDA servicemen who were stationed in different parts of the world returned home with a "world view" that helped in mission promotion. In the mission fields there were also changes as nationals came into
contact with the "Christian" world during the occupation and fighting. Many Africans fought in both the European and Pacific theaters and returned home to tell interesting tales of the world outside their tribal areas.

A. IMPORTANT POST-WAR SECULAR DEVELOPMENTS

The time immediately following the Second World War was spent in reorganizing all mission fields in accordance with the new political situation, and in order to establish contact with areas that had been without missionary supervision for years. In the years 1945-1947 alone, the SDAs sent out 612 new missionaries.

The post-war era brought dramatic changes into the world and these affected Christian missions as well. We, therefore, will briefly enumerate them.

1. The Vasco da Gama era started when Columbus (1492) and Vasco da Gama (1498), with their discoveries, set the stage for the colonial expansion in the West. Eventually this put most of the world under European domination. Missionaries followed traders in their exploits to the farthest corners of the earth. Although South America had already started to rid herself of Western domination in the nineteenth century, it was not until 1947 when India was granted her independence from Great Britain, and when Asian and African peoples rapidly started
on the road to self-rule while resisting further colonial exploitation, that the Vasco da Gama era had finished.

2. This brought about new and growing forms of nationalism, especially in the realm of culture. Although nationalism was a force in bringing about independence, and cooled off somewhat when independence was gained, it is still a highly-charged human power in the world.

3. Another change that has really come about since the wars is the wave of social revolutions that have broken out in many nations. We should be reminded of the emergence of Communism, an ideology for the twentieth century world. About one and one-half billion persons, or one-third of the world's population is under this type of proletarian rule. Social revolution is not only a phenomenon finding expression in Communism. A variety of socialistic ideologies have surfaced. They range from the West European brand of socialism where sometimes even royal houses are maintained and people enjoy full freedom, to quasi-Communistic, yet independent, governments in the Third World.

4. The tremendous growth of the cities of the world is also a change that affects the Christian churches. The end of the agrarian age and the emergence of the industrial era have brought about the movements of rural peoples to unhealthy metropolitan areas where they concentrate in slums of violence and crime.
5. Along with these more secular developments, mention should be made that the missionary enthusiasm of the ecumenically-related mainline churches has declined remarkably, while scores of new evangelical missionary societies have come into existence.

6. The great non-Christian religions, especially in Asia, have experienced a surprising resurgence and have passed from the defensive to the offensive. Not only have they endeavored to keep their adherents from being won to Christianity, but they have tried to win back those who had accepted Christianity. Furthermore, some of their more ardent devotees have become missionaries and have sought to convert people from other religions (Christianity and primal religions) to their own, as is the case with Islam in Africa, Buddhism in Europe and America (Bosch 1980:2-9; Kane 1974:412-420).

In addition to these aforementioned developments, the SDAs have an additional one in that they quadrupled their membership in the course of thirty years (1940-1970). Of these new members, less than 25 percent lived in North America. The decadal growth rate stayed around 60 percent. True, this has not taken place without a measure of trauma. Suffice it to say that the problems connected with growing pains are delightful but, at the same time, they can be rather unpleasant.
B. THE SDAs FACE THE NEW SITUATION

These developments caused concern to many Christian missions and they started to question not only their goals, theology and methods, but even their right to exist. The SDAs, despite their vigorous missions on all continents and their self-chosen isolation from the agencies of other denominations, also had to tackle these important challenges and face the same problems.

Until this time Adventists had been singularly successful with a Western and, most often, American approach in message and method, but now had to come to grips with the necessity for drastic change. New approaches had to be devised and more respect had to be paid to local cultures. The able Adventist missiologist Gottfried Oosterwal has well outlined these problems and shifts in SDA mission practice. He goes so far as to claim that the 1960s inaugurated a completely new era in SDA mission outreach due to these disruptive developments.

However, we have chosen to regard the changes in mission approach made during the 1950-1980 period as most important in terms of development of the SDA adaptive pattern inaugurated around the 1890s. This period does not constitute an entirely new era. The Adventist response to this growing ferment was not to go to the non-Christians. These were already mission targets.
It was, rather, to seek more efficient and more substantive methods for reaching non-Christians.

Oosterwal contends—and we agree with him—that the overall SDA world-wide mission expansion, from its inception until after World War II, had been able to establish, even in the most remote part of the globe and in the smallest field, a uniformity in organization, structure, beliefs, evangelistic methodology, literature, institutions and lifestyle that was most impressive. Furthermore, it had been used to bring into being an integrated world church. Needless to say, the geographical expansion of the SDAs did not mean that the church had been deeply rooted in African or Asian soil. She was still a Western-oriented and Western-controlled church, and was somewhat alien to many cultures. But when Oosterwal contends that Adventist missions before the 1960s did not significantly reach Muslims, Hindus, Buddhists, the peoples of primal faiths and the secular world, but only Christians, we have to disagree (Oosterwal 1976:33-35).

We will deal later with this area of disagreement. However, we must first enumerate those important areas where we are in full agreement with his analysis.
C. UPGRADING SDA MISSION APPROACHES

No doubt, significant changes began to take place in the 1960s along the following lines:

1. Beginning in 1961, conferences were organized to study the challenge of Islam to Adventist mission, and the most effective ways to communicate distinctive SDA doctrines to Muslims. Special concern was felt for the Muslims in the Middle East. Five such conferences were conducted between 1961 and 1963. R. C. Darnell, probably the SDA's most outstanding Islamic scholar, was closely identified with these seminars in the Middle East, Africa and Asia.

Brief mention should also be made of the Church's attempts from the 1950s to the 1960s to improve their evangelistic methodology vis-a-vis Arab Muslims. The conferences convened in 1961-63 were but part of the larger enterprise. Throughout the centuries since A.D. 622, Christians of all traditions have sought to devise methods for winning Muslims to Christ, but their results have been negligible. When Spicer estimated SDA membership in the Middle East in 1913, he noted that although there were 346 communicants, they were "not converts from Mohammedanism" (1921:77). The same could be written today concerning the less than three thousand SDA members in the Middle East.
Actually, SDAs have had some success in making inroads among Muslims in Africa and Indonesia. But it should be noted that their converts in the Middle East, since the 1890s, have been largely from the traditional Eastern churches (Coptic, Armenian, Eastern Orthodox, Assyrian, and Maronite). When one considers the number of missionaries and the finances involved throughout this long period the results have been quite meager, even among the Christians of these ancient churches.

In the SDA Church with her aggressive evangelism, well-developed reporting system, and tendency to measure the results in numbers, both missionaries and national leaders in the Middle East were often embarrassed when they had to render their reports—an important part of the SDA organization. The work in this "dry area" was not only unfairly compared with fruitful fields in the world, even leaders sometimes reminded the Middle East missionaries of their poor showing. The tragedy is, of course, that these leaders had little understanding of local cultures and conditions within the Middle East. They could only surmise that the absence of baptisms and church growth must be due to a lack of the Holy Spirit in the workers' personal lives and in their work.

To rectify this distortion, Dr. R. C. Darnell took the initiative and encouraged all Middle East SDA missionaries to study the Scriptures in order to detail a
"Theology of the Holy Spirit in Evangelism" along with a "Theology of Religions." The result of this intensive research was that the missionaries discovered that there are numerous factors affecting the responsiveness of any people to Christ. Furthermore, they learned that the Holy Spirit works according to, and not against, either cultural or sociological factors. Hence, they came to realize that it was not fair to compare soul-winning in Africa with its counterpart in the Middle East (McGavran 1970:216f). They also discovered that the Holy Spirit, in the general sense of what theologians term "common grace," could have been overruling in the development of some of the teachings of Islam.

In their "Comparative Religion" approach, the "Darnell School" found points of agreement between Islam and Adventism, such as the doctrines of Angels, Judgment, Health, and Temperance. They also came to see that Mohammed had conceivably been a God-led reformer; that Islam had been an advocate of the Unity of God in the midst of the confusing struggle in the early Christian church concerning the Trinity; and that Islam had prevented the "Papacy from enforcing its dogmas on the rest of the world" (Latourette 1953:187, 188; Oster 1979:28, 40, 56, 72, 87f).

Another development took place in the 1950s that also had an important bearing on the outcome of Adventist
studies in methodologies to win Muslims. Walter Schubert, the Ministerial Director for the South American Division, introduced a method to win the Roman Catholics to Adventism. Workers from the Middle East attended Schubert's evangelistic campaigns and workshops in Ireland and Italy. They saw how Schubert sought to make the Adventist approach to Roman Catholics less objectionable by, for example, calling Mary the "blessed Virgin Mary" and Peter, Paul, and Matthew--Saint Peter, Saint Paul, and Saint Matthew. Schubert was using terms heretofore unheard of in Adventist circles (Schubert 1952: 3, 4). The question was naturally asked: "Are we using terms in our evangelization of Muslims that are objectionable to them?" A combination of these two factors--positive perspectives on Islam and the encouragement to utilize Qu'ranic terminology and texts--constituted the main thrust in the new approach. However, not all Adventists accepted it. This is made clear by recalling the experience of the "Darnell School." Its creative approaches to Islam do not represent the official stand of the SDA Church (Interview with R. C. Darnell, Loma Linda, California, July 26, 1982).

This new approach to evangelizing Muslims leaves the SDAs in a somewhat awkward position. In one part of the world there are some missionaries who regard Mohammed as a God-led reformer. In other parts of the world,
other SDA ministers classify Muslims as well as Roman Catholics along with pagans, or declare that fallen Protestantism remains the "image of the beast" or "Babylon" (Anderson 1953:469; Lickey 1952:555, 556, 567; Neufeld 1976:115).

Even so, the published results of these Islamic studies have been helpful to SDA missionaries in different parts of the world, wherever they are confronting Muslims. Not all have agreed with all details in this new approach, but those who have accepted and applied it have seen points of contact developed that have proven helpful in their communication of the gospel message.

In the Middle East itself among the Arab Muslims, however, they have yet to obtain visible results. The foremost reason for this is the special religious, sociological and political nature of the Middle East. This area is the stronghold of Islam, and Islam is more than a religion; it includes societal and political loyalties. For a follower of Islam to change his religion and embrace Christ virtually involves his tearing up "his birth certificate, citizenship papers, voting registration, and work permit" and he becomes not unlike "a man without a country" (Kane 1974:187, 190).

Another reason is the tragic reluctance of SDA national workers in the Middle East to get involved in evangelizing Muslims. The animosity between Muslims and
Christians goes back 1300 years and has been extremely difficult to eliminate. However, along health lines the Muslims and the SDAs have found some common ground. The Qu'ran states:

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from [His] worship.

O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil! Eat of the good things wherewith we have provided you, and render thanks to Allah if it is [indeed] He whom ye worship. He hath forbidden you only carrion, and blood and swineflesh, and that which hath been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is forgiving, merciful (37.5:90, 91; 37.2:168, 172, 173).

Quite a good deal has been accomplished in health work with "Five Days to Stop Smoking" workshops and temperance conferences. Many of these have been sponsored by Arab governments and have helped to break down prejudice.

2. In 1964 the GC established the Israelite Heritage Institute to undertake responsibility for the Jewish people. Actually, interest in work among Jews has not been new to the SDAs. In 1911 F. C. Gilbert, an English-born Hebrew converted to the Adventist faith,
started work among Israelites and since then various attempts have been made to win them to Christ. However, this has been a low profile undertaking since most work has been done on the personal level (Neufeld 1976:689).

3. Two years later, in 1966, the Department of World Missions at Andrews University was established. Those students preparing for career ministry were offered classes in Mission Theology, Mission Anthropology, World Religions, Primal Religions, Comparative Religions, Mission History, etc. The program at Andrews University led to an M.A. in International Services in the beginning of the 1970s.

4. The Institute of World Missions also established in 1966 has been designed to prepare missionaries for overseas service. Institutes are held from four to six weeks, and academic credits are given to those attending. Although the instruction is primarily geared to new missionaries, missionaries on furlough have also been attending in increasing numbers. Institutes have been conducted, not only at Andrews and Loma Linda Universities, but also at Newbold College, England; Seminare Adventiste Du Saleve, Collonges, France; and at Avondale College in Australia. Names like M. O. Manley, Gottfried Oosterwal, R. L. Staples and W. K. and Nancy Vyhmeister are connected with these important institutes (Staples 1979).
D. SDAS FACE THE CHARGE OF PROSELYTIZING

We now turn to a crucial theme in Oosterwal's missionary thinking with which we feel pressed to take exception. We will seek to give the reasons why we find his conclusions somewhat misleading.

As mentioned earlier, we have argued for a natural three-stage division of SDA Mission History based on concentric circles of geographic outreach. Of course, it is realized that within each stage there might be important subsequent developments that would create separate sub-groups or other distinct divisions. Oosterwal, for his part, identifies a four-step division—namely 1844-51, the Shut Door Period; 1851-74, the US and Canada Outreach; 1874-1960, the Christian Countries Outreach; and 1960 onward, the Non-Christian World Outreach (1972:23-25; 1976:10f).

There is considerable merit to this four-stage concept. This neatly synchronizes developments inside from those outside the SDA Church. These developments are largely characterized by theological, anthropological, and historical distinctives. For instance, Oosterwal mentions that it was the Second Great Awakening that gave impetus to the 1844-51 stage. And the subsequent 1851-74 stage, in which mission was confined to the USA, was significantly conditioned by the cultural climate that then
existed in the USA with its emphasis on benevolent and voluntary societies, on vital roles for women and laymen, on challenging slavery and alcohol traffic, as well as US nationalism with its "manifest destiny" perceptions. And in the same vein, for instance, the end of the Vasco da Gama era combined with a stronger emphasis on righteousness by faith in the 1950s introduced the fourth stage in Oosterwal's thesis (1976:2, 15, 32).

However, we would challenge Oosterwal's assertions that it was not until the late 1950s that the SDAs "discovered millions upon millions of people who had never even heard of Christ," and that "Adventist missionaries in general were not prepared to reach out into the non-Christian world" (1972:32). In 1970 Oosterwal wrote that "still over 95 percent of our new converts come from a Christian background" (1970:51). In 1972 this figure was reduced to 90 percent and the shift to non-Christians was judged to have taken place in the late 1950s (1972:31-33). Later, in 1976, the figure was again raised to 95 percent and the shift was localized in the late 1960s (1976:34).

We agree that Oosterwal's observations—"90 percent to the late 1950s" or even more pessimistically "95 percent to the late 1960s"—are true of certain divisions in the SDA world. Adventist Church growth in North America, Europe and Australia is naturally still predominantly
among people who have had a nominal, and sometimes even an active, Christian background. However, as far as the SDA picture for the whole world is concerned, these figures are somewhat misleading.

Among non-Christian peoples, SDA Church growth has followed the pattern of Christian growth in general. Receptivity and responsiveness, as well as resistance among people and societies, varies. The reasons for these variations are many (McGavran 1970:216-232). Those areas of the world where Christian missions are most successful in terms of numerical growth are where the people are adherents to tribal or primal religions. This is also true of Adventist missions. Marked success today is being achieved in Africa, Latin America, throughout the Pacific basin, and in some parts of Asia. However, in those places where Christian missions have encountered "organized" religions with priests and holy books such as Islam, Hinduism, and Buddhism, progress has been slow and even in some cases there have been no results at all (Turner 1982:130; Bosch 1980:7).

1. Asia is the loins of the great world religions. It has witnessed the emergence of Hinduism, Buddhism, Judaism, Christianity and Islam. It is also the continent containing the most people. Asia's population in 1981 was 2,607,000, and although the Christian church began its mission in Asia only a few years after Jesus was
crucified, only 96,000,000 people in Asia profess themselves to be Christians. This represents only 3.7 percent of the total population. (This figure includes Roman Catholics 55,027,000, Eastern Orthodox 2,328,000, and Protestants 38,482,240).

In 1981, the SDA population in Asia was 592,756. Almost half of these (269,639) lived in the Philippines. In the Philippines 85 percent of the population are Roman Catholics, 5 percent Muslims, 4 percent Independents, and 3 percent Protestants.

According to Reyes (1981:208) the converts to Adventism in the Philippines in 1974 were 94.2 percent from other Christian churches while the same figure for 1979 was 93.8 percent. So it seems that Oosterwal's claim is correct for this part of the world, even up to the late 1970s (World Almanac 1982:353; GC Statistical Report 1981:10-12).

It should be remembered that Oosterwal spent six years as a pioneer missionary in Irian Jaya (West New Guinea) from 1957-63 where the population is about 50 percent Christian and 50 percent remain loyal to their traditional religions. Later he spent five years in the Philippines from 1963-68 where 85 percent of the percent of the population are Christians (World Almanac 1985:552, 553).

2. Africa, on the other hand, is not the locus of
any world religion. Rather, it represents a fantastic concentration of traditional religions. There are from six to eight thousand African peoples (tribes) and each of them has its own religious system. These traditional religions are not universal, but are tribal and national in that they are bound to, and limited to, the people among whom they evolved. As a result, African traditionalists do not propagate their beliefs, ceremonies and rituals among the peoples of other tribes, and no conversions take place from one traditional group to another group (Mbiti 1965:1-5). Inevitably, SDA mission activity in Africa represents a completely different picture compared with SDA operations in Asia.

Africa's population is 483,000,000 and includes 130,917,000 Christians, or 27.1 percent (World Almanac 1983:353). In 1981 there were 861,841 baptized members of the SDA churches in Africa.

a. Although there are many Christians in Africa and the number is increasing rapidly year after year, the SDA African church growth has taken place predominantly among non-Christians, and this has been so since the 1910s. A report from Kenya in 1915 stated that there were seventy-two baptized members in the Lake Victoria region "of whom sixty were gathered out of heathenism" (GC Yearbook 1915:248).

Elder N. C. Wilson Sr., who went to
Rhodesia-Nyasaland (now Zambia) in 1925, confirms that of the baptisms then, 90 to 100 percent were mainly Africans won from primal religions. There was little sheep-stealing as there was no need for it. Elder W. H. Branson, who became President for the African Division in 1920, urged missionaries to concentrate their work on the non-Christians and not bother the other Protestant missions (Interview with N. C. Wilson Sr., Grand Terrace, California, July 6, 1982).

Elder Solomon Wolde-Endress, an Ethiopian church leader, in reporting on the SDA work in Ethiopia writes that from 1907-47 the membership in that part of the world remained small (around one-thousand) because their evangelistic efforts were concentrated among Highland Coptic Christians. However, when an agricultural project in Southern Ethiopia was handed over to the SDAs by Emperor Haile Selassie I, work started among the non-Christians and the membership grew so fast that by 1982 there were 33,000 and the training of pastors could not keep pace with the expansion (Interview with Solomon Wolde-Endress, Loma Linda, California, June 4, 1982).

According to a survey in Zimbabwe conducted by Zebron M. Ncube, President of the Central Zimbabwe Field, it was found that evangelism among non-Christians was a major factor in church growth twenty or more years ago
(Interview with Z. M. Ncube, Loma Linda, California, May 28, 1982).

My personal experience with church growth in Africa has been that in those areas where I was responsible at the grass-roots level (Sierra Leone and Nigeria) we added more than two thousand to the SDA Church in the years 1962-1970 by adult baptism, and at least 90 percent of those (not including biological growth) were non-Christian. It was my impression that this was no new trend but that from the time the missionaries went "inland" the great majority of additions came from among traditional religionists. My later administrative contacts with Liberia, Ivory Coast, Ghana, Togo, Dahomey, Tanzania, Kenya, Uganda, and Ethiopia have only confirmed my conviction.

b. Church growth statistics for the SDAs in Africa show that the Continent accounted for 16 percent of the growth of the SDA Church world-wide in the period 1925-1935; 22.8 percent in 1935-1946; and 16.7 percent in 1946-1955. Having in mind that most of these people baptized in Africa were won from primal tribal religions, it is clear that the SDAs, before the 1950s (or 1960s) had work among, and results from, non-Christian people (See Appendix E). There has been almost a doubling of decadal church growth since 1955. This increase, however is a
natural development and does not indicate a change in missionary targets.

c. To these figures must be added the non-Christians who were baptized during the same period in Asia, South America, and the Pacific Islands, and it follows that as early as the 1920s more than 10 percent of the baptisms world-wide were of people with non-Christian backgrounds.

Oosterwal is right in pointing out that an extremely important shift took place in SDA missions in the 1960s. The transition was not due to the fact, however, that the non-Christians were discovered, or that a concern for their salvation suddenly came to the consciousness of the SDA membership. Even prior to 1910, when the SDA Church was recognized by the WMC as being involved with foreign missions, non-Christians were included in the SDA world-wide program. They became a target people as far back as the 1890s.

E. THE SOCIAL SCIENCE IMPACT ON SDA METHODOLOGY

A shift took place in the 1960s when SDA mission methods were deliberately geared to the different cultures of the world, largely under the inspiration of Gottfried Oosterwal. SDA growth up until this time, as mentioned earlier, had been accomplished through the use of excellent methods developed in the Western world and the USA in
particular. The main thrust of the SDA pioneers in Christendom—their use of the printed page—could not, of course, be repeated among illiterate people.

The typical American evangelistic approach with its strong indoctrination, altar-calls, fiery sermons, and an argumentative way of presenting the Bible truths was followed, and much skill was developed, in confrontation with Christians from other churches in the home fields. Combine this with "rewards" for attending meetings and baptismal classes, and "discounts" for SDA baptized members at the newly-opened primary and secondary schools, clinics, and hospitals. Add to this the prestige of belonging to a well-organized world movement. These factors combined to produce good results among many tribal peoples. The lack of any attempt to adapt the message and even the special SDA lifestyle to the local culture and the stress on individual salvation, so foreign to many non-Western societies, were counteracted by the use of the above-mentioned factors.

The Mission Institutes for orientation and training of missionaries, the establishment of departments of World Mission at Andrews University, and other positive developments did not come about because the church suddenly became concerned for non-Christians, but rather in order to cope with the unprecedented influx of non-Christians to the church.
The Adventist missionary would not, on the other hand, have turned away any Christians asking for admittance. He would not be alone in this, however, for most Christian churches do the same. One could record cases of sheep-stealing on the part of all churches, the SDAs included. But as Dr. A. F. Glasser would put it: "Hungry sheep go to places where they know they will be fed; they know where the food is."

F. PROMINENT POSTWAR SDA MISSION PROMOTERS

The "revolution" that started around the 1950-1960s is far from over. The new approach to mission, where the social sciences are consulted to make the Christian message more understandable and more relevant to the different cultures of the world, has yet to penetrate all aspects of SDA world outreach.

The SDA Church is the most widespread of all Protestant denominations. She is the largest missionary society, and has a growth-rate only second to the Pentecostal movement (Oosterwal 1980:1, 5). With a decadal growth of 68.54 percent in 1950-1960; 64.79 percent in 1960-1970; and 53.87 percent in 1970-1980 it can be tempting for leaders to relax and ask, "Why bother with methods when we are doing so well?"
approaches and to accommodate cultural differences in the widespread, but tightly knit, SDA World Church. On occasion, many years have elapsed before board decisions regarding missions have been carried out in practice, as the history of the church so well illustrates. There will, however, always be men and women within the ranks of the church who will not be tired of reminding the SDA members of their world responsibilities.

A few of these deserve mention. **W. R. Beach**, the secretary of the GC from 1954-1970, proved to be a man who had a world-vision and, as such, helped to introduce those important changes we have already looked at in some detail. At the SDA Bible Conference in 1952, Elder Beach's stirring address, "The Gospel Commission" might well have been one of the most important eye-openers to the SDA members, as far as opening new vistas in understanding the modern concept of missions is concerned. It was a reminder that the church should not forget that she owes her very existence to missions.

However, there is one field—it is the world. The evangelistic appeal and the missionary undertaking will be one and the same thing. The love of Christ will direct us toward the man across the street and the man across the seas simultaneously (Beach 1953: 434).

Concerning the universal character of not only the message but also the church organization, Beach said:
Experience teaches that the work of God is best fostered in any section of the world by a cosmopolitan working force. Such a group brings into action gifts sufficiently varied to counterbalance weaknesses and to enhance qualities, and constitutes the constant reminder of a movement embracing "every nation, and kindred, and tongue, and people" (1953:439).

The man used by God to draw attention to the possibility of maintaining homogeneous units of believers, in spite of cultural diversity, was Dr. M. O. Manley who did this by applying the social sciences as important missionary tools, not only in soul-winning work, but also in institutions, church life, architecture, worship forms, etc. His long years of experience as a missionary to India, combined with solid academic training, made him a good pioneer in inaugurating the first Mission Institutes, as well as in heading the new department of World Mission at Andrews University in 1966. This occurred ten years after the GC took its first action to provide special orientation for cross-cultural workers. We are told that Dr. Manley, in order to find out how a Mission Institute should be run, exposed himself to mission studies at the Wheaton College Graduate School headed by Dr. Will Norton, a former missionary to Africa.

Dr. R. Hammill, then president of Andrews University, should also be mentioned. He had served as a missionary to the Far East and was interned by the Japanese during the Second World War. He, likewise, showed great interest
in promoting the training of missionaries.

Dr. Hammill, although university president, revealed his concern for the practical side of missions as over against the academic interests. He carefully defined the priorities for the new Department of World Mission. Conducting mission institutes on and off campus was to be the department's primary responsibility. Teaching, critical research, and other related activities, with a view to heightening the effectiveness of SDA mission outreach, were maintained by Hammill as of secondary importance (Staples 1979:1).

Dr. G. Oosterwal has already been mentioned. His extensive and fruitful missionary experience in the Far East was such that he was assigned to teach in the first institutes and made a member of the Department of World Mission. In 1969, when Manley was called to other responsibilities, Oosterwal became head of the department. His rich background as a missionary in both New Guinea and the Philippines, as well as experience in the Netherlands, his home country, has stood him in good stead over the years. Indeed, in addition his formal academic training took him not only to Holland, but to Germany and England as well. His credentials are impeccable for he holds degrees in theology, anthropology and church history.

In his leadership, Oosterwal, with his charisma and eloquence has probably done, in recent years, more than
any other single person to draw the attention of the whole Church to the fact that she owes her sole existence to missions, and that it is her unfinished missionary task alone that gives her the right to exist. From the pulpit, in the classroom, and by the written word Oosterveld is untiring in his missionary promotion and in pointing out the benefits the Church can derive from applying the results of modern missionary research. Since 1981 he has been released from confining responsibilities at Andrews so that he might concentrate on Mission Institutes and research throughout the world. SDA leaders are to be commended for extending to him such a world-wide commission.

Dr. Russell L. Staples joined the Mission Department at Andrews in 1969 and in 1981 was appointed the head of that department. Staples' background is South Africa and he is a specialist in African Philosophy and Religions. His expertise in the important area of Primal and Tribal Religion is of great value to the SDAs, as it is among peoples adhering to traditional religions that the Church is currently making the most progress. Staples' interest in theology and culturally appropriate worship patterns makes him of great value to the Church as a promoter of not only meaningful, but also relevant, worship in all cultures.

Staples is promoting a better understanding among Church leaders of the problems facing African believers.
He has done extensive research in the area of polygamy and is trying to develop a modified polity on this crucial issue (Staples 1982:44-53). Staples is also researching the important question of the training of African ministers so that pastoral and evangelistic needs will be met in meaningful, economic, and practical ways.

G. CREATIVE TENSION AND SDA GROWTH

The result of this growing ferment and experimentation has frequently involved SDA missiologists in an uphill battle to convince their conservative, but growing, Church that new developments in missiology can benefit the cause. But progress is being made, and its impact on the work is becoming increasingly apparent in different parts of the world. Hundreds of missionaries have either taken the four to six weeks orientation courses in missions, or have been fulltime students at the Department of World Mission at Andrews. Progress is also detected in the decisions made by different committees and boards that reveal an enlarged awareness of the complexity of a world church and a growing respect for cultural diversity.

Progress is also apparent in SDA instructional literature. Articles frequently appear that seek to describe the new approaches the Church is obliged to take if it is to be effective in today's world. SDA members everywhere
are increasingly gaining a better understanding of their missions. They are becoming more perceptive and realistic as they reflect on mission problems and victories. Progress is also seen in SDA mission promotional material. This has taken a turn for the better as far as contents are concerned. In the past this literature reflected an unconscious ethnocentrism. The missionary was invariably portrayed as the hero doing all the important work. "Mission lands" were scored as undeveloped and primitive, their peoples plagued with disease, poverty, superstition, and ignorance. God's activity was confined to the recital of the miraculous: His protection against demons, and his supernatural healing in answer to "the prayer of faith" (Jas 5:15).

Today, mission promotional material has taken a positive turn in a new and better direction. In broad strokes it portrays one Church—a world Church and emphasizes the brotherhood of Adventists everywhere. It dwells on the richness in the diversity of Adventist cultures in all countries, centers on mankind rather than on the Western world, and stresses the power of God to change human lives (Johnsson 1976:40-43).

The efforts to keep a world Church united in administration and doctrine pose problems of their own. Sometimes these come from unexpected corners. They can be the result of not being able to distinguish between biblical absolutes
and cultural relevancies. They surface sometimes because some have overlooked the need to contextualize the Christian message to make it meaningful to its hearers.

One area in which SDAs today are experiencing tension is the important issue of ordaining women. Most SDA theologians agree that the Bible is positive on this issue. Women in SDA world membership represent 60 percent of the total. However, SDA leaders with world-wide responsibilities are reluctant to go ahead due to the negative reactions such a policy would receive from many in Third World SDA churches.

For this reason, the church is in an awkward position. Fully-employed women who have only ministerial licenses serve as pastors in USA churches. They were ordained as local elders but have not, as their male counterparts, been able to obtain ministerial credentials and be ordained as ministers.

In his excellent 1952 appeal to SDA world leaders and theologians, W. R. Beach boldly declared that, where other churches had problems in regard to relationships between "older" and "younger" churches, the SDAs parry this question, thanks to their world conception.

This movement is one body with many members. These members organize and direct their labors, build up the house of God and extend His work in counsel with one another through general leadership which itself is the sum total and expression of the component parts (Beach 1953:438).
This is, of course, ideal. Moreover, if rightly understood and followed, it should eventuate as SDA policies which will provide for right relationships between all levels in SDA Church administration. However, it must be admitted that the SDAs in some measure, like other Protestant missionary societies, also experience in part some of the agonies of modern mission.
SUMMARY TO PART II

During their formative years (1830-1860) those early Adventists in the American Experience were building foundations that were necessary for stability and strength to enable them to enter the Christian world.

The 1830s were characterized by intensive preaching of the apocalyptic prophecies centering on the Second Coming of Jesus. An estimated 50,000 to 100,000 became believers in the Advent and many more had been exposed to its warnings.

Then came the Disappointment in 1844 that brought confusion, despair, and division among the Millerites.

One group of the disappointed people, probably numbering no more than one hundred, returned to intensive Bible study, began to keep the Sabbath and, for a period of seven to ten years, concentrated their energies on establishing a doctrinal platform, encouraging each other to persevere while they believed the door of mercy was shut to all outsiders.

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After this doctrinal base had been established and a message to the world agreed on, the pioneers of the Advent movement gradually came to the conviction that their newly discovered biblical truths were for all nations and they began recruiting members by calling them out of the existing churches.

The financial base needed for efficiency and continuity was built when the Systematic Benevolence system, based on and later fully developed into the biblical tithe principle, was inaugurated in the 1850s.

Then at the end of this thirty year period a viable church structure was introduced which was able to carry, promote, and oversee missions for the next forty years.

In 1860 the SDAs had a message, manpower, money, and mechanism but their understanding of global mission was still not clear. They had a definite concept that the whole world should be the field of their outreach, but their eschatology with its belief in the imminent return of Christ, combined with their limited resources, made them look to non-SDA evangelical missions for the fulfillment of the Great Commission. Their task as SDAs was then only to have a token contact with the world.

God, in His wisdom, allowed them to continue with this limited vision for a period so that they might establish a strong home base before launching out into the world.

Between 1860 and 1890 the SDAs reached Christian
people on all six continents. This second "generation" of the gradual expansion of the Advent movement into the domain of Christendom was a necessary development for a movement whose ultimate goal was the whole world.

The first half of the period 1860 to 1870 was characterized by the establishment of an organization structure able to take care of an expansion from approximately 3,000 members in North America in 1860 to 30,000 in fifteen countries in 1890. In addition, there was a culmination of lessons derived from the SDA Western Frontier adventure during which European settlers were not only won to the new cause, but much experience was gained that later proved to be useful in overseas mission.

Literature, so important in SDA work, became the opening wedge into numerous countries within Christendom as the converted immigrants sought to attract their families and friends in the home countries to the new SDA distinctives.

Then in 1874 official missionaries began to travel to the world. This outward movement made a kind of "false start" in 1864, but it eventually became a blessing for the entire Advent movement.

Although the pioneers gradually became accustomed to the idea of reaching into the non-Christian world, we need to be reminded that while men were sent overseas a nearby mission field among the Blacks, Indians, and Orientals was initially neglected.
As SDA mission theology gradually developed, structures were initiated by lay-people which matured into missionary societies. This activity took place in different American churches where literature in a variety of languages was printed and sent overseas.

Another sound mission strategy was the frequent utilization of European immigrants who were linguistically and culturally equipped for the situations they faced as pioneer missionaries.

The call to E. G. White to be a part of the pioneer missionary outreach not only strengthened the work overseas and encouraged new believers; it also contributed to the development of her important missionary theories and the stimulation of interest in this world-wide outreach.

In 1863 when the GC was organized there was systematic work only in the USA. There were a few members in eastern Canada (entered in 1862), but the first church there was not organized until 1876.

By 1880 the SDAs had a foothold in Switzerland, Italy, France, Germany, Romania, England, Denmark, Norway, Sweden, South Africa, Australia, Russia, British Guiana. Expansion was directed from forty-two Conferences where fifteen institutions had been established and 29,711 members in 1,016 churches were ministered by 411 evangelistic workers. It should be noted that the work in 1890 was conducted only in Christian countries, or among Christian minorities.
(GC Statistical Reports 1981:2).

At the end of this period the resolution of the "righteousness by faith" issue provided a new and vital message for the non-Christian world, while the refinement of the distinctive SDA beliefs helped the new converts coming from heathen backgrounds to find lifestyles suited to their various cultures. Indeed, the more SDAs found themselves a people scattered throughout the nations the more confirmed they were in their loyal adherence to the biblically-based distinctives they had received from the pioneers, and as the years passed they felt no need to alter their message. In the gospel of Jesus Christ they had "good news" to herald to all peoples and as they pressed onward and outward with this precise message, they saw themselves—in terms of Old Testament motifs—passing through the same sequence of experiences that Israel had known during her centuries in the midst of the nations.

By 1890 the springboard needed to advance among non-Christian people had been established in Christendom. Bridgeheads had also been established among Christian minorities living in the different ports situated on the fringes of great continents with large non-Christian populations. SDAs were now ready to move "inland," not only from their bases in America, Europe, Australia, and South Africa but also from small companies of Sabbath-keeping Advent believers in places such as Hong Kong on the
threshold of China; Madras, India; Freetown, West Africa; Georgetown in Guyana; and in scores of other locations.

Initially, leaders of the SDA Church in North America were as reluctant to launch into non-Christian missions as they had been to go to Christendom. However, along with their dawning biblical understanding of the church's responsibility to all the peoples of the world, there was growing pressure from the laity to do something about it. Nevertheless, there were delays. Indeed, delays have often characterized SDA Church polity and a time lapse of several years has been known to come between committee decisions and their actual implementation.

In the period 1890 to 1900 approximately forty countries and political divisions were entered by SDAs and nearly half of them were non-Christian, while most of the rest were dominated by Roman Catholic or Eastern Orthodox churches. Only two predominant Protestant countries were reached in this decade.

As the work grew world-wide, the 1863 pattern of SDA organization increasingly proved to be too narrow and inflexible. Fortunately a new structure was introduced and modified in the years 1901 to 1922 which reflected creative response to the SDA experience following the Christendom thrust. The resultant five-level SDA Church organization (Churches, Conferences, Unions, Divisions, and General Conference) has been described as:
... a marvelous combination of vertical and horizontal structures which greatly facilitated and stimulated the rapid advance of SDA mission into all the world. The new organization ... was built on the concept of a world-wide church and a comprehensive approach to its world mission (Oosterwal 1976:29).

At the same time (c. 1900) the SDAs grasped the concept of a world church where mission was regarded, not as an addition to the work at home but as an expression of its unified whole. The glorious result of this mission understanding has been that the sending of missionaries is no longer seen as a one-way traffic from the more affluent countries to the Third World, but from everywhere to everywhere.

This world-wide expansion of the SDAs was accomplished through the faithful and sacrificial service of thousands of men and women who deliberately involved themselves in evangelistic, educational, medical, and publishing work. They and their achievements are far too numerous to be mentioned. These missionaries were supported, guided, and protected by nationals of all races and cultures who, in turn, also became able pioneers in their own right. It is time that the accomplishments of these often-forgotten nationals be held up as examples to their own countrymen.

Three names stood out in those formative years because of their significant missionary service, insight, inspiration, and ability to organize. They are S. N. Haskell,
A. G. Daniells, and W. A. Spicer. And we should not fail to mention that, in common with many of the Protestant missionary societies, the youth in the SDA movement also came to play an important role in its world outreach.

The ecumenical spirit one invariably encounters on the mission field has also had an influence on Adventists when they ventured out to win non-Christians. In their American and Christendom experiences they envisioned themselves as a reform movement within Christianity to call out the elect to keep the Sabbath and be prepared for the Second Advent. Although they did not appreciate being called "sheep-stealers," they nevertheless felt a divine call to gather in Christians from other churches. On the mission fields where they encountered non-Christians and where there were plenty of souls to win, the SDA's were, to a certain extent, caught up in the spirit of ecumenism, took part in some missionary conferences, were active participants in a limited number of ecumenically oriented missionary councils, and frequently refrained from disturbing either the missionaries or the converts of other societies in the field.

The twentieth century's two world wars did not particularly hinder SDA work as far as soul-winning was concerned. The church was able to achieve a decadal growth rate of 50 to 80 percent. However, these wars forced the church to involve herself in the rearrangement of mission
territories. It was only after World War II that SDAs made a serious attempt to adapt their message and methods to the cultural diversity in the world.

The post-World War II era, with its impact on all mission societies in their relation to national churches, as well as its development of a growing appreciation of cultural variations in different parts of the world, did not leave the SDAs untouched. New insights corrected and enlarged the church's outlook and stimulated efforts to make mission more meaningful in the post-war world.

By the year 1980 the SDAs had 150 years of fruitful missionary service behind them. They had experienced tremendously healthy growth, and each stage with its specific goals and limited means was allowed to develop slowly and comprehensively as a preparation for the next stage.

One important factor significantly responsible for this marvelous evolution from a group of disillusioned and disappointed New England believers in the 1840s to a four million member world church moving increasingly to "every nation and tribe and tongue and people" was the counsel and missionary theory of Ellen G. White who, for seventy years, spanned all three stages of SDA mission history and untiringly guided the movement she had been called to serve. In Part III we will examine her influence.
NOTES

Chapter 6 (pp. 199-236)

1. L. E. Froom has also rather successfully supported this claim in his monumental work: The Prophetic Faith of Our Fathers (1950-1954).

2. The "historicist hermeneutic" principle, also called the "Historical School" of prophetic interpretation, has its roots in the Reformation and has molded Protestant thinking in the centuries since. The prophecies are interpreted as being fulfilled continuously and progressively in the transpiring and unbroken sequence of historical events. The historicists believe that the fulfillment of the prophecies in Daniel and Revelation extend throughout the Christian Era to the end of time.

The "year-day principle," used since medieval times, became a part of the historicist approach to prophecy. It sees the symbolic day in the prophetic chronology as a calendar year. The biblical basis for this theory is found in Numbers 14:34 and Ezekiel 4:6 (Froom 1950:vol. 1:21-23; Neufeld 1976:587, 1623, 1624; Sandeen 1974:117).

3. Schwarz (1979:51) puts the figure to 100,000.

4. P. G. Damsteegt (1977) has dealt with this important and foundational aspect of SDA mission to a great extent in Foundations of the Seventh-day Adventist Message and Mission.

5. Verkuyl (1978:154-175) distinguishes between "pure" and "impure" motives for missions. He regards motives dictated by Obedience, Love, Mercy, and Pity, Doxology, Eschatology, Haste, and Personal as pure motives; while Imperialistic, Cultural, Commercial, and Ecclesiastical Colonialism are impure motives.

7. Other important SDA fundamental beliefs were gradually arrived at and slowly accepted. The issues of Healthful Living and the stand on Unclean Food were not agreed on until the 1860s. They are generally regarded as a matter of personal practice and not of saving faith (Froom 1971:142). The Tithe principle was not adopted by the SDAs until around 1876, although systematic support for the ministry was accepted in the 1850s (Neufeld 1976:1489).

8. In the "Fundamental Principles of SDAs in 1872, viii" we find the SDA stand on post-millenialism and world conversion expressed as follows:

    ... that the doctrine of the world's conversion and temporal millennium is a fable of the last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares (Damsteegt 1977:302).

Chapter 7 (pp. 237-278)

1. "Manifest Destiny" was a popular nineteenth century American slogan. It represented the claim that it was the destiny of the Anglo-Saxon nations, especially the US, to dominate the entire Western hemisphere (Webster 1979).

2. See the different European countries in Neufeld (1976).

3. L. E. Froom (1971:148f) has a detailed account of the different christological and soteriological views held by the Adventist pioneers.

Chapter 8 (pp. 279-314)

1. For a detailed study of the sanctuary and atonement in SDA understanding see Arnold W. Wallenkampf and W.

2. Some missiologists maintain that the Book of Hebrews should be the first of the Canon to be translated into the languages of non-Christian peoples. This is especially important in societies that adhere to Traditional Religions involving sacrifice. It is argued that the sacrifice of Jesus Christ would be better understood when presented in terms of the OT sanctuary and its service.

Chapter 9 (pp. 315-346)

1. For more details on Hannah More see Neufeld (1976: 928, 929).

Chapter 10 (pp. 347-397)


2. The Policies read as follow:

As local mission fields grow in strength and experience, they normally qualify for larger responsibilities in organization and administration. When studying the eligibility of fields for conference status, the following considerations shall serve to guide union and division organizations in studying such authorization:

1. The members and workers of the field for which conference status is being considered shall give evidence of understanding the basic principles by which the churches and the mission are administered, particularly demonstrating an appreciation of the spiritual needs and objectives of the church. The field shall give evidence of possessing both a local and worldwide evangelistic vision.

2. The mission shall have attained a well-balanced program in the activities of the church and shall have demonstrated its
ability to cooperate with other organizations and institutions of the church. The field shall have developed to the point of being able to provide personnel to serve within its territory and help supply workers for other fields as the occasion may arise. Workers and church membership in the mission shall give evidence of their confidence and respect for duly appointed leadership and committees and show willingness to work in harmony with the policies and plans of the denomination.

3. The membership shall be sufficiently large to justify the additional responsibilities implied in a conference organization. Its churches shall be well organized and well staffed with competent and judicious leaders.

4. The mission shall be expected to have given evidence over a reasonable time of its capability to operate within its own finances. This is understood to mean not only the operation of the local organization but also sharing the expense of maintaining institutions which benefit the territory of the local field and carrying the usual percentages for the Retirement Plan and other general funds as outlined in the policies of the union and division organizations. The field shall likewise have demonstrated its willingness and ability to carry its share of financial responsibility in the denomination's world mission program as set forth in the denominational policies (C 35 05 "Criteria for Conference Status").

Local missions desiring local conference status shall proceed as follows:

1. The local mission organization desiring local conference status should make its request to the union committee.

2. The union committee should give preliminary consideration to the request and if it finds the local mission request to have merit, should ask the division to
appoint a survey commission with representation from the division, union and local mission.

3. The survey commission [after careful investigation of the situation of the mission, bearing in mind the factors referred to in paragraphs 1-4 of the foregoing section] should report its findings to the union committee, and forward copies to the division.

4. The union committee with two or three special representatives from the mission appointed by the mission committee shall study the findings of the survey commission, and if the union wishes to proceed with the status change, the union committee shall record an action to this effect at the time of its annual meeting and forward this request to the division for consideration.

5. The division should then take action on the request and advise the union of its decision. If the mission desires, a representative, chosen by the mission committee and approved by the union committee, may sit with the division committee when the request for conference status is considered.

6. Upon approval by the division the union shall arrange at an early convenient time for a session of the mission in order to organize the conference and elect its officers, department directors/secretaries and executive committee (C 35 10 "Local Conference Status Procedure").

A union mission should normally develop to the point where the world sisterhood of churches, represented by the division and General Conference will recognize its readiness to become a union conference with the larger responsibilities thus implied. As a means of evaluating this development and guiding the organizations responsible for determining the
readiness of a field for union conference status, the following criteria are established:

1. Leaders, workers, and members of organizations comprising a union field for which conference status is contemplated shall give evidence of possessing a clear perception of the denomination's primary objectives which are to supply the spiritual needs of the church and obey the Lord's commission, "Go . . . and preach the gospel" (Mark 16:15).

2. The membership, workers, and church leaders shall give evidence that they understand the worldwide character of their work and participate by assuming their share of the financial responsibility.

3. The union field should be adequately manned to care for the various lines of activity and, when necessary, be ready to share its workers with other fields (C 40 05 "Criteria for Union Conference Status").

3. Bruce L. Bauer's 266 page D. Miss. dissertation (1982) is entitled: Congregational and Mission Structures and How the Seventh-day Adventist Church Has Related to Them. This study is well-arranged and provides the reader with good insight into the history of mission structures and a good analysis of how these structures have fared within the SDA denomination. The detailed statistics and reports, as well as appendices, are of great value in enabling one to understand SDA mission and the reasons for its rapid expansion.

In our opinion, however, it seems that Bauer, after surveying these facts and figures, comes to a somewhat unwarranted conclusion. He calls for the creation of new mission structures in the SDA Church. We believe his reasons for this recommendation are partly due to the following misconceptions:

a. Bauer tends to look upon all SDA missionary undertaking as a purely American enterprise, and contends that current SDA mission problems have to be resolved by the "American" church.

b. Bauer almost completely neglects the tremendous role and leadership Ellen G. White gave to SDA missionary thought, administration, and strategy for more than seventy
years [we are grateful for his references to her contribution on pages 178, 179].

c. Bauer seems to feel that a decrease in the number of US missionaries sent abroad automatically reflects a decrease in mission activity. This is not necessarily so:

   In areas where Christianity is growing fastest, such as sub-Saharan Africa, or Korea, or among the Pentecostal communities of Latin America, expatriate missionaries now play a limited role or none at all. Some would say that to reintroduce such missionaries, or to increase their number would actually retard growth (Lara-Braud 1983:2).

d. Bauer overlooks certain positive developments in the SDA Church since the 1960s, such as the establishment of the Institute of World Mission in the GC of SDAs, the Department of World Mission at Andrews University, as well as several conferences convened particularly to study the challenge of Islam and Buddhism to Adventist mission.

e. Bauer apparently does not sense the significance of SDA missionaries from other parts of the world (e.g. Europe, Australia, South Africa, the Philippines, etc.) nor does he mention the hundreds of inter-division SDA workers all over the world. They do not appear in his statistics and are ignored in his evaluations.

f. Bauer regards as a weakness the unique SDA concept of a world church where "every part is responsible for the whole and the whole responsible for every part." In sharpest contrast this is one of the tremendous strengths of the SDA movement.

We grant that the renewal Bauer calls for is needed. The SDAs in the West, as so many other American missionary churches and societies, have reached a time of crisis. Many questions are being asked in the face of mounting problems. However, a renewal of commitment to the task and a surrender to the God of missions would again replace fresh dynamism and life into the SDA mission structure. It has served ever so well in the past. Those SDA believers in the West who had such an all-encompassing world-wide vision and who sacrificed so much in order to bring their message to the world, deserve our emulation. Indeed, all of us today need this kind of spiritual renewal and recommitting to the task of world-wide evangelization.
4. The first SDA Negro church in the USA was organized in 1886 in Tennessee (Neufeld 1976:1194).

5. N. C. Wilson Sr. still narrates with emotion the day in 1925 when W. A. Spicer, then president of the GC, came to the train in Johannesburg, South Africa to say goodbye and pray with the family before they, for the first time, traveled into the interior of Africa (Interview, Grand Terrace, July 6, 1982).

Chapter 11 (pp. 398-429).

1. For details on the effect of the World War II on the SDA work in different countries, see Neufeld (1976) under the different countries. See also Spalding (1954: vol. 4:249-325).
PART III

MISSIONARY THEORY

IN THE WRITINGS OF ELLEN G. WHITE
CHAPTER TWELVE

PROPHETISM

Among today's many and diverse missionary societies, the SDA is the only one accepted as being evangelical while at the same time having derived inspiration and obtained its guidance from a modern prophet. There are other evangelical missionary societies that believe in the prophetic gift and may agree that this gift, on occasion, has been bestowed on one of its members, but the SDA Church believes that the gift of prophecy was uniquely granted to Ellen G. White and became active in a ministry that extended from 1844 until her death in 1915. This gift enabled her to receive special instruction from God, providing direction for the movement and its individual members.

Whenever the prophetic gift is bestowed upon a church, it is a unique blessing from God; but gifts can also cause difficulties for the recipients. Ellen G.
White has been, and still is, a tremendous blessing to the SDA. However, the acceptance of her prophetic gift brought with it inevitable misunderstandings and problems (Walters 1982:1).

Before we evaluate the missiological implications of the Spirit of Prophecy in the SDA Church we must review, in a general fashion, the witness of Scripture concerning three major themes: the role of prophetism; the tests of true and false prophets; and the need for last day prophets in the Christian church.

A. THE ROLE OF THE PROPHET

The Hebrew word for prophet appears more than three hundred times in the Old Testament. It probably means "spokesman or speaker" in the general sense, but in Scripture it conveys the idea: "one who speaks for another." The Greek prophaetaes means "announcer" or "speaker." The term is used to identify the activities of numerous persons from Genesis to Revelation including men, women, and disparate personalities such as Aaron and Elijah. There were true and false, primitive and sophisticated, visionary and ethical prophets. Therefore, an understanding of the role of the prophet is best arrived at by a study of the different personalities and their functions, rather than by exploring the meaning of the term.
etymologically. The subject warrants extensive research to do justice to its complexity. This would, however, be outside the scope of this study. Hence we will confine ourselves to reviewing its major components in a general fashion.

Prophets generally came from the ranks of the people. The office was not inherited. They could be from any tribe. They did not acquire this office by purchase, virtue, achievement, formal training, or conferred favor. The prophetic gift was God-given.

All prophets invariably felt themselves to be spiritual spokesmen called by God to warn their contemporaries of the perils of wickedness, to point the way to true religion and to give guidance on moral issues. The prophets were generally concerned with current situations but they realized that what would happen tomorrow was already inherent in today (Miller 1954:582).

Three words express the varied aspects of the prophet's service.

1. For-teller: one speaking for or instead of another.

2. Forth-teller: one who has a special message to deliver forth to the world.

3. Fore-teller: one who speaks of, or predicts coming events.

The prophets generally lived among the people, took
part in their daily activities and were acquainted with their joys and sorrows. They could be called to the prophetic role for a lifetime or might serve for only one day.

Their messages from God were brought in three different ways. On occasion a prophet might utilize all three.

1. Oral utterances: (Samuel, Elijah, and Elisha). Their messages apparently came suddenly to their consciousness, in their concern for the people of God.

2. Written messages: (Isaiah, Jeremiah, etc.). Their sermon-like writings were apparently the result of prayerful reflection while in communion with God Himself.

3. Symbolic acts: (1 Kgs 11:29f; 2 Kgs 2:13; 1 Sam 10:2-10). These often accompanied the verbal witness to add the dimensions of illumination and solemnity.

The other spiritual influence in Hebrew polity and culture arose from the diverse activities of the priest.

True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts (Mal 2:6, 7).

The position of the priest was hereditary and anticipated. Furthermore, he could be trained for it. Where the prophet spoke on God's behalf to the people, the
priest represented the people before God. The priest, like the king, was part of the politico-religious establishment. He represented Israel's institutionalized religion—a complexity that embraced worship, formalism, ritual, ceremony, and liturgy. From the Scriptures it is evident that the priest's character, personality, qualifications, and native gifts did not particularly make much difference, either in helping or hindering him, in the discharge of his duties.

The prophets were often raised up by God when the priests either abused their calling or failed to provide spiritual leadership for the people. This sometimes put the prophets in opposition, not only to the priesthood but to the king and to the people, when they were in rebellion against God through having departed from their covenantal obligations to Him. Because of this, the duties of the prophets were not always pleasant. On occasion, their messages from Yahweh might have been readily accepted as truth (e.g., Jonah's message in 2 Kgs 14:25). However, more often than not the prophets had to move against established leaders.

The prophet was an ethical leader, a moral reformer, a disturber of people's minds. He irritated, denounced, condemned, warned, and pleaded (Jer 1:10). Therefore, he was rarely a hero to his own generation. He had to stand alone. The Bible conveys the impression that the
appearance of prophets, and the substance of their messages, was almost always disruptive.

Nonetheless, prophetism, under God, became a handy and useful institution because of its flexibility. God might call forth a person, at any time, to denounce any evil. This meant that prophetism was independent of the politico-religious establishment and, under God's direction, was free from human manipulation. This does not mean that true prophets never failed God through personal bias or outright disobedience (e.g., Jonah) (Quimby 1947:19-23; Miller 1954:582, 583; Napier 1962:896-920; Sontag 1974:5-8).

For more than four hundred years before the ministry of Jesus Christ, the prophetic voice was silent. With Malachi the Old Testament canon was closed (Ps 74:9). Although it is true that the achievements of Ezra and Nehemiah, with their subsequent reformations, public readings and exposition of the Law (Neh 8), as well as the dedication of the city wall in Jerusalem (Neh 12:36), made an impact for coming centuries on Judaism (Bright 1972:407), it was prophetism that formed one of the greatest lines of continuity between the two testaments. The last group of prophets in Israel sought earnestly to preserve Israel as a peculiar people and to transform her into the servant of Yahweh. Jeremiah reminded them of their sins and backsliding, but also restoration.
Daniel gave them Kingdom consciousness and the place of Heilsgeschichte in Weltgeschichte. Haggai, Zechariah, and Malachi were prophets of renewal in Israel and sought to reinforce the consciousness that the Jews were a peculiar people with a unique destiny (Peters 1972:129).

In this intertestamental period it was the earlier witness of the prophets that not only kept this hope alive, but generated in their midst the expectation that God would once again speak to His people through the renewal of the prophetic institution. Above all, they looked forward to the coming age of the Messiah (Joel 2:28, 29; Zech 13:4-6; Mal 4:5, 6). The Essenes must be included among the Jews who nurtured this expectation of prophetic renewal (Shepherd 1962:919).

The words of the prophet not only became the encouragement to the scattered Jews. They also became the oracles of a Judaism which would increasingly know neither time nor space. However, the prophetic sayings were incomplete. Hence a variety of interpretations of the Messianic Age emerged. To some, the future would be an "age of gold"; to others, a restoration of the monarchy; and to still others, their hope was not in this world but in the earth made new (Enslin 1951:112, 113).

The central place of the prophetic writings in the diaspora is significant to SDAs by virtue of their
abiding relevance to the people of God. They do not just have value during the lifetime of the prophets themselves. God was also prepared to use "institutionalized" prophetism as a preserver of His truth. As the dry, unburied bones of Joseph (Gen 50:25, 26; Josh 24:32) were a reminder to the enslaved Hebrews that their destiny was in another country, so the writings of the Old Testament prophets reminded the diaspora Jews that better times were ahead. We should, however, bear in mind that Christ, when He came, sought to separate the Jews from the legalism they had allowed to encrust the prophetic witness.

Furthermore, the SDAs have, in their interpretation of the 2300 days of Daniel 8:14, another important bridge between the last prophet in the Old Testament and Jesus Christ. The prophetic time period is believed to start in 457 B.C., at the time of Malachi, and bears direct relationship to Daniel 9:24-27 which sets the time frame for the baptism and crucifixion of Jesus Christ (See Appendix D).

According to Luke 2:1-3, 21 the baptism of Jesus took place during the fifteenth year of Tiberius Caesar (c. A.D. 27).

In the fifteenth year of the reign of Tiberius Caesar . . . the word of God came to John the son of Zechariah . . . and he went into all the region about the Jordan, preaching a baptism of repentance . . . . Now when all the people were baptized, and when Jesus also had been baptized . . . .
It is also significant that when prophetism was revived in the New Testament church, every Christian became potentially a prophet (Acts 2:14-18; 1 Cor 14:1), although there were those with this distinct office (Acts 11:28; 21:10, 11, 19). Finally, it should be noted that in both Testaments "prophetess" is used in as wide a sense of women as "prophet" is of men (1 Cor 11:4, 5).

The benefits of prophetism for God's people cannot be overestimated. The prophetic gift is needed by the church at any time, in any place, until Christ returns

B. TESTING THE PROPHETS

The validity of the prophetic message and the acceptance of the prophet was a problem to be solved by the community. The prophet knew his message was true and that it came from God. He had seen the heavenly courts (1 Kgs 22:19-27), witnessed the divine council (Isa 6:1), heard the voice of God (Jer 1:4-10), and gone through an irresistible experience. He had no doubt of his call, nor of the truthfulness of God's message (Jer 20:9).

Those whom the prophets addressed, on the other hand, had not had the same ecstatic experience. When they heard the prophet's message, however, they had to decide whether to accept or reject it. For this reason, the community had to find a procedure whereby the prophets
and their messages could be tested. Fortunately, God not only placed upon His people the obligation to "test the spirits" (1 John 4:1f). He also provided them with criteria whereby they could carry this out. Consider the following points:

1. The Truthfulness of the Predictions

The predictions should be proven by the community to be true (Deut 18:21, 22).

The problem with this criterion is that the prophecy can only be verified after the event predicted takes place, and then it is obviously too late to take precautions. But when a prophet served the same community over a period of years this became a fairly good test to apply.

Of course, the community had to exercise a measure of discernment prior to making categorical judgments either endorsing or rejecting a prophet on the basis of this test alone. In Bible times an error in prediction was not sufficient to disprove the truth of prophecy. For example, in Isaiah 46:1, 2 the deportation of the idols of Babylon was predicted by Isaiah. It is a fact, however, that Cyrus did not take the idols away when Babylon was overthrown in 539 B.C., but left them in place and even returned some to their shrines outside
Babylon where they really belonged (Bright 1972:361). The main thrust of the message was fulfilled, however. The gods of Babylon were not able to save her from her enemies. Because of this, Israel recognized Isaiah's utterance as being within the standards of true prophecy. Otherwise, it would not have been preserved in the Old Testament canon (Sontag 1974:1-3).

2. The Faithfulness to Tradition

   This was a very useful criterion and one for which no compromise was tolerated. Deuteronomy 13:1-6 contains a warning: a prophet could appear and perform convincing signs and wonders. However, if his words reflected departure from established doctrinal standards—in this case the worship of the true God—he was declared evil and was put to death.

   This test was most useful. It was unique in that it did not tolerate any compromise or make room for any human weakness.

   Isaiah 8:19, 20 confirms the same idea. The difference being that this text expresses an admonition from the prophet to the people that in any time of prophetic silence they should not substitute subjective superstition for conscious response to specific revelation. What counted were the law, previously given, and the testimony,
demanded of the people. The word testimony in the Hebrew also meant "custom."

The New Testament applies the principle of faithfulness to traditional doctrines to belief in the incarnation of Jesus Christ, as 1 John 4:1-3 specifically states:

Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God . . . .

3. The Sanctified Life of the Prophets

The true prophet would bear good fruit, the false prophet bad fruit. This New Testament postulate is found in Matthew 7:15-20. Although negative in form, the text has a positive application. Fruit meant more than mere outward acts of devotion. It meant the sort of inner motives that were bound to reveal themselves by word and conduct in the course of time. Fruit, however slowly it grows, inevitably proclaims the kind of tree that produced it.

A prophet was tested by the integrity of his personal life, whether he was living near God or unrelated to God: an impostor, a "wolf in sheep's clothing."

In this test, however, human weaknesses are allowed for. When one studies the lives and practices of some
of the Bible prophets, he finds that virtue and vice were often found in the same person (Moses was impatient; Jonah both egocentric and ethnocentric; David was deceitful and heartless, etc.).

George W. Peters, a Mennonite missiologist highly regarded by evangelicals, lists the characteristics of the true prophet as follows:

Authenticating marks of the prophets of God. The world phenomenon of "prophecy" and "prophets" raises the question of the authenticity of a prophet of Jehovah. What are his distinguishing qualities? How can we differentiate the genuine from the pretender? Here are six characteristics of a prophet of Jehovah:

1. The prophet and his singular personality and integrity. The prophet of God makes no claims to authority, wisdom, insight, or superior intelligence. His absolute independence of man and circumstances makes objectivity possible. He seeks neither favor nor pleasure, position nor wealth. He proclaims objective truth, much of which he has subjectively experienced and digested. Much of it has gone beyond his experience except for his having received it. Integrity of character marks his service, message and relationship.

2. The prophet and his imperturbable consciousness of divine commission. He comes in the name of Jehovah and speaks in the authority of his Lord. He considers himself sent and commissioned. "Thus saith the Lord" or "the Word of the Lord came" is his authority and commission. He knows himself to be a spokesman for God.

3. The prophet and his inner authentication by the Spirit of the Lord. "Thus saith the Lord" rings out in fullest assurance, authenticated in his own mind by the presence of the Holy Spirit. Thus his
message came not only in word but also in power and in the Holy Ghost and in much assurance.

4. The prophet and his incorruptible verdict and value judgment. The pronouncements of the prophets are clear-cut and decisive. Above all, they are objective and according to truth. Their standard is the plumbline of the Lord, the absolute law of God.

5. The prophet and his sense of unworthiness and deep conflict in service. The fact of unworthiness is expressed by the prophets repeatedly, and their sufferings and conflicts are well summarized by the writer of the book of Hebrews (11:37, 38).

6. The prophet and his triumphant expectations and visions of faith. Though speaking by revelation to the people of their times and to the conditions of their day and forecasting gloom and judgment upon the people, their God inspires hope and forecasts ultimate triumph (1972:119, 120).

C. THE GIFT OF PROPHECY IN THE CHURCH TODAY

1 Corinthians 12:28 and Ephesians 4:11 speak specifically about the gifts of the Holy Spirit. These were given to individual Christians for the benefit of the Christian church. There is no reason to believe that these gifts were to be limited to that relatively short period while the New Testament canon was being formed. Indeed, we are encouraged to believe that they will continue to be given to the people of God generation after generation and until the time of the Second Advent
(Eph 4:12, 13). In Ephesians the list is as follows: apostles, prophets, evangelists, pastors, and teachers. First Corinthians omits pastors and adds "workers of miracles, healers, helpers, administrators, and speakers in various kinds of tongues." Both lists convey the impression of open-endedness.

The purpose of these gifts in the church was to confirm the testimony of the apostle (Heb 2:4) as well as to provide ministry, unity, guidance, and leadership to the community (Eph 4:12, 13).

It is often underscored by SDA teachers that the prophetic gift is second only to apostles, both in Ephesians and Corinthians.

According to the Revelation, Satan will increasingly oppose the believing remnant, or last-day church, as the End draws near. This remnant shall manifest two characteristics, namely, the "Commandments of God" and the "testimony to Jesus."

Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus (12:17).

The Revelation explains what is meant by the "testimony to Jesus" in 19:10:

I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.
These two texts from the Apocalypse become the main support for prophetism as it developed in the SDA Church in the ministry of Ellen G. White.

Christ's negative warning against false prophets in the last days (Matt 24:11; Mark 13:22) also indicates positively that there will be true prophets up to the time of the end.

SDAs believe that the Holy Spirit will continue to be active in the Church until the return of Christ (John 16:7-15) and that He will use any and all of the gifts at any time in order to support and promote the Kingdom of God (Kleuser 1949:499). SDAs believe that the "gift of prophecy" and the "spirit of prophecy" must be according to Scripture and should be tested accordingly. Furthermore, they believe that both were manifested in the writings of Ellen Gould White. Hence, in the biblical sense she is believed to be a duly accredited and authoritative spokesperson for God.

D. THE BLESSINGS OF A PROPHETIC GIFT

The life ministry of Ellen G. White focused on spiritual endurance—maintaining the doctrinal and ethical integrity of the Church and persevering in its witness and service to the world. This was set forth both orally and in writing. Her advice helped SDAs avoid both fanatical
extremes and doctrinal errors. Her counseling and promotion played a great role in the SDA movement as it developed into a world-wide missionary church, coupling its numerous health and educational institutions with a loyalty to the major tenets of "historic biblical Christianity" (Evangelicalism) supplemented by the distinctive SDA doctrinal slant in which eschatology and obedience are intimately integrated into a wholistic concept of man.

The extensive literary production of Ellen G. White from which numerous books and articles have been published witness to the Lordship of Jesus Christ, the sovereignty of God, and the free will of man. Ellen White was not a theologian in the formal sense. In her writings we find a Scriptural balance between soteriology and theodicy, as well as insight into the nature of the kingdom of God and the plan of salvation (Hammill 1982:17). Her unique contribution to the SDAs was an enlargement of understanding in such areas as a more vividly eschatological orientation to personal life, corporate interaction, and evangelistic outreach.

E. THE SPIRIT OF PROPHECY AND THE BIBLE

A well-taught SDA does not allow the writings of Ellen White to take the place of the Bible and does not regard her work as supplemental to the Bible. She
considered it her task to direct men and women to the inspired, authoritative Word of God, to apply its principles to the problem the church and its members encountered in the world, and to guide them in their preparation for Christ's return. Concerning the Holy Scriptures, Ellen White said:

... True Christianity receives the word of God as the great treasure house of inspired truth and the test of all inspiration (GC:193).

... We are to receive God's word as supreme authority (6T:402).

... In our time there is a wide departure from their [the Scriptures] doctrines and precepts, and there is need of a return to the great Potestant principle—the Bible, and the Bible only, as the rule of faith and duty (GC: 204, 205).

... The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed (2T:605).

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested (GC:vii).

We have already indicated the official stand of the SDA Church on the "Holy Scriptures" and the "Gift of Prophecy" (Appendix A:1, 17). The SDA Encyclopedia (Neufeld 1976) extends and clarifies the official stand on the Gift of Prophecy by stating:
SDAs acknowledge the prophetic gift apart from the Sacred Canon as having operated prior to, during and since the composition of the Bible, but affirm that the canonical Scriptures constitute the norm by which all other prophetic messages are to be tested. They believe that this gift has never been permanently withdrawn, but has been manifested now and again throughout history, and belongs to the Church today. The Canon of Scripture is God’s message to all men of all ages; extracanonical revelation belongs to those to whom it is originally addressed (1976:1413).

SDA doctrines are based solely upon the teaching of the Bible. The church claims she is using the soundest hermeneutical principles, and attempts to:

... interpret passages of the Bible in harmony with their context, bringing to our study of the Holy Scriptures rigorous analysis and careful investigation of the meanings of words, sentences, and the total message of a given book, and indeed, of the entire Bible (Hammill 1982:17).

The influence and writings of Ellen White played an important role in the development of SDA fundamental beliefs. She was present as an active, charismatic leader in the years from 1844-1870 when these doctrines were agreed on. However, she made it clear, as far back as 1862, that belief in her and her prophetic ministry should not be made a test of fellowship (1T:327-329). She wrote in 1902 that her writings were the "lesser light to lead men and women to the greater light" which was in the Bible (Review, January 20, 1903:15).
Her role in the formation of SDA beliefs was formative, not normative.

Her distinctive contributions were in the secondary stage of theological insights, not in the preliminary stage of exegetical interpretation of the Bible. Her insights were those of the evangelist, the preacher, the prophet, and helped form the distinctive thrust of the Seventh-day Adventist Church. But the Bible has always held the normative role in Adventist doctrine (Ham-mill 1982:17).

Not all prophets in Bible times and since are known to us today. Certainly, their messages have not all been included in the canon of Scripture. Indeed, their messages were often only of contemporary relevance. They were not intended for all peoples in all ages, but only for those to whom they were addressed. This is really the concept the SDAs have of the ministry of Ellen G. White. "The phenomenon of revelation and inspiration was the same as that of the Old Testament and New Testament prophets. The function and purpose was different" (1982:17).

F. PROBLEMS CONNECTED WITH THE GIFT OF PROPHECY

We have briefly discussed the loneliness a prophet often must feel when a divine urge to proclaim is not understood and accepted by fellow-men to whom he/she was sent.

From the very outset, SDAs called themselves a
prophetic movement. They felt they were called by God to proclaim the last warning to all mankind. As such they have experienced the loneliness that is an inevitable part of the prophetic office. They regarded themselves as the continuation of the Protestant Reformation, and yet other Protestants often would have nothing to do with them. They were called all kinds of names and were all too often regarded as a troublesome cult or an inconsequential sect.

One of the reasons for this rejection has been, and is, the issue of whether or not one believes in the Spirit of Prophecy. The prophet in the SDA Church is a stumbling block and a liability for fellow Christians. Protestant mainline churches generally believe that the prophetic gift ceased to exist in the Christian church shortly after the completion of the New Testament canon and the death of the apostles. In their eyes the term prophet in the Pauline writings should be applied to an elder, a deacon, or even a lay member (Acts 15:32; 21:10; Livingstone 1977:418). For this reason, the claim that Ellen G. White was a "modern" prophet gave the movement a schwarmrisch overtone.

Indeed, the presence of this prophet in the SDA Church is a problem. Her work remains almost as current history, for there is little chronological distance between Ellen G. White and us. Admittedly, "it is somehow
easier to accept revealed truth if it is hoary with age
and if its scribe is lost in the mystics of antiquity. "Sanctity is almost always regarded as a bestowal of
history. It seems easier to accept the strange be-
havior of ancient men and women as being inspired by the
Holy Spirit than to accept the same phenomenon today
(DuNesme 1982:3).

Other churches also find it difficult to understand
how the SDAs can claim that the Bible is infallible,
trustworthy, and authoritative--the only infallible rule
of faith and practice--and then also claim divine inspira-
tion for the writings of Ellen G. White (Douty 1962:15,
16).

It is significant to note that the SDAs could de-
nounce Ellen White and all her writings without needing
to change a single one of their fundamental beliefs. But
they are convinced that the gifts of the Holy Spirit, and
among them the prophetic gift, should be manifest in the
Church in the last days. They claim that the Spirit of
Prophecy in the ministry and writings of Mrs. White
played, and is still playing, an important role in the
nurture of members in their spiritual lives, in keeping
the Church in unity, and in leading her into mission.

With the completion of the New Testament the Church
had a criterion by which to determine what was truth and
what was error. The personal claim to prophetic status
was never determinative. The books of the New Testament alone had this authority. Each successive generation of Christians found these twenty-seven books, in contrast to many others, as self-authenticating. Indeed, "the quality, integrity, uniqueness, and usefulness of the writings over the centuries of the believing community's life determined the contents of the canon" (Walters 1982:10, 11). In this connection it must be stated that the SDAs have found that over the years the counsel of Ellen White has, likewise, been found useful and unique. They would not have developed and grown in the positive and decisive way they have without her ministry.

Adventists, in accepting the Spirit of Prophecy, also realize that its ministry is mostly applicable and authoritative to themselves. The counsel was primarily written to help them in their witness to the nations. Some of the books of Ellen G. White, however, have been read with appreciation by a much wider audience. At the same time, the church does not require a belief in the Spirit of Prophecy as a condition for church membership. In 1862 Mrs. White made it clear that a disbelief in the divine origin of her ministry should not be a test of fellowship (Review, July 15, 1862:3; 1T 328, 329, 382, 383).

This doctrine of the Spirit of Prophecy also became
a part of the SDA message to the world. However, in the
SDA encounter with non-Christians all over the world,
this acceptance of the prophetic gift did not really
meet any significant resistance or constitute any embar-
rassment. Prophets of all kinds are almost universal
factors in both world religions as well as traditional
religions (Weber 1963:46f). Therefore, in some cases
it has proven to be advantageous for SDA missionaries
to be able to refer to a modern prophet who has guided
the movement in the past and whose writings still have a
contemporary relevance, especially in matters pertaining
to health and education—two areas extremely important
in mission approaches and tragically absent in many parts
of the world.

It should also be mentioned that SDA missionaries
have never felt it necessary to put much stress on the
inspiration and authority of Ellen G. White in situations
where her books were not available in translated form,
or where they were encountering illiterate people.

G. THE MISSIONARY THEORIES OF E. G. WHITE

Christian mission is a very practical and down-to-
earth activity. Although it demands a comprehensive and
theoretical biblical basis, its authenticity only surfaces
when its principles are actually implemented for the
betterment of mankind. It is, rightly understood, a message and a prexis concerning salvation and rightful Christian living so proclaimed and ministered that it appeals to, and has meaning for, every culture in the world.

The motivations, goals, methods, and message of mission are all based on a missionary philosophy that Jesus Christ gave to His people "in the days of His flesh."

Missionary thinking in our day is influenced by the Church's understanding of the variables of our generation--its material, social, political, and spiritual characteristics. All these are evaluated through the use of the social sciences and in the light of the timeless and authoritative mandate Christ gave the Church. The outcome of all these perspectives, as they shape our missionary thinking and missionary strategy, is what we call missiology. The complexity of missiology is not always fully articulated or systematically arranged, but it is present where there is mission. Without mission theology, theory, and methodology there would really be no missionary activity.

The SDA world mission has been no exception. It would be surprising to lay-people to realize the extent to which SDA leaders have participated in repeated discussions and strategy-planning sessions as they sought,
under God, to provide direction for this world-wide movement. Many officials have been involved in this, and considerable financial outlay has been necessary to enable them to do justice to their complex task. Policies have had to be revised, personnel have had to be interviewed, theological studies have had to be undertaken, local churches have had to be contacted and national church leaders consulted. In the midst of this there has been a growing awareness that SDA mission theology and communication theory, along with evangelistic and church planting methodology need to be organized more systematically. One significant reason for this growing need is that the SDAs—in spite of their world-church concept—are increasingly taking the full measure of the crucial differences between SDA work in the Western world and the Third World. It is still understood that the gospel has not accomplished its purpose anywhere until it has reached the farthest corner of the earth, and that any new church becomes a home field the moment it has been established. However, the changing situation in the world requires an adaption of SDA theologies, policies, and theories. What inspired and governed the home churches does not necessarily fit the missionary situation.

Incidentally, this mission ferment is not something that SDA mission leaders and missionaries have been
unaware of in recent years. Despite the stress on unity in doctrine and organization, there have been accommodations and adaptations as SDA missionaries have entered areas with different climes, languages, cultures, economies, and religions.

The foremost mission theoretician in the church has been Ellen G. White. In her extensive writings she covered almost all aspects of what today is subsumed under the rubric of "missiology," or the cross-cultural communication of the Christian faith. She was believed to possess the prophetic gift. In that capacity, she not only urged and promoted home and overseas mission, she also laid down a theoretical base that embraced the totality of the missionary task: the motivations, purposes, methods, and message of modern missions. This was not done, however, in a systematic fashion. Her insights were invariably given to resolve immediate problems and provide direction for "the next step." Hence, in order to establish her as a missiologist, one would have to review her total literary production over seventy years.

We have organized this extensive material under the following ten headings:

1. Calling the SDAs to Mission Responsibility
2. The Missionary Nature of the Church
3. Directives for SDA Missions
4. Promotion of Mission Finance
5. The Primary Motivation for Mission: "The Great Commission"

6. Other Missionary Motivations

7. The Goal of Missions

8. The Missionary Witness

9. E. G. White and Cultural Issues

10. Salvation for the Heathen Outside the Gospel

In our survey of the missionary thinking of Ellen White contained in her extensive writings, we do not claim to have covered all the basic themes, much less all the aspects of her thought and counsel. Time and space would not allow such a comprehensive treatise. Neither do we claim, in every instance, to have found the most appropriate or most strikingly choice quotation. However, we have tried to select passages where it is apparent that she had cross-cultural missions in mind, not just the activity of the church for soul-winning in the general near-neighbor sense. We will, however, try to make sure that the main thrust of her missionary understanding is covered. Much more on the subject can be found by consulting the Comprehensive Index to the Writings of Ellen G. White (1962).

The missionary theory of Mrs. White must be seen against a background of SDA thought on her Christology, soteriology, eschatology, and ecclesiology. The reader will, however, have to go to other SDA sources to study these basic themes.
CHAPTER THIRTEEN

CALLING SDAS TO MISSION RESPONSIBILITY

Throughout her seventy years of ministry, Ellen G. White unceasingly called the church to mission. Her calls were comprehensive in that she did not confine her appeals to active missionary work in specific geographical areas in the USA and abroad. She also promoted the missionary possibilities latent in different branches of SDA work such as in health, education, publishing, etc. However, in this chapter we will concentrate on the mission concepts of Ellen White, and the means and arguments she used to get the SDA Church involved in world-wide outreach.

A. A SMALL BEGINNING

Although there was nothing narrow, parochial, or provincial in the teachings of Mrs. White, one detects
a definite, progressive enlargement of her vision with
the passage of time. When the leaders of the Advent move-
ment gradually developed their concept of mission from
North America to Christendom, and finally to the non-
Christian world, Ellen White supported them. She saw the
importance of each stage. In her eyes, this gradual
enlargement promised ultimately a thorough, sound, and
well established work. However, although she supported
each phase she never lost sight of these ultimate goals
and continually called the Church to the completion of
its world-wide mission.

As far back as 1848, her understanding of the gradual
development of SDA publishing work was revealed when she
said to her husband, James:

I have a message for you. You must begin
to print a little paper and send it out
to the people. Let it be small at first;
but as the people read, they will send
you means with which to print, and it
will be a success from the first. From
this small beginning it was shown to me
to be like streams of light that went
clear round the world (LS:125).

Note that she wrote about printing a "little paper"
that should go "clear round the world." Her husband
James White interpreted this, a year later, to mean that
he should "write and publish the present truth" (distinc-
tive SDA doctrines).

In 1871 Ellen G. White again wrote about the SDA
publishing ministry. This time her concern was for
foreign nations and for publications in other languages. "Missionaries are needed to go to other nations . . . to preach the truth . . . . Publications are needed in other languages" (3T:202-211). We see here again the same 1848 emphasis on the distinctive SDA beliefs and the use of the printing press. Now, after twenty-three years, "the streams of light" were ready to encompass the earth.

Three years later, in 1874, the same year J. N. Andrews--the first official SDA missionary--went abroad to Switzerland, Ellen White wrote:

Our message is to go forth in power to all parts of the world--to Oregon, to England, Australia, to islands of the sea, to all nations, tongues and peoples (Ms 1:1874).

In this quotation Mrs. White is almost suggesting the three-stage SDA mission development we have established in this study: namely, Oregon--the American Experience; England and Australia--the Christendom Experience; and the islands of the sea--the World Experience. (See Appendix F).

In 1880 the call to the college in Battle Creek was to train workers needed all over the world. "The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it" (4T:426). Battle Creek College was founded in 1874, the same year the first SDA missionary went abroad. During this interval, from 1874-1880, SDAs had entered eleven countries of the world. The need was for workers to serve in the
world-wide mission. Ellen White stated at that time that God expected SDAs to display greater zeal in their mission efforts. She observed that the church was only doing one-twentieth of what it could do.

The gradual enlargement of the work of God was upon Mrs. White's mind when, from Australia in 1892, she wrote that the field was the world but the Saviour (Acts 1:8) directed the disciples to begin in Jerusalem and then pass through Judea and Samaria and finally into the uttermost parts of the earth. Whereas only a few people initially accepted SDA doctrines, the messengers nonetheless went rapidly from country to country (LS:336).

The disciples were to begin their work where they were, namely, Jerusalem. But they should not lose sight of the regions beyond. Christ's command was that they "go into all the world" (DA:820-823).

B. 1815-1914: YEARS OF GREAT POSSIBILITIES

The period from 1815-1914 has been called one of the greatest centuries in the expansion of the Christian movement. A combination of geographic expansion, inner vitality, and the opening up of new areas formerly closed to missions made tremendous expansion possible, especially during the period from 1850-1910. Missionary societies and evangelical churches in the USA and Great
Britain looked upon the future with great optimism, and rightly so.

In this period more missionaries were sent out, the Bible—along with considerable Christian literature—was translated into more languages, support for Christian missions was greatly broadened, and more people reached in an organized way than in any previous comparable period of the Christian church. Some even claimed that the task of world evangelization could be accomplished before 1900 (Latourette 1953:1063; Neill 1964:322ff; Littell 1961:115; Forman 1976:89).

In the years 1885-1915 the writings of Ellen G. White reflected contemporary Protestant mission optimism when she pleaded with the SDAs also to engage in world-wide mission. In the Great Controversy (1888), the book Mrs. White valued above all her other writings, she stated that little attention had been paid to the spread of the Christian gospel in the fifty years preceding 1792. But since then "the work of foreign missions attained an unprecedented growth" (GC:287, 288).

As SDAs drew near to the time, around 1890, when their Church was getting ready for its last stage in world mission, namely, to reach out to non-Christians, the world-wide concept in her writings became more frequent and comprehensive. She, however, still continued to be interested in all details arising from the
missionary outreach of the church, and was particularly active in promoting and counseling in such areas as stewardship methodology, mission motivation, education and health, evangelism, SDA relationships to other missionaries, etc.

In 1888, Ellen White wrote about the "needs in foreign countries," the doors that had just been opened, and Macedonian calls from such countries and continents as "India, Africa, and China" (GW:465). She later expanded her list of countries that were opening up to include Japan and "the still darkened lands of our own continent" which includes the countries of Central and South America (Ed:262).

It is apparent that endeavors to reach the man across the sea, as well as the man across the street, were the same in her sense of mission obligation. In Australia, in 1892, seven years after Australia and New Zealand had been entered, Ellen White wrote:

The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field (LS:338).

In this reference the phrase "the same work" seems to be an early indication of the SDA mission concept where the work is regarded as one all over the world and efforts were made to eliminate all distinct borders
between home and foreign missions (Neufeld 1976:914).

It is interesting to notice that Ellen G. White referred more frequently to the islands of the sea, China and India than to Africa. South America, by name, is mentioned only once in her writings. This reflects her conscious agreement with the general trend of North American non-SDA Protestant missions at that time. India, Burma, and Ceylon were the main targets in the years 1819-1860. Then followed missions in China, West Africa, South Africa, the Turkish Empire, Hawaii, and Oceania.

South and Central America did not become major North American mission fields until around 1900 (Beaver 1968:114, 115).

In connection with Ellen White's view of the geographic expansion of the SDA Church, the following statistics are interesting. By 1913 there were 1,194 baptized SDA members in China, 450 in India, 1,125 in Africa, 146 in Inter-America, and 3,554 in South America (SDA Yearbook 1915). About seventy years later, in 1980, the membership of Africa was 861,841, Inter-America 685,832, and South America 534,561. The North American membership in 1980 was 622,961 (Statistics 1981:6-20).

Keeping these statistics in mind, the words in Prophets and Kings are almost prophetic:
In heathen Africa, in Catholic lands of Europe and South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law (1916:189).

More than half of the SDA world membership today can be found in "heathen Africa" and "Catholic South America." However, in Europe (both Catholic and Protestant), China and India, the SDAs--like other Protestant missionary societies--are still having meager results.

It is also interesting to notice that in SDA missionary understanding, as well as in the writings of Ellen G. White, the religious world is roughly divided into three sections, namely, the Protestant, non-Protestant (Roman Catholic, Eastern Orthodox), and non-Christian world. The 1915 SDA Yearbook uses this division in its statistical report (PK:189; Anderson 1953:468, 469).

In our thesis with the three stages in Adventist mission history, the second stage, the Christendom experience (1860-1890) was really an outreach to countries with predominantly Protestant populations. Of these, all but two were entered before 1890. The Roman Catholic and Eastern Orthodox countries were entered together with the non-Christian areas from 1890 and onward (Appendix F).

This classification in which Roman Catholicism was virtually regarded as comparable with paganism reflects
the traditional SDA interpretations of the apocalyptic prophecies of Daniel and Revelation in which the "little horn" and the "beast" represent the Papacy (4BC:49ff; 7BC:118ff).

The SDA Pitcairn experience and Ellen G. White is another interesting study. Pitcairn, as mentioned earlier, became a symbol of missions. The small island with a predominantly SDA population, in itself was a mission feat. But much more important were the enterprises the Pitcairn experience set in motion. The SDA mission to the "islands of the sea" was, to a great extent, inspired by Pitcairn. The building of a seaworthy vessel for inter-island service was a result of the endeavors to reach and keep in touch with isolated Pitcairn. And the increase in Sabbath School Mission Offerings also started when money was collected for the mission vessel. In SDA circles in the years 1890-1900, Pitcairn became a household word for mission (Neufeld 1976:1125, 1126; 1259).

But in spite of this overwhelming and, perhaps, one-sided interest among the SDAs in missions in the Pacific Ocean, we find in the writings of Ellen G. White only four published references where the word "Pitcairn" occurs. Two of them refer to the island and two to the schooner by that name. In 1894 Mrs. White wrote a letter to the missionaries on board the schooner "Pitcairn" encouraging them and telling them that even though "the
restless sea may heave and the waves roll beneath her, yet Jesus is on board" (GC Bulletin, March 4, 1894:450, 451). This comfort was very timely when we realize that the "Pitcairn" was a small ship of only one-hundred feet in length and weighed 120 tons (Review, October 14, 1890:636).

The same year, when Elder J. R. McCoy, a missionary to Pitcairn and other islands of the South Pacific Ocean died, Ellen White sent a letter to the family comforting them with the hope of the resurrection (2SM:269). J. R. McCoy had made two trips with "Pitcairn" and worked on Pitcairn Island where he also served as magistrate (Olsen 1925:447, 448, 451).

In May 1896 Mrs. White wrote from Australia to the "Dear Brethren and Sisters on Pitcairn Island." In that pastoral letter she encouraged them to be faithful to the Lord and to study the Bible carefully. She compared their situation to the apostle John's experience on Patmos (Review, August 4, 1896:481, 482).

The same year in the last quarter, Mrs. White mentioned the ship "Pitcairn" in the "Readings for Seasons of Prayer":

A great work must be done all through the world . . . . The "Pitcairn" has been fitted up to visit the islands of the sea and bear the message that God would have the people hear in those far-off places. If this vessel should
meet with accident, or become unseaworthy, there would be an immediate call for means, that another vessel might go forth to do this work . . . . By the means of ships, more can be done for the salvation of souls than has been done (GC Bulletin 1895-96:767).

Of these four occurrences of the name Pitcairn, the last one is the only one where there was direct missionary promotion. Ellen White's concern was not so much with Pitcairn but, rather, with people in "far off places."

In the years when SDA mission and Pitcairn almost became synonymous concepts, Mrs. White was in Australia (1891-1900). It appears, from her sparse references to it, that she wilfully downplayed the whole issue. Could the reason be that her broadened view of world mission, together with her awareness of the influence of her words, made her cautious? Did she avoid becoming emotionally involved in a mission venture that only covered a fraction of the world field even though it tended to dominate SDA thinking? Even today, SDA "islands of the sea" missions in the South Pacific Ocean have less than 100,000 members. Did she, in her pragmatic world concept of mission, try to draw attention to unmet needs in other parts of the world?
C. RACISM AND SDA MISSION

In 1896 Ellen G. White commented on Matthew 5:14:

The Saviour's words, "Ye are the light of the world," point to the fact that He has committed to His followers a world-wide mission. In the days of Christ, selfishness and pride and prejudice had built strong and high the wall of partition between the appointed guardians of the sacred oracles and every other nation on the globe. But the Saviour had come to change all this . . . . He lifts men from the narrow circle that their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbor and the world as our field (MB:42).

At the time when this statement was drafted there was a tendency towards racism in North American Protestant missions. Christianity was identified with American and British cultures and customs, and mission tended to become cluttered with the transferal of Anglo-Saxon lifestyle and institutions to the mission fields. Some even defended the superiority of the white race since the Western nations were more advanced in science, technology, and economics, and stronger both militarily and politically than the rest of the world (Bowden 1977:51; Kitagawa 1971:505).

Furthermore, around 1895 there were also racial problems in the SDA Church in the USA. The early SDA
pioneers were involved in the anti-slavery movement. Once the slaves were free, however, little SDA service was devoted to helping the black people. In their attitude of indifference toward the blacks, Adventists were influenced by the spirit of the age. Ellen White frequently spoke out, not only against the Church's lack of help to the "colored people," but also against racial prejudice itself (Graybill 1970:37f).

In this way, the 1896 statement of Mrs. White had a twofold objective. It dealt with both foreign mission and the penchant for white supremacy feelings that characterized many Americans. She was particularly concerned over racism in the American SDA Church.

D. "THE WHOLE WORLD IS THE FIELD"

From 1895 onward, Ellen G. White's appeal to SDAs was to take the gospel to the whole world rather than to a scattering of different geographic areas. By then, SDAs had, in theory, begun to understand and accept their universal responsibilities. Indeed, Ellen White deliberately encouraged them to put their understanding into action. She stated that "God's field is the world" and in 1895 she made much of Acts 1:8, together with Luke 24:47, Acts 2:39, Hosea 2:23, and Isaiah 49:6. She then inquired that whereas the believers in Battle Creek
had come into enlargement of blessing through the Holy Spirit, what was the use they were making of it? Did they scatter abroad, preaching the word? Did the church reflect the light she had freshly received (8T:56)?

From Australia, in 1900, she stated that "efforts in missionary lines must become far more extensive," a more "decided work must be done," and "God's people are not to cease their labors until they shall encircle the world" (LS:379).

Again, in 1904, we find Ellen White's appeal to the church to spread out and not confine its efforts to a few places only. She observed that, in notable places, both kings and statesmen were under the influence of the gospel, and used this to urge the church to lose no time because "the gospel message is to be proclaimed to all nations and kindreds and tongues and peoples" (8T:40).

E. "THE WORLD NEEDS THE GOSPEL"

When involved in making the church aware of its world-wide mission obligation, Mrs. White not only presented the call from God arising from His love and concern about lost mankind. She also made a plea on behalf of the field that was in need of the gospel, which is the only antidote for sin and misery (MH:141).
... from every quarter of this world of ours comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry (Ed: 262, 263).

This 1903 statement was followed by a reference to Esther 4:14, and then Mrs. White continued:

Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator (Ed:263).

The weight of this statement is that mission is a means also to help lessen the sufferings of God. In this way, the missionary was depicted as a mediator who relieved suffering, not only for men who sinned, but also for the God against Whom man had sinned.

F. TOTAL INVOLVEMENT IN WORLD MISSION

In the beginning of the twentieth century, many calls came from Ellen G. White to the SDA Church to be involved in an all-out world-wide mission program. In her messages of missionary promotion she used a variety of terms in order to emphasize the importance of this subject. This gradual enlargement of mission was stated
in an undated manuscript, "From the home missions should extend a chain of living burning lights to belt the world" (Ms:16).

In 1900 she called every member to study how the work of God could be forwarded both at home and abroad. "Only a thousandth part of what could be done is done in the mission field." We recall that only twenty years earlier she had said that only a twentieth part was being done. "God calls upon His workers to annex new territory for Him." "The whole world is the vineyard, and every part of it must be worked" (6T:23-30). Among other things, she said that "the warning message" (i.e., distinctive SDA doctrines) must be proclaimed to every country of the world (Ms 10:1903).

In a vision recorded in 1909, Ellen White saw some of the results of the church's total involvement in missions.

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world (9T:28, 29).

G. HOME MISSION AND FOREIGN MISSION:
SIMULTANEOUS DEVELOPMENT

We have briefly examined the strong and convincing appeals of Ellen G. White for world-wide mission. In all
this we must underscore the fact that concurrently she never forgot the home field or its importance. It was from there that both manpower and money would come to make possible the SDA world mission. She perceived that if the church was derelict and neglected the continual strengthening of the home base, the mission field would soon suffer.

... While it is necessary for us to understand the situation and the needs of foreign missions, we should also be able to comprehend the needs of the work at our very doors (ST:723).

This was written in 1889 after eighteen countries, mostly Protestant, had been entered and the SDAs were on the threshold of entering the non-Protestant and non-Christian world. Mrs. White's burden was that the work in Battle Creek (the headquarters) and throughout Michigan was being neglected.

In 1895 Ellen White expressed concern for outreach to "the heathen" and gave much attention to its justification. However, she did not fail to stress that "home-missionary work is needed just as much. The heathen are brought to our very doors" (ST:60). In this, Ellen White was not tempted to embrace a false dichotomy. Pressing for the needy of America as such, as over against foreign missions. We remember that that parochial attitude was expressed in the Review and Herald in the late 1850s, when the editor questioned the expenditure of men and
money in foreign missions as long as there were poor widows, suffering people, and heathen in North America (Review April 24, 1856:11, 12; August 19, 1858:105; December 22, 1859:37).

Indeed, Ellen G. White was concerned that both home and foreign mission develop simultaneously in a healthy way and symbiotic fashion so that each strengthened the other. A balance between the two was her frequent plea. We find, therefore, that in her ministry—especially from the 1890s, onward—she was more inclined to emphasize foreign mission outreach on those occasions when the church was inclined to use her energy on the home front. Conversely, she felt pressed to draw attention to developing the home base on those occasions when SDA leaders seemed preoccupied with using the resources of the church overseas.

In 1892, when she was in Australia and in close proximity to their struggles to establish a school to train workers for unentered territories, she wrote:

... Is it right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of workers here in this field? (LS:335).

It was on the same occasion she stated that the same work should be accomplished in "Australia, New Zealand, in Africa, India, China, and the islands of the sea as
has been accomplished in the home field" (LS:338).

Nine years later, in 1901, Elder A. G. Daniells became GC president. He is recognized as one of the missionary statesmen of the denomination. It is said of him that "if one passion above others held Daniells in its grasp, it was his love for foreign missions" (Robertson 1975:75). And yet, on occasion, Ellen White felt led to challenge his one-sidedness.

A short time after Daniells took office he wrote her and mentioned that he wanted to see many workers sent to India, China, and other Oriental countries, all in accordance with his new emphasis on foreign mission outreach.

In her reply, Mrs. White stated:

. . . that at present our principal efforts are not to be made especially for China or other fields similar to China. We first have a work to do at home. All our institutions--our sanitariums, publishing houses, and schools--are to reach a higher standard. Then the workers sent to foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective (8T:87).

The concern expressed here was the spiritual standard of the missionaries. Fortunately, A. G. Daniells learned the lesson. The insights gained from his years in Australia, and also from the counsel of Ellen White, helped him when he had the task of formulating the
church's policy on priorities for entering foreign countries.

Ellen White also felt a burden for the financial side of this complex issue. In 1903 she expressed her concern for the big cities in the USA, asking:

. . . . Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it . . . .

. . . . After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important (8T:34, 35, 36).

This struggle to achieve balance in the SDA development of its home and foreign missions was a continuing concern of Ellen White. She saw that both must work in unity and harmony; to do so will benefit them both.

Foreign missions conducted in the proper way should never weaken the church at home. They should, rather, strengthen and multiply efforts in the homelands (Forman 1977:92). Referring to John 17 and Christ's prayer for unity, Mrs. White wrote in 1903:

. . . . Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries
will not accomplish what they should until the church members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support (CS:47, 48).
CHAPTER FOURTEEN

THE MISSIONARY NATURE OF THE CHURCH

Throughout the history of Christianity, the relationship between church and mission has been variegated. There were times when church and mission were one and the same thing: the words were virtually synonymous. More often than not, however, the institutional church was the primary reality, and the missions were regarded as of secondary importance, being the special and isolated activities of small groups of dedicated men and women whose service was only marginal to the major concerns of the church leaders.

It is of vital importance for any church to have a clear understanding of her historical origins: the way she came into existence, her biblical foundations, and her sense of divine calling in the world. Insights into these issues will also enable the church to obtain direction from the Lord as far as her mission is concerned.
In *Fundamental Beliefs of the SDA Church* the Church is characterized as a community of believers called out from the world and joined together for, among other things, "service to all mankind, and for the world-wide proclamation of the gospel" (Appendix A:11). In the Index to the Writings of E. G. White we find about thirty pages directed to specific references to the Church (1962: 551-582). It is beyond the scope of this study to undertake a detailed study of her understanding of the Church. However, even a superficial scanning of her more than 2400 references reveals that the great purpose of the Church in general, and the SDA Church in particular, is mission.

A. THE CHURCH IS ORGANIZED FOR MISSION

In 1875, at the time when the SDAs had just started to proclaim their distinctive doctrines such as the Sabbath, Judgment, and the Second Advent to Protestant countries throughout the world, Ellen White made it clear that the "mission of the Church of Christ is to save perishing sinners," by making the love of God known to men. She stated that His love was the influence that would draw people to Christ. She felt that the love of God should be present in the distinctive SDA message and mission: "The truth for this time must be carried into
the dark corners of the earth" (3T:381).

Seventeen years later (1892) *Steps to Christ* was published. This is the most widely read of her books. It has been published in many languages and millions of copies have been distributed. In this volume Ellen White wrote that the "church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world" (1892:81).

From Australia she wrote (published in 1900):

The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth (6T:29).

Later she wrote about the Good Samaritan (Luke 10: 29-37). She reproved the church for neglecting both the spirit of the parable--no artificial distinctions, no caste, and no territorial lines--as well as the merciful acts themselves. She then continued:

Someone must fulfill the commission of Christ; someone must carry on the work He began to do on earth; and the church has been given this privilege. For this purpose it has been organized . . . . The church must realize its obligation to carry the gospel of present truth to every creature (6T:295, 296).

In the writings of Ellen White there is no room for the ecclesiola in ecclesia idea, where mission was a special and isolated activity of a small group in the church. For her, mission was any involvement of the whole
church and all its members. In this concept she reflected some ideas of her time as well as Jesus' commission in John 20:21 "As the Father has sent Me, even so I send you."

Forman (1977:83) talks about a new enthusiasm following the 1890s in which mission work was seen as the essential task of the whole church, and not just a priority activity of smaller groups marginal to the life of the church. No church could be healthy without mission involvement. "Every Christian should be involved either as a worker or supporter." This concept in American missiology developed in the mid-nineteenth century and was stated more frequently toward the end of the 1900s.

In one specific article entitled "A View of the Conflict" Ellen G. White sought to deal with the great conflict, or the spiritual warfare between Christ and Satan—a controversy particularly focused on the law of God. She drew the attention of the believers to the cross: "Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world." The appeal was to all workers and members to be involved in prayer for the lost, and in service for God to reclaim lost souls. She put it this way at the end of the article: "The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency moved and controlled by the Holy Spirit" (8T:41-47).
The Acts of the Apostles, written in 1911 as a part of the five-book Great Controversy series, begins with the words: "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world" (AA:9).

As she sought to expound those important events that brought about the founding of the Christian church, and which unfolded God's purpose for His church, Ellen White particularly stressed the role of the Holy Spirit in fulfilling this purpose.

Naturally, she began with the affirmative that the Holy Spirit was present from the beginning of "salvation history," when God called Abraham and began to work through human instrumentalities to accomplish His redemptive purpose for the human race. The manifestation of the Holy Spirit was seen in the lives of the patriarchs and in the church in the wilderness (Neh 9:20) as well as in the apostolic church. It was the same power of the Holy Spirit that helped prepare the way for the Protestant Reformation during the "dark" Middle Ages, and pioneered the modern missionary movement, as well as the translation of the Bible into the many languages. She concluded with the following comments on the Holy Spirit and the last church:

And today God is still using His church to make known His purposes in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of
Christ, The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth (AA:53, 54).

In the 1915 revised edition of Gospel Workers (pp. 464-470), Ellen G. White probably most profoundly expressed her understanding of the church. She developed, in depth, God's purpose for the church—her mission—and the relationship between home and mission churches. In expounding all this she said:

The church of Christ was organized for missionary purposes. Christian missionary work furnishes the church with a sure foundation, a foundation having this seal, "The Lord knoweth them that are His" (p. 464).

It should be noted that in this statement she affirms without equivocation that it is missionary work that furnishes the church with a sure foundation.

The relationship between the church and the missionary task in her writings is that the church is "God's appointed agency for the salvation of men." It is "organized for missionary purposes," "the fulfiller of Christ's commission," "a missionary agency," and "organized for service." This missionary activity, on the other hand, "furnishes the church with a sure foundation."

Without a doubt, it is in utterances such as these that we find a measure of explanation for the phenomenal growth of the SDA Church. The presence of this kind of
ecclesiastical foundation cannot but result in aggres-
sive missionary outreach.

In the same connection, Ellen White wrote:

We are laid under a most solemn obligation
to furnish in Christian missions an illus-
tration of the principles of the kingdom
of God. The church is to work actively,
as an organized body, to spread abroad the
influence of the cross of Christ (GW:464).

Not only did she claim that missions were "the sure
foundation of the church," she also stated that in mis-
sions the concept of the kingdom of God was exemplified.
These statements are far cries from a sterile ecclesiolog-
y in which the essence of the church and the kingdom of
God is formulated in theoretical terms void of practical
involvement and application.

B. "ALL MEMBERS ARE MISSIONARIES"

Ellen G. White did not only teach that the concern
for mission should be the concern of the whole church,
and not just a select group within the church. She also
went one step further; she directly placed the responsi-
bility for missions upon its individual members.

This concept of mission--where the responsibility
was not only placed upon the church, but was also strongly
urged on the individual members--was, as mentioned
earlier, an American enlargement and improvement of the
European ecclesiola in ecclesia idea. Rufus Anderson,
in 1834, took an extreme view and placed the responsibility directly upon the individual member, even before it rested on the church. One of his arguments was that the Great Commission had been given before the church was founded—"in other words, given to the disciples personally and individually. The question was not whether a person was called, because all were called. The question was whether the call was for home or foreign service. In 1901 John R. Mott (1865-1955), internationally known missionary statesman, also made it clear that the whole church should be enlisted and the duty rested upon the entire body of Christ to evangelize the world. He wrote:

> It is indispensable to the world's evangelization that the churches on the home field become filled with the missionary spirit. A task so vast cannot be accomplished by the leaders of the church at home alone, nor by the representatives of the home church on the foreign field. The cooperation of a great multitude of the members of the church is essential. This means that the churches in Christian lands must become missionary churches (Beaver 1968:150).

The basic concern of these nineteenth-century missionaries was that all members of individual churches accept their responsibility and desire to become involved in mission (Beaver 1967:132, 133, 186, 187; 1968:149, 150).

Ellen White spoke more or less in the same vein when she addressed the SDA Swiss Conference of the European
Missionary Council in Basle, Switzerland in September 1885: "The work of saving souls is not to be done by the ministers alone. Everyone who has been converted will seek to bring others to a knowledge of the truth" (HS:148).

Two days later, in an address to SDA missionary workers delivered at the Swiss "Tract and Missionary Society" meeting, she again stressed the "baptized to witness" concept and then made it even more specific:

There is a mighty power in the truth. It is God's plan that all who embrace it shall become missionaries. Not only men, but women and even children can engage in this work. None are excused. All have an influence, and that influence should be wholly for the Master (HS:151).

In the first statement quoted above, Ellen G. White extended the work of soul-winning from the ministers to the members. This was consistent with the origins of the SDA Church, for it began as a lay-movement although many of its pioneers were ordained ministers in the churches they left. The advantage of having an ordained ministry was soon discovered as some of the untrained, self-appointed preachers refused to cooperate with church leaders, and thereby brought confusion to the growing movement. For this reason, ordination was introduced early, probably around 1853, in the polity of the emerging church (Review December 20, 1853:189).
Primarily to support the career ministers in their work of propagating the gospel, systematic tithe-paying began to be gradually introduced. It provided the basis for denominational finance and was fully accepted by 1879 (Review, December 12, 1878: Neufeld 1976:1489).

In the SDA movement, then as now, due to these developments there was the danger that lay members would leave the soul-winning aspect of the church's outreach to trained full-time ministers. This followed because of the pattern of supporting them financially by means of the tithe system. The peril was that their preoccupation with making this ministry possible would tempt them personally to remain inactive in the outreach program.

Ellen White was aware of this danger, foreseeing it would cripple the church. Hence, again and again, she plead with lay-members, encouraging them to find their places in the ranks of the active soul-winners (3T:61; Ev:397; MH:152; 2T:121, etc.).

SDA believers in Europe were told, in 1885, that the Advent message had unique power because it was God-given. As a result none were excused and all had an influence to exercise and a witness to bear (HS:151).

In Steps to Christ (1892) we find the same message, although it is differently expressed:

The church of Christ is God's appointed agency for salvation of men. Its mission is to carry the gospel to the world. And the
obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them.

If the followers of Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries.

We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home-circle, in the church, among those with whom we associate, and with whom we do business (SC:81).

Ellen White used simple language that could be understood by all Christians to drive these principles home. These few sentences above are representative of the comprehensive fashion in which she detailed the missionary obligation. She saw more clearly than most the burden and privilege of being involved in missionary activities; she brought this to the attention of every individual member. All Christians have some measure of responsibility and all can share in His work.

Schematically, this statement can be broken down into the following components using present-day categories of thought:
1. The church is God's appointed agency for:
   a. The salvation of men.
   b. Carrying the gospel to the world.

2. All Christians are obliged to take part. Divine provision has been made to make this possible through the bestowal of:
   a. Specific talents and spiritual gifts.
   b. Diverse opportunities through varying circumstances.
      i. In the home field.
      ii. And in the foreign field.

3. The whole world is the church's responsibility:
   a. Heathen countries: they represent challenges that must be met.
   b. Christian lands: they afford opportunities any might grasp.
      i. The home circle is the first priority.
      ii. The church is the training center.
      iii. Our neighbors are our first priority.
      iv. And our business connections provide ongoing contacts.

4. The motivations for missions are:
   a. The Great Commission: we must obey Christ!
   b. The love of Christ: we must be responsive!
   c. Sympathy with less fortunate: we must be compassionate!
d. Responsibility because of greater light: we are debtors!

5. Types of service:
   a. Shed light: through Christian presence and witness.
   b. Proclaim the gospel: by word and deed.
   c. Financial support: in proportion to our earnings.
   d. Sympathy: by cultivating a mission awareness.
   e. Prayers: that God's people not labor in vain.

The extensive and comprehensive call to all Christians found in Steps to Christ was repeated:

In 1898 when Ellen White again made it clear that the Great Commission--given to the disciples--included all believers in all ages to the end of time. This mandate was not only given to ordained ministers (DA:822).

In 1900 when she stressed that Christians should choose work for the "poor souls," "a work which every SDA should heartily sympathize with and endorse, and take hold of earnestly" (6T:295).

In 1909 in connection with an appeal for funds for foreign missions when she wrote, "All who are baptized into a measure of the apostolic spirit will be constrained to become God's missionaries" (9T:58).
In 1911 when she told all those in responsible SDA leadership positions:

... Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands (AA:110).

It could be implied from this that the lack of involvement of lay-members in active missionary service could be attributed to leaders not delegating responsibilities, thereby indicating that not only the members were "idle in the marketplace" (Matt 20:3).

C. SDA MISSION AS A REFORM MOVEMENT

As we have earlier discussed, the SDAs began as a reform movement within Christendom but soon became a church with its own membership and organization, calling out people from other churches, and inviting them to join in their mission. In time, however, the reform aspect of the Advent movement was transformed and a new church was established to which people were invited to join.

In the writings of Ellen G. White we find that she stressed the renewal and reform of existing churches, but did not confine her ministry to this. Indeed, she found it necessary to issue frequent calls for reform.
within the SDA Church. This latter activity inevitably became a major preoccupation. She felt increasingly constrained to urge her own church to make reforms in diet, dress, education, health, Sabbath observance, temperance, etc. But she never forgot her continuing sense of divine call to remind SDAs to seek to be reformers among other Christian churches.

In 1888 Mrs. White called for the extension of SDA work into non-Christian lands. By that time most of the Protestant countries had been entered and the SDAs were poised on the threshold of many non-Christian countries. Her appeal was based on Isaiah 54:2-5 and John 4:35, 36. "The whole earth is to be illuminated with the glory of God's truth. The light is to shine in all lands and to all peoples." She then went on to tell how God prepares the way and gives opportunities. But His people must look for indications of His providence and be ready to cooperate with Him.

... Our work is reformative and it is God's purpose that the excellence of the work in all lines shall be an object lesson to the people. In new fields especially it is important that the work be so established as to give a correct representation of the truth. In all our plans for missionary operations these principles should be kept in mind (6T:24, 25).

We have here a clear indication that she claimed that the whole truth of God is to be found in the SDA
Church. Therefore, distinctive SDA doctrines must be represented in non-Christian areas even where other Christian churches were present.

In 1909 Ellen White expressed this reform obligation in the following fashion:

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God (9T:19).

Often we find that in the writings of Ellen White the reform work of the SDAs is connected with the proclamation of the three angels' messages of Revelation 14:6-12. In this context, these messages constitute God's last call to mankind to accept salvation and prepare for Christ's Second Coming (9T:19; 6T:110; CF:76, etc.).

To SDAs in their understanding of this specific calling to their church to function as a reform movement, Revelation 14:6-12 means:

1. That the Christian mission is world-wide (v. 6).

2. That the church is to call people to worship their Creator by proclaiming the Sabbath (v. 7).

3. That the hour of His judgment has come (v. 7). That is, the belief that the pre-Advent judgment began in 1844.

4. That people should come out of Babylon--e.g. confusion and false religious systems--and stand against
worshiping the beast (vv. 8-11).

5. That the characteristics of Jesus' last church are its obedience to "the commandments of God," and its "faith in Jesus" (v. 12).

6. That this specific message constitutes the "eternal gospel" (v. 6).

Ellen White, however, did not confine religious reform as portrayed in Revelation 14:6-12 to the above-mentioned distinctive SDA messages to the Christian world. Quite apart from any specific Scriptural support, she also connected both health and temperance reform with the third angel's message.

In our work more attention shall be given to the temperance reform. Every duty that calls for reform involves repentance, faith and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message (6T:110).

As a reform movement within Christianity, and as messengers of Jesus Christ to the whole world, the SDAs found in Revelation 14:6-12 an exalted platform. From this platform they proclaimed a comprehensive reform message of salvation in Christ, obedience to God's law, preparation for the Second Advent, stress on healthful living, and warnings against false religions. Ellen G. White recommended these components as making up the SDA witness to the whole world.
CHAPTER FIFTEEN

E. G. WHITE DIRECTIVES FOR SDA MISSION

In the extensive writings of Ellen G. White we find a great deal of practical advice. Actually, in the SDA Church it was generally the pioneers who formed the distinctive SDA doctrines. They came to these convictions through Bible study and prayer under the guidance of the Holy Spirit, and it was Ellen G. White who made practical application of their teachings. Her many books and articles dealt with subjects such as health, education, temperance, methods in evangelism, home life, child training, etc.

Subjects concerning mission practice and methods, the call and training of the missionary, mission finance, and administration were also included in her literary output. We will deal with some of these in this chapter.

Before we take up these different aspects, it should
be noted that when Ellen White used the word "mission" she did not only have in view work conducted in non-Christian countries, but also all activities to win souls in near-neighbor evangelism. For this reason, the student of her missionary thinking must always make sure that the context in which a particular statement is found is taken into consideration. It is important in this connection to notice to whom it was written, when it was written, and its historical context. With these things in mind it is possible to interpret her material correctly and, incidentally, to see its surprising relevance to the missionary situation.

One would have to admit that SDA missions outside North America have, on occasion, run into difficulties because certain of her counsels have been applied directly to a missionary situation without any attempt at cultural or chronological adaptation. This unfortunate use of her writings has not only occurred because of a lack of understanding of the importance of the social sciences in clarifying mission approaches. It was perhaps much more the result of a general misunderstanding of the role of a prophet. SDA missionaries have sometimes taken the words of Ellen White as being literal pronouncements from God, not to be altered by any man or adapted to any new situation. The result of this rigid literalism was to alienate new converts from their culture and kinfolk,
and make them disoriented so that they became unhappy in their new-found religion, as well as ineffective witnesses to the gospel. These abuses took place particularly in the areas of diet and dress. Fortunately, scholarship in the SDA Church is enabling missionaries to understand her writings correctly, as originally given, and to thereby discern the way they might be contextualized in the diverse cultures today where these missionaries are serving.

A. THE PERSONAL CALL

We have already touched upon the definite call to the church as well as every individual member to feel a responsibility for, and be involved in missions—be they at home or abroad. In this way all Christians are baptized into Christ and into the life and mission of His church.

As all are called to be witnesses for Jesus Christ it becomes a matter for each individual Christian to decide, under the guidance of the Holy Spirit, whether his personal duty is to witness at home or overseas. The decision is not whether or not to be involved in mission, because God has not given this as one of several possible options. Indeed, all have the obligation to be involved in mission. Rather, the question is whether the
appointment takes the Christian overseas or leaves him at home (Beaver 1968:149).

In the SDA denomination the picture is that all baptized members are called to become active witnesses. Some have been asked to serve the church professionally in different capacities such as the full-time (career) ministry, health, education, publishing work, etc. Others are called by the GC committee to go abroad and serve as missionaries. However, whether one is formally employed by the church or not makes no difference. All are called to be missionaries in the specific places where God has put them.

Ellen G. White, in 1901, expressed her philosophy of the call to mission as follows:

The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message (MM:321)?

The "regular lines" in this connection must represent the organized work of the SDA Church where credentials and licenses are granted by committees or boards.

When a person is called through regular channels to overseas service, Mrs. White stresses the importance of being willing to go. Her concern was not so much with
the specific details of one's sense of divine guidance, but rather with the recognition that the call to mission was a part of church membership. Her particular concern was with a person's willingness to accept the call. In 1871, even before the first SDA missionary went abroad, she wrote:

There is much to be done. Missionaries should be in the field who are willing, if need be, to go to foreign countries to present the truth before those who sit in darkness (3T:94).

In 1911, when the SDA work had spread to most Christian countries, and missions were pushing into South America, Africa and Asia and areas all too often unhealthy, unpleasant, and strange to the missionary, she wrote:

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it (MM:321).

To those who answered a call to overseas service with a list of personal conditions that must be met before they would move out, Ellen G. White had this counsel, written at a time when traders and scientists were making their inroads to the most obscure places in the world:

While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantages, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial
advantage, but where are the men and women who will change their location, and move their families into regions that are in need of the light of truth, in order that their example may tell upon those who shall see in them the representatives of Christ (Review, July 21, 1896:450).

When Mrs. White visited Europe (1885-1887) she wrote a diary, part of which is published in Historical Sketches (1886). In connection with a description of the work in Great Britain, she set forth its needs in the form of an appeal for people to offer themselves for service there. We will give the quotation in its entirety as it contains some interesting insights.

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. The city of London alone has twice as many people as all the Pacific Coast States and Territories. But where, oh where, are the men who have love enough for the truth and precious souls to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men, who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry forward the work. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands (p. 164).
In the SDA Church, even back in the 1880s, it was the GC that called workers to overseas service. The concern of Ellen G. White in this appeal is that those called be prepared to accept. She appealed to a three-fold love: love for Christ, love for souls, and love for the truth. There is also an appeal to self-sacrifice.

B. QUALIFICATIONS AND TRAINING FOR SERVICE

When it came to the qualifications and training of the missionary, Ellen G. White had much to say. On the question of the personal and direct call to overseas service she did not, as we have seen, write extensively. However, the things she wrote reveal indirectly that a "romantic" concept of the missionary calling was not a part of her philosophy. When a person had been called by Jesus Christ to be His follower and had decided to accept Him, then by that decision he was not only given the grace of justification and involved in the process of sanctification, but was also, without a second decision, called to active missionary service where the aim was to make Jesus known to others. Whether this service was in the home or foreign field was really of minor importance. The important thing was his acceptance of Christ.

Many suppose that the missionary spirit, the qualification for missionary work,
is a special gift or endowment bestowed upon the ministers and a few members of the church and that all others are to be mere spectators. Never was there a greater mistake . . . The very first impulse of the renewed heart is to bring others also to the Saviour (5T:385, 386).

After that important decision has been made--the reception of Jesus Christ as Lord and Saviour--comes the task of finding out where to use one's talents, how to develop them, and then leave it to the Lord in the midst of His church to decide the geographical locale for one's work. Furthermore, on the subject of missionary training plenty of counsel is to be found in the writings of Ellen White.

1. Model Missionaries

a. Jesus Christ. The Saviour is, first of all, regarded as the great example of the would-be missionary. In an 1888 article: "The True Missionary Spirit" Mrs. White stated:

The true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of His followers have labored earnestly and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence of our Exemplar (5T:385).

In the Review and Herald, June 14, 1887 Ellen White wrote that both foreign and home mission work called for
people of exemplary Christian character who were inspired by Christ and would work as He did.

The true missionary spirit of Christ was defined in 1903 when she wrote a special message to medical missionaries entitled: "Christ Our Example." Based on Mark 8:34 she wrote:

. . . . Following Christ, as spoken of in these words, is not a pretense, a farce. Jesus expects His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered, overcoming as He overcame. He is anxiously waiting to see His professed followers revealing the spirit of self-sacrifice (8T: 209).

This holding forth of Jesus' example, particularly His self-sacrifice, especially to medical missionaries, was no doubt timely. It certainly is relevant today when medical service in some parts of the world is all too often rendered in exchange for inordinate sums of money that can unwittingly impoverish patients.

b. The Apostle Paul. References to Paul's missionary methods, message, perseverance, courage, influence, example, spirituality, etc., are entirely too extensive to be included in this brief review [See Index to the Writings of Ellen G. White, under "Paul"]. However, the following statement is characteristic:

The greatest of human teachers, Paul accepted the lowliest as well as the highest duties. He recognized the necessity of labor for the hand as well as for the
mind, . . . He had that greatest of all wisdom, which gives quickness of insight and sympathy of heart, which brings man in touch with men and enables him to arouse their better nature and inspire them to a higher life (Ed:66).

Then Mrs. White enumerates four examples from Paul's missionary experience. First, in heathen Lystra where he pointed the people to the Creator (Acts 14:15-17). Then, in the dungeon at Philippi where, in spite of his own miserable condition, he witnessed to the jailer and his family (Acts 16:28-33). Thirdly, in Athens at the Areopagus where he met science with science, logic with logic, and philosophy with philosophy, and then pointed those intellectuals to the "Unknown God" Jehovah (Acts 17:23-27). Finally, in the courts of Festus, in front of King Agrippa, he humbly and proudly referred to himself as an example of a simple follower of Christ (pp. 66, 67).

c. Great Missionaries. The book Education, written for teachers and parents, was compiled in 1893 and enlarged in 1903. In the chapter entitled "Lifework" Ellen G. White suggested that the noblest work is "the heaven-appointed purpose of giving the gospel to the world in this generation" (p. 262). She then gave advice on how to arouse a missionary spirit in the youth in Christian schools.

It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children
and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily-unfolding history of missionary effort. Instead of burdening their memories with an array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom, they rarely give a thought, let them study all lands in the light of missionary effort and become acquainted with the peoples and their needs (Ed:269).

The missionary insight of Ellen G. White in this choice quotation portrays love and compassion for the perishing heathen as a missionary motivation. The study of the countries and peoples of the "regions beyond" is emphasized. Then she refers to the inspiration the youth can get by studying the lives of the Apostle Paul, Martin Luther, Robert Moffat, David Livingstone, and William Carey.

We have already looked upon Paul as a splendid missionary example, not only to arouse missionary zeal but also to stimulate the study of the immutable principles upon which his missionary methods were based. Whereas Martin Luther was not a foreign missionary in the true sense of the word, he stands out as the reformer par excellence. There are more than two hundred
references to him in the writings of E. G. White and he is praised for his courage, diligence in Bible study, zeal for God, prayer habits, etc.

Robert Moffat (1795-1883) was a Scottish missionary who spent fifty years in Africa, made the first translation of the Bible into an African tongue and was the exemplar of the nineteenth century missionary (Northcott 1971:416, 417; Moffat 1890).

David Livingstone (1823-1873) was another Scottish missionary who drew the attention of the world to Central Africa by his multiform accomplishments as evangelist, geographer, explorer, and ethnographer. As a result of his work the way was prepared for extensive missionary expansion in that region of the world toward the end of the nineteenth century (Northcott 1971:354, 355; Roberts 1875).

William Carey (1761-1834), the English Baptist missionary, is called the father of modern mission. His interest in missions was first aroused by reading The Last Voyage of Captain Cook, a secular account of that explorer's travels in the South Pacific. In 1792 he published An Enquiry into the Obligations of the Christians to Use Means for the Conversion of the Heathens, one of the most convincing mission appeals ever written. Carey later became a pioneer missionary to India. It is said of him: "In the whole history of the church no nobler man has ever given himself to the service of the Redeemer"

It is not without reason that Ellen G. White encouraged church educators to help the youth "become acquainted with these lands and their people." This reflects her admiration for Carey and the way in which he promoted by "word and deed" the missionary cause among the Christians of his generation.

In the writings of Ellen White there is one more reference to William Carey:

. . . . See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Here the response of ecclesiasticism: "Sit down young man. When God wants to convert the heathen, he will do it without your help or mine" (COL:79).

This was written in 1900 and Mrs. White used the stand of William Carey against "hyper-Calvinism" (called ecclesiasticism) in connection with an interpretation of Jesus' parable of the mustard seed.

d. Examples for Missionary Wives. It is interesting to note that the great American pioneer missionary to Burma, Adoniram Judson (1788-1850), is not mentioned in the writings of Ellen G. White. However, in 1863, in an appeal to ministers' wives to show dedication, spirituality, humility, and perseverance, she used the examples of three successive wives of Adoniram Judson. It is significant that the book by Cecil B. Hartley, The Three Mrs. Judsons,
the Celebrated Missionaries, was published the same year (1863). These women endured "want and persecution," and suffered with their husbands in the cause of Christ. Ellen G. White claimed that "their reward will be equal to that bestowed on the husband." She then wrote:

... Mrs. Boardman and the Mrs. Judsons suffered for the truth, suffered with their companions. They sacrificed home and friends in every sense of the word to aid their companions in the work of enlightening those who sat in darkness, to reveal to them the hidden mysteries of the word of God. Their lives were in constant peril. To save souls was their great object, and for this they could suffer cheerfully (1T:451)

As mentioned, Adoniram Judson married three times. His first wife, Ann, served with him for thirteen years in Burma; she died in 1826. In 1834 he married Sarah Boardman whose husband had died in 1831. In this way the "Mrs. Judsons" also included "Mrs. Boardman" in this quotation. She was a linguist in her own right and also founded some girls' schools. Sarah's poor health forced Judson to take his first furlough; unfortunately, she died at sea on the homeward voyage (1845). Judson later married the novelist Emily Chubbuck, known under the name Fanny Forester, who returned with him to Burma and out-lived him; he died in 1850 (Clasper 1971:63, 314, 315; Hartley 1863).

In this way the "models" also included missionary wives. In setting forth these examples, Ellen G. White
revealed an ecumenical spirit in mentioning Lutherans, Presbyterians, Anglicans, and Baptists.

2. Qualifications for Missionaries

When it came to defining the qualifications for missionary workers, Ellen G. White did not generally make distinctions between those required of overseas workers as compared with those commissioned to serve in the home field. The same spiritual, ethical, and intellectual characteristics were needed on both fronts. However, she occasionally indicated that additional qualities were needed by those called to serve on the mission field. These additional qualities deserve mention.

In 1905, in The Ministry of Healing (pp. 497-502), Ellen White dealt with the question of "Development and Service." She listed the qualifications needed and those not wanted. Gentleness, patience, meekness, and kindness are graces needed, but in themselves are not sufficient. Courage, force, energy, and perseverance should be added.

Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something—the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues . . . .
Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified (MH:497, 498).

In Gospel Workers, 1915 edition, in an article entitled: "The Region Beyond" (pp. 464-470), Ellen G. White combined the call for overseas mission with a plea for financial support and the qualifications of the missionary:

The worker in a foreign field must carry in his heart the peace and love of heaven . . . . He must be a close Bible student, and should be often in prayer. . . . . Energy and self-sacrifice are needed in the missionary field (GW:469).

On page 459 of the same book we find two more qualifications for the foreign missionary:

In sending missionaries to foreign countries, we should select those who know how to economize, who have not large families . . . . The wife, if devoted and left free to do so, can by standing by the side of her husband, accomplish as much as he . . . .

Our laborers must learn to exercise economy, not only in their efforts to advance the cause of truth, but in their home expenses. They should place their families where they can be cared for at as little expense as possible . . . . All should learn to keep accounts. Some neglect this work as non-essential; but this is wrong. All expenses should be accurately stated (GW:459-460).
The principles for choosing missionaries, and the qualifications in the missionary as expressed here, reveal an understanding of the advisability of having small families overseas. In such cases the wife could be more free to assist her husband in his varied missionary activities; their mobility was also increased; and the education problems of their children were thereby cut to a minimum. The cost of sending small families to the mission field was also less, both in fares and direct allowances.

The reasons for sending small missionary families who knew how to economize are manifold. Missionary salaries in the early days were small and not always regular in coming (Schwartz 1979:335). The rapid expansion of SDA mission world-wide required economy in order to meet challenges elsewhere. Ellen G. White made the following comment on this point:

. . . . If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields--fields which perhaps would better warrant the outlay--cannot be entered (GW:458).

Another reason for being economical and modest in lifestyle on the mission field was the example the family was to set for the nationals around them. Modest as a missionary's salary might be, it would still be regarded as unbelievably high in many cases compared to the people
they worked among. Obviously, this call for strict economy was much in order. There was no need to make this gap wider (Brown 1907:270; Forman 1977:93).

Ellen G. White also, in this connection, made the statement that "Donations and bequests do not come to our work as they do to other denominations" (GW:460). This sentence reveals that the observation, although printed in 1915, was written early—at a time when SDAs were beginning to enter the non-Christian world. We would note that the per capita systematic mission offering in the SDA Church by 1915 already exceeded that of most other Protestant denominations in North America.

3. Education of Missionaries

The laity have, through the centuries, played an important role in missions. Since the first century they have helped to build up the inner life of the church through their prayers, gifts, services, witness, theological reflection, and leadership. In the Moravian missions of the eighteenth century, as well as in the so-called more modern "faith" missions, their whole overseas thrust was largely conducted and inspired by the laity (Weber 1921:331, 332).

In SDA missions the laity are also of extreme importance. The great majority of missionaries have always
been lay-people in the sense that educational and medical personnel, and often administrators, belong to this category. Such people made up the main bulk of SDA missionaries as missions were established early in connection with institutions such as schools and hospitals.

However, Ellen G. White saw early that special training was needed for all kinds of missionaries and gave counsel to that effect. Unfortunately, her timely and sound insight has not always been followed. Indeed, as we have seen, SDAs were engaged in overseas activities for almost one hundred years before systematic preparation and special training became a requirement of their missionaries.

In an address to the Swiss Conference held in Basle, Switzerland in 1885, Ellen White said:

In beginning missionary work in new fields, a great mistake is often made in not calling into exercise all the talents that might be employed in the work. Sometimes those who have excellent ability make great mistakes when they begin to work; but are they to be dropped because of this? No indeed. Let them be patiently, perseveringly educated and trained, and in nine cases out of ten they will become useful workers (HS:121).

This statement warrants careful study. It not only points up her belief in the importance of training missionaries. It also reflects her faith. We should note that in her view, pre-field training would virtually guarantee the effectiveness of the subsequent service of
90 percent of all missionaries.

in 1887 she wrote a Review and Herald article on the topic "Proper Education for the Young." In this she stated that the third angel's message was for the whole world. This message was the most solemn one God had ever given to mortals, and all who were connected with it "should first feel their need of an education, and a most thorough training process for the work" (FE:113).

a. Varied Types of Missionary Training. Writing from Australia, sometime in the 1890s, Ellen G. White felt impressed with the needs in the world and wrote an article titled: "Extension of the Work in Foreign Fields." Here she claimed:

... In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people (6T:25).

In a private letter the same thought was expressed when Mrs. White wrote that missionaries must have clear light from the Lord with regard to the specific people to whom He sends them (W-:130-1897). She clearly accepted the fact that different circumstances, climes, cultures, and customs required different kinds of missionary preparation. In line with this she said, in a
talk to the Avondale School in Australia in 1899:

... Our school is not to pattern after any school that has been established in America or after any school that has been established in this country... From this center we are to send forth missionaries. Here they are to be educated and trained and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work... There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message. These should first place themselves in the position of learners, and thus be tested and tried (LS:374).

It is obvious that the training of Christian workers for the fields beyond was very much in Mrs. White's mind.

b. SDA Schools as Missionary Training Centers. We have already noted what Ellen White said concerning Avondale, Australia, as a missionary training center. In 1900 this idea was also expressed as follows:

I wish I could command language to express clearly the importance of the proper management of our schools... The truth of God is to be carried to all lands, that men may be enlightened by it.

As a people having advanced light, we should devise means by which to develop an army of educated missionaries to enter the various departments of the work of God (6T: 206).

She, however, did not believe that any kind of education would do. There were dangers in some institutions of learning and their curriculums. From Australia, in
1904, Mrs. White warned against certain "worldly" schools and their educational programs.

... Intellectual power, natural abilities, supposed excellent judgment will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God will be made more complete in Jesus Christ by receiving the supposed finishing touch at in either literary or medical lines. Many have been unfitted to do missionary work by attending such schools (CT:374).

c. "Missionary Education Must Be Along Practical Lines."

The minister, the missionary, the teacher, will find their influence with the people greatly increased when it is manifest that they possess the knowledge and skill required for the practical duties of every-day life. And often the success, perhaps the very life, of the missionary, depends on his knowledge of practical things. The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be,—often these make all the difference between success and failure in his lifework (Ed: 221).

Ellen G. White is regarded by the SDA Church as the first and major writer on educational theory. She summarizes SDA education philosophy with these words:

... True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with a whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical,
the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come (Ed:13).

In developing this holistic approach to education, Ellen White also felt constrained to recommend that true education should not only have a high academic standard but should, at the same time, aim at bringing about a love for God and one's fellow men. Its purpose must be to develop the physical, mental, and spiritual powers of each and every student.

In this way it soon became apparent that all important aspects of the practical training of the missionary could be taken care of, even within the SDA educational system. Whenever possible, SDA boarding schools are located in rural areas where students have the opportunity to work on school farms as well as in different industries operated by the school.

In the words of Ellen G. White, the practical aspect of missionary training is so important that it can even make the difference between death and life on the mission field (Ed:221).

She recommended, in 1908, in an article: "A Broader View" (9T:76-80), that the canvassing work where students went from door to door and sold books of evangelical, health, or educational character, would be an excellent preparation for overseas service.
During summer vacations students from SDA colleges often move to unknown areas and are expected not only to make a living, but also to earn their scholarships by meeting people in their homes and presenting to them SDA distinctive doctrines in an attractive way. Since these doctrines are often unattractive and questionable in the eyes of non-SDAs, a spiritual challenge is thereby afforded. In addition, student colporteurs learn to manage their own time as they serve, more or less, as their own employers. They learn to practice economy, as they not only have to make sufficient money for a living, but also have to save a large part of their earnings for their future tuition needs. Lessons in perseverance are also learned.

... and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields (9T:79).

The school farm, and other lines of manual work, are also training ground for coming missionaries.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The
knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands (CT:534).

Some of the advantages of farm work and other manual work undertaken parallel to one's academis studies and as a part of his preparation for missionary service, lie in his firsthand contact with the mystery of growing things. By exposing himself to this the student becomes aware of the fact that the earth is the source, not only of man's food but also as a storehouse of all materials from which man builds and obtains sources of power.

Schools and colleges were not the only training centers for overseas personnel. Different SDA institutions also have this responsibility. Publishing houses in the USA are encouraged to take upon themselves a burden for the missionary fields by providing a broader and more thorough education for their workers (7T:147). And with the strong emphasis on health evangelism, health institutions also should be centers of learning.

In the sanitariums workers are to be trained, some of whom will be connected with the institution, while others will go out as medical missionaries. These, in whatever line of work they are to labor, whether as physicians, nurses, or helpers, should be firm upon the principles of health reform and all the points of our faith, that as they come in contact with the patients, or go out into all the civilized world, and to the regions that lie in heathen darkness, the truth of God on these subjects may be given to them (MM: 199).
Another practical aspect to consider before appointing an overseas missionary is the worker's church experience in the home field. There is no point in spending vast amounts of money on sending an untried family to a faraway country and then discover its unfitness for service. Ellen G. White wrote that experience in the home field was a necessary preparation for foreign work (CH:33).

In 1900 she put it this way:

Some who have long professed to be Christians and yet have felt no responsibility for souls perishing within the shadow of their own homes, may think they have a work to do in foreign lands; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? These persons need first to be taught and disciplined at home. True faith and love for Christ would create in them a most earnest desire to save souls right at home. They would exert every spiritual energy to draw with Christ, learning his meekness and lowliness. Then if God should desire them to go to foreign countries, they would be prepared.

This home missionary work is a test revealing their ability for service in a wider field (6T:427, 428).

4. Miscellaneous Personal Advice in Connection With Missionary Service

When a missionary has been called, sent forth, and involved in overseas service the time and opportunity for further development have not stopped. As a matter of
fact, missionary training is an ongoing process. No two days are alike in missionary service, and each new situation brings new challenges and requires new skills, tactics, and always more patience. In the Great Commission Jesus promised His presence with His people: "always to the close of age" (Matt 28:20). The thrust of the original Greek is: "all the days until the completion of the age." In other words, Jesus promised the missionary help for each successive day.

The best preparation available at home, both academic and practical, will always be found to be inadequate. There are things that can only be taught and learned when one is in direct contact with field problems.

Ellen White has a few points to make to this effect.

a. **Continual Improvement Called For.** There must be constant improvement in missionary dedication and method:

   Be careful to maintain the elevated character of the missionary work. Let all connected with our missions, both men and women, be constantly inquiring, "What am I? and what ought I to be and to do?" Let all remember that they cannot give to others what they themselves do not possess; therefore they should not settle down content with their natural ways and habits, seeking to make no change for the better. Paul says, "I press toward the mark." There must be constant reformation, unceasing advancement, if we would perfect a symmetrical character (GW:462, 463).

b. **Loneliness and Culture Shock.** There is no course
in any curriculum that can beforehand anticipate the anguish or cure the pains of loneliness or cultural shock. These difficult and heart-breaking experiences that come to most missionaries must be taken care of in the field. Ellen G. White has this counsel:

The worker in a foreign field must carry in his heart the peace and love of heaven; for this is his only safety. Amid perplexity and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero he is told to hold fast to the hand that never lets go, saying, "I will not fail nor be discouraged." He must be a close Bible student, and should be often in prayer.

At times he may yearn for human sympathy, but in his loneliness he may find comfort and encouragement through communion with God (GW:469).

c. Relationships On the Mission Field. In an ever-developing mission field there must be a healthy indigenization program, as one important aim of mission must be to train nationals to take over all responsibilities for the work. Every missionary must be a part of this training process. He should be convinced that the sooner he is able to render himself superfluous, the more successful he has been.

It can, however, be a taxing experience for an expatriate worker suddenly to find that his superior is a national. This can be a sore trial to Westerners, for all too often they unconsciously have a "super-race"
complex and feel themselves uniquely qualified to do things better and more efficiently than their national brethren.

Ellen White has dealt with the problem eloquently in *Desire of Ages* (1898) in the chapter entitled "He Must Increase" dealing with John the Baptist. Writing about the disciples of John the Baptist who were jealous and dissatisfied when Christ took over from John's reformatory work, she says:

The same danger still exists. God calls a man to do a certain work, and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence (DA:182).

In conclusion, we would underscore the fact that in Ellen G. White God provided wise counsel not only for her contemporaries in the work of mission. Indeed, since her passing, SDAs have found an abiding relevance to her work that confirms in many ways the grace of God in raising her up to be a prophet to her people.
CHAPTER SIXTEEN

THE PROMOTION OF MISSION FINANCE

Throughout her writings Ellen G. White was untiring in her efforts to raise funds for mission both at home and abroad. Her interest in the financial dimensions of the SDA movement, ranging from tithes and offerings to the exercise of economy, is really staggering. This becomes apparent when one reviews the many articles and frequent appeals she made on this complex subject. It is also of interest to see how she related financial sacrifice to spirituality.

A. APPEALS FOR FUNDS FOR SPECIAL CAUSES

Ellen G. White generally left matters related to SDA financial policies and mission direction to be worked out by the leaders. Over the years these leaders developed a fairly complicated but refined system whose primary
objective was to secure a just and even distribution of all funds, not only between the different departments and institutions, but also between home and foreign fields. In 1896, however, she gave some helpful suggestions as to the manner in which the resources entrusted to followers of Christ should be used. She encouraged the individual believer to realize that he was only a steward of God's gifts and that inasmuch as all that he possessed belonged to the Lord, it should be used primarily for Him in His work.

...God has given directions as to how they are to appropriate His goods in relieving the wants of suffering humanity, in advancing His cause, in building up His kingdom in the world, in sending missionaries into regions beyond, in disseminating the knowledge of Christ in all parts of the world...Souls are left to perish in their sins while church members who claim to be Christians are using God's sacred trust of means in gratifying unholy appetites, in indulging self (CS:133, 134).

Although this counsel was primarily intended for the individual church member, it implicitly refers to the church and her financial stewardship as far as the distribution of funds was concerned. If the individual Christian should keep in mind the priority task of spreading the gospel, as well as ministering to a suffering humanity, so also should the church.
Late that same year Ellen G. White appealed again to the individual:

... No individual who has before him so great an object as the salvation of souls will be at loss to devise ways and means for denying self. This will be an individual work. All that it is in our power to bestow will flow into the Lord's treasury, to be used for the proclamation of truth, that the message of Christ's soon coming and the claims of His law may be sounded to all parts of the world. Missionaries must be sent out to do this work (CS:55).

Individual Christians tend to give directly to a church treasury and then leave it to the leaders to distribute the funds according to committee actions. The result of this practice is that one's sense of personal responsibility is diminished. The absence of direct involvement in fund distribution inevitably weakens his commitment to "the Cause." Sympathy and concern for suffering people and for the spread of the gospel do not fully develop in the lives and attitudes of the individual members. Ellen G. White, although she strongly appealed for funds to be paid into the church treasury, saw the importance of personal involvement. In 1903 she wrote:

Money is a needed treasure. Do not lavish it upon those who need it not. Someone needs your willing gifts. There are those in the world who are hungry, starving. You may say, I cannot feed them all. But by practicing Christ's lessons of economy, you can feed one (SC:37).
This counsel makes it clear that meeting a person's physical as well as spiritual needs falls within the financial responsibility of the Christian. In reflecting on the mite of the poor widow (Mark 12:42f) and the influence of her example throughout the history of the Christian church, Ellen White developed the same thought:

"... It has brought to the treasury of God gifts from the high and low, the rich and poor. It has helped to sustain missions, to establish hospitals, to feed the hungry, and to preach the gospel to the poor (GW:467)."

She warned, however, that money should not be diverted from direct missionary work to "mistaken ideas of benevolence." Gifts to the poor are not blessings when they take away from them the initiative for self-improvement and hinder them in practicing economy. They become dependent as they feel that good Christians will not allow them to suffer.

"... While the worthy poor are not to be neglected, all should be taught, so far as possible, to help themselves. The salvation of souls is the burden of our work. It is for this that Christ made the great sacrifice, and it is this that specially demands our beneficence (HS:293)."

**B. ATTENTION FOCUSED ON THE GENERAL NEEDS**

In 1875, one year after J. N. Andrews had left for Switzerland to open work in Europe, Ellen G. White wrote
a lengthy article on "Tithes and Offerings." The system of paying tithe was considered by the SDAs in the 1850s but not adopted fully until 1876-1879. Inasmuch as Mrs. White helped to introduce this system, she made appeals from many different angles in the thirty-two page article found in Testimonies for the Church (vol. 3:38ff). One of these was expressed as follows, and refers to Andrews: "There is but one missionary from our people in all the wide field in foreign countries" (3T:404). This solitary though pointed reference to the needs in foreign fields in this quotation is an indication of the early direction of her thought in relating personal stewardship to mission outreach.

Ellen G. White addressed the Swiss Conference September 11, 1885. She had listened to the different verbal reports from the workers representing Sweden, Norway, Denmark, Great Britain, Switzerland, Germany, France, Italy, and Rumania. She then concluded:

All through these countries there is precious talent that God will use; and we must be wide awake to secure it. The great obstacle to the advancement of the work is the lack of means (HS:147).

She then turned this into a spiritual concern and made it a special subject of prayer.

In Testimonies, vol. 6, published in 1900, we find several appeals arising from her painful awareness that
at that time many SDA missionaries were in acute financial need.

The poverty of the missions in Africa has recently been opened before me. The missionaries sent from America to the natives of Africa have suffered and are still suffering for the necessities of life. God's missionaries, who carry the message of mercy to heathen lands, are not properly sustained in their work (6T:27).

When Ellen G. White expressed concern for the financial needs of overseas missionaries, her appeal was based upon the conviction that the spiritual dimensions of the work, whether at home or overseas, were deeply interrelated, and this involved all individual supporters too.

The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power (6T:27).

In an article entitled: "Help for Mission Fields," E. G. White again took up the theme and extended her appeal. Not only were the workers in missions suffering from lack of funds, but new fields were not being entered and opportunities were thereby being lost. She went one step further and said that "souls are perishing in their sins. Every year thousands upon thousands are

When funds were brought to the church, she was ad-mant that they not be used "in multiplying facilities
where the work is already established." Her concern
was rather that church leaders "use the means to estab-
lish centers in new fields. Thus you may bring in souls
who will act their part in producing" (6T:450). This
closing sentence indicates that E. G. White undoubtedly
had in mind the fact that in newly opened areas, members
would be more missionary minded than in those places
where the work had been established many years previously.

C. DIRECT APPEAL TO INDIVIDUAL MEMBERS

The direct appeal to individual persons to give to
missions is found in many places in the writings of Ellen
White. She not only appealed to SDA Church members, or
Christians in general. In connection with her public
temperance lectures she also appealed to the audience to
use their money on foreign missions, not on tobacco and
alcohol (Te:29, 30; HS:210).

In 1880 the Great Commission was connected with finan-
cial support for foreign mission.

In commissioning His disciples to go
"into all the world and preach the gospel
to every creature," Christ assigned to men
the work of spreading the gospel. But
while some go forth to preach, He calls upon
others to answer to His claims upon them
for tithes and offerings with which to support the ministry and to spread the printed truth all over the land (4T:472).

Ellen G. White then argued that if tithes and offerings were required "thousands of years" ago, how much more today when the followers of Christ have to go to the end of the world. "Yet our work needs tenfold more means now than was needed by the Jews."

All too often, mission giving depended on being able to arouse congregations to make spontaneous sacrifices as a result of confronting them with emotional appeals. Consequently, the missionary with "platform" ability to present his case with conviction and color was better able to raise money. In contrast, missionaries from fields just as needy, but without this gift, were often left without sufficient funds. For this reason, E. G. White gave an appeal for regular and systematic giving, with these interesting words:

"... The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake, they would hear in the income of every week, whether much or little, the voice of God and of conscience with authority demanding the tithes and offerings due the Lord (4T:474).

It is obvious, even for a person with a superficial knowledge of the SDA movement, that one of the reasons for the geographic outspread of the church is that its members have been prepared and trained to cultivate the
grace of sacrificial stewardship. It is equally obvious that in the SDA understanding of practical godliness, a willing, sacrificial spirit is an important part of the Christian's duty to his Maker.

This philosophy comes out clearly in the writings of Ellen G. White. Sometimes she could even be misunderstood. On occasion she seemingly suggested that one could be more or less free from personal witnessing if able to give strong financial support for missions.

... But the offerings of the church have been in many instances more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field. It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of heartfelt sympathy with the laborers, and real burden of soul that the means invested may do its work (HS:294).

The idea of being represented in the mission field by a substitute came out later when Mrs. White wrote about an American businessman who felt called to the mission field, but had to stay home because of the death of his father. In a conversation with a fellow worker the businessman said:

... that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for Him in China."
. . . . "I support a missionary. In such a town of such a province in China, my worker is stationed. And so, even while I sleep, I am, through my representative, still working for Christ" (6T:29, 30).

Although this story contains the notion of witnessing through a paid substitute, one important point is that the businessman himself, through his secular work and informal contacts with others, was also witnessing to Christ. Ellen White used this story to appeal to individual Christians in SDA churches in North America to join together financially and sustain their own "adopted" missionaries in foreign fields (6T:30).

We then have again the unique call to each person who has accepted Jesus Christ into his life, to be a witness in his neighborhood by personal encounter and financial support, and in foreign fields through his gifts and prayers.

It is significant to note that the idea of working "for the Lord twenty-four hours a day and to keep on doing so all the year 'round" was presented at a "Bible Conference" held in Niagara in 1888. Ministers and lay-persons from different denominations in America and Canada were present. J. Hudson Taylor (1832-1905), on his first trip to the USA, was one of the speakers and introduced this idea of financing one's personal representative on the other side of the world laboring for Christ while he slept (Taylor 1918:445-447). Through her
reference to this unusual expression of commitment to the missionary cause, Ellen G. White revealed that she was, in measure, acquainted with what was being promoted in general Protestant mission circles.

Some of these appeals were written before the SDA Church had adopted the pattern of making the GC responsible for all mission funds as well as mission personnel. This was done to avoid confusion, overlapping, and to insure the equitable distribution of all resources. The practice of conferences and churches exercising direct sponsorship over missionaries and mission funds continued, at least until 1910 after which the GC took over (Neufeld 1976:911).

No stone should be left unturned in the matter of providing funds for world-wide expansion. There were, as we have seen, appeals to the public in connection with temperance meetings.

In 1893 Ellen G. White made this strong statement in appealing to personal sacrifice for mission:

Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan (CS:249).
This call for saving money instead of squandering it, for avoiding the temptation to personal "pride and ambition," was stronger in 1908 when Ellen White, in writing about modesty in dress, took the opportunity to appeal for money for missions. The money used for jewelry and dress could feed the hungry, clothe the naked, and comfort the poor and the suffering:

... Missions languish. Multitudes perish for want of Christian teaching. Beside our own doors and in foreign lands the heathen are untaught and unsaved. ... In the day of God, when brought face to face with Him who gave His life for these needy ones, what excuse will those offer who are spending their time and money upon indulgences that God has forbidden? (MH:287, 288).

Children should be given lessons in money values. One important lesson to teach them is to give to missionary purposes (AH:387). The rich also have a duty. Men with money should be converted and encouraged to:

... use their entrusted capital in His service. He would have them invest the means He has lent them, in doing good, in opening the way for the gospel to be preached to all classes near and afar off (9T:114).

However, all giving should be with the right spirit. It is not a legalistic duty that must be performed. The giving should be done in love.

We may be willing to give our property to the cause of God, but this will not count unless we give Him also a heart of love and gratitude (MYP:143).
D. ESCHATOLOGY AND MISSION OFFERINGS

In early Adventism, especially before the Civil War, apocalyptic eschatology played the decisive role. Later, around 1875, a "between the times" eschatology gradually took over (Branson 1976:15-26). During that time a prophetic Arminianism, also promoted by Ellen G. White, came in where the believers actually could help shape not only eschatological events, but even retard or hasten the end (Damsteegt 1977:296; Butler 1974:194).

One of the means whereby the end could be hastened, according to Ellen G. White, was to take the gospel to all nations, and this was an enterprise which was, to a great extent, limited by the resources of the church. In her mission outlook she emphasized that the means God had given to man should be returned to Him and thereby the end would be hastened.

We have earlier referred to the article "Help for Mission Fields" published in 1900. There Ellen White connected the paying of tithes and offerings with the Great Commission when she wrote:

Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings . . . . All that men enjoy, they receive from the Lord's great firm, and He is pleased to have His heritage enjoy His goods; but all who stand under the blood-stained banner of Prince Immanuel are to acknowledge their dependence upon God and their accountability
to Him by returning to the treasury a certain portion of His own. This is to be invested in missionary work in fulfillment of the commission given to His disciples by the Son of God (6T:447).

Having made appeals for increases in the number of members rendering their tithes and offerings, she then continued:

. . . . If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God (6T:450).

In her eschatological teachings, Ellen G. White stressed that the nearer the end of the world's history, the more prepared church members should be to give.

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? . . . Shall we ignore the commission given us, and thus forfeit the fulfillment of the promise accompanying the commission? (9T:55, 56).
CHAPTER SEVENTEEN

THE PRIMARY MOTIVATION FOR MISSION
"THE GREAT COMMISSION"

Throughout the history of the Christian church, varied motives have spurred the awakening of missionary concern among Christians. These motives were, at different times, influenced by both political and theological factors. The result has been that some motives were more "pure" than others.

It is hardly possible to make an exhaustive list of all the different missionary motives throughout the ages. However, the most important should be mentioned as a useful introduction when we discuss the missionary motivations as they are revealed in the writings of Ellen G. White.

Under biblical motives should be mentioned obedience (to the Great Commission); love (for Christ and mankind); eschatology (hasten the coming of Christ); church (planting
and expansion of the church); **compassion** (humanitarian pity for the wretched natives); **imitation** (of Christ); **doxology** (praise to God); **spontaneity** (heart filled with gratitude to God).

Personal motives: **ascetic** (suffer and sacrifice for Christ's sake); **romantic** (desire to experience and do something extraordinary); **retroactive** (strengthen one's own faith by sharing).

Impure motives: **cultural** (the desire to spread the "blessings" of Western culture); **economic** (missions as the vanguard of Western trade); **political** (missions as the hand-maid of imperialism and colonization) (Verkuyt 1978:163-175).

As examples of missionary motivation in different ages, it can be mentioned that in the New Testament times the missionary outlook was a direct result of the Christian faith, while the motivation among the Roman Catholics in the Middle Ages, as well as the Protestants in the seventeenth century, was also broadened into a desire to spread Christian civilization.

Motivations for missions have been important because they have set the pattern for the day in which mission was conducted. When the motivation was one-sided involving the spread of Western civilization, as in Africa south of the Sahara desert, the result all too often was that the recipient of the gospel became "black" Westerners. When the
preoccupation was "saving souls" the result was a Christian movement so evangelistically oriented that it manifested little interest in transforming society. On the other hand, an overriding sympathy for the poverty and wretchedness of native peoples could so dominate a mission that its only activity would be in the area of social rehabilitation. When the motivation for mission has been too narrowly eschatological—reaching the unreached to hasten the Second Advent—the result has been shallow: lacking in genuine conversions, in training facilities for future leaders, and in the establishment of solid institutions (Van Den Engen 1971:425, 426).

Fortunately, rarely has a single motivation so dominated missionary outreach that such one-sidedness has resulted. More often than not several motivations have been present at the same time, and these have resulted in developing a fairly balanced and healthy Christian movement. Missionary motivations have frequently been a mixture of pure and impure, like the clean and unclean animals of Noah's ark (Verkuyl 1978:163).

There is much positive evidence in the history of the church to confirm the gracious reality that God has often overruled in these matters and, despite the imperfections of His people, His purpose has steadily moved forward.

R. Pierce Beaver has done a great deal of study on missionary motivations in the USA through the past three
centuries (1968:113-151). He came to the conclusion that, generally speaking, the following six motives--doxology, obedience, love, compassion, imitation, and spontaneity--were present throughout this long period (1620-1960). Sometimes they were mixed with impure motivations such as a desire to surpass the British, to thwart the Catholics, and to resist French Aggression in Canada. And not always were the same motivations equally emphasized, although all were present. Beaver concludes:

The thread of love--love of God, of Christ, of fellow men--runs throughout the whole story. But what had begun by giving glory to God, three hundred years later has become doing one's duty to Christ (1968:151).

It seems that missionary motivations on the American scene were more "pure" and reflected more the simplicity and reality of the Bible than did European motivations. Several reasons could be cited for this. One is undoubtedly the unique experience in early American history of British colonialism among an enlightened people. Then, after Independence (1776), the same people became missionaries to British colonies. No doubt the American missionary had a better background for sensing critically the negative impact of all forms of Christendom exported by the colonial powers.

Since we are engaged in studying the missionary motivations discussed in the writings of Ellen G. White, it is essential that we keep in mind that she wrote as an
American, and was most active in the years 1875-1910. This period covered the final period of the great century of Christian expansion in which Christianity became a world-wide religion. It was also the period dominated by the eschatological watchword—"The evangelization of the world in this generation"—the time when duty and obedience were the foremost missionary motivations and when the whole church, and each individual member, was being held responsible for mission (Beaver 1968:147-151).

Throughout the thousands of pages of writings from the pen of Ellen G. White one finds many references to missionary motivation. A detailed study of them all would fall outside this survey. We will only seek to identify those that are most important.

A. THE GREAT COMMISSION

The term "Great Commission" is commonly given to the command of Jesus Christ to His disciples and, through them, to the entire church in all times and places, to bring the gospel to all nations. The command is found most explicitly in Matthew 28:18-20; but is also found in Mark 16:15, 16; Luke 24:46-49; John 20:19-23; and Acts 1:8.

In her writings Ellen White directly quotes these passages more than sixty times, and indirectly refers to
them in many other cases. It is safe to say, judging from the frequency with which she refers to these passages, that the Great Commission provides the primary missionary motivation in her writings.

In *Desire of Ages*, published in 1898, and *Acts of the Apostles*, published in 1911, Ellen G. White gives an extensive exposition of the Great Commission. These books are part of the five volumes of the *Conflict of the Ages* series and were written for both Adventists and non-Adventists. For this reason Mrs. White does not speak directly to the SDA Church and its specific role in fulfilling the Great Commission. Her references to mission in these books are more general and would be acceptable to all evangelical churches.

1. **The Great Commission in the "Desire of Ages"

Chapter eighty-six "Go Teach All Nations" in *Desire of Ages* (pp. 818-828), based primarily on Matthew 28:16-20, states that the Great Commission was first given to the twelve in the upper room, and then repeated to a larger number of believers (about five hundred) on a mountain in Galilee. The command was connected with a resurrection appearance when He affirmed that all authority in heaven and earth had been granted to Him:
Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples: "Go ye therefore, . . . (DA: 819).

In her eschatological interpretation of the Great Commission, Ellen G. White expands the text to include the ministry of Christ in the heavenly sanctuary. In this way she is emphasizing that for the followers of Jesus the time between the Ascension and the Second Coming on earth was to be the era of missions. Following His Ascension to His Father's right hand, He would fulfill a mediatorial task in heaven.

The disciples would commence their witness in Jerusalem but it would extend "to earth's remotest bounds." The gift of the Holy Spirit would be with them, to empower their witness, to enable some to perform miracles, to protect them from danger, and to provide some with the gift of speaking in tongues.

The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the
salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ (DA:822).

Here we find again the emphasis that all are called to be witnesses, and Ellen G. White made it clear also that ministry, in connection with the commission, "does not consist alone in preaching," but also in healing the sick, comforting the suffering, and providing for the needy.

She made the interesting observation that when Christians faithfully do the work that is nearest at hand, even when it is confined to a narrow field, the effect will be felt to the uttermost parts of the earth.

God often uses the simplest means to accomplish the greatest results. It is His plan that every part of His work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages (DA: 822, 823).

At the same time, as we faithfully accept responsibility for the work that is nearest, we should also be lifting our eyes to the "regions beyond." Ellen G. White then went on to warn that nationalism, racism, the toleration of artificial distinctions in society could hinder the church's world outreach (1898:823).

The command "to teach" includes the obligation of all ministers to instruct church members to seek and save
the lost. Ellen White expressed what, in her eyes, the phrase "all things" encompassed.

... That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission (DA:826).

Note how Ellen White used the opportunity in connection with the Great Commission to denounce false teachings. This was a prominent aspect of SDA evangelism for many years.

She includes Mark 16:17, 18 within her discussion of the Great Commission. Her understanding of the words of Jesus: "They will lay their hands on the sick, and they will recover," included not only the working of miracles in connection with the sick they would meet in their world-wide mission. She also regarded them as a command to teach healthful living. Health is obtained by faith in Jesus and by obedience to both material and spiritual laws (DA:823, 824).

The results of obedience to the Great Commission are summed up as follow:

... The gospel was to be carried to the uttermost parts of the earth, and they [the disciples] claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. Instead of man's speculations, let the
word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant. Joel 2:23. (DA:827).


She deals in this chapter with the instruction Christ gave His disciples during the forty days between the Resurrection and the Ascension. An important part of this instruction was the Great Commission.

The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message (AA:28).

In this paragraph, Ellen White draws attention to the change in methodology in missions from the Old Testament to the New Testament. The Old Testament missionary method is centripetal in that Israel, with the temple as the
center, acted as a magnetic force and drew distant people to a central place, to a central people, and to God. The New Testament method is that a messenger of the gospel crosses frontiers—geographical, linguistic, economic, political, social, and cultural—and takes the good news to distant peoples (Peters 1972:21, 52, 300).

In contrast, the Old Testament missionary method is described as an eschatological summons (see Isaiah 2:1-5). Its thrust is a divine summons whereby the nations are called to go to Israel. The New Testament missionary method is in the Great Commission with its call to the people of God to move out among the nations and make disciples of all peoples.

The baptismal formula—"in the name of the Father and of the Son and of the Holy Spirit"—is developed by Ellen White so that the primary emphasis is on Christ's name. She states that His name was to be in every word and act of every disciple. Indeed, the power to be saved was to be found in that name. In the same name, also, they were to send their petitions to the Father.

... Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription (AA:28).

Then she uses this passage to promote simplicity in carrying out the Great Commission.
The less ostentation and show, the greater would be their influence for good. The disciples were to speak with the same simplicity with which Christ had spoken (AA:28).

Later, in the same book, when Ellen White deals with persecution of the church in Jerusalem as recorded in Acts 8, she states that God permitted persecution to come to them because the disciples were tempted to "linger there too long, unmindful of the Saviour's commission to go to all the world." This indicates that the work which they had commenced in Jerusalem, according to His commission (Acts 1:8), had been successful.

Forgetting that strength to resist evil is best gained by aggressive service, they began to think that they had no work so important as that of shielding the church in Jerusalem from the attacks of the enemy. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of taking a course that would lead all to be satisfied with the work they had accomplished (AA:105).

B. THE GREAT COMMISSION AND THE SDA CHURCH

Ellen G. White often used the Great Commission in more specific ways when she addressed the SDA Church, because of her sense of divine calling to a prophet's ministry to this particular people.
1. Financial Involvement

In 1885 she wrote about the tremendous task involved in obeying the command to go to the whole world with the gospel. She reminded SDAs that this enterprise involved finance and that God's plan for His people was the tithe and the offering system. Her argument was as follows:

. . . . The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work and the increased responsibility resting upon the followers of Christ in our day. If the law required tithes and offerings thousands of years ago, how much more essential are they now? If the rich and poor were to give a sum proportionate to their property in the Jewish economy, it is doubly essential now (4T:474).

2. Missionary Training

In a Review and Herald article, June 21, 1887, entitled: "Proper Education," Ellen G. White dealt with many aspects of Christian education including teachers, curriculum, discipline, responsibility of parents, etc. In the closing section of the article she quoted the Great Commission, and then added:

. . . . What honor is here conferred upon man and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparation for this kind of work (1887:386).
The education of workers for missions, in this case city missions, was skillfully tied in with the command of Jesus. A preparedness to go when called was not sufficient, although very important. The SDA Church was to offer special training for the specific tasks that her missionaries would have to tackle.

3. Church Administration

With the passage of time, every spiritual movement undergoes inevitable changes. Ardor and charisma yield to the demands of order and structure. This means that keeping the business of the church moving increasingly absorbs the time, energy, and thought of those who originally came into the movement because of a sense of divine calling to preach the gospel.

Ellen G. White sensed this process keenly and became increasingly burdened over what she perceived to be the growing bureaucratization of the SDA movement. It did not seem right that evangelists and pastors should be caught in the routine of "church business" to the detriment of the evangelistic task. Not unnaturally, she began to wonder whether the housekeeping duties could have been taken over by men who were trained along administrative lines, thereby leaving the ministers free to concentrate on their ministry. Here is the way Ellen White expressed
it in 1902:

Ministers are not to be called hither and thither to attend board meetings for the purpose of deciding common business questions. Many of our ministers have done this work in the past, but it is not the work in which the Lord wishes them to engage. Too many financial burdens have been placed on them. When they try to carry these burdens, they neglect to fulfill the gospel commission. God looks upon this as a dishonor to His name (7T: 255).

4. Abiding Relevance

The Great Commission was given to the disciples and, with them, to the whole Christian church.

The commission that Christ gave to His disciples just before His ascension is the great missionary charter of His kingdom . . .

Christ gave this commission to His disciples as His chief ministers, the architects who were to lay the foundation of His church. He laid upon them, and upon all who should succeed them as His ministers, the charge of handing His gospel down from generation to generation, from age to age (8T:14).

5. "Marching Orders"

As mentioned earlier, the Great Commission with its central imperative to make disciples of all nations, is the most prominent missionary motivation found in the writings of Ellen G. White. This is, of course, no
surprise. SDAs, from the very outset of their history, felt they had been called by God to bring to the whole world a message of obedience. Indeed, they proudly called themselves the "commandment-keeping people."

When one reads what Ellen White had to say about the Great Commission, one finds that she often used language that reminds one of military duty and obedience. It seems that she was fascinated with army discipline and order. When she arrived in Basle, Switzerland in 1885, she noticed that in front of the SDA office there was a grassy common frequently used as a parade ground for the Swiss militia. She often watched the soldiers at different times of the year go through their training exercise, and particularly noted the thoroughness with which they did their work (HS:171).

In 1983 she wrote an article on: "Young Men as Missionaries" based on Matthew 28:19, 20. She strongly and convincingly appealed to SDA youth to find their places in God's missionary enterprise as ministers, colporteurs, and foreign workers. This was written at the time when the SDAs were entering upon their world experience by including non-Christians within the circle of their mission concern. She encouraged the study of foreign languages and appealed to the leaders of the church to trust young men with responsibilities, both at home and overseas (5T:390-393).
The young missionary candidate should be well trained in basic subjects at SDA colleges, but they should also, by association with older, more experienced workers, seek to acquire practical experience before going overseas. This would later stand them in good stead. Young men "can more readily adapt themselves to new climates and new society, and can better endure inconvenience and hardships" (5T:393).

She compared the church to an army. The life of the soldier, like that of the Christian, was one of toil and hardship with enemies all around. A sleeping army was of little use. Fortunately—in her eyes—not all were called to be generals, captains, sergeants, or even corporals. But there was work for all. Some would even have to dig trenches, build fortifications, stand guard, and carry messages (5T:394, 395).

In 1900, Ellen G. White wrote: "And still, the One General who never makes a mistake says to us: 'Advance. Enter new territory. Lift up the standard in every land." (6T:28).

Once again we are confronted with her penchant for military terminology. In the midst of the Great Commission's references to "going," "baptizing," and "teaching" she singles out the central imperative and underscores its divine mandate: "Make disciples" (Matthew 28:18-20)!
6. The Individual Christian

In Gospel Workers (1915), a compilation of counsels for those engaged in the gospel ministry, Mrs. White included an interesting story in connection with the Great Commission:

The Duke of Wellington was once present where a party of Christian men were discussing the possibility of success in missionary effort among the heathen. They appealed to the duke to say whether in his judgment such efforts were likely to prove a success commensurate to the cost. The old soldier replied:

"Gentlemen, what are your marching orders? Success is not the question for you to discuss. If I read your orders aright, they run thus, 'Go ye into all the world, and preach the gospel to every creature.' Gentlemen, obey your marching orders" (GW: 115).

Obedience to the command of the Master as the most vivid motivation for missionary work was not a distinctly SDA emphasis. The great American missionary statesman and administrator, Rufus Anderson (1796-1880), who set the pattern for most American missions in the years 1830-1880, also stressed obedience as the foremost motive for the mission of the church. In his writings, Anderson maintained that the obligation rested upon the individual Christian before it rested upon the church because the command to "make disciples of all nations" was given to the disciples before the emergence of the Christian church. "Each Christian is to decide, under the guidance
of the Holy Spirit, whether he is to offer himself for overseas service or whether he is to support those sent abroad." Although Anderson particularly stressed individual responsibility, he also believed in the divine call to the church as an institution to be involved in missions (Beaver 1967:17, 18, 132).

As we have seen, this dual responsibility (upon the individual as well as upon the church) was also found in the writings of Ellen G. White. And, like Anderson, she stressed obedience and duty to the Great Commission.

The SVM, influenced by Rufus Anderson and led by John R. Mott (1865-1955), also stressed that the "evangelization of the world in this generation" meant the involvement of the whole church and all its individual members in this primary and central task. If one unduly stresses the dimensions of obedience and duty, however, he can become rather legalistic about missionary service. In the nineteenth century, mission was almost reduced to military duty: the soldier of Christ must be obedient to his General. This could be out of phase with the essence of gospel: its deep personal call to faith and freedom in Christ. For this reason, the Great Commission as missionary motivation as stressed by nineteenth century missiologists (Robert E. Speer, 1867-1947; A. T. Pierson, 1886) was invariably balanced with a motivation rooted in the love of Christ.
CHAPTER EIGHTEEN

OTHER MOTIVATIONS FOR MISSIONS

A. THE MOTIVE OF LOVE, MERCY, AND PITY

We will now turn to the love of Christ as a missionary motivation as revealed in the writings of Ellen G. White. It should be noted that the sequence in which these motivations are being discussed in this study does not necessarily reflect the order of their importance. Actually, it is virtually impossible to determine how she classified all valid motivations, even though she referred to the Great Commission more than any others.

In the Index to the Writings of Ellen G. White we find twenty-two pages on the word "love." Of the more than 2,500 references, many have to do with love as a missionary motive, either as love for Christ and God, for one's brothers and sisters in Christ, or love for
humanity as a whole.

The love of God and Jesus Christ reflected in a concern for His glory as a missionary motive, is strongly accented in the Bible, both in the Old and New Testaments. It could be said that this theme dominates the Bible, and one cannot fully understand Holy Scripture without keeping it in mind. The central topics in the narratives from Genesis to Revelation concern how God lost man; how God loves man; and how God is doing all He can to win man back to Himself. In other words, the biblical record of "salvation history" comes to full focus in the missionary obligation. It is, therefore, not strange that to some missiologists love is primary and all other motives are secondary (Beaver 1968:142).

In 1900, Ellen G. White emphatically stated that "the love of Jesus must be the motive of all effort. It impels, it constrains, it captivates" (CSW:52).

The redemptive cross of Jesus Christ provides the central motif for the Christian movement. This follows because the cross is the deepest dimension of God's love to man. As the divine love proceeds from the cross, it generates a response of love in the heart of the believer. This love in the missionary sense will "compel" (2 Cor 5:14) the recipient to speak for Christ and to show the compassion Christ showed.

The Spirit that enabled Jesus Christ to leave the
glory of heaven to take "the form of a servant" and to humble Himself to become "obedient unto death" desires to motivate every disciple to surrender to the will of God (Phil 2:5-9; Heb 9:14). The desire to imitate Christ as a missionary motivation likewise issues from the love of God "poured into our hearts through the Holy Spirit" (Rom 5:5). Just as the love of God prompted His sending the Son, a willing sacrifice for lost humanity, so all Jesus' disciples should be willing to be sent into the world as "living sacrifices" to the redemptive world-wide purpose of God (Rom 12:1, 2).

Ellen G. White made it clear that "the love of the Father, no less than of the Son is the fountain of salvation for the lost race" (GC:416).

In this way, the missionary motivation of love, mercy, and pity has many facets. Christians become engaged in missions because Christ loves them and because He has placed His love in them and because they desire to be conformed to the image and ministry of their Lord and Saviour (Rom 8:29).

In the writings of Ellen White we find all these aspects of divine love related to the missionary responsibility of the individual believer, as well as to the church.

In an article entitled "The True Missionary Spirit," published in 1885, she wrote:
The true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. . . . The love which Christ evinced for us is without a parallel. . . . If we would have the true missionary spirit we must be imbued with the love of Christ; we must look to the Author and Finisher of our faith, study His character, cultivate His spirit of meekness and humility, and walk in His footsteps (5T:385).

We find here all three facets: "Christ's love for us; Christ's love in us; and the exhortation to follow Him. Starting here, Mrs. White enumerates what this manifestation of love will constrain and energize believers to do. She is fully confident that they will then seek to bring others to the Saviour by working anywhere and everywhere, by sacrificing generously their resources, by sharing the truths of the Bible with people, and by exalting "the downtrodden law of God" (5T:386-388).

1. Christ's Love for Mankind

Christ's love for mankind was often the theme of Ellen G. White. In 1869 she wrote:

. . . . Who can measure the love Christ felt for a lost world as He hung upon the cross, suffering for the sins of guilty men? . . . Christ has shown that His love was stronger than death. He was accomplishing man's salvation . . . (2T:212).

In 1881 she warned the workers at the Battle Creek sanitarium not to isolate themselves.
It is through the social relations that Christianity comes in contact with the world. Every man or woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is required of God to shed light on the dark pathway of those who are unacquainted with the better way (4T:555).

This love which is in Christ can be possessed by His followers:

The winning power of His love compels souls to come in. And to Christ they say, "Thy gentleness hath made me great."

Christ will impart to His messengers the same yearning love that He Himself has in seeking for the lost (COL:235).

And Jesus wants to instill this divine love in His followers:

.... There is nothing that Christ desires so much as agents who will represent to the world His spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love (COL:419).

2. Our Love for Christ

When the believer has experienced the love of Christ the reaction will be love for Christ.

There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven.
Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer (SC:44, 45).

The love of Christ experienced by men will make them soul-winners:

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talents and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them (SC:81).

This love of Christ manifested in the missionary's life is a condition for successful service:

Christ mentioned to Peter only one condition of service—"Lovest thou Me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure (AA:515).

3. Pity for the Lost Sinner

The love of Christ, and love for Christ, as well as
the imitation of Christ naturally led to an altruistic missionary motivation. This is often demonstrated by compassion and pity toward the people to whom foreign mission is directed. When one confronts in this fashion the need of others, he realizes that every person in the world has the same value in the eyes of God. This follows because He gave His Son for the whole world, meaning for all its inhabitants from the greatest to the least.

This experience of the love of God does not only impart a spiritual concern for the eternal salvation of those who do not know Christ, even though this concern is primary. An altruistic missionary motivation expresses itself by social acts aimed at lifting people from their pitiful and wretched state and promoting their true humanization.

Missionary literature in the mid-nineteenth century stressed this spiritual and humanitarian concern for all pitiful, poor, and wretched pagans throughout the world. It frequently reflected a sense of Western cultural superiority.

Although this type of appeal generated an increase in mission offerings among American denominations, it had its bad side effects. Actually, some missions are still suffering from this legacy of Western imperialism and white racism. It led to a negative view of all
non-Western cultures and non-Christian lands. In time this encrusted all biblically valid motivations and they tended to become "impure," imperialistic, and culturally ethnocentric. This was aggravated by all too many unfavorable comparisons between Christianity and other religions.

Compassion and pity in themselves are genuine Christian virtues and important in connection with all other mission motivations. Obedience without love could degenerate into an impersonal legalism. Love without obedience all too easily becomes mere sentiment. Furthermore, if there is no compassion for the marginalized in world society, the emphasis can all too easily shift to the act of serving rather than remain on the persons served (Forman 1977:71-75; Beaver 1968:121-127).

Ellen G. White describes the love of Christ in human hearts as the only viable source of compassion and pity:

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We can not come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellowmen by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to
be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good (COL:384, 385).

Note the interesting argument she used when she appealed to believers to do something for mankind: in Christ, divinity and humanity are combined.

This appeal to pity and compassion for the lost was also used to raise funds for missions. From Australia, Ellen G. White wrote an article entitled: "Help for Mission Fields," published in 1900. In that article she began by depicting the fate of the lost.

All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of everlasting life. The plagues and judgments of God are doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway . . . . The world is perishing in its misery . . . (6T:445).

Then she reproved the church for its lack of concern:

But how few are burdened over the condition of their fellow men! . . . this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals . . . . There is a stupor, a paralysis upon the people of God which prevents them from understanding what is needed for this time (p. 445).

Again she used the theological humanity/divinity argument as an incentive to become involved in work for perishing souls.
There is a lack of that love which led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity and draw humanity to divinity (p. 445).

Then came her appeal for funds. She used strong words:

... God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings and the feebleness of their efforts in God's service, mark them as unfaithful (p. 445).

The subjects of compassion, pity, and sympathy are found again and again in the writings of Ellen G. White. Christ's sympathy and compassion drew men to Him (DA: 74). His redemptive love was revealed in His every look and word (DA:254), and was expressed to the widow at Nain (DA:318, 319). He constantly reached out to a suffering humanity (WM:23-26); to sinful human beings (9T:151); to the physical needs of His hearers (MM:299); and to the shepherdless multitudes (DA:364).

Christ's followers should seek to develop the same virtues. One's Christian character is not mature until it manifests His genuine sympathy for the needy (MB:135). As Christ represented God's character when He showed compassion (AA:472), so His representatives must reflect His capacity for sympathy (CH:34). Believers must show compassion for the suffering (ML:230); for those they might normally despise (GW:208); for the unfortunate (6T:264, 265); for widows and orphans (CS:164); for unsaved souls.
in their dealings with their brethren (4T:326), even with those who are making mistakes (6T:455); for the depraved (MH:163); and for the fallen race (WM:32).

Not only is compassion on the part of the missionary a gift from Jesus Christ imparted by the Holy Spirit (4T:488). It is a virtue developed through one's imitation of Christ (4T:268). It was taught by Jesus (CT:29, 30), and is gained through experience (MH:484). In a reciprocal sense it should be expressed because we ourselves need the sympathy of others (COL:245).

Ellen G. White also warns of the abuses of sympathy and compassion. In showing these virtues, Christians should not gloss over sin in blind sympathy (4T:224). They should not confuse sympathy with sentimentalism (SD:147). Then too, an uncritical sympathy should not dictate one's habits of sacrificial stewardship or labor on behalf of others (SC:25). It should not be exercised unwisely (4T:66); it can be perverted (5T:260); it becomes earthly and sensual when unsanctified (5T:267); it can even encourage rebellion against God (4T:180). Indeed, misplaced sympathy may bring eternal damnation to the unwary (3T:329).

The needs of the world are seen as a challenge to the Christian to be active in God's work. Ellen White made the following comment on Isaiah 58:7:

The want and wretchedness in the
world are constantly appealing to our compassion and sympathy and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him (RH, June 20, 1893:386).

The acceptance of the call to work for those who are in need is presented as a matter intimately related to the missionary's own salvation. Commenting on the good Samaritan, as an example of being a good neighbor, she wrote:

> Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with Himself, that we may be one with Him as He is one with the Father. Her permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love (COL:388).

Ellen White further appealed to missionaries with the following words:

> While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ? (Review, July 21, 1896:450).

That sympathy, compassion, and pity are valid missionary motivations in the writing of Mrs. White is further revealed in this quotation:
Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart longing for those outside the fold? (7T:13).

Ellen White often, and from different angles, brought to the attention of the church the imperative that she be active in bringing the message of salvation to those without Christ. Genuine sympathy and compassion for the sinner whose life was without Christ and without hope in the world was a strong argument she employed again and again. In doing so, she was in agreement with the mood of her time and reflected a truly biblical missiological perspective.

We should notice, however, that although she called for humanitarian pity for the physical, social, and moral conditions of pagans as a missionary appeal, there is little in her writings that suggests she was interested in the spread of Western civilization as a part of the missionary task. Her dominant concern was the salvation of souls. She wanted to give people hope through faith in Jesus Christ.

4. Disinterested Benevolence

Glory to God as a missionary motivation, which we will deal with in the next subsection, was developed by Samuel Hopkins (1721-1803) in his concept of
"disinterested benevolence." This concept meant "an eagerness to do the will of God with no thought of reward on earth or even in heaven, and with no limits on those who were to be helped" (Forman 1977:71).

This disinterested benevolence concept was combined with the idea of being a coworker with God. It became a powerful missionary impulse around 1800. Ellen G. White used this concept a few times in her writings. In 1858 she used the term in an article entitled: "Covetousness." She perceived that through covetousness Satan was hindering the evangelistic outreach of the early Adventists. His strategy was twofold. First, he sought to disturb those meetings where the case on Sabbath-keeping was presented. Secondly, he tempted church members to be selfish and covetous with their means when it came to contributing to the work of God. She closed the article by stating:

... Instead of withering up with selfishness, their souls should be expanding with benevolence. Every opportunity should be improved in doing good to one another, and thus cherishing the principles of heaven. Jesus was presented to me as the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence (EW:269).

In 1868 Ellen G. White reproved a certain church member for self-interest because his love and concern was largely confined to his own family and relatives. She said of him, "He is selfish. He loves his home, loves
quiet, rest, freedom from care, perplexities, and trials; therefore he pleases himself too much." Although quite liberal with his means he was reprimanded because she discerned that his burden was only for the salvation of himself and his family.

You are all narrowed up as to labor for others, and must change your base of operations. Your relatives are no dearer in the sight of God than any other poor souls who need salvation. We must put self and selfishness under our feet, and exemplify in our lives the spirit of self-sacrifice and disinterested benevolence manifested by Jesus when He was upon earth. All should have an interest for their relatives, but should not allow themselves to be shut up to them as though they were the only ones whom Jesus came to save (2T:77).

In 1875 Ellen G. White wrote on the "Duty to the Unfortunate." She maintained that the widows, the orphans, the blind, the deaf, and the afflicted had been placed by God alongside Christians to prove their worth and to develop their character. In this connection she quoted James 1:27:

Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Then she continued:

... God requires that the same consideration which should be given to the widows and fatherless be given to the blind and to those suffering under the affliction of other physical infirmities. Disinterested benevolence is very rare in this age of the world (3T:516).
Also, in 1875 she used the term in connection with a personal letter in which she appealed for "Entire Consecrations."

I point you to the life of Jesus as a perfect pattern. His life was characterized by disinterested benevolence. Precious Savior! What sacrifices has He made for us that we should not perish, but have everlasting life! Heaven will be cheap enough if we resign every selfish interest to obtain it (4T:218).

Disinterested benevolence, although not used directly in her call to foreign mission, was employed in appeals for financial support for the work of God, in extending one's concern for the salvation of others beyond the family circle, and in personal consecration.

Mrs. White's use of the term, especially as it appears in her earliest writings, seems to indicate that she was acquainted with, and probably even influenced by, early American missionary thinking.

B. THE ESCHATOLOGICAL MOTIVE

In dealing with the eschatological motive for mission, we must bear in mind that a distinction should be made between "end times" and "in-between times" eschatology. When we look upon the eschatological teachings of Ellen G. White, we must also keep in mind that in her appeals for church involvement in missions, she used "end time"
eschatology, while the "in-between times" eschatology was more prominent in her practical counsel on missionary strategy and planning.

The eschatological motive is, of course, strong among the SDAs. They regard their movement as a fulfillment of Bible prophecy, especially their unabashed witness to the Second Coming of Christ. Without an understanding of the Adventists' view that they have a role to play in salvation history as a prophetic movement preparing mankind for the Second Advent of Christ, one cannot understand their missionary zeal and world-wide achievements (Damsteegt 1977:294).

Jonathan Butler (1974:194) makes the interesting observation that in the pioneer stage of the movement a significant difference of opinion existed between Uriah Smith's prophetic determinism, where events were determined by factors beyond human control, and Ellen White's prophetic Arminianism where the Adventists could, to a certain extent, help to shape eschatological events.

Both views still have their place in Adventist thought. All would agree that certain eschatological predictions have fulfillment beyond the control of Christians (e.g., false Christs, wars, famines, earthquakes (Matt 24:4-8)). In contrast to this, however, Adventists also believe that there is one central event which the church can influence, namely, the preaching of the gospel to the whole world.
(Matt 24:14). In this way, missionary work which must be regarded as an eschatological sign of the Kingdom can become a work of God as well as a work with God.

In studying Ellen G. White and her use of eschatological missionary motivations, we find these two perspectives kept in dynamic tension. On one hand, she urged the church to be involved in mission because the end was near. Furthermore, the church had a great work of warning to finish before Christ's Second Coming. On the other hand, she appealed to the church to go out in mission in order to hasten the end. Her longing was that the church soon be in God's Kingdom where there would be no suffering and trials. We see in Ellen White's deliberate efforts to hold these two perspectives in dynamic tension her deep conviction that not only has God His own time in which He will finish the work in righteousness (Rom 9:28), but that man also has a part to play.

The eschatological motivation for mission was, of course, not a SDA monopoly. Many of the missionary societies, founded in the eighteenth and nineteenth centuries, incorporated elements of eschatology as a part of their mission theology. Indeed, "the blessed hope" of Christ's return dominated the thought of many pioneer missionaries. The history of Count von Zinzendorf (1700-1760) and the Moravians, as well as the SVM, cannot be adequately understood without recognizing this fact. Those movements that
kept this motivation in the forefront of their thought were often more active in mission than the others (Verkuyl 1978:166, 167; Bosch 1980:154, 155).

1. Dynamic Tension Between
the Work of God and
Work With God

The notion that the end is near but that only God knows the time (Matt 24:36) and that at His coming He will consummate the world's history by His own creative act is revealed in the writings of Ellen G. White. In 1885, while in Europe, she wrote:

The message must go notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past (HS:173).

The symbolic four winds of Revelation 7:1 were important in Mrs. White's eschatological teachings, and were connected with her understanding of missions. They represent the four directions of the compass and are the destructive forces of Satan wherewith he seeks to spread ruin and terror everywhere in his final efforts to resist the will of God. They symbolize earthquakes, tempests, political strife (TM:444, 445), fierce winds of human passions (GC:614), wars of conquest and revolution (GC: 440). God will hold back the "four winds" until the sealing of His servants has finished (EW:38); until
Christ's mediatorial work in the heavenly sanctuary has ended (EW:36-38); until missionaries have been sent throughout the whole world (5T:718); and until the world has been adequately warned of the final judgment (Ed: 179, 180).

While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay . . . . As you see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. Awake and feel a burden for those who are perishing (6T:21).

In 1889, Ellen White wrote:

. . . . A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world and shall proclaim the warning against disobeying the law of Jehovah (5T:217, 218).

So then, it is quite evident that in her missionary theory, a dynamic and healthy tension exists between the unsearchable intentions of God. He restrains the winds of strife and controls all cosmic events. And He quickens His people to be ready for the events that will lead to the Second Coming of Christ, and to warn others that they might also be ready. However, in these statements we find no strong appeal to hasten the end, but rather concern that the church carry to completion her
mission before the end comes. Her concern is that Christians everywhere give themselves to this demanding task while they can. The night is coming when no one will be able to work (John 9:4).

In this way, the missionary task of the church in the end times is both a work of God, as well as a work with God. In the words of Ellen White, it is brought into closest relationship with the activities of God Himself. These activities include the Father sending the Son and the Holy Spirit into the world. They also embrace the mediatorial work of Jesus Christ as the High Priest in the heavenly sanctuary. And in the interval between the Ascension and the Advent, the church, guided by the Holy Spirit, should be fully and sacrificially occupied with mission.

This concern to get the work done, and in His presence and for His glory, and in conformity to His plan, will bring to consummation the history of the world. Ellen White often utilized this sequence of thought in her appeals for financial support for missions:

... We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than has yet been manifested (7T:240).

In 1889, at the time when the SDAs were about to launch their world-wide mission to the non-Christians,
Ellen G. White wrote this earnest appeal:

Never was there greater need of earnest, self-sacrificing labor in the cause of Christ than now, when the hours of probation are fast closing and the last message of mercy is to be given to the world. My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea: "Come over . . . and help us." Brethren and sisters, will you answer the cry? saying, "We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in the gratification of appetite. We will give the means entrusted to us into the cause of God, and we will devote ourselves also unreservedly to His work." The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. One dollar now is of more value to the work than ten dollars will be at some future period (5T:732).

Notice how the ever-widening concern of SDA mission was included when she talked about North America (our own land), Christendom (across the Atlantic), and the world (islands of the sea). (See Appendix F).

In her extensive counsel on the educational work of the church, she often expressed this concern for the completion of the missionary task before Christ's return. In a special message to the teachers at both the sanitarium and college at Battle Creek, on March 21, 1895, entitled: "A Speedy Preparation," she said:
The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his agencies to work to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door of mercy forever shut (CT:414).

In view of the shortness of time, Ellen G. White was particularly concerned for students and their coursework. She wrote:

Do not encourage students who come to you burdened with the work of saving their fellow men to enter upon course after course of study. Do not lengthen out to many years the time for obtaining an education. By so doing you give them the impression that there is time enough, and this very plan proves a snare to their souls (CT:414, 415).

Then she wrote about the needs in God's vineyard:

There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they are compelled to cease labor. There are now open doors on every side; students cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts . . . . (CT:416; see also FE:488).

In this message, Ellen White was not only appealing for workers to finish the work of God. She was also using the opportunity to warn the leaders of SDA education that they were heading in the wrong direction when they emphasized long years spent in gleaning a wide range of theoretical knowledge. She never
deviates from this concern. The weight of her message is the shortness of time left for the church to finish the work.

2. Closed and Open Doors in Missions

When Ellen G. White writes about eschatology and mission, we seem to find some apparent contradictions. In some of her books we find a pessimistic note as she talks about closed doors, when she refers to countries that must hear the message. In 1885, from Switzerland, she talks about new fields that will be opened, but also states that "soon the time to labor will be past" (HS:173). A little later (around 1892), from Australia, she writes that the passage from place to place to spread the truth will soon be hedged with dangers . . . ." (6T:22).

A little later (1909) she said, concerning the call for medical missionaries:

Soon doors now open to the gospel messenger will be forever closed. God calls upon many who are prepared to do acceptable service, to carry the message now, not waiting for further preparation; for while some delay, the enemy may take possession of fields now open (CT:469).

Then, in 1915, Mrs. White gave an optimistic note when she stated:

. . . . The whole world is a vast missionary field, and we who have long known the gospel message should be encouraged by the
thought that fields which were once difficult of access are now easily entered. Countries hitherto closed to the gospel are opening their doors, and are pleading for the word of God to be explained to them. Kings and princes are opening their long-closed gates, inviting the heralds of the cross to enter (GW:27).

The apparent contradictions seemed to develop because of the sequence of events in SDA mission history. First, closed doors; then the doors were opened, but only for a short time; and finally, the world was open to the gospel. However, this sequence was in agreement with, and parallel to the evolution of contemporary missiological thinking and practice throughout the latter half of the nineteenth century. Around 1890 it came to a climax with the opening up of the world to Western missions. It started in Asia where people turned their backs on traditions and old patterns and began opening themselves to Western ideas and people, including the missionaries and their message. Later, Africa followed. A sense of urgency began to grip the whole missionary enterprise. The growing mood was "what was not done then could not be done later."

The SVM was built upon this concern and enthusiasm when missions, in the years 1890-1915, were unusually popular. The combination of the discovery of new areas, inventions in communications, and the permission to enter countries and territories, until recently closed
to missions, were seen as signs from God to go ahead and finish the work. It was the "decisive hour" of Christian missions (Forman 1977:82, 83).

The culmination occurred around 1910 when, at the WMC in Edinburgh, John R. Mott could say in his closing address:

We have looked out beyond this whole hall into a situation throughout the non-Christian world absolutely unique in the history of our religion, unique in opportunity, unique in danger, unique in responsibility (Mott 1910:349).

3. Hastening the Coming of Christ

Missionary work is, as has been mentioned, a work of God as well as a work with God. The decisions concerning times are left to God and His gracious Providence. In His wisdom, He knows what is best. In His great wisdom and care God has, however, made men and women His fellow-workers. They have been entrusted with the task of taking the gospel to the whole world (Matt 28:19, 20).

In this connection it is interesting to note that in Matthew 24:14, mission--preaching the gospel to the whole world--is put alongside of negative eschatological signs such as false Christs, wars, famines, cosmic catastrophes, spiritual declension, persecutions, etc. (vv. 4-13). However, in connection with these signs in the world--physical, social, political, and religious--Christ made
it clear that "the end is not yet" (v. 6). All "this is but the beginning of sufferings" (v. 8), and "he who endures to the end will be saved" (v. 13). When it comes to the positive sign—namely, the preaching of the gospel of the kingdom to the whole world (v. 14)—Jesus said, "then the end will come."

By this, the Saviour entrusted His church with tremendous responsibility in that the fulfillment of this important sign involves full and continuous cooperation between God and His people.

Peter talked about man's part in relation to the coming of Christ with these words:

The Lord is not slow about his promise as some count slowness, but is forebearing toward you, not wishing that any should perish, but that all should reach repentance . . . .

Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God . . . (2 Pet 3:9, 11, 12).

The apostle reveals that God desires to see men repent and also that His people live Godly lives while awaiting Christ's return. However, they can also hasten the final event. No doubt Peter meant that the Christian witness would accelerate the day (Matt 24:14; Acts 3:19, 20). Perhaps he had in mind the prayer: "Thy kingdom come" (Matt 6:10) when he wrote these words.
Ellen G. White revealed the same understanding concerning the role the church should play in the finishing of the Lord's work, thereby bringing about the Second Coming of Christ. With 2 Peter 3:12 in mind, she, in an article: "As Lights in the World," wrote:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten the coming of the Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come (CT:324).

Laypeople were particularly encouraged to join in the task of carrying to completion the work of mission. In 1910 she wrote:

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers (9T:116, 117).

In a comment on Matthew 24:14, Ellen White wrote, in 1911:

. . . . When the members of the church of God do their appointed work in the needy fields at home and abroad; in fulfillment of the gospel commission, the whole world
will soon be warned, and the Lord Jesus will return to this earth with power and great glory (AA:111).

God's preparedness to work together with His people in this final and decisive work before Jesus returns was expressed by Mrs. White as follows:

God has manifested His love to men by making them partakers with Himself in the work of salvation. All to whom the heavenly inspiration has come are put in trust with the gospel. "We are laborers together with God," called to represent Him as ambassadors of love. We are to cooperate with the work of delegates of heaven . . . . Through the ministration of angels, God sends light to His people, and through His people the light is to be given to the world (Ms:21-1900).

Christians, on their part, must always have in mind as they cooperate with God in this sacred commission, that they are completely dependent on God in all they seek to do:

The first lesson to be taught the workers in our institutions is the lesson of dependence upon God. Before they can attain success in any line, they must, each for himself, accept the truth contained in the words of Christ: "Without Me ye can do nothing" (7T:194).
CHAPTER NINETEEN

THE GOAL OF MISSIONS

There is a definite goal for the missionary enterprise. Christians have long believed that all God's activity in and through the church is to achieve that specific purpose. It has been difficult, however, for them to find the formula that sums up this goal and is universally acceptable. We have already discussed how difficult it has been to distinguish between missionary motivations and missionary purposes. The matter of ultimate objective is even more elusive.

Missionary agencies with an ecclesiology related to the sacraments (Roman Catholic Orders) see the aim of missions as the planting of churches in every country and among all people. This missionary goal rests upon the belief that the church is the storehouse and dispenser of sacramental grace, and therefore an institution where
a qualified priesthood is needed. Membership in this kind of church is constituted by participation in visible sacraments.

Protestant ecclesiology with the Word of God as the center has developed a variety of non-sacramental goals for its various missionary societies that all have an exegetical base reflective of the complexity of Scripture.

Gisbertus Voetius (1589-1676), a professor at the University of Utrecht and one of the earliest Protestant missiologists, proposed a threefold ascending aim of mission beginning with the conversion of the heathen, moving on to the planting of churches, and coming to a climax in the glory of God (Bavinck 1960:155).

Around 1950 the IMC popularized a slogan in connection with the missionary goal: "The whole church should bring the whole gospel to the whole world" (Bassham 1979: 32). Each of these three principal words—church, gospel, and world—taken together represent a comprehensive statement that includes both method and aim.

Protestant missions in the last three centuries have had strong eschatological convictions that have influenced their respective missiologies. Eschatology when related to mission puts emphasis on the provisional character of the enterprise—"in the here and now." Mission then becomes a means for bringing the kingdom of God to men so
that Jesus Christ can return (Neill 1971:12; Schorzman 1971:191).

A missionary society's understanding of its goal in mission brings great practical importance to its overall operation. It can determine the strategy as well as the choice of means and methods to achieve its ultimate goals.

Although Ellen G. White did not write a systematic treatise on missions, there is much in her writings that undergirds an understanding of SDA missionary goals. It seems that she was clearly committed to at least four interrelated aims of missions, namely, the saving of individual souls, the planting of churches, the warning to the world, and the glory of God. Below is an exposition of their meaning and an evaluation of their significance although they are not herewith treated in the order of their importance or frequency in her writings.

A. THE SAVING OF INDIVIDUAL SOULS

This missionary goal has, since the seventeenth century, been essential to theological understanding of most missionary societies. It was strongly emphasized by William Carey (1761-1834), as well as by the SVM of the late nineteenth and early twentieth centuries.

Indeed, an interest in individual souls must never
be absent from those doing mission work. The missionary must, like Jesus Christ, have a concern for the individual. He must grasp the loneliness of the human heart and be convinced as to the threat of sin, demons, and death, as well as to the diabolic condition of mankind's hopelessness and doubt concerning God's grace.

On the mission field, however, this concentration on the "one soul" and individual conversion caused both problems and embarrassments. The history of the Moravians and Pietists in the eighteenth and nineteenth centuries reveals that often there was really no clarity as to what would happen to the people once they were converted (Bosch 1980: 131). It should also be pointed out that strong individualism is a Western cultural trait. In a missionary situation an extreme concern for the individual as over against the tribe, clan, or family can be an embarrassment and hindrance to the spread of the gospel.

A concentrated preoccupation with individual salvation has also led some to neglect all concern for cultural problems and for the totality of the human condition. In order to correct this, the right missiological approach must be geared to the culture and to the rightful place of the individual in society.

Ellen White believed strongly in the salvation of individual souls. In her writings we find numerous references to the individual, the "one soul." She repeatedly
stated that the value of "one soul" was greater than the value of the entire world (CW:126) with all its riches, property, houses, lands, and money (LS:206; 2T:541). Only by looking to Gethsemane (COL:196), to Calvary (GW:184), and to the offering Christ made as a ransom for man's salvation can the value of one soul be truly understood (FE:214).

Because of the infinite value of the individual soul, Christ as the great teacher dealt with men as individuals (Ed:231) and cared for each one separately as if there were no others on earth (5T:346). God knows each individual by name (MH:279). His watchcare encircles each and every one (5T:742). The individual soul has personal and unique responsibilities before God. Indeed, being endowed with abilities for which he is personally accountable (ChS 5:13) he has a place in God's great plan (COL:326) as Christ has discerned his possibilities (Ed:232).

God uses individuals in proportion to the freedom His Spirit has in each separate one (7T:144). However, each soul is constantly on trial for his life and hence is under God's scrutiny (GC:490). He must overcome sin for himself as an individual (ML:317).

... Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the
books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days (GC:488).

For all these reasons Ellen White concluded that salvation is an individual matter. Each one must first work out his own salvation (TM:488), and then in turn start to work for other individuals (GW:194).

In describing John Calvin's experience in Geneva when the city declared for the Reformation and willingly accepted the church's authority and the legitimacy of its "city rules," Ellen G. White made this comment:

... It is not as communities but as individuals that men are converted to God; the work of regeneration must be wrought in the heart and conscience by the power of the Holy Spirit, ... (GC:233).

In a Review and Herald article published in 1890 Ellen G. White wrote about "Christ, the Way of Life."

Touching salvation, she said:

... It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; ... We are saved as individual believers in the Lord Jesus Christ (ISM:388).

In Prophets and Kings she wrote:

Salt must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved as masses, but as individuals (PK: 232).
The value of one soul, the reality of God's concern for the individual, and the thrust of Scripture that "we are to be saved as individuals," when taken together make all service for the salvation of individual souls the SDA priority in the missionary enterprise. In 1893 Ellen G. White wrote to young people:

The work above all work—the business above all others which should draw and engage the energies of the soul—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special life-work. Cooperate with Christ in this grand and noble work, and become home and foreign missionaries. Be ready and efficient to work at home or in far-off climes for the saving of souls . . . (SD:274).

In commenting on the Great Commission—how it was not only given to the disciples but also to "all who should succeed them . . . from generation to generation, from age to age and to every nation, kindred, tongue, and people"—Mrs. White wrote:

The disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep . . . .

. . . . Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. From door to door His servants are to proclaim the message of salvation. To every nation, kindred, tongue, and people the tidings of pardon through Christ are to be carried (ST:14-15).
Notice that the saving of individual souls is the goal for foreign missions as well as for missions in the home field.

**B. THE PLANTING OF CHURCHES**

The planting of churches as a missionary goal for the SDA movement must be studied in the light of the unique, initial concerns and attitudes of the pioneers. We have already examined their framing of SDA ecclesiology. We have also mentioned that at the outset of the movement there was great reluctance to organize and thereby institutionalize what all regarded as a dynamic movement. In those early years when the Millerites had a large following, many had been expelled from the popular churches because of their belief in the imminent Advent. This painful experience of excommunication had given them strong feelings of revulsion against all church organizations and against all organizational control (Froom 1971: 134).

Finally, we must keep in mind that a distinct SDA concept of missions evolved when the church came to the conviction that foreign missions were not to be regarded as something in addition to the work of the church, but rather as the central task of the church. In line with this, all subsequent SDA churches in different parts of
the world were organized along the same lines and embraced the same policies and responsibilities.

Because of the above-mentioned varied reasons the church in SDA understanding was for many years regarded more as an organizational necessity rather than a spiritual community of faith of which Christ Himself was the head.

Gradually the SDAs revised and enriched their ecclesiology until they reached the point where they were prepared to talk about the "authority of the church" which was nothing less than "the Body of Christ" (Appendix A:11).

These early attitudes of the SDAs are reflected in the writings of Ellen G. White. She wrote much on church history, church standards, church finances, church buildings, church fellowship, and church members. Her counsels on, and concepts of, church planting were few in number, however timely and practical.

In 1901 she wrote on the concept of being "coworkers with Christ." The article was especially written for medical workers and was therefore included in Medical Ministry. She gave the following challenge:

Upon all who believe, God has placed the burden of raising up churches, for the express purpose of educating men and women to use their entrusted capabilities for the benefit of the world, employing the means He has lent for His glory (MM:315).
Ellen White was deeply convinced that a congregational structure was needed to enshrine the presence of God in the midst of His people. She stated this purpose in a leaflet appealing for systematic offerings for the Sydney Sanitarium:

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God (CH:223).

And this concern was all-encompassing. Indeed, she argued that the planting of new churches should be accomplished on a world-wide basis. From Australia, Ellen White wrote:

The vineyard includes the whole world, and every part of it is to be worked. . . . New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city and in the remote parts of the earth. The whole earth is to be illumined with the glory of God's truth. The light is to shine to all lands and all peoples (6T:24).

These new churches should be memorials to God. She was certain that this would be realized so long as their members bore witness to Christ and to the true Sabbath (7T:105).
C. THE WARNING OF THE WHOLE WORLD

SDAs understand Matthew 24:14 to mean that the end cannot come until the gospel has been proclaimed to all nations. Therefore they conceive that it is possible for the church by its missionary work either to hinder or hasten the coming of Christ. SDAs have never believed in universal conversion—that all peoples will eventually be saved—but rather that God, through His church and as a result of her proclamation of the three angels' messages, would call out a people, as individuals, who would prepare themselves for the end. This understanding convinced them that the task of gospel proclamation to all tribes and nations was the vital task of the SDA Church. In itself, it made the warning of the end of the world a missionary goal. The gospel should be preached as a witness to the whole world: this was their sense of mission obligation, not that all would be converted.

In The Desire of Ages (pp. 633, 634) Ellen White comments on Matthew 24:14 and states that the gospel of the kingdom according to the apostle Paul (Col 1:23) was being preached to the whole world even in his day. In the same way the SDA understanding of what Revelation 14:6-14 terms the everlasting gospel is to be preached to all nations in the closing decades of the Church Age.
. . . . God "hath appointed a day, in the which He will judge the world." Acts 17: 31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return (DA:633).

As we have seen, the pioneers of the movement, as early as William Miller, saw the preaching of the kingdom to the whole world as one of the most important signs of the times. They even went so far as to claim that the task of reaching the whole world had been accomplished in the pre-1844 years when Millerite literature was being sent to all American and British mission stations, as well as to the main seaports of the world (Review, October 1, 1852:169, 170; GC:611).

Ellen G. White wrote about "The Final Warning" in The Great Controversy (1888:603-612). These pages contain her understanding of Revelation 18:1-4. In them she described the deplorable condition of the religious world because people were rejecting the warnings being given to them. God's wrath--the destruction at the Second Coming of Christ--was about to fall upon them. Then she wrote: "But no one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected" (p. 605).

The responsibility of giving this pre-advent
warning is laid upon "humble instruments" who are qualified to do this work "rather by the unction of His Spirit than by the training of literary institutions." By their warnings the people will be stirred (p. 606). This solemn work is called "the great work of the gospel" and is "the latter rain" (Joel 2:23) sent by God at the close of the gospel dispensation. The last warning will be given "by thousands of voices all over the earth" (p. 612).

In identifying and expounding the three angels' messages as the last warning to the world, Ellen G. White made it clear that all the facilities of the church had only one justification for existence, namely, to issue this final warning:

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory (6T:18).

She introduced the theme of glory of God—another missionary goal—into this picture, alongside this final warning to the human race (written in 1858):

. . . . The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her that
they might escape her fearful doom (EW: 277, 278).

The proclamation of this warning to the earth so that Christ can return is indeed a prominent responsibility laid upon all SDA missions. It also constitutes the message they have for the world.

In conclusion, we must underscore what has doubtless been apparent in this section of our study. It has always been difficult in missionary theory to categorize the different aspects of mission philosophy under such interrelated themes as motivation, method, and goal. Indeed, we have found that all of these motifs are joined together in one great purpose, namely, glorifying God and introducing men and women to the possibility of His King-ship, as well as extending His kingdom throughout the earth.

D. GLORY TO GOD

Any study of SDA theology of mission will reveal three basic disciplines: motivations, aims or goals, and methodology. The first two are frequently intertwined. Indeed, motive and aim are often overlapped so much that separate treatment of them becomes rather arbitrary. This is certainly the case when dealing with the Gloria Deo aspect of mission theology. For our purpose in this section we have decided to regard it as a
motivation for mission. We could be equally justified in calling it a missionary aim or goal (Bosch 1980:21).

The doxological aspect of all divine service is found in both the Old and New Testaments. In the Old Testament, glory is almost always connected with the nature of God Himself and is ultimately associated with His dwelling in the tabernacle in the mist of His people. It is also frequently referred to in connection with their worship. As they reflected on the perfections of His kingdom they were challenged to bring their own nation into increased conformity to its standards. The Psalmist wrote;

They shall speak of the Glory of thy kingdom, and tell of thy power, to make known to the sons of men thy mighty deeds, and the glorious splendor of thy kingdom, and thy dominion endures throughout all generations. (Ps 145:11-13).

The glory of God concept is also important in understanding the relationship between God and Israel eschatologically. In this ultimate context the nations are also included. In the final chapter of Isaiah it is said that the glory of God will be declared "among the nations" (66:19). This means that the uniqueness of God--His omnipotence, grace, and sovereignty--shall be proclaimed to those who have not heard of His mighty acts, nor have been close enough to Jerusalem to have "seen" God's
glory (i.e., hovering over and within the temple). Old Testament texts that underscore the self-disclosure of God are often phrased in doxological terms, and contain strong missiological overtones (e.g., Isa 4:5; 43:7; 60:1, 2; Zech 2:5).

In the New Testament we also find the same sentiments expressed. In Simeon's prophetic utterance concerning the infant Jesus, He is described as the salvation for all people and the glory to Israel (Luke 2:28-32).

It can generally be stated that, to Paul, the term glory is not only ascribed to nature (1 Cor 15:40, 41), men and women (1 Cor 7:11), and the church (2 Cor 8:23). It is especially attributed to God and Jesus Christ in their saving activities for mankind through the church:

To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory (Col 1:27).

The apostle Paul was concerned with the glory of God in connection with the mission of the church. He asked for prayers that "the word of the Lord may speed on and triumph" so:

... that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:10, 11).

In Romans 9-11 the apostle also discussed the mystery of divine election and God's dealings with Israel. He
dealt with their misapprehension resulting in self-righteousness. Then he detailed the plan of salvation by faith and its universal application, while he warned the gentiles not to boast of their privileges. Paul's discourse opens up some mighty perspectives for he regarded himself as an apostle to both Jews and gentiles. It is significant that he concluded this three-chapter discussion with a doxology:

O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

For from him and through him and to him are all things. To him be glory for ever. Amen (Rom 11:33, 36).

An adequate definition of God's glory is probably not possible. The glory of God lured the shepherds to Bethlehem to worship the "great joy which will come to all the people" (Luke 2:10). The glory filled Mary with awe as she carried Jesus in her womb and pondered on the words spoken about her newborn son (Luke 2:19). The same glory of God moved Simeon to praise God shortly before he died (Luke 2:28f). It was also God's glory the disciples saw in Cana when Jesus performed His first miracle in turning water into wine (John 2:11). It was the glory of Jesus that made Peter wish to stay permanently on the Mount of Transfiguration (Luke 9:33). It was God's glory that made the foreigner cleansed from leprosy return
to say thank you (Luke 17:18).

The glory of God was manifest when Jesus offered Himself to die for all men (John 12:20-36; 17). In this way, the glory of God is the fullness of His divinity. Glory and God are so closely connected that they occasionally become synonymous (Exod 33:22).

It is the unveiling of the manner of his existence. To see God's glory is to bask in the wonder that God is so pro-mankind and that he takes great delight in freeing human beings so that they can make their lives a celebration with him and with each other, or, as Karl Barth said: "God's glory is the appearance, the expression, and the manifestation of everything that God really is." The phrase "God's glory" summarizes all of his features--his holy love, his grace, his mercy and justice. This is then the very heart of the doxological missionary motive--a burning desire that all men may come to know God as he really is (Verkuyl 1978:166).

1. Gloria Deo in American Missiology

In the history of missionary motivations in North America we find that around 1650, among the Puritans, the doxological missionary motivation was the most important. This was rather frequently accompanied with expressions of compassion for the souls that were perishing. At that time "foreign" mission in North America was solely concentrated on the Indians. Both of these motives reflect the primary biblical concerns of the Puritan Calvinists.
and they continued to be dominant until 1810, at which time obedience to the Great Commission came more to the forefront. It was the growing pluralism in American Christianity that brought about this change. As more denominations became involved in missions, different motivations inevitably appeared.

It appears that in the nineteenth century when missionaries went overseas from America to Asia, Africa, South America, and the islands of the sea, the *Gloria Dei* motivation went somewhat into the background or became intermingled with distinct Arminian motivations such as the constraining love of Christ, and a genuine concern for the salvation of perishing souls (Beaver 1968:121, 139, 140).

In summing up the history of three centuries of American missionary motivations, R. Pierce Beaver writes:

The thread of love--love of God, of Christ, of fellow men--runs throughout the whole story. But what had begun by giving glory to God, three hundred years later has become doing one's duty to Christ (1968:151).

This, however, could be regarded as an over-simplification of a very complex matter. When considering missionary motivations it is not always possible to make clear distinctions between them as there was much overlapping as any perusal of the missionary correspondence of those days will readily demonstrate. Indeed, the
motivations of obedience to the Great Commission, love for Christ, and zeal for His honor closely parallel the glory to God motive and are, in effect, verbal alternatives to these more characteristic Calvinistic phrases (Forman 1977:75).

2. Gloria Deo in the Writings of Ellen G. White

The doxology theme is frequently found in the writings of Ellen G. White. Our interest in her use of the glory of God motif is here limited to the missiological context. It is, however, interesting to see that her concept of the phrase is fairly extensive and includes ideas similar to the ones already discussed. She wrote about the glory of God in connection with the tabernacle (COL:288; PP:353; MH:437); veiled in humanity at the incarnation; to be seen in nature (DA:20; MH:411; SC:86, 87); as the destroyer of sinners on the last day (DA:107; PP:339; GC:37); as revealed in His word (MH:565, 465); and in Jesus' character (AA:576; COL:414). The same glory of God is to be present and available among His people (Ed:95) when they partake in His sufferings (GC:650). It will be given to repentant sinners (PH:668), and should be revealed by men through their proclamation of Jesus Christ (8T:264).

Isaiah spoke about the glory of God filling the
whole earth (Isa 6:3), and that people would see His
glory (35:2). Ellen White commented on these doxology
passages in the following fashion:

Today this prophecy is meeting rapid
fulfillment. The missionary activities of
the church of God on earth are bearing rich
fruitage, and soon the gospel message will
have been proclaimed to all nations. "To
the praise of the glory of His grace," men
and women from every kindred, tongue, and
people are being made "accepted in the
Beloved" . . . (PK:313, 314).

In commenting on Isaiah 42:5-7, she said:

God will work for those of His people
who will submit themselves to the working
of the Holy Spirit. He pledges His glory
for the success of the Messiah and His
kingdom (9T:138, 139).

The tremendous missionary results at the time of
the apostles, when they "went about preaching the word"
(Acts 8:4), is called "a revelation of the glory of God."
Ellen G. White stated:

The commission that Christ gave to
the disciples, they fulfilled. As these
messengers of the cross went forth to pro-
claim the gospel, there was such a revela-
tion of the glory of God as had never
before been witnessed by mortal man. By
the cooperation of the divine Spirit, the
apostles did a work that shook the world.
To every nation was the gospel carried in
a single generation (AA:593).

The SDA philosophy of education, strongly influenced
by Ellen G. White, stipulates that all boarding schools
be located in rural areas. In this way, the students
will be able to study nature and take part in agricultural
enterprises, thereby learning the secrets of growing things. They will also become aware that the earth is the source, not only of man's food but of the raw materials from which men build machines, homes, and factories. Indeed, the earth provides a variety of sources of power (Neufeld 1976:417).

Mrs. White saw an additional advantage to be gained from the school farm:

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen . . . . The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands (CT:534).

It should be noted that one's contact with nature in his or her manual work should be with the "glory of God" as the primary motivation. Ellen White's comprehensive understanding of what was included convinced her that human labor as well as missionary service could be performed under God's direction and for His glory.

The Doxology motif was combined with the Compassion and Imitation of Christ motifs in an article entitled: "Home Missionary Work," published in 1909:

Christ's work is to be our example. Constantly He went about doing good . . . . His life was one of unselfish service, and
it is to be our lesson-book. His tender pitying love rebukes our selfishness and heartlessness... Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore. Those who share in Christ's glory must share also in His ministry, helping the weak, the wretched, and the despised (9T:31).

In an article on "Economy in Mission Work," Ellen G. White made this appeal for missionaries:

We want missionaries who are missionaries in the fullest sense of the word, who will put aside selfish considerations, and let the cause of God come first; and who working with an eye single to His glory, will keep themselves as minutemen, ready to go where He bids, and to work in any capacity to spread the knowledge of the truth (GW: 459).

The missionary glorifies God when he cooperates with Him in the salvation of sinners (COL:142, 143).

In the few excerpts from Mrs. White's writings which we have examined, we have found that the Gloria Deo motif was used in a variety of ways in her missionary thinking. It was the missionary message to the whole world. It was the guarantee for the success of His kingdom. It was the power filling the apostles in their world-wide task. It was the purpose for training missionaries on the school farm. It provided impetus to imitate Christ in showing compassion. And it was a sign of cooperation with God in the salvation of sinners. The variety of applications of the term again makes it clear that the
Doxology motif is the basis, motivation, and aim of mission.

The aim of SDA mission is stated clearly and succinctly in these words connected with Isaiah 60:1:

Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord (GW:470).
CHAPTER TWENTY

THE MISSIONARY WITNESS

The missionary approach involves much more than preaching. It demands effective communication, and this is not easy to achieve, especially when the message is the Christian gospel and it includes the call to repentance and faith. Over the years, missionaries have used many different ways and means to evangelize the world with more or less success. In the process they have adapted both themselves and their witness to the local situation.

In missiology today, the whole concept of witnessing (martyria) can be subdivided three ways: into proclamation (kerygma), service (diakonia), and fellowship (koinonia). These three concepts of the missionary witness are closely related to one another and cannot really be treated as separate entities. Although kerygma
involves witness by words and diakonia involves witness by deeds, they do not contradict one another. Some seek to posit salvation by faith over against salvation by works, and bring this into the missionary witness by setting the kerygma (preaching the Word) over against the diakonia (performing good deeds). It should be pointed out, however, that "God's Word is a ringing deed, and His deed a visible and tangible Word." The Psalmist tells us that, "By the word of the Lord the heavens were made," and that, "He spoke, and it came to be" (Ps 33:6–9). The greatest message to mankind was the Father sending the Son, and it is expressed as "the Word became flesh and dwelt among us" (John 1:14).

Inasmuch as no dichotomy is possible between the words and deeds of God, so proclamation, service, and fellowship are not three separate missionary activities. They are merely three different means and ways of reaching the same destination. In the writings of the apostle we find different gifts mentioned. They are varied: wisdom, knowledge, faith, healing, miracles, and prophecy. However, they all are from the same source: the Spirit, the Lord, God Himself. And they have the same purpose, namely, to prepare God's people for service, to build up the body of Christ, and to keep the unity of faith (1 Cor 12:4–11; Eph 4:11–13).

These three aspects of the missionary witness play

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different roles. In the ministry of Jesus Christ we find that He, for the purpose of bringing in the kingdom of God, used different means to meet different situations. The sick were healed, the hungry were fed, the grieving were comforted, the sinners were forgiven. Different situations demand different forms of Christian witness (Bosch 1980:227, 228).

In missiology in general, relatively little attention has been given to a systematic study of the ways and means of mission service. Even so, missionary methods, always with more or less success, have been limited to available means. Furthermore, they have been deliberately designed to meet varied situations and different needs in all sorts of times and cultures.

Ellen G. White did not write systematically on missionary approach. However, in her extensive writings throughout her seventy years of active service to the church, she made numerous recommendations on evangelistic approaches and gave guidance on both message and methods. Not all of this was meant for foreign mission, as her most active years, 1850-1900, were in the era when the SDAs were involved with their Christendom experience. However, many helpful missionary principles can be deduced from her counsel to North American church leaders, pastors, evangelists, and the laity.

Concerning the dichotomy between the different
aspects of witness such as proclamation, service, and fellowship, she wrote in 1905:

   It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated (MH:141).

   And in 1909:

   If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each (9T:169, 170).

A. THE MISSIONARY MESSAGE—KERYGMA

We have already discussed the apparent shift in the SDA message to the world as the church extended her missionary outreach to include the non-Christians. The message the SDAs had for Christendom, both in North America and Europe, was a call to prepare for the Second Coming of Jesus Christ and the day of final Judgment by obeying fully the Ten Commandments, particularly the Sabbath. It was taken for granted that the people already had accepted Jesus as Saviour. Around 1890, when its ever-widening mission interest brought the movement into contact with non-Christians, the SDA witness also included the "good news" of Jesus Christ as Saviour, which was new to these people.
We now turn our attention to the themes Ellen G. White urged SDA pastors and evangelists to proclaim. At this point, however, we must keep in mind that even in their proclamation of the absolutes in the Word of God, these faithful witnesses had to accommodate their messages to the background and circumstances of the people they faced. No doubt Mrs. White had this in mind when she at different times wrote to SDA workers in various parts of the world and sought to help them sense the significance of their unique message. In 1909 she wrote:

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angel's messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention (9T:19).

On the matter of preaching timely themes geared to local circumstances she gave the following guidelines in 1902:

The great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential to their advancement in the path of heaven. There were many things in regard to which His wisdom kept Him silent (Ev:57).

And in 1890:

We must also learn to adapt our labors to the condition of the people—to meet men
where they are. While the claims of the
law of God are to be presented to the world,
we should never forget that love, the love
of Christ, is the only power that can sof-
ten the heart and lead to obedience (Review,
November 25, 1890:

1. A Christ-centered Message

The SDA message is comprehensive and holistic.
It comprises not only the spiritual aspects of man, but
also his physical, social, and economic well-being.
However, the center is always Jesus Christ.

Of all professing Christians, Sev-
enth-day Adventists should be foremost in
uplifting Christ before the world. The
proclamation of the third angel’s message
calls for the presentation of the Sabbath
truth. This truth, with others included
in the message, is to be proclaimed; but
the great center of attraction, Christ
Jesus, must not be left out. It is at the
cross of Christ that mercy and truth meet
together, and righteousness and peace kiss
each other. The sinner must be led to look
to Calvary; with the simple faith of a lit-
tle child he must trust in the merits of the
Saviour, accepting His righteousness, be-
lieving in His mercy (GW:156, 157).

The importance of first making Jesus Christ known,
before entering into explaining any other biblical truth,
is clearly set forth in the following quotation. Ellen
White never deviated from this priority; she held it
continuously before SDAs when exhorting them to confront
and witness to both Christians and non-Christians.
The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary (GW:315).

The sacrifice of Jesus Christ is God's good news for the whole world.

The world is our field of missionary toil, and we are to go forth to labor surrounded with the atmosphere of Gethsemane and Calvary (7T:12).

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God which closes the work of the third angel (6T:19).

2. The Obligation of the Great Commission

In the Great Commission (Matt 28:18-20) Jesus urged His followers to "make disciples" of all peoples. They were then to baptize all who responded. Furthermore, these converts were also to be trained to observe all that He had commanded.

In a letter written in 1907, Ellen G. White stated that all true followers of Christ who understand the plan of salvation are under obligation to obey the Great Commission. She amplified this by stating that church members should be engaged in witnessing so that "all
nations may know the glories that cluster about the cross of Christ."

The scope of the gospel to be proclaimed to the nations is mentioned in Desire of Ages (1898). In connection with the "Road to Emmaus" experience (Luke 24:33-48; John 20:19-29) she wrote:

The disciples began to realize the nature and extent of their work. They were to proclaim to the world the wonderful truths which Christ had entrusted to them. The events of His life, His death, and resurrection, the prophecies that pointed to these events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—"all these things they were witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour (DA:805).

In the same book, when commenting on the Great Commission in its totality, she identified those elements that were not included:

In the commission to His disciples, Christ not only outlined their work, but gave them their message... The disciples were to teach what Christ had taught... human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world (DA:826).

No doubt Ellen G. White was here alluding to Sunday-keeping, infant-baptism, and the immortality of the
soul—all of which she regarded as the accretions of men and not the Word of God.

3. The Second Coming of Christ and the Three Angels' Messages

The second advent of Jesus Christ, visible to all men at the end of the world's history, an important tenet in SDA belief (see Appendix A:24), was also to be prominent in their world-wide message. "As a people who believe in Christ's soon appearing, we have a message to bear—'Prepare to meet thy God!'" (Amos 4:12)(8T:332).

The Lord has made us depositories of sacred truth. We are to arise and shine. In every land we are to herald the second coming of Christ, in the language of the revelator proclaiming: "Behold, He cometh . . ." (Rev 1:7)(8T:116).

As we have noted earlier, the three angels' message of Revelation 14:6-12 has not only foundational importance to SDAs. It also became the prominent message they were to carry to the world. Significantly, the climax of the three angels' message is the second coming of Jesus Christ.

John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming . . . . In the prophecy (Rev 14:6, 7) this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel. Thus
the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message (COL:227, 228).

In Testimonies to Ministers (pp. 91, 92), Ellen G. White wrote that the three angels' message focused on Jesus Christ as Saviour and must be given to the whole world. Inasmuch as the third angel was flying in the midst of heaven, this symbolized that the message must go to the length and breadth of the earth (CT:500).

In a letter written in 1896, Mrs. White further extended the message of Revelation 14:6-12 to include health work in addition to the law of God and faith in Jesus.

The proclamation of the third angel's message, the commandments of God and the testimony of Jesus is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it (CD:75).

The world-wide scope, combined with the terrible judgment (Rev 14:9-11) pronounced in the third angel's message, was used by Ellen White to make an appeal to all to take part in mission activities:

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmixed with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin
is to be given to the world before the visitation of God's judgment, that all may know why they are to be inflicted, and have opportunity to escape them (GC:449, 450).

In an address to the few European workers and church members in Basle, Switzerland, September 18, 1885, Ellen G. White made an appeal, not only to the effect that the message was world-wide. She also wanted a united witness borne, as far as that was possible, in proclaiming this message in the different countries:

We are here today to compare ideas and to form plans so that all may labor in harmony. . . . The third angels' message is not a narrow message. It is world-wide; and we should be united as far as possible in the manner of presenting it to the world (HS:124).

4. The Law of God and the Sabbath

Naturally the Ten Commandments including the Sabbath, called "the downtrodden law of God" (ST:388), were part of the world-wide SDA message. In Desire of Ages Ellen G. White wrote that all men would be tested on the question of obedience or disobedience, or choosing between the law of God or the laws of men (DA:763).

In 1874, the year the first missionary went from North America to Europe, Ellen G. White wrote:

The verity and truth of the binding claims of the fourth commandment must be presented in clear lines before the people.
'Ye are my witnesses.' The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples . . . . Many countries are waiting for the advanced light the Lord has for them; and your faith is limited, it is very small . . . . The light of the binding claims of the law of God is to test and prove the world (LS:209).

Commenting on Isaiah 56:1-8, a prophecy concerning the strangers and the eunuchs keeping the Sabbath, Ellen White had this to say:

These words apply in the Christian age . . . . Here is foreshadowed the gathering in of the gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus, the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings (GC:451).

She made it clear, however, that the law of God and the gospel go together in the presentation of the Bible Sabbath:

If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour (GW:161, 162).
5. Methods to Make the Message Known

a. Verbal Proclamation. The most common method of proclaiming the special SDA message during the lifetime of Ellen G. White was, of course, by word of mouth—through preaching, teaching, Bible studies, and personal Christian testimony. Mrs. White gave such extensive counsel on this subject that three books have been compiled from her writings, namely, Gospel Workers (1915), Testimonies to Ministers and Gospel Workers (1923), and Evangelism (1946).

In these books she gives counsel ranging from urban evangelism to manners and dress, from the use of the voice to ways of debating. Although most of this counsel was written with the work in North America and Christendom in mind, much bears application to universal Christian methods of evangelism and pastoral care, and can readily be adapted to almost any cross-cultural situation.

In addressing European members during the pioneer state of their work, she gave the following timely counsel in 1885:

Brethren, you who go forth to labor for those who are bound in chains of prejudice and ignorance, need to exercise the same divine wisdom that Paul manifested. When you are laboring in a place where souls are just beginning to get scales from their eyes . . . be very careful not to
present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible (HS:122).

Ellen G. White had an exalted view of preaching as a missionary method. She called it God's appointed means of saving souls (5T:500), for it involved explaining to people how to be saved (GW:153). Since she was convinced that preaching the Word was ordained of God (4T:118), she was confident that it would uniquely help people to understand vital truth (GW:154).

However, she again and again emphasized that personal work in the homes might often bring better results. In Europe she gave this counsel:

It is not always pleasant for our brethren to live where the people need help most; but their labors would often be productive of far more good if they would do so. They ought to come close to the people, sit with them at their tables, and lodge in their humble homes. The laborers may have to take their families to places not all desirable; but they should remember that Jesus did not remain in the most desirable places. He came down to earth that He might help those who needed help (HS:148).

Concerning work in foreign fields, she said:

As soon as a new field is entered, educational work should begin, and instruction should be given line upon line . . .
It is not preaching that is the most important; it is house-to-house work, reasoning from the Word, explaining the Word (GW:468).

b. **A Sanctified Life.** Public preaching, personal witness, house-to-house visitation, Bible studies—all, in themselves, are not sufficient. People will not believe what they hear if it is contradicted by what they see and experience from the messenger. Ellen G. White stressed this important aspect. A couple of references should suffice:

Through observing our lives, the people of the world form their opinion of God and of the religion of Christ. All who do not know Christ need to have the high, noble principles of His character kept constantly before them in the lives of those who do know Him (6T:258).

The lives of professing Christians who do not live the Christ life are a mockery to religion . . . . The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world . . . . God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are recognized representatives of Christ, and they are to show that Christianity is a reality (9T: 22, 23).

It is interesting to note that back in 1860 Mrs. White wrote that the authenticity of the spiritual and ethical dimensions of a person's life gave credibility to his witness.
The good works of the children of God are the most effectual preaching the unbeliever has. He thinks there must be strong motives that actuate the Christian to deny self, and with his possessions, try to save his fellow men. It is unlike the spirit of the world (2SG:235).

David J. Bosch makes the interesting observation that all attempts to find new ways of doing evangelism are futile if nothing is done to improve the quality of the lives of the Christians. He goes so far as to suggest that when our verbal proclamation is made very attractive, the glaring contrast between our message and our poor Christian lives will be more clearly apparent. "The church is frequently an obstacle, rather than an aid, to the gospel because she allows her life and conduct to obscure her witness and make her impotent" (Bosch 1980:229).

c. The Printed Word. Ellen G. White not only promoted the verbal proclamation of the Christian message. She also stressed the importance of the printed word. This emphasis stems from the earliest days of the Advent movement. Her first published statement (1848) on a message to go clear around the world, was that this could be made particularly possible by the printed word (LS:125). We have earlier suggested that this tremendous
emphasis on the written message had a tendency to neglect the millions of non-literate people in the world.

However, there is no doubt that in the American and the Christendom experience of the church the printed page has played a vital role. It should also be mentioned that of the approximately fifty publishing houses operated world-wide by the SDA Church today, more than twenty are located in areas where more than half of the people are non-literate.

Concerning the importance of printing books and tracts, Mrs. White said that the printed page was an agency uniquely ordained by God for the use of His people (9T:87). She called the printed message a powerful means of moving minds and hearts (CH:465, 466), and a way to reach people that a verbal witness cannot reach (Ev:434). The potential of the press had been graciously set before SDAs by God (LS:217) and the output from all SDA publishing houses should be constantly enlarged, even doubled (3T:407).

The concept of the printing press as a method in evangelism was not new. Ellen White rooted her convictions in history. Even before the first presses existed there were hand inscribed Bibles and books but they were few in number and costly to produce (GC:62, 88). But with the invention and development of printing, great impetus was given to Bible circulation (SR:338), and this
greatly helped to spread the gospel at the time of the
Reformation (6T:403).

SDA literature should be used by the minister
whenever possible, but should never be allowed to take
his place (LS:217). Indeed, it is not sufficient alone
for the task of evangelism (CH:545).

In an article entitled "God's Purpose in Our Pub-
lishing Houses" printed in 1902, Ellen White wrote:

Our publishing work was established
by the direction of God and under His spe-
cial supervision. It was designed to ac-
complish a specific purpose. Seventh-day
Adventists have been chosen by God as a
peculiar people, separate from the world
. . . . He has made them His representa-
tives and has called them to be ambassadors
for Him in the last work of salvation. The
greatest wealth of truth ever entrusted to
mortals, the most solemn and fearful warn-
ings ever sent by God to man, have been
committed to them to be given to the world;
and in the accomplishment of this work our
publishing houses are among the most effec-
tive agencies (7T:138).

Ellen G. White urged that this important means be
energetically and imaginatively employed to take the gos-
pel to the world (4T:592), as God's instrument in
sending the message to every tongue and nation (4T:595).

. . . . At various points in missionary
lands publishing houses must be estab-
lished. To give character to the work, to
be centers of effort and influence, to at-
tract the attention of the people, to
develop the talents and capabilities of
the believers, to unify the new churches,
and to second the efforts of the workers,
giving them facilities for more ready
communication with the churches and more rapid dissemination of the message--all these and many other considerations plead for the establishment of publishing centers in missionary fields (7T:145).

This statement gives seven reasons for the establishment of publishing houses in the mission field. Not only were they to be places for printing, they were also to be centers for other activities.

d. **Radio and Television.** Later developments in the SDA Church, after the death of Ellen White in 1915, which also contributed to strengthening the witness of the kerygma, included radio and television broadcasts along with Bible correspondence programs.

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**B. THE MISSIONARY SERVICE—DIAKONIA**

God's goal in all missionary activities is the bringing of His people into His kingdom through the gospel. Jesus came to make known that in Him the "kingdom of heaven is at hand"—that is, accessible through His grace (Matt 4:17). One important aspect of the kingdom is His concern for the physical needs of people (Matt 12:28). Therefore, Jesus came not only to preach, but to serve. Interestingly, some of the signs of the kingdom were that the blind saw, the crippled walked, lepers were
cleansed, the hungry were fed, and the afflicted were comforted. The miracles of Jesus were manifestations of the presence of the messianic kingdom of God ( Isa 35:3-10), and most of these miracles were acts of service to mankind. This makes the diakonia aspect an important part of the martyria (Bright 1953:216f).

The New Testament church very soon established the office of the deacon to institutionalize this ministry (Acts 6:1-6). The apostle Paul deals with this question of material assistance and gives a theological rationale for rendering physical help as an important part of Christians' witness. God is the example. He did not just give something, but everything (2 Cor 9:15).

In giving Jesus Christ, God identified Himself with human needs, and His people are called to the same kind of service—not only their verbal proclamation of salvation offered to all, through Jesus Christ, but their service in meeting the needs of mankind (2 Cor 9:13). Genuine confession of Christ as Lord and Saviour will always result in service in His name because the love of God in the hearts of the redeemed cannot but constrain them to be socially concerned (Verkuyl 1978:211, 212).

The services in which the SDAs have engaged in connection with their foreign mission have mainly been educational and medical, although agricultural and industrial work have also played an important role in some areas.
Ellen G. White wrote, in 1902:

... God has qualified His people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will belt the world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth (Ev:413).

1. The Educational Work

A community's concept of the nature of man will almost always become the basis for the kind of system they will set up for the education of their children. In order to develop a system of education that will adequately meet the needs of students and enable them to achieve the purpose for which they were destined, Christians must have biblical convictions on what people are by nature, as well as what they are by grace, and what they may become in the will and purpose of God.

Ellen White was the first and foremost writer on educational theory in the SDA Church. She has clearly stated the basic SDA philosophy of education:

To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life (CT:49).

... True education means more than the pursuit of a certain course of study. It means more than a preparation for the
life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come (Ed:13).

With such an educational philosophy, the SDAs, fairly early in their history, began to develop a distinctive school system in the USA (1872). As soon as the church was established abroad, educational institutions quickly followed. Before 1900, schools had been established not only in the USA but also in Canada, England, Australia, Switzerland, Sweden, Germany, Africa, Argentina, Denmark, and Brazil. In the late 1970s the SDA educational system in more than 150 countries embraced 600,000 students in 5,000 schools in all climes and circumstances, and in about 50 languages (Neufeld 1976:416f).

The role and influence of Ellen G. White in the establishment of this world-wide SDA educational system is evidenced by the fact that from her writings three compilations have been made on education and related subjects, namely, Education (1903), Counsels to Parents and Teachers (1913), and Fundamentals of Christian Education (1923).

In her extensive counsel on education, SDA schools, curricula, standards, and works, Mrs. White did not generally draw a clear distinction between the grade school, academy, and college. Our concern, however, is not so
much with the details and gradations of the educational system itself but rather with her counsel on establishing schools in mission fields, how to run them, and how the schools in the home fields should train missionaries to serve in all branches of the work.

a. A Call to Extend the Educational System to the Mission Fields

The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God. In these islands schools are to be established to prepare students to go to higher schools within reach, there to be educated and trained, and sent back to their island homes to give to others the light they have received (9T:51).

In this 1909 appeal, primarily aimed at increasing mission offerings, Ellen White was dealing with an important principle, namely, the training of church workers in their own countries instead of sending them abroad to be trained. The purpose of all schools in the mission fields, according to the above statement, was to bring the gospel to millions. Schools were to be soul-winning agencies in two ways, namely, by being witnesses in the areas in which they were situated (6T:188), and by training workers for both home and foreign fields (CT:493;
While in Norway (1885) Mrs. White cautioned SDA members about the importance of Sabbath-keeping and also about not letting SDA children attend schools on Saturdays. As almost all public schools in Europe in those days operated six days a week and parents could be fined for keeping their children home, she gave this as another reason for establishing SDA schools:

... But wherever it can be done, our people should establish schools of their own. Where they cannot do this, they should as soon as possible remove to some place where they can be free to keep the commandments of God (HS:216).

Her appeal for the integration of all branches of the work also came to the fore when she dealt with the educational system. Education and health were to be united, and in 1908 she wrote:

Clear light has been given that our educational institutions should be connected with our sanitariums wherever this is possible. The work of the two institutions is to blend (CD:450).

Education was also an integral part of God's plan of salvation:

In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, "other foundation can no man lay than is laid, which is Jesus Christ" (Ed 30).
b. The School In the Mission Field. When any school had been established in the mission field, Ellen White showed insight into cross-cultural realities for she wrote that schools abroad should not necessarily be patterned after those in the USA. In 1899, in connection with the school in Australia, she stated:

... Our school is not to pattern after any school that has been established in America, or after any school that has been established in this country (LS:374).

This insight was given in more detail three years earlier (1876) when she wrote:

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work must all bear a part in shaping the work (CT:531).

We have already discussed Ellen G. White's philosophy on the integration of the different branches of the work. The importance of the publishing work was also underscored when she recommended that in any mission situation, printing and education work were to be combined for this would bring many advantages:

... Missionary printing offices should be established in many places. In connection with our mission schools there should be facilities for printing and for training workers in this line. Where there are in training persons of various nationalities,
speaking different languages, each should learn to print in his own tongue, also to translate into that tongue from the English. And while he is learning English, he should be teaching his language to such English-speaking students as may need to acquire it. Thus some of the foreign-born students might defray the expense of their education, and workers might be prepared to give valuable help in missionary enterprises (7T:169).

c. The Curriculum. In connection with SDA mission schools, Ellen G. White stated that "the blessings of an all-round education will bring success in Christian missionary work" (CT:531).

Although she gave no special recommendations for a curriculum in a mission school, the list of subjects she recommended for SDA schools in general would seem to be very suitable for any school in the mission field. The list is certainly well rounded. In addition to a strong emphasis on Bible, theology, and applied theology it also included accounting (CT:168, 169), agriculture (CT:311), baking (CT:310), biography (Ed:269), blacksmithing (CT:310), bookkeeping (CT:218), business knowledge (3T:142), carpentry (CT:310, 311), composition (Ed:234), cooking (CT:310), diet reform (CD:268), dressmaking (Ev:475), grammar (CT:294), history (MH:441, 442), homemaking (Ed:216), housebuilding (FE:538), industry (CT:315), languages, both English and foreign (CT:218, 219, 497), laundering
(CT:310), mathematics (CT:168, 169), mechanical arts (FE:72), medical missionary work (CT:519), painting (CT:310), physical training (FE:426), physiology and hygiene (Ed: 195-201), printing (CT:310), correct reading (CT:168, 169), sciences (COL:42), advanced science (FE:186), sewing (Ed:218), shoemaking (CT:310), speech (CT:207, 208), spelling (CT:218, 219), trades (FE:322), typesetting (6T:176), typewriting (CT:310), voice culture (CT:19), women's work (Ev:475), and writing (CT: 168, 169).

d. Training Centers for Missionaries. Our concern is not only with the SDA educational system as a service to the mission fields, as the means for training national workers, and to provide opportunities for SDA children to be educated while keeping the Sabbath. We are also interested in Ellen White's counsel on schools in the home fields as training centers for missionaries.

We have already noted how she encouraged the establishment of schools overseas to train local workers to work for their own people (6T:136, 137). However, in the pioneer stage and beyond, missionaries were needed and she reasoned that they should logically come from the SDA educational system.
From our colleges and training schools missionaries are to be sent forth to distant lands. While at school, let the students improve every opportunity to prepare for this work. Here they are to be tested and proved, that it may be seen what their adaptability is, and whether they have a right hold from above (CT:549).

In 1880 Ellen G. White wrote an article containing considerable counsel for the newly established Battle Creek College. One of the purposes of this college was that it become a training center for workers involved in soul-saving, not only in the home field but also abroad:

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested (4T:426).

Concerning the Avondale College in Australia she wrote, in 1899:

From this center we are to send forth missionaries. Here they are to be educated, and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work ... (LS:374).

One way to arouse the missionary spirit in the schools was mentioned in Education:

It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the
"regions beyond," let them become ac-
quainted with these lands and their
peoples. In this line much might be
accomplished in our schools. Instead
of dwelling on the exploits of the
Alexanders and Napoleons of history,
let the pupils study the lives of such
men as the apostle Paul and Martin
Luther, as Moffat and Livingstone and
Carey, and the present daily-unfolding
history of missionary effort. Instead
of burdening their memories with an ar-
ray of names and theories that have no
bearing upon their lives, and to which,
once outside the schoolroom, they rarely
give a thought, let them study all lands
in the light of missionary effort, and
become acquainted with the peoples and
their needs (Ed:269).

The curriculum for the SDA schools, as we have seen
in the previous sub-section with its very practical em-
phasis, was well suited for the training of mission-
aries. We note an absence of any of the social sciences
on the list of subjects to be taught in the schools. It
must be remembered, however, that in the late nineteenth
century these subjects were so new that they were only
rarely on the agendas of colleges and universities.

2. The Medical Work

In the Bible the close connection between word and
deed is most clearly seen in the relationship between
gospel proclamation and physical healing. Jesus'
healing ministry, which accompanied His proclamation of
the gospel, is well known and important. It should be
neither overstressed nor minimized. With this in mind it is not strange that in the modern missionary era, medical service has been an important part of the church's total mission.

The SDAs very early became involved in medical missions. This concern did not only stem from their desire to help their fellowmen. The Adventists also had a concept of health which included the conviction that man could render the most effective service to God only when his body was sound. This concern did not have a legalistic or ceremonial significance even though they believed health to be related to one's relationship to God. Their overriding conviction was that good health helped men to better understand and do God's will.

In this way, SDA medical services do not only aim at caring for the sick and relieving suffering. They also endeavor to promote, through education, desirable habits and practices of health whereby disease is lessened or prevented, and the body preserved in health (Neufeld 1976:574).

This philosophy on health naturally gives the SDA medical mission a unique thrust and puts their medical institutions in a class by themselves. Its sheer comprehensiveness means that SDA health services embrace the following categories:

1. Education of health professionals.
2. Preventive medicine and health education. This would include the development of better living centers.

3. Clinical medicine and dentistry.

4. Health evangelism.


The beginnings of this health emphasis in the SDA movement are traceable to the early 1850s. During those years Joseph Bates, James White, J. W. Andrews, and J. H. Waggoner were referring to the subject in their sermons and writings. It was, however, not until 1863 that Ellen White gave what proved to be determinative counsel concerning the relation of physical welfare to spiritual health. From then onward the development of health reform was increasingly pressed by SDA leaders and the movement largely came to accept a distinctive practice of health principles by 1865 (Froom 1971:137, 138; Robinson 1943:56-59).

Ellen G. White's role in the development of the SDA health message was of extreme importance. From her pen came so much counsel on the topic that five books and compilations are still in circulation: The Ministry of Healing (1905), Counsels on Health (1923), Medical
Ministry (1932), Counsels on Diet and Foods (1938), Temperance (1949).

a. Health Work as a Part of the Great Commission

In 1903, from St. Helena, California, Mrs. White addressed all SDA medical missionaries in an article entitled: "A Broad View." The central thrust was her concern that health work be made part of Adventist evangelistic work:

The breadth of gospel medical missionary work is not understood. The medical missionary work now called for is that outlined in the commission which Christ gave to His disciples just before His ascension. . . . (Then she quoted Matthew 28:18-20, and continued):

These words point out our field and our work (8T:204).

In Ministry of Healing she put it this way:

. . . . It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated (MH: 141).

The chapter in Desire of Ages based on Matthew 28:16-20 entitled: "Go Teach All Nations" expands what she meant by this intimate linkage between the gospel commission and health work. It includes healing the sick by the help of the Holy Spirit, as Christ healed the diseased in His time: "The gospel still possesses
the same power, and why should we not today witness the same results?"

It also includes "the use of simple and natural remedies," as when Christ healed the blind man with clay, and then asked him to go and wash himself in the pool of Siloam (John 9:7).

Health education was also an important part of the gospel commission. "Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God." Quoting Exodus 15:26 she stated that Christ gave definite instructions to Israel concerning their health habits.

In this way we find that, according to Mrs. White's counsel, medical missionary work has three dimensions, namely, the miraculous divine power in healing, the use of medicine as a curative means to obtain health, and preventive health education. All three are part of the gospel commission and should, therefore, accompany the church in her foreign mission venture (DA:823-825).

b. Health Work Is Connected With the Third Angel's Message

From Australia, Ellen G. White wrote:

Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the
divine Head they are to work unitedly in preparing the way for the coming of Christ (6T:288).

An article entitled: "The Medical Missionary Work and the Third Angel's Message," from which the above quotation has been taken, was written at a time when SDA medical evangelism was being initiated in Australia. A medical college was established in Battle Creek (1895), and many young SDAs sought an education there. Much good work was done in Battle Creek and through its branch institutions, and many sick and suffering people were helped.

With this expansion and rapid growth of the medical work there was a danger that the "right hand" would control the whole body. Various reasons for this imbalance could be cited. It was more popular to help people physically than to preach new and unorthodox doctrines. There was also the lure of more capital being invested in the medical work than in the other branches of the SDA movement, such as education and publications. And the medical personnel had to be better educated. For these reasons Ellen White emphasized that although medical work was an important part of the special SDA message, and drew its mandate from Revelation 14:9-12, she cautioned that its development be closely integrated with that of gospel proclamation, but not dominate the central (6T:6, 7) task of the church:
The message of the soon coming of the Saviour must be given in all parts of the world, and a solemn dignity should characterize it in every branch.

The union that should exist between the medical missionary work and the ministry is clearly set forth in the fifty-eighth chapter of Isaiah. If the work of the third angel's message is carried on in right lines, the ministry will not be given an inferior place, nor will the poor and sick be neglected. In His word God has united these two lines of work, and no man should divorce them (6T:289, 290).

We would underscore this call for a balance between these two aspects of the special SDA message. Separated, the health appeal could easily overshadow the gospel message and end up as a sort of Adventist "social gospel." Together, they produced the unique SDA missionary approach to holistic ministry.

The truth for this time embraces the whole gospel. Rightly presented it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work and develop a complete man (6T:291).

Actually, Ellen White often expressed this concern. Earlier she had written: "The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God" (6T:241).

Admittedly, by this emphasis on health, the SDA Church was exposed to the same danger that confronted Israel in the Old Testament. At Sinai God had revealed Himself to
Israel and had given them specific instruction as to the manner in which they were to be His servants and messengers to the world. However, instead of becoming the vehicle through which the blessings of the Torah were taken to the nations, they boasted of their election as God's special people and became an enclosed treasure house where God's blessings were solely kept for themselves. When the envoys from Babylon went to Hezekiah, King of Judah, he boastfully showed them his personal riches (2 Kgs 20:12ff) and did not point to the universal signs and blessings of God that were meant for all people (2 Chr 32:27ff).

In giving advice to a young physician in 1901, Ellen G. White wrote that in the practice of medicine no mercenary selfishness should be promoted in the name of medical missionary work. She then continued:

...God has given us a commission which angels might envy. **Medical missionary work is to be done.** Thousands upon thousands of human beings are perishing. The compassion of God is moved. All heaven is looking on with intense interest to see what stamp medical missionary work will assume under the supervision of human beings. Will men make merchandise of God's ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence?

**Medical missionary work is a sacred thing of God's own devising** ... The church is charged to convey to the world, without delay, God's saving mercy. We are
not to cover mercy with selfishness and then call it medical missionary work (MM: 131).

The danger to the SDAs, as pointed out by Ellen White, was that the precious gift from God to the church of a well developed health system could be abused. They could become preoccupied with filling the treasure houses of the SDA Church and its medical institutions. There was even the danger of SDA medical personnel enriching themselves, instead of being God’s instruments for extending His mercy to millions. Medical fees charged by health institutions at home and in the foreign fields could grow to such an extent that His mercy would be hard to discern, and thereby the One who gave the Great Commission would be misrepresented.

c. Medical Missionary Work as an Opening Wedge

In The Ministry of Healing, Ellen White used Luke as an example of a medical missionary. She wrote that his success as a physician (Col 4:14) gave him opportunities to preach the gospel to the heathen (MH:141). She then went on to state:

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing
all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His word is opened (MH:145).

The hearty association of gospel worker and medical missionary can serve as an opening wedge and heighten the receptivity of people to the message of God's love. Whereas people may resist unpopular religious reform messages or only consider them reluctantly, expressions of interest in people's physical welfare often can turn the tide and generate an openness to divine truth.

. . . . Ministers of the gospel are to unite with the medical missionary work, which has ever been presented to me as the work which is to break down the prejudice which exists in our world against the truth (MM:241).

Ellen White envisioned that the breaking down of prejudice in the homelands could be achieved by establishing cooking schools (CD:472), by printing health-reform publications (CM:133), by the provision of sanitariums (Ev:543), by general medical missionary work (CH:497), and through the founding of vegetarian restaurants (MM:306). This process of breaking down prejudice could also be extended overseas.

Medical missionaries and workers in the gospel ministry are to be bound together by indissoluble ties . . . . By their combined efforts the world is to be prepared for the
second advent of Christ. Through their united labors the Sun of Righteousness is to rise, with healing in His wings, to lighten the benighted regions of the earth, where the people have long lived in gross darkness. Many who are now dwelling in the shadow of sin and death, as they see in God's faithful servants a reflection of the Light of the world, will realize that they have a hope of salvation, and they will open their hearts to receive the healing beams, and will in turn become Light bearers to others yet in darkness (CT:468, 469).

Women medical missionaries, by means of the health message, would be particularly useful in pioneering work among women in non-Christian countries:

... Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed ... (MH:146).

Ellen G. White, on the other hand, warned against the prejudice that any legalistic emphasis on health reform could create (2T:386, 387; CH:437).

3. Other Practical Lines of Missionary Work

a. Agricultural and Industrial Services

Agricultural and industrial facilities in the mission field could also be a part of the diakonia. These facilities could achieve a variety of objectives, particularly through enabling the schools to be partly
self-supporting, and to make it possible for students
to earn at least some of their way through school (6T: 176f). In addition, students would thereby be given a balanced training, not only academic but practical (FE: 319). In a mission situation not only would the students benefit. Actually, even the people living around SDA institutions could be taught crafts that would help them (CT:313).

We have already noted that Ellen White recommended that practical subjects be included in training curricula (CT:307-317). She felt that the effect of this practical training would especially be manifest in mission situations:

Culture on all points of practical life will make our youth useful after they leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or to build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results (CT:313).

On the question of industries and farms as agents of mission, Ellen G. White also recommended that in addition to the organized work of the church they could be developed independently. Not only would the individuals involved thereby make a living. They could also, at the same time, do missionary work.
Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help ... Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time (9T: 36).

Lay involvement in this kind of activity could also help poor people find employment, in addition to their obvious evangelistic potential.

Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed (MH: 194).

These lay mission enterprises would readily achieve three objectives. First, the lay-people would provide a genuine demonstration of Christianity as lived in the daily life. This would be most revelatory to unbelievers at all levels of society. Secondly, they would dedicate their professional and technical skills to the welfare of the people among whom they worked and thereby demonstrate the concern of God for all His creatures. Thirdly, they would train local people to manage and build their own industries and thereby raise their own standard of living. This would give people a tangible foretaste of the coming Kingdom of God.
It is interesting to note that in missionary circles today there is a renewed emphasis on the role of the laity in mission. Christians who, in their daily work as civil servants, teachers, technicians, traders, advisers to governments and international organizations, are often the only witnesses to Jesus Christ in areas where no career missionaries can get permission to go, and where no churches exist (Weber 1971:331, 332).

Oosterwal has also drawn the attention of the church to the opportunity for lay-witnessing along these lines. He argues that Adventist specialists from North America, Europe, Australia, etc., should be encouraged to apply for secular appointments where the need exists for specialists to work in developing countries. The church should then train them to become effective witnesses in the remote areas where they will be assigned—areas where often no missionary is allowed to go or where the church is either weak or nonexistent (1980:12).

b. The Importance of Centers

We have already briefly discussed how the SDA missionary pioneers sought to establish the work in centers of importance in the world with the idea that from places like London, Paris, and Istanbul the work would spread throughout
empires they represented with the millions of non-
Christians at that time.

The same principle, on a smaller scale, was applied
to SDA work in different cities and countries of the
world. Ellen G. White encouraged that churches, head-
quarters, and institutions always be located in strategic
places. However, faraway places should not be neglected:

Now is the opportune time to work the
cities; for we must reach the people there.
As a people we have been in danger of cen-
ter ing too many important interests in one
place. This is not good judgment nor wis-
dom. An interest is now to be created in
the principal cities. Many small centers
must be established . . . (MM:300).

Had the Lord's plan been followed, His
name would have been glorified, and many
spiritual victories would have been won . . .
when He was leading out in an extraordinary
manner in the establishment of strong medi-
cal centers in the vicinity of great thor-
oughfares of travel (9T:84).

In 1885, when Ellen White arrived for the first time
in Basle, Switzerland, she made a point of designating
that ancient city as the ideal location for the European
SDA headquarters and printing press. She noted that
Basle was important to the Protestant reformers, and it
was also a seat of learning with a university. The fact
that three languages were spoken there—German, French,
and Italian—that it was located in a small republic
(Switzerland) and therefore SDA literature published
there would not be looked upon with suspicion by the
three rival neighboring powers—namely, France, Italy, and Germany. It was also an administrative center for several missions of other churches, and even boasted a missionary college (HS:169-171).

However, when Ellen White pleaded for the establishment of these centers throughout the world she made it clear that the centers should not be too large:

As a people we greatly need to humble our hearts before God, pleasing His forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places, leaving unworked many important cities (9T:25).

What concerned her particularly was the awareness that certain mission fields were being neglected because the resources of the church were being used in the home fields to expand already existing centers:

... Let not means be absorbed in multiplying facilities where the work is already established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields ... .

Think of our missions in foreign countries. Some of them are struggling to gain even a foothold ... (6T:450).

It is interesting to note that Mrs. White, in addition to this appeal for spreading the work, gave another reason for not making the centers too large:

... The Lord has not give His people the work of making a tirade against those
who are transgressing His law. In no case are we to make a raid on the other churches . . . . The work has been confined to a few centers until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it (9T:236).

c. Dangers in the Social-Medical Work

Whenever a church becomes involved in social-medical work, particularly overseas, it exposes itself to a variety of dangers. These need to be pointed out. One problem is the abiding presence of the poor (Matt 26:11), and the limited funds and means of the church. Mission societies engaged in work in the Third World could easily exhaust all their resources seeking to meet the physical needs of the target people, and still their endeavors would only amount to minimal relief. Were they to devote all their energies to the diakonia aspect of mission, no means would be left to carry out the kerygma.

Ellen White gave the following counsel to the SDA Church on this important issue when she commented on Isaiah 58:

There may be and there is danger of losing sight of the great principles of truth when doing the work for the poor. It is right to do, but we are ever to bear in mind that in carrying forward this work the spiritual necessities of the soul are to be kept prominent. In our efforts to relieve temporal necessities we
are in danger of separating from the last gospel message its leading and most urgent features. . . . Because of the ever-increasing opportunities for ministering to the temporal needs of all classes, there is danger that this work will eclipse the message that God has given us to bear in every city—the proclamation of the soon coming of Christ, the necessity of obedience to the commandments of God and the testimony of Jesus. This message is the burden of our work. It is to be proclaimed with a loud cry and is to go to the whole world. In both home and foreign fields the presentation of health principles must be united with it, but not be independent of it or in any way take its place; neither should this work absorb so much attention as to belittle other branches. The Lord has instructed us to consider the work in all its bearings, that it may have a proportionate, symmetrical, well-balanced development (GT:290).

C. THE MISSIONARY FELLOWSHIP--KOINONIA

Proclamation and service are two important ways of making Jesus known, loved, and served. But in themselves they are not sufficient. The convert who has left his former religious allegiance, along with "the world" and its associations, needs a new communal affiliation, and this is found in church fellowship. A mark of the New Testament church is Koinonia:

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers (Acts 2:42).

The Greek work Koinonia has the meaning of fellowship,
association, community, communion, joint participation, intercourse (Thayer 1977:352).

Jesus in His ministry not only proclaimed the gospel of the kingdom and served the needy. He also drew people to Himself and built up a new community of faith. This was in anticipation of the baptism of the Holy Spirit on the day of Pentecost when the new Israel was constituted (1 Cor 12:12, 13; Gal 6:16).

Koinonia, or "joint participation in Jesus Christ by the Holy Spirit," is the dominant characteristic of the church, the Christian congregation. An understanding of the essence of this fellowship and its importance depends, to a certain extent, on one's concept of the church, whether it is seen as a sacramental relationship (e.g., Catholic or Orthodox), or whether it is defined in terms of the word of God.

The SDAs understand the church as being a community of believers who confess Jesus Christ. Its members are called out from the world through the gospel and are joined together by the Holy Spirit for worship, fellowship, and instruction. All members through baptism enter the church and accept as part of their responsibility the task of proclaiming the gospel to the whole world. The church is God's family, a community of faith with Christ as her head (Appendix A:11).
Inevitably, the SDAs with their distinctive doctrines and lifestyle often find themselves isolated from other Christians. This means that the fellowship and nurture the church provides are greatly treasured. Ellen G. White saw these two vital functions when she wrote in 1876:

"Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak unto them words that are "like apples of gold in pictures of silver." (4T:69).

. . . . Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loved them. They are to be lights for God, shining in the church and in the world, . . .

Sanctified love is diffusive, refusing to be bound by the home or the church. It seeks to save perishing souls (MM:316).

The benefits of the total reality subsumed under the rubric of Koinonia is expressed in this way:

. . . . Communing together in regard to Christ will strengthen the soul for life's trials and conflicts. Never think that you can be Christians and yet withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the experience of each will be largely determined by the experience of his associates (6T:362)."
Verkuyl (1978:222) noted that a world-wide study project on the varied structures for the missionary congregation revealed that these structures can become barriers to hinder rather than help the new convert in meeting his need for fellowship. Ellen White expressed it this way in 1902:

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement (1SM:122)!
CHAPTER TWENTY-ONE

E. G. WHITE AND CULTURAL ISSUES

We have already noted that Ellen G. White's most active period was the late nineteenth century. At that time the formal disciplines of both cultural anthropology and comparative religion were in the early process of development. Surprisingly, however, we find that she dealt with both subjects.

Although the study of human cultures began in ancient times, anthropology did not become a separate area of study until around 1850. In the years prior to this, the natural sciences dominated academic interest. Research interest in such fields as pre-history, paleontology, and geology gathered momentum between 1840 and 1860. This stimulated the more detailed study of man with the result that anthropology emerged as a separate area of study toward the end of the nineteenth century. The first separate
department for anthropological studies was established in 1899 at Columbia University in New York City. Those early anthropologists were largely preoccupied with integrating the theory of evolution to their quest for answers to the reality of cultural diversity. They largely regarded the emergence of diverse human cultures as a process of evolution from lower to higher forms (Voget 1985: 111, 162).

Cultural anthropology was also late in becoming a particular area of study for SDAs. This was unfortunate. Indeed, many SDA Church workers, such as missionaries, ministers, teachers, physicians, dentists, nurses, and public health personnel could have benefited tremendously from this discipline. Perhaps the widespread association of anthropology with evolutionary theory was the reason for its early neglect in the SDA educational system (Elick 1982:4).

A. CHURCH AND DOCTRINAL UNITY AND CULTURAL DIVERSITY

As mentioned earlier, E. G. White traveled extensively in the USA, spent a number of years overseas in Europe and Australia, and had a son who dedicated himself, for more than a decade, to SDA work among the Negroes in the South. In this way she acquired firsthand a sense of the importance of cultural, national, and racial
differences. Perhaps this exposure, coupled with her intimate fellowship with God, developed her insight into individuals and peoples that eventually transformed her into an "instinctive" anthropologist. It should be remembered that she worked and wrote in an age when anthropology as an academic discipline was only at its beginnings and was still confined to graduate studies in the universities.

1. Cultural Differences as Evils

E. G. White was convinced that the Advent message, as revealed in Revelation 14:6-12, was not a narrow, parochial and local gospel, but world-wide (HS:124). When she first joined the workers in Europe, some of them frankly told her that she did not understand the French and Germans, being an American. To these arguments E. G. White answered:

... But, I inquire, does not God understand them? Is it not he who gives his servants a message for the people? He knows just what they need, and if the message comes directly from him through his servants to the people, it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christ-like (HS:136).

Early in her overseas experience, Ellen G. White was aware that there were evil forces at work in separate cultures that could become seriously divisive to the universal
character of the SDA movement. She identified them as "old habits and customs and national pride and prejudice." However, she argued, these can be broken down by the Holy Spirit that operates "the same the world over" (Review November 3, 1885:673). In this connection we should remember that diversities in languages and cultures should not be entirely ascribed negatively to God's judgment upon human sinfulness. The story of the confusion at Babel (Gen 11) must be read in connection with the list of nations (Gen 10). At the Tower of Babel, humanity reveals insecurity, vanity, and self-centeredness by disobeying God's command to scatter and populate the earth. The descendants of Noah were determined to maintain their primeval unity based on one language, a central living space, and a single aim. Had the people scattered as God intended, they would gradually and peacefully have divided into diverse linguistic and cultural groupings. This would have inevitably resulted as each separate geographical situation prompted the creation of its own vocabulary and cultural pattern. In this connection, it must be remembered that all living languages undergo continual change and that languages are constantly being molded by culture and geography (Hiebert 1976:129, 130).

Cultural diversity, then, does not reflect God's judgment upon man. In contrast, it can be claimed that God wants diversity. This can be seen in His creation
when one considers the almost infinite variety in trees, plants, animals, insects, and birds—indeed, in all His creation.

In Revelation 7:9:

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, . . .

This text depicts that future Day when God's redemptive purposes will be consummated and His children are all at home at last in the Kingdom. The text portrays a focus on human unity within diversity, rather than on a homogenized unity of disparate people (Anderson 1977: 63-69; Glasser 1982:11).

2. Cultural Differences to be Respected and Adaptations Encouraged

It is clear, from the writings of Ellen G. White, that although she felt that certain cultural differences were evil which could and should be overcome by the Holy Spirit, there was also a need to accept cultural diversities and seek to adapt one's ministry to them. We can thereby imply that she had an understanding of the phenomena of cultures as being neutral entities and God-ordained avenues whereby the gospel could enter in among the different peoples of the world.
In 1871, before the SDAs went abroad, E. G. White gave sound counsel based on Jude 17-23 concerning the work in Vermont. She wrote to the pioneers in that area that because we live in "a crooked and perverse generation (Phil 2:15), the servants of Christ should accommodate themselves to the varied conditions of the people." The worker for God must not expect that their "nice and exact plans" can always be carried out. Even among New Englanders adaptations were recommended (2T:673).

Naturally, then, when E. G. White joined SDA workers in Europe (1885-1887), her counsel on achieving effective cross-cultural communication of the message increased as she, through firsthand experience, came to appreciate the importance of customs and cultures. Already, in a hotel in London, Great Britain, only two weeks after her arrival in Europe, she had an encounter of a practical nature with the porter which made her write in her diary:

... After this experience, we concluded that in order to enjoy traveling in Europe it is better to conform to the customs of the country than to try to introduce our own (HS:167).

From Australia, in 1895, Ellen G. White wrote the following perceptive counsel:

... The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people and so introduce the
truth that they may do them good. They must be able to understand and meet their wants (TM:213).

We gather from this statement that she was a careful observer of cultural differences. In her judgment, much wisdom was needed by workers in cultures other than their own if they were to become effective. Hence, she underscored, again and again, the essentiality of cross-cultural workers giving themselves to the delicate task of adapting to their new circumstances and making the gospel message meaningful to their hearers. At the same time, she constantly stressed the need for trusting in the Holy Spirit without whose help the most diligent efforts at cultural adaptation will be in vain. The missionary, himself, also "is a learner," and:

... as he explains the Scriptures to others, the Holy Spirit is working in his mind and heart ... A sense of his own inefficiency will drive him to God and to the Bible for light and strength and knowledge

E. G. White, in her acknowledgement of cultural differences, even wrote that it is "often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country." However, she advised that where changes for the better were to be made (such as improved healthful living), these must not be done too abruptly. The missionary is counseled not to involve himself in controversy over
trifles, but to do his reform work with the love of Christ in his heart (GW:468, 469).

Elder J. N. Loughborough gave some lectures in connection with the 1893 GC sessions on "The Study of the Testimonies." He felt burdened to underscore how God had used E. G. White through the exercise of her prophetic gift. One of the "proofs" he cited in his five-lecture series was her "instinctive anthropology." He told that when he and Elder Bourdeau departed from California in 1868, Mrs. White gave them instructions concerning their future work. She spoke most pointedly of the habits of the people in California, in contrast to the New Enganders. She especially mentioned "that what might be called economy in New England would be considered penny-wise in California," and that "the people must be met with the liberal spirit they possessed, yet not in a spendthrift manner." They heeded her counsel, especially by giving away free literature, and found, from the outset of their pioneer work, that this proved to be an excellent way to gain the confidence of the people. Loughborough then said:

... If Sister White had lived in that country for five years, she could not have given better counsel than was given in that testimony, which was simply the result of what the Lord had shown her in vision (GC Minutes 1893:81).
E. G. White encouraged SDA students and workers to study people and countries in order to develop approaches for reaching them. We have already discussed how she encouraged students in SDA schools, not only to study the lives of great missionaries, but also the "present, daily-unfolding, history of missionary effort," as well as the countries where missionaries are working, in order to become "acquainted with the peoples and their needs" (Ed:269). These lines, written at the end of the nineteenth century, indicate that Ellen White was well-informed concerning the tremendous world-wide expansion of the Christian movement at that time (Neill 1964:393-396).

In connection with SDA colleges and training schools, she also stated that they should not only be centers where future missionaries are to be recruited. They should also be places where future missionaries "are to be tested and proved, that it may be seen what their adaptability is" (CT:549).

Referring to the missionary example of Jesus Christ, revealed in His incarnation, she wrote in 1885:

It is not always pleasant for our brethren to live where the people need help most; but their labors would often be productive of far more good if they would do so. They ought to come close to the people, sit with them at their tables, and lodge in their humble homes... they should remember that Jesus did not remain in the most desirable places. He came down to earth that he might help those who needed help (HS:148).
B. NATIONALS AS MISSIONARIES

1. "Recruit Converted Immigrants!"

Ellen G. White early realized that if the SDA movement was to become effective in taking the message to foreign countries, first-generation immigrants should be recruited as pioneer missionaries to the countries of their origin. This would greatly increase the effectiveness of the outreach, for obvious reasons. We have already discussed this development both in Europe and in China. In 1871 she commented that "men of other tongues" had been brought under the influence of the Advent message so they could be used to work in God's cause among their own people (3T:205).

In a letter from Copenhagen to Uriah Smith (July 24, 1886), she reviewed the great unmet need in the overseas fields, and reiterated once again the importance of recruiting workers among those who have immigrated to the USA from Europe.

This is a great city and how are they to be warned? This is the problem, with no more workers than we now have. It is a constant study. How shall we get the truth before the people in Europe? Why, we inquire, do not some of these nationalities who have received the truth in America become burdened over their countrymen and become missionaries for God? (Graybill 1974:41).

In Christian Services (1925), a compilation of
instructions drawn from all E. G. White's published sources on the performance of missionary work, one encounters a series of quotations that deal specifically with this possibility of enlisting foreigners in the USA, as God's messengers, to take the message abroad.

One quotation reveals her deep conviction that there were thousands of immigrants from all nations whom God brought to the USA so they could become partakers of His saving faith (Review March 1, 1887:130). When these men have learned the truth, are qualified, they are able:

. . . . to do a work we could not do in getting the light to men of other tongues as they return to their own lands as bearers of precious light shining direct from the throne of God.

In the places where they came from, they could win their friends and:

. . . . search out their kinfolk and neighbors, and communicate to them a knowledge of the third angel's message (Review July 25, 1918:19, 20).

2. "Employ Local People!"

E. G. White not only felt a burden for immigrants to America being challenged to return to their homelands as pioneers. She also promoted the idea that, early in the development of the work in any new field, nationals should be trained for missionary work. In 1889 she
appealed to young men to learn foreign languages, and reminded them that these languages can best be mastered while associating with the people in the countries to which they would be sent.

Then she continued:

. . . . This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary field themselves, and who with proper training can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations (ST:392).

3. "Establish Educational Institutions Locally!"

The importance of training nationals in their home-countries was early on the mind of Ellen G. White. She wrote from Australia in 1892:

. . . . There are many openings for missionaries in Australia, New Zealand, and the islands of the sea . . . . Workers must be educated in these fields, who can take up the work, and go forth as light-bearers to the dark places of these lands. Not many can go to America to obtain an education; and even if they could go, it might not be best for them, or for the advancement of the work. The Lord would have schools established in this country . . . . to give character to the work of present truth in these new fields . . . . Teachers may come from America, until the work is fairly established, and by this means a new bond of union may be formed between America and Australia, New Zealand, and the islands of the sea (FE: 203, 204).
We notice that although E. G. White clearly endorsed the policy of educating national workers in their own fields and in their own culture, she balanced this by stressing the international character of the Advent movement. Her objective, of course, was to prevent the emergence of a narrow nationalism, or cultural parochialism. In 1900 she maintained that it was better and safer for students to be trained to work for their own countrymen and neighbors "in the field where they are to labor" (6T:136, 137).

In 1893 E. G. White gave the following counsel concerning overseas educational institutions:

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work must all bear a part in shaping the work (CT:531).

When Ellen White was involved with the building of the Avondale College in Australia, she wrote:

God designs that this place shall be a center, an object lesson. Our school is not to pattern after any school that has been established in America, or after any school that has been established in this country. We are looking to the Sun of Righteousness, trying to catch every bean of light that we can (LS:374).

Ellen White's point on educating nationals in their own countries is well taken. Over the years, the SDA Church has developed an educational system all over the
world. Schools have been established in the Americas, Africa, Asia, Australia, and Europe. Thousands of students are trained every year. It is somewhat tragic, however, that some of these educational institutions have uncritically reproduced American patterns insofar as curricula and affiliations—and even faculties, are concerned. This has had the effect of producing educated nationals who know more about the USA than their own country. They have even become more proficient in English than in their native tongues. It seems that the SDAs, in this respect, have fallen into the same pitfall in which British Colonial educators found themselves years ago when, among other things, "Shakespearian literature" had to be mastered by students in Africa if they were to qualify for university admission.

The duplication of the "American" SDA education system in certain overseas fields has also had the effect that both mission and church have not really become indigenous in the eyes of the people, but continued to be regarded as "American" transplants. Furthermore, over the years these mission workers and church members were all too often prone to emigrate to the USA whenever the opportunity arose. This is underscored by the fact that there are fairly sizeable communities of SDA members from Southern Asia and the Middle East in the USA, while the
churches in their respective areas are barely struggling to survive.

E. G. White not only promoted the thesis that educational institutions should be located overseas. She also stressed that their educational programs should not follow the American pattern. Indeed, she advised that the local culture and conditions should help shape the education program itself.

4. "Learn the Language Well!"

It was, of course, not always possible to get nationals from all countries of the world to return with the message to their home countries. In Ellen White's day, the immigrants came mostly from Europe. Those from other parts of the world were in a minority and generally were not the target of SDA evangelism in the USA. To meet the demands for missionaries to Africa and Asia, Americans had to learn foreign languages. Mrs. White particularly stipulated that "young men should be qualifying themselves by becoming familiar with other languages" (3T:204). Her concern was that foreign languages be learned so they could be spoken "readily and correctly," and thereby make possible effective service, an enterprise almost impossible for those in middle age (5T:342). The promotion of language study was not only to enable workers to
proclaim the gospel. It was also crucial to the development of the publishing work.

. . . . Where there are in training persons of various nationalities, speaking different languages, each should learn to print in his own language, also to translate into that tongue from English (7T:169).

C. OTHER AREAS OF INSTINCTIVE ANTHROPOLOGY

1. Utilizing the Experience of Others

Ellen G. White also showed her awareness of the importance of cultural values and distinctives in connection with her observations on the significant ministry of Hannah More (1808-1868). In 1875, she wrote:

. . . . Oh, how much we need our Hannah More to aid us at this time in reaching other nations! Her extensive knowledge of missionary fields would give us access to those of other tongues whom we cannot now approach. God brought this gift among us to meet our present emergency; but we prized not the gift, and He took her from us. She is at rest from her labors, but her self-denying works follow her. It is to be deplored that our missionary work should be retarded for the want of knowledge how to gain access to the different nations and localities in the great harvest field (3T:407, 308).

Hannah More had been a missionary to Liberia, sent out by another missionary society. When she accepted the Advent message in 1863 she sought in vain to become a SDA pioneer worker on the African Continent. The SDA
leaders, however, were not ready, in the 1860s, to respond to the challenge of non-Christian peoples. Ellen White, seven years after Hannah More's death, deplored the fact that a person with her insight into cross-cultural work had not been consulted when she was in touch with the SDA pioneers. Mrs. White showed clearly that she was aware of the importance of all special understanding of particular peoples, their cultures and customs, when the church was serving in countries other than Canada and the USA. (See Appendix J).

2. Biblical Background Studies

In Counsels to Parents and Teachers, a compilation published in 1913, Ellen G. White made the following interesting statement:

A familiarity with the language of the different nations is a help in missionary work. An understanding of the customs of those who lived in Bible times, of the location and time of events, is practical knowledge; for it aids in making clear the figures of the Bible, and in bringing out the force of Christ's lessons (CT:518).

It seems that Ellen White here suggests that, in addition to the missionary's becoming proficient in the language and customs of the people he is seeking to evangelize, he should also have a parallel grasp of the cultural dimensions within the Bible itself. Apparently, she felt that it was not enough to know what the Bible
said, but also to be aware of the manner in which God manifested His sensitivity to the cultural distinctives of those peoples in biblical history to whom He revealed His law and His gospel. In my own personal experience in both West and East Africa, and especially in the Middle East, I can testify to the wisdom of this counsel. My own academic studies into the customs and cultures of the Bible challenged me immeasurably when it came to seeking to understand the varied peoples I later worked among. Furthermore, my understanding of the cultural realities within the Old and New Testaments was increased considerably during the year spent among Semitic peoples in the Middle East. One came to appreciate, in new ways, the manner in which God adapted His revelation to these same peoples in ancient times.

3. American, British, and Australian English

At the meeting of the European Missionary Council held in Grimsby, England in 1886, the limited growth in SDA British membership was a matter of great concern. It was felt that an improvement in the publishing work might help. Previously, English colporteurs had tried to sell American books, but with little success. It was now resolved that several of the best Adventist books should be adapted to the readers in England by altering
their literary style and spelling, and by adapting all references to conform to British usage (Delafield 1975: 220; Review, November 2, 1886:684).

Ellen G. White perceptively observed in 1900 that in Australia, American missionaries should have good results due to the fact that "of all countries, Australia most resembles America" (6T:26). A year later she emphasized the importance of spreading the SDA message throughout all English-speaking countries. She especially had Great Britain in mind, although English-speaking communities elsewhere were not to be overlooked. Again we find that she showed great insight into the practical side of missionary work. In time, it was largely from Australia and South Africa that the islands of the sea, as well as parts of Asia and the African tribes south of the equator, heard the Advent message.

4. The Acceptance of the Advent Message in England Compared to Germany

However, when it came to Great Britain, one has to admit that although, comparatively speaking, many missionaries were sent to Africa and other places from England, the Advent movement did not really make much progress in that country. Significantly, in Germany the SDA message was more widely accepted. In time, this country proved to be a better and broader home base. The reason for
this phenomenon is not easily uncovered. On the surface, England should have been better conditioned to accept the SDA message. Proclaiming the message involved no language barrier. This meant that many more missionaries and much more literature could immediately be involved in evangelizing the British Isles without attempts of cultural adaptations. In contrast, a measure of cultural adaptation was necessary to reach the Germans. Although the missionaries were of German birth, and at home in German language and culture, the SDA message and literature had to be laboriously reworked, then translated and published.

Perhaps some of the British resistance was due to prejudice. Members of the Anglican Church, steeped in national loyalty, ancient rituals, and sacrosanct traditions, automatically objected to a new, small sect. The fact that the SDA movement was American-based no doubt posed a formidable problem. There were sufficient anti-American feelings in Britain at that time which made the British reject an "American" gospel presented in "American" English.

Quite possibly, the awareness that for almost a century the churches of Great Britain were in the vanguard of world-wide mission service made their members summarily reject any thought that they themselves might need a new revelation from God—especially if it came to them via
their younger and troublesome cousins, the Americans. It is significant that even during the American Civil War, the British government and people supported the Confederacy, not Abraham Lincoln.

However, Ellen G. White remained undaunted about the possibilities of the work in England:

. . . . There is scarcely a limit to what may be achieved, even in England, if the efforts to advance Bible truth are governed by enlightened judgment, and backed up by earnest exertion (HS:166).

It may be that the great advantages SDA work in Great Britain had, when compared to non-English speaking countries, proved to be its greatest hindrance. The easy availability of American missionaries who spoke "English," and of American "English" SDA literature may have been the obstruction which did not encourage attempts and approaches to understand British culture.

Charles Teel makes an interesting comment on the fact that the evangelist Philip—having explained the rudiments of the gospel and baptized the Ethiopian eunuch—was removed so abruptly and miraculously from the scene:

And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing (Acts 8:39).

He writes that the reason for this quick evacuation may have been "that the gospel would not be bound by Philip's world-view. The Ethiopian would then have the
opportunity to translate the Good News into the thought forms of his native Africa" (Teel 1980:11).

In other words, the evangelist Philip, as God's messenger, explained to the African from the Scriptures the "good news of Jesus" (Acts 8:35). He communicated the essentials—the "absolutes" of the gospel. Their brief encounter did not give Philip the opportunity to reorient the eunuch to his Jewish-Christian world view. His sudden departure gave the Holy Spirit the opportunity to enable the African to explore the way this new message should be adapted to his culture, so different from Philip's.

In contrast, SDA work in Germany was pioneered entirely by Germans. The American, J. N. Andrews, spent only a few weeks in the country in 1875. A German speaking Swiss convert, James Erzberger (1843-1920), was sent to the USA in 1869 to attend the GC. He spent fifteen months in the USA, most of the time in the home of Ellen and James White. There he perfected his knowledge of the English language and became acquainted with all phases of the SDA work. He was ordained to the ministry before he returned to Europe where he became the pioneer among the Germans (Neufeld 1976:430, 431).

The great name in German Adventism, however, became L. R. Conradi (1856-1939). He came to the USA as an immigrant, seventeen years of age, and returned as a SDA
pioneer in 1886, thirteen years later. Conradi not only became the SDA leader in Germany. He also helped pioneer the Advent message in several East European countries, as well as in South America, Africa, and the Middle East (Neufeld 1976:348, 509). He was also a prolific writer in the German language. No doubt the better acceptance of the SDA distinctive beliefs by the German-speaking people in Europe, as compared to the British, was that "American" Adventism had to be translated. This meant that, in addition to having German leaders and scholars steeped in European culture to establish the SDA Church, the process of reconceptualizing into German the totality of American Adventism—its literature, its distinctive priorities, and its ethos—was a massive exercise in cultural adaptation.

Charles Kraft, when dealing with the translation of the Bible and the Christian experience, writes:

A translation is tied to the historical setting in which the original events occurred. A translation, even a dynamically equivalent one, dare not change the cultural setting of the original events. In most attempts to communicate the Word, however, the essential messages of God need to be "transculturated" into the receptors' cultural setting. For today's receptors, Jesus needs to walk their paths, eat in their homes. The receptors need to live and learn, as the original disciples did, in Jesus' presence today. For this they need dynamic witnesses, living and speaking a dynamically equivalent message in terms of the receptors' perceptual grids (1979:276).
Many of the German pioneers had been to the USA and had appreciation for American culture, and a solid acquaintance with American thought. Hence, they not only understood American Adventism, but were able to adapt its message to German conditions and root it firmly in German soil. They explained "end time" prophecies in terms of European history. They used German illustrations, and buttressed their arguments in support of SDA distinctive beliefs by quoting European theologians, most of whom were German. German SDA leaders did not feel themselves bound by American thought forms, and felt free to restate the Advent message in ways congenial to the German mind. The result was that many embraced the SDA message.

In Great Britain, on the other hand, there was no apparent language problem with the Advent message. Furthermore, SDA leaders encountered no great difficulty in recruiting missionaries to take this message to the British people, but there was a "foreignness" to the enterprise. Almost all pioneers to England were American-born, and the literature they used had been printed in America. Much later British workers became involved in making a real impact on the work in England. Actually, it took almost fifty years before the first British-born union president was elected, and even today the SDAs in England
are still importing leaders from the USA, Australia, and the West Indies. No doubt this strong overseas influence on SDA work at all levels in England has tended to hinder the rapid growth of the SDA Church there.

D. ELLEN G. WHITE AS AN AMERICAN

We have maintained that E. G. White can be regarded as an "instinctive" anthropologist, for her counsel in many situations reflected a keen awareness of the significance of cultural distinctives and the importance of relating these to the cross-cultural communication of the Christian gospel. In many ways she was ahead of the times. However, in all candor we must note that she was an American and sometimes viewed and evaluated certain issues in a somewhat ethnocentric fashion.

While visiting Great Britain she wrote about the three principal classes that made up its social structure. She sensed that the feeling of caste there was quite strong and posed an obstacle to communicating effectively the Advent message to all its peoples. She maintained that in England "wealth means greatness and power; poverty, little less than slavery." On one occasion she suggested that one solution to the problem might arise if the British were to study the plan of government given to the children of Israel" (HS:164). Behind her sweeping evaluations and
generalizations one detects a tendency on her part to compare the "ideal" in the USA with the "real" in Britain.

Occasionally in her counsel, E. G. White was somewhat patronizing in her attitude toward people in the developing world. For instance, she encouraged young people planning on mission service to be trained along practical lines, not only that they might become economically independent, but also in order that "they can educate the ignorant how to labor with the best methods and produce with the best results" (MYP:180). However, it should be granted that occasionally she advised that these concerns be tactfully communicated, and when this is impossible by words one should let actions suffice:

. . . . If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your own land. Drop a word to your neighbors when you can, and let the harvest be eloquent in favor of right methods (MH:193).

While in Europe, Ellen White complained about the unhealthy living conditions of the people in Northern Italy and their objections to being taught health laws (HS:248). She also noticed that men had their wives do the hard work on the farms (Delafeld 1975:172). However, she was quite candid in pointing out that similar problems and patterns of demeaning activity also exist in other parts of the world, including the USA (MH:227; AH:114).
On one occasion, John G. Matteson, the Danish SDA pioneer to Scandinavia, pointed out to Ellen G. White, in Stockholm, Sweden (1884), that it would be advantageous in a Lutheran country to preach less "of duty and the law of God" and "dwell on the love of Jesus." She ignored this advice, maintaining that "the love of Jesus in the heart will lead to obedience to all His Commandments" (HS: 188, 189). On the other hand, when D. T. Bourdeau was about to launch an evangelical program in Geneva, Switzerland, he considered including in the promotional literature the fact that he was an American missionary. He even was tempted to add some flattering remarks about his work taken from American newspapers. Ellen G. White did not agree with him and sought to get him to change his mind. She told him that there were two extremes to avoid. On the one hand, Americans should not be ashamed of their nationality and seek to imitate the people they lived among. On the other hand, however, she said.

... we need to move with the greatest wisdom, that we shall not in anything create prejudice by giving the impression that Americans feel themselves superior to people of other nations (Letter 24, 1885 in Delafield 1975:135, 136).

It was only natural that E. G. White was proud that she was an American. This came to the fore in Oslo, Norway in 1885. She was asked to live with an English-speaking family and found it so much to her liking that
she wrote: "It almost seemed that we were once more in our native America." Later, at a public temperance meeting where she was the main speaker, she noticed an American flag had been placed as a canopy above the pulpit. She found this to be "an attention which I highly appreciated" (HS:207).

We can best sum up Ellen White and her vision of a world-wide movement with the Advent message reaching the many nations and the great varieties of cultures by quoting a revealing paragraph taken from an address delivered to the European SDA council in 1885. More than two hundred men and women were present representing the different countries in Europe that had been entered by the movement. She said:

Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in Him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when it descended upon the disciples on the day of Pentecost (Review, November 3, 1885:673).
CHAPTER TWENTY-TWO

SALVATION FOR THE HEATHEN OUTSIDE THE GOSPEL

In Ellen G. White's day the study of non-Christian religions was also, like anthropology, in its infancy. It is true that the churches throughout the ages, ever since the apostle Paul ventured out into the non-Jewish world, had had to deal with the issue of the Christian gospel vis-a-vis non-Christian religions. Over the years, due largely to political and cultural reasons, a range of positions—both negative and positive—were assumed by Christians toward their non-Christian neighbors. However, as late as 1860 when a widely representative missionary conference was convened at Liverpool, England, no official word had yet been given about the non-Christian religions with which the missionary had to deal in his daily practical work (Neill 1961:1).

The real starting point of comparative studies in
religion was the publication of E. B. Taylor's *Primitive Culture* in 1871. This two volume work was followed by many others as anthropologists began increasingly to write on this subject (Voget 1975:247). A perusal of this literature will disclose that, once again, secular evolutionists were paving the way for subsequent involvement in this highly relevant but sensitive study.

Though these social scientists paved the way and provided missionaries with much helpful material on non-Christian religions, it was inevitable that approaches to the subject differed markedly from the evolutionists. Missionaries tended to reject mechanistic explanations for the emergence and development of religion. Their concern was to ascertain the value of these religions and to examine their claims to be able to provide salvation for their adherents. As mentioned above, this is a very complex, serious, and delicate subject. It warrants our exploring the matter in depth.

A. AN HISTORICAL OVERVIEW

Starting with the Reformation, we discover that Lutheran orthodoxy in the seventeenth century and Pietism in the eighteenth and nineteenth centuries regarded all non-Christian religions as the creation of fallen man, representing willful rebellion against God. Moreover,
they manifest not a little of "the evil one" (1 John 5:19).

However, as the Victorian Age dawned upon the world (nineteenth century), great changes took place. Travelogues and monographs written by observant traders, colonial officers and missionaries increasingly provided fresh information concerning the heathen, their lifestyle, religious practices, and their fundamental beliefs. Increasingly, theologians began to claim that there are "dim rays of truth" in other religions, and that these religions have emerged, not so much as a result of sin entering the world but, rather, as expressions of the pluralism inherent in creation (Lindhardt 1981:7).

These opinions resulted in dialogue among men of other faiths which generated such unbiblical assertions as "the gospel of Jesus Christ need not be exclusive." There is a "wider ecumenism" to which all peoples are called, and this only demands that the world's diverse peoples "share each other's spirituality" (De Ridder 1978:11).

In 1932 intense debate erupted in Protestant mission circles over the publication of a book entitled Re-Thinking Missions. It was written by a Harvard professor of philosophy (William E. Hocking) and purported to be a "layman's inquiry" of the missionary enterprise "after one hundred years." Although this report was billed as the findings of a Commission of Appraisal that sought "to make an
objective appraisal" of mission activities in India, Burma, China, and Japan, it proved to be a devastating critique of evangelical missions. In the section entitled: "General Principles," Christianity was reduced to a Western ethnic religion not particularly different from non-Christian religions. Christianity was not regarded as unique, much less as the only road to God. Indeed, God can be found in all religions for a nucleus of divine truth exists at the heart of all religions. Christianity differs from other faiths only in degree. There is no real urgency to propagate the Christian message and call for conversion to Jesus Christ. The Inquiry pleaded for the common search for truth, for the recognition of good and bad in all religions, and for the recognition that each religion supplements the other. In this way the report did away with the uniqueness of God's revelation in Jesus Christ, as well as the idea that the heathen without Christ are lost. In one sense, Hocking did not formulate new ideas, for this form of unbelief can be traced to Satan's efforts to tempt Eve (Gen 3:1-5). However, his presentation was brilliantly articulated and popularized the universalist argument in a most compelling fashion.

Evangelicals rose up and denounced the report, for they realized that such arguments tended to undercut the very motive for Christian missions. For if there is salvation for all, irrespective of whether they believe
in Christ or not, and regardless of their religious allegiance, why bother with the expense and the endeavors of missions?

The whole issue of the salvation of those who, through no fault of their own, had no opportunity to believe in Christ was complicated by the fact that the Bible seems to be ambiguous on the question. Those who favored the position that a person who has not had the chance to decide either for or against the gospel of Jesus Christ can still be saved called attention to John 1:9; Romans 1:20; 2:13-15, and even Psalms 87:4-6. Those who claimed that there is only salvation through hearing and accepting the gospel found their support in Acts 4:12; Matthew 7:13, 14; John 14:6; Romans 10:9-17.

B. ELLEN G. WHITE AND ETHNIC RELIGIONS

The SDA's also had to deal with this issue. It surfaced around 1896-1900 when they extended their missionary outreach into the non-Christian world. It is significant to recall that in the beginning of their history, SDA's had to come to grips with the question whether there was salvation outside the Advent movement. This was really the belief of many pioneers in the "Shut Door" period, and has become one focus of theological debate ever since.

In the writings of Ellen G. White we find that she
likewise dealt ambiguously with the question of salvation for the unevangelized heathen. In Patriarchs and Prophets (1890) she made it quite clear that she believed that there was only salvation in Jesus Christ. In writing about Cain and his kind of worship in bringing a bloodless sacrifice, she stated:

"Humanity has no power to regenerate itself. It does not tend upward, toward the divine; but downward toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." Neither is there salvation in any other" (1890:73).

The same thought is expressed in many other places in her writings (DA:175; MH:179; 8T:291, etc.).

In this discussion, however, we are interested in knowing how Ellen G. White dealt with the question of the ultimate destiny of those outside the Christian faith.

1. The Heathen in the Writings of Ellen G. White

Ellen White made many references to the heathen, their philosophy and religion, their lands and cultures, their gods and superstitions. In general terms we would gather that they are without hope. She regards them in negative terms. They are seen as corrupters of Israel (PK:661, 662), since it was they who led the Israelites into idolatry (PP:260). Heathen merchants induced Israel
(PK:671-673). Heathen priests made attractive the offering of sacrifices to the sun, moon, and stars (PK:115). Furthermore, they often engaged in necromancy (PP:684). Human sacrifices were part of their religion (GC:569). E. G. White also claimed that such heathen influences became a temptation to Christians when pagan superstitions were uncritically tolerated in Christian worship (GC:50), when "heathen" objects of worship were transformed into images of Christ, Mary, and the saints (EW:211). Since the works of "heathen" writers had proved fatal to the Christian movement again and again in the past, they should not be read in SDA schools (CT:26, 27).

Ellen White had, on the other hand, positive things to say about the heathen. She regarded that heathen nobleman, Naaman, to be more worthy in the eyes of God than those Israelites who had slighted their God-given privileges (Luke 4:27) (PP:253). Christ healed the heathen in Gergesa and they, in return, glorified the God of Israel (Matt 8:28-33) (DA:404). She even affirmed that heathen took sides with Christ while the disciples were offended (John 6:66) (SD: 217). The apostle found asylum among the heathen from his persecutors who professed to be the people of Yahweh (Acts 28:31-35) (AA:416). She denounced the curse of intemperance, and particularly when it was carried from so-called Christian lands to "regions of idolatry," where "poor, ignorant savages are taught the use of liquor." In this she was
supported by heathen men of intelligence who likewise protested this traffic (MH:339). She also recommended that gifts from wealthy heathen men should be accepted for God's work (TM:197).

2. Call to Mission Among the Heathen

We have already considered how Ellen G. White pointed out to the SDAs that the heathen should be included in their plans for spreading the gospel and the SDA message.

Abraham was called to be a light-bearer to the heathen (PK:368) and converted the heathen in his household (Ed: 187). In the time of David and Solomon heathen were converted and turned to God (PK:25). Jonah (PK:273), Elisha (PK:259) and Ezra (PK:615, 616) exalted God's name among the heathen.

Jesus Christ likewise had a message for the heathen and the illiterate (DA:254). He reminded the Jews that in the past God sometimes turned away from His chosen people and manifested Himself to the heathen—among them the widow of Zarephath and Naaman the Syrian (DA:238; AA:416). The apostle Paul, through his evangelistic activity, extended the kingdom of God into heathen territory (AA:175). He preached Christ as Saviour to them (AA:248), and argued that nature was a revelation of God to the gentiles (Ed:66).

In the age of missions, when inroads are being made
into heathen lands (4T:595), the heathen are no longer left in darkness (PK:719). William Carey was "burdened with the woes of the heathen" (COL:79), and Protestant missions prepared the way for the Advent message among the heathen by circulating God's word and sending out missionaries (AA:598). Indeed, she also reminded SDAs that heathen are to be found at our very doors as well as in far away lands (DA:822), and some will, on the great final Day, thank missionaries for bringing them the light (ML:353).

The SDAs were, as we have already seen, slow to engage in work among the Negro slaves once they were freed following the American Civil War. Ellen White, however, tried to get the church involved, especially after her son Edson was sent South as a missionary. She stated this case in a most interesting fashion in 1903 when she wrote:

There is in this country a great, unworked field. The colored race, numbering thousands upon thousands, appeals to the consideration and sympathy of every true, practical believer in Christ. These people do not live in a foreign country, and they do not bow down to idols of wood and stone. They live among us, and again and again, through the testimonies of His Spirit, God has called our attention to them, telling us that here are human beings neglected (8T:205).
C. THE SALVATION OF THE HEATHEN

We have already inferred that this subject is both complex and sensitive. A comprehensive study of the development of Christian attitudes toward non-Christian religions in the time of Ellen G. White would have to take into consideration the influence of social anthropology and Darwinism, humanitarianism, democratic thought, biblical criticism, the social gospel movement, etc. But such a study is beyond the scope of our paper. We have, however, included some of E. G. White's negative and positive statements concerning "heathenism," as well as her arguments for calling the SDAs to be involved in mission among the non-Christians.

1. "Common Grace" and the Heathen

In 1871 Ellen G. White reproved the Sabbath-keeping Adventists because there was "but little of the missionary spirit among" them. She charged that they should give themselves unreservedly to the work for "those in darkness."

... Angels of God are moving on the hearts and consciences of the people of other nations, and honest sculls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in the hearts: What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep (3T:202).
This idea that God has somehow kept the heathen in a salvable condition comes up again in Prophets and Kings (1917), when she wrote:

... Among earth's inhabitants scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people (PK:188).

Ellen White then mentions the places where these "chosen ones" are to be found, namely, heathen Africa, Catholic countries of Europe and South America, China, India, and the islands of the sea.

These people in heathen countries are kept in a salvable state by the common grace of God as revealed in the work of the Holy Spirit.

... In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education (COL:385).

Satan is blamed for leading people into darkness and for causing them to "turn their attention from the temple of God" in order to "establish his own kingdom." He has been almost successful. However, God has, in every generation, had His agents and His agencies. She adds:
... Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation (DA:35).

2. "Heathen Sacrifices" as Avenues to Christ

Ellen G. White also indicated that she believed the different religions of the world were not a result of the religious evolution of mankind, but rather reflected mankind's devolution from their initial encounter with God in Genesis 1-3. In this way, many aspects of non-Christian religions, though imperfect in themselves, can be utilized to explain dimensions of true religion, the belief in Yaw- weh, the nature of the one true God. Commenting on Psalm 137 and the experience of Israel in Babylon she wrote:

They were brought into subjection to Babylon, and scattered through the lands of the heathen. In affliction many renewed their faithfulness to His covenant. While they hung their harps upon the willows, and mourned for the holy temple that was laid waste, the light of truth shone out through them, and a knowledge of God was spread among the nations. The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer (DA:28).

It is interesting to recall that A. R. Tippett (1967) found that a Methodist catechist in the New Georgia Island group found the Book of Hebrews appealing
to both himself and his people. Tippett feels that one reason for this was that the island people found in Hebrews "comfort in the superior sacrifice and priesthood of Christ." It provided an "answer for the cultural losses" they had experienced through "the disappearance of their own actual physical sacrifices" (1967: 374). There could be an incentive in this incident for SDA missionaries to use this book, not only to explain Christ as the High Priest in the heavenly sanctuary, but also through the sacrificial system explain Christ as the Saviour of people who had felt the need of bringing sacrifices to their deities. E. G. White maintains that although "heathen systems of sacrifices" are perversions of the system God introduced to His people they, none the less, can provide insight by contrast into God's eternal purposes through the perfect sacrifice of Christ. In this connection the Book of Hebrews can become a very useful tool to missionary evangelists.

3. Salvation for the Heathen

Ellen G. White finally also believed that there were heathen that would be saved, even without professing the name Jesus Christ:

Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the
divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God (DA:638).

The same ideas are expressed in a Review and Herald article in 1898. Here Mrs. White added more details and put more emphasis on the help, friendship, and even defense some heathen have shown the missionaries. In summing up, she seems to suggest that heathen are saved because:

1. They have ministered unto, befriended, and defended missionaries.

2. They have worshiped God, although ignorantly.

3. They have heard His voice in nature.

4. They have been touched by the Holy Spirit.

She makes this interesting comment in her efforts to establish the possibility of the salvation of the heathen. Again we notice her emphasis on works, not on faith in His sacrifice.
... In the day of final reckoning, Christ does not present before men the
great work He has done for them in giv-
ing His life for their redemption. He
presents before them the faithful work
they have done for Him (Review, Septem-
ber 20, 1898:598).

No doubt E. G. White's perspective, as stated above, could cause problems for some Evangelicals. They would claim that befriending, defending, and ministering to missionaries does not provide one with the forgiveness of sins or with new life in Christ. It is really salvation by works. Furthermore, the apostle Paul called the Athenians to repentance when he found them worshiping God ignorantly (Acts 17:23-30). Those who detect His reality in creation to the point of perceiving "His invisible nature..." may be "without excuse" and "given up" (Rom 1:20, 21, 24). Evangelicals might also question what is meant by being "touched by the Holy Spirit," since every person has been touched to some degree (John 1:9).

However, we must bear in mind that Ellen White is writing about heathen who are outside the reach of any Christian witness and have no access to the written revela-
tion of God as we find it in the Scriptures. God knows them, He appreciates their environment and background. In this connection the Psalmist wrote:

Among those who know me I mention Ra-
hab and Babylon; behold, Philistia and Tyre,
with Ethiopia--"This one was born there."
they say. And of Zion it shall be said,
"This one and that one were born in her"; for the Most High himself will establish her. The Lord records as he registers the peoples, "This one was born there" (Ps 87:4-6).

We shall also bear in mind that for a man who does not know Christ, His name and teachings, the only possible way of expressing a hidden appreciation of a loving God in the heart would be to show kindness to fellow human beings.

God has revealed Himself in the works of creation and in the consciences of individuals (Rom 1:19; 2:14ff). In this sense He has "not left Himself without witness" (Acts 14:17). Despite this, the apostle Paul affirmed that non-Christians were "without hope and without God" (Eph 2:12). This arises from their fallenness. Apparently this disclosure of God in nature (His goodness and power) and in conscience (His moral government) does not move the heathen to reach out in repentance and faith for the forgiveness of their sins, the assurance of salvation, and the restoration of communion with Him. These are only available through the Cross of Jesus Christ and when sinners are deliberately enlightened by the Holy Spirit (Rienecker 1960:1006). However, God wants all to be saved (1 Tim 2:4); He has no pleasure in the death of sinners (Eze 18:32).

But the Scriptures also seem to reveal that God is prepared to accept people and forgive them despite their
ignorance of Him (Acts 17:31). When Elisha dealt with Naaman the Syrian it was apparent that God was prepared to allow time for Naaman's growth into spiritual maturity. One recalls how Naaman made a request that involved compromise with his former pagan religion. He said to Elisha:

In this matter may the Lord pardon your servant: when my master goes into the house of Rim'mon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon your servant in this matter (2 Kgs 5:18).

It could be expected that Elisha, having in mind the Second Commandment of the Decalogue where the issue is "graven images"—"You shall not bow down to them or serve them"—would have given an unqualified and definite negative answer. We find, however, that the prophet's answer avoided the sensitive issue when he said: "Go in peace" (v. 19). Elisha did not forbid the act. The prophet realized that God was prepared to accept sincere worship even when it was imperfect, and in this case when it touched upon idolatry. God expects that His people will grow toward maturity, but this growth is conditioned by the circumstances and opportunities of the person. At some stage it commences, and even if this stage is at the level of ignorant idol worship, it appears to be accepted by God.
When Christ prayed for the heathen Roman soldiers who crucified Him, He found the only possible excuse for their cruel act, namely, their ignorance, and that excuse He used in His intercessory prayer (Luke 23:34). In much the same way God, who yearns to save sinners, is willing to forgive even their most evil crimes because all too often they are done without the knowledge of His holiness and grace. This yearning should also include the heathen who are the most ignorant.

Ellen White also applied Matthew 25:34-36 to the heathen but she quoted the verses in reverse order:

. . . . O, the love that goes forth to the savage for this one act! To such Christ says, in the Judgment: "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me." "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world (Review, September 20, 1898:598).

In this connection, when S. N. Haskell and L. C. Chadwick, two SDA leaders, completed their 1890 fact-finding world tour, Haskell reported to the 1893 session of the GC:

. . . . Any expression that I may take as coming directly from God contains salvation. We may be saved without having an absolute knowledge of all the word, but we must live up to all the light we have.
One ray of light given us, if perfectly followed, will bring us to the fulness of light of the gospel; for every word God has spoken, contains salvation (GC Bulletin 1893:2; see also pp. 26-28, 163, 164).

From these and other similar statements we might conclude that a positive approach to the heathen largely characterized the SDAs several years before E. G. White made her famous statement in *Desire of Ages* (1898:638).

4. Views Contemporary With the Time of Ellen G. White

It is significant also that, according to Charles W. Forman (1977), the years 1885-1910 saw, among Protestants, a growing interest in the relationship between the Christian message and the non-Christian religions. These religious systems were not judged as negatively as they had been in the past. This change, however, did not take place without a measure of controversy in which, for instance

the ABCFM:

... moved from an unyielding belief in the damnation of all who were not Christians to a willingness to allow for belief in their possible salvation.

Leading American mission writers (James Buckley of the Methodists, and Robert E. Speer, Arthur Judson Brown, James Dennis of the Presbyterians) "allowed for the possibility of salvation for those who had never heard of Christ." However, these men combined their recognition
of values and virtues in other non-Christian religions with a firm belief in the final truth and superiority of Christianity (Forman 1977:85, 86).

It seems, then, that the Bible, mission theology, and even the witness of E. G. White, leave SDAs with no ultimate and specific answer to the crucial question: "Is there salvation without the gospel?" We are left with ambiguous theories in tension. This tension, however, can be both healthy and creative. The uncertainty leads the missionary to trust in God and His judgment and sovereign purposes with mankind, realizing that He will save everyone whom He possibly can "without endangering the universe." The uncertainty should also keep the missionary from developing an attitude of superiority towards his hearers. He does not know whether or not he can be saved without the preaching of the word (Hooper 1970:153, 154).

**SUMMARY TO PART III**

Ellen G. White never set out to write a systematic theology. Her tremendous literary contribution to the SDA Church, written over a period of seventy years, came spontaneously as she attempted to meet varying needs in different eras and areas. This necessitated much searching through a vast accumulation of material to establish the unfolding of her missionary thought.
In Part II we sought to establish the three-phase development of SDA mission: the American Experience from 1830; the Christendom Experience from 1860; and the Worldwide Experience from 1890. It is significant to note that the theory and practice applied to the ever-widening circle of SDA missionary outreach paralleled the numerous ongoing counsels of E. G. White, thereby confirming the reality of her prophetic ministry. Having said this, it should be emphasized that although Ellen White focused her counsel on local situations at particular junctures in their development she always had the whole world in view, and was remarkably free from parochial preoccupation.

In dealing with E. G. White, I have confined myself to her published material. Naturally, it was this that provided SDA missionaries and mission leaders with the practical counsel they needed. Moreover, her writings truly shaped SDA missionary theory and practice; but we must not forget that in the archives of the White Estate are numerous unpublished letters and manuscripts that conceivably might throw further light on her missiological thought. Eventually, one would hope that some budding missiologist will explore systematically this additional material. Who knows but that it might yet more strongly confirm the unique gift she was to our movement.

The missionary thinking of Ellen G. White is summed up by herself when she wrote:
We are laid under a most solemn obligation to furnish, in Christian missions, an illustration of the principles of the kingdom of God. The church is to work actively, as an organized body, to spread abroad the influence of the cross of Christ (GW:464)
Chapter 12 (pp. 447-474)

1. For a detailed study on SDA perspectives and understanding of the prophetic gifts in the last days see Carlyle B. Haynes (1931), A. G. Daniells (1936), SDA Questions (1957:89-98), and D. Neufeld (1976:1412, 1413, 1584-1592).

2. Ellen G. White's literary output was most extensive. By the time of her death her total writings exceeded 100,000 typewritten pages. Several served under her direction in compiling the many books, tracts, articles, and pamphlets that presently carry her name. After her death in 1915 the "Board of Trustees of the Ellen G. White estate, Inc." became responsible for the publishing of her books (Neufeld 1976:1592; Comprehensive Index: vol. 3: 3193-3210).

3. Schwärmerisch is a German adverb that is used to describe the fluttering flight of a butterfly. When used to describe a religious person or movement the connotation is "fanciful, wild, fanatical, and overly enthusiastic," and conveys an exaggerated enthusiasm that has little root in reality.

Chapter 13 (pp. 475-495)

1. See the Comprehensive Index to the Writings of Ellen G. White, 3 vols., Mountain View: Pacific Press, 1962 under the names of different countries, as well as different branches of the SDA Church and its missionary activities. We have used this Index extensively.

2. It should be noted that Ellen G. White in 1909 made statements concerning the need for separate church services and institutions for Blacks. Ron Graybill has sought to interpret these statements in the context of the racial tensions of that day. See Graybill (1976).

Chapter 17 (pp. 556-574)

1. The five books in the "Conflict of the Ages" series in their biblical, not chronological order of publication are:

   Patriarchs and Prophets (1890)
   Prophets and Kings (1917)
   Desire of Ages (1898)
   Acts of the Apostles (1911)
   The Great Controversy (1888)

   These books were prepared under the supervision of Ellen G. White. She planned that they should trace the great controversy from the fall of Lucifer to the experience of the righteous in God's kingdom after the Millennium. They were prepared in such a way that they would not only be of benefit to SDA Church members, but might also be used by colporteurs for sale to non-Adventists. It is noteworthy that the content and terminology of these five volumes were designed to create as little prejudice as possible.
PART IV

CONCLUSION  APPENDICES  BIBLIOGRAPHY  INDEXES
CONCLUSION

This wide ranging exploration of the vast field of SDA missionary dimensions has now almost concluded. It has been a rich experience to me personally. It has left me with the mixed feelings of pride and humility. Pride because it has been a privilege for me to review these details of the world-wide mission of the SDA Church in which I have been personally involved for more than three decades. Humility because in this critical study I have sensed anew the imperfections and personal shortcomings of my missionary service.

This dissertation has been broadly conceived. No major component has been consciously bypassed. I have consistently sought to draw attention to the fact that SDA missionary theology and methodology are generally consonant with the best in evangelical missiological tradition. SDA missiology is rooted in the Scriptures and informed by church history. It has also sought to
respond to positive values in contemporary thought. As a result I am bold to believe that it has a contribution to make to the missionary societies of other church traditions as they also struggle to make Jesus Christ known, loved, and served throughout the world. Admittedly, there have often been occasions when SDAAs felt they should go their own way and resist the benefits they might derive from studying the mission operations of others. Even so, SDA missiology, although largely developed in self-chosen isolation from others called to the same task, has been found to be surprisingly similar to much evangelical missionary theology and practice.

A. AREAS EXPLORED

In my introduction to this study I drew attention to various areas in the total SDA missionary enterprise where research was needed. As my research developed it became apparent that certain areas demanded priority attention if balance was to be achieved. Looking back I can now see that this study may be likened to a foundational investigation. It is my hope that others will be stimulated by what I have uncovered and will build upon its insights. Indeed, a great deal of important and additional missiological study awaits those SDAAs who would seek to
strengthen still further the SDA understanding of her life and mission.

At this point it should be noted that this investigation of SDA mission thought has sought to trace the flow of SDA missionary ideas from 1830 to the present (1983). Inevitably, in this historical-theological review, I have felt myself irresistibly drawn to areas of concern and personal interest. By researching them I have sought to resolve some of my own personal tensions and problems.

In this concluding interpretation of my findings I will draw special attention to the following five areas:

1. The Roots of the SDAs in History

The SDAs have, since the beginning of their history, been separated from other Christian denominations and mission societies. This separation has, at times, been due to non-Adventist church people rejecting Adventism and regarding the SDAs as a cult or sect because of their lack of appreciation of their distinctive beliefs. It has also arisen because of the SDA attitude of aloofness toward all other professing Christians. SDAs felt that they were uniquely called to be the last true church on earth.

For these reasons, SDA missionary thought was often developed in isolation. Part I of the dissertation attempts to portray the larger history of Christian mission
theories since the apostle Paul, as well as the contemporary mission thinking of the Christian churches. It is interesting to realize that the SDA missionary experience and the missionary motivations, goals and methodologies SDAs have developed have striking parallels in both New Testament church, Roman Catholic, and Protestant traditions.

2. SDAs and Ecumenism

The remnant concept in SDA theology, as well as the SDA conviction regarding the special calling of the church to be a reform movement throughout the world, has given the SDAs a unique attitude toward other Christians. They have, on the one hand, a tendency to withdraw in aloofness in order to preserve their sense of purity and distinctiveness. And they have, on the other hand, a sense of obligation to be involved in order to bear witness to their faith and thereby bring light to the nations.

More research is needed in this area of SDA relationships to other Christians whether evangelicals, mainline Protestants, the Orthodox or Roman Catholics. Basic issues need to be explored such as the validity of non-SDA religious experience; the nature of the church which is Christ's body; the obligation to express its essential unity; the impropriety of "automatic escommunication"; and the widely held thesis that the New Testament does not
demand purity of doctrine as the church's top priority.

SDA eschatology wherein the return of Jesus Christ is conditioned by the preaching of the gospel of the kingdom to the whole world (Matt 24:14) also demands some rethinking and re-study. What is meant by the gospel of the kingdom? Is it the message of salvation in Christ alone? Or is it salvation in Christ alone plus the SDA distinctive?

If the former is sufficient, then the SDAs must accept all evangelical Christians as fellow workers in a common task assigned by God. If the latter is the requirement for the preparation of Christ's second coming, then the logical conclusion is that the SDAs are alone in fulfilling adequately the Great Commission. This means then that with the present SDA mission involvement the coming of Christ, humanly speaking, will be far into the distant future considering the present SDA rate of growth.

These and many other issues must be fully explored in order for the SDAs to comprehend their role in world evangelization as well as their obligation to seek to relate themselves to other Christian churches.

Such a study is important, not only for the SDAs, in order to relate in a Christian way to other Christians; it is also significant for other Christians in their recognition of the SDAs as fellow pilgrims, true to the essentials of the gospel of Jesus Christ.
3. **The Development of SDA Mission Thought**

Part II deals with this issue rather extensively. Attention should be drawn to the fact that SDAs are truly indebted to the many who, through the centuries, preceded them in the noble task of taking Christ to the nations. They are also indebted, in measure, to contemporary missiologies developed in the Christian churches since the 1850s. Although no attempts have been made to draw direct lines to non-SDA sources for missionary theory, it can be demonstrated that successive mission theories emerging in the nineteenth and twentieth centuries influenced the SDAs.

It should, however, be pointed out that as these theories became known in SDA circles they were adapted and molded in accordance with SDA eschatology, ecclesiology, and theology.

4. **SDA Distinctives and the Nations**

I have sought to underscore the distinctive scriptural truths which SDAs uncovered and preached as the unique message to the nations. In addition to the proclamation of Jesus Christ as personal Saviour—a truth taught and believed by most Christians—such distinctives as the Sabbath, conditional immortality, healthful living, and belief in the Spirit of Prophecy must be proclaimed world-wide.
They represent absolute truths and should, through the church, be made known to all peoples.

There is, however, a need for the SDAs to find methods to conceptualize these "absolutes" in such a way that they become meaningful to peoples of different cultures. They must no longer be presented and practiced as Western models. My research has helped me uncover these general principles of conceptualization that should be utilized by the churches in different areas of the world in their efforts to be responsive to particular cultural situations.

5. The Missionary Thinking
   of Ellen G. White

Having perused in careful detail the vast literary production of Ellen G. White, the most prominent founder and leader in the Advent movement, I have been convinced again and again that she was an instrument in the hands of God to inspire, guide, and even reprove His people in their pilgrimage. In her missionary thinking, probably systematized for the first time in this study, she reveals herself at her best. It shows that she was deeply committed to the Scriptures. Her writings serve as inspiring footnotes to much contemporary missiology, and it should be pointed out that evangelical missionary thinking as it developed in the USA from 1800-1900 is, to a certain extent reflected in the writings of Ellen G. White.
It is significant, however, that God used Ellen White to provide those insights that the SDA movement stood in dire need of during those long years when the SDA movement was the object of much hostility by large segments of the church and SDA leaders were understandably not in contact with the development of evangelical mission thought. She somehow managed to be aware of these "outside" developments but she did not adopt them uncritically; and skillfully adapted them to SDA distinctive beliefs and methods. She was generally able to remain free from preoccupation with particular missionary motivations, some of which became a troublesome burden to other mission agencies and negatively influenced their work, even deep into the twentieth century.

B. AREAS DEALT WITH IN THE APPENDICES

In the appendices I have dealt with two important missiological issues that are actually outside the main thrust of the dissertation. They follow:

1. SDAs and Revitalization (Appendices I and J)

Anthony F. C. Wallace's model on revitalization has been applied to the Advent movement as a whole to interpret its development from an obscure sect in the 1840s to a well
established church 150 years later. The model has also been related to a specific missionary situation in the Solomon Island group.

This chapter seeks to underscore the importance of careful research into the effect of the distinctive Advent message on different cultures. The social sciences can be of great value in warning SDAs of the potentially destructive effects that may result when distorted and fragmented elements of their apocalyptic eschatology, for instance, are impacted on certain cultures. This is especially needed by SDAs if, and when, they want to teach their time-line prophecies to people whose concept of time is markedly different from the Hebrew-Greek understanding of linear time.

2. SDA Mission Finance
(Appendix K)

In this appendix we have pointed out that the worldwide SDA movement is lacking in financial health. At present it is in the peculiar position of being largely sustained by the financial support of Western churches. Its churches in the Third World do not support themselves. This has created an anomalous situation where these fast growing Third World churches are really dominated by Western mission leaders due to their financial dependence. This dominance even reaches down into those areas where
there are indigenous leaders, as they are inevitably vulnerable to Western manipulations. I have suggested various ways whereby we might break up this dehumanizing state of affairs. It is not impossible to increase stewardship in Third World churches, as well as hold local mission expenses and finances to the income level of the area where mission is taking place. It goes without saying that further research urgently needs to be undertaken in the areas of missionary support and national church subsidies.

C. OTHER AREAS TO BE EXPLORED

In addition to the missiological themes discussed in this dissertation there are several other crucial areas where additional study should be undertaken.

1. SDA Mission and Church Growth

SDAs need to conduct an in-depth study of the church growth principle developed by McGavran and the more than 2,000 who have studied at the School of World Mission. Over the years these men have produced a significant body of literature. It reflects the results of their studies of churches all over the world and contains much revision and refinement of the earlier theories and practices of church growth. There is a surprising tendency among SDAs
to give this literature only cursory attention, other than
to identify such terms as evangelism, soul-winning, mis-
sions, and all that they specifically represent with the
general term "church growth," and then assume that they
have profited from this extensive literature. The tragedy
is that having done this they merely carry on with the
same ideas and methods that have characterized SDA missions
in the past. Actually, the radical views of McGavran and
his colleagues should be thoroughly examined and an effort
made to understand them. Such a study should be under-
girded with a comprehensive SDA theology of church growth.
Only then should it be ascertained whether the McGavran
principles of church growth are consonant with SDA dis-
tinctive theological understanding, concepts of institu-
tions, and their role in proclaiming the gospel.

2. SDA Beliefs and Non-
Christian Religions

From the outset of their history SDAs have struggled
with the issue of their relationship to Christians in
other churches. They have also sought to relate their
corporate "church" identity with other church traditions.
Witness the effort put forth on their behalf by Donald
Grey Barnhouse when he publicly affirmed that the SDA
movement was deep within the evangelical tradition. At
that time many SDAs were encouraged by this non-SDA
evaluation of their movement. We have discussed this at some length, but not in depth. Here we would only reiterate our concern that special studies be undertaken to develop a biblically informed approach to this complex subject. SDAs need to go one major step further, however, in their research. They need a theory of paganism which seeks to ascertain whether non-Christian religions represent unrelieved godforsakennes and darkness, or whether some of them show evidence of fallen men wrestling with God and representing small "lights" that can be nurtured and utilized to present the full gospel. The work initiated by Dr. R. C. Darnell in regard to Islam reviewed and developed categories that can be applied to in-depth studies of Buddhism, Hinduism, and all the other -isms, including Communism.

In this regard the present level of SDA opinion on this matter is rather mixed and needs correction. For instance, in the SDA Church some segments honor Mohammed as a true prophet of God in the sense that he introduced monotheism among polytheistic Arab tribes, even though he remained a severe unitarian. However, in the same church there are still influential leaders who have problems in accepting Roger Williams or Charles H. Spurgeon among the Baptists; and John and Charles Wesley among the Methodists; let alone such Roman Catholic saints as
Francis of Asisi or Francis Xavier as fellow pilgrims to Canaan.

Thorough research into this issue is needed in order to maintain consistency and be able to plan mission strategies that reflect a biblical response to the ecumenical question: "What do we do with those who confess Jesus as Lord, and whose lives reflect that they live under His control, but with whom we seriously disagree?"

3. SDAs, Socialism, Communism

Poverty and Suppression

Other areas of mission obligation that are almost completely neglected by SDAs concern the complex matter of social responsibility. What are SDAs to do when they confront political systems different from their homelands? And what are they to do about issues related to social justice? There has been a tendency in the past to regard such subjects as being of this world and therefore outside the scope of mission studies and concerns, but few evangelical scholars feel that this neutralism is scripturally defensible.

Almost all areas of the world today are politically independent. Since World War II many new nations have adopted political systems geared to their circumstances and needs. As members of a world church, SDAs can hardly ignore both the political and social issues confronting
the peoples within their association and among whom their missionaries are working. Church and State, Caesar and Jesus Christ—this complex subject warrants careful and definitive study.

Such a study should include the reflections of the Old Testament prophets on political suppression and social justice. It should also take into consideration the influence of USA capitalism, multinational corporations, and political conservatism on SDA mission policies and attitudes. This is particularly needed by our church because of the many "redemption and lift" activities currently being undertaken, whether individually or collectively, by SDA members because of the heavy SDA emphasis on health and education.

To be specific: should SDA members not ascertain honestly and realistically whether the call to laborers to show patience in the face of oppression (Jas 5:7) is still valid, or if Christians have the responsibility to warn the rich of God's coming judgment and admonish them to do justice to their laborers? (5:1-6).

4. Institutionalism

Research is also needed into the question of institutionalism. This issue is not only a major SDA problem in the home field. The negative effects of SDA institutions
in some areas, and their limited positive influence in other areas are beginning to have a major impact on the growth of the SDA Church world-wide. Studies should be made into the present value of institutions that were quite significant in the past, not only as a means of reducing prejudice, but also of bringing people to Christ. A key question should be faced honestly: should any institution be kept running when it no longer contributes to the growth of the national church, even if the institution is rendering a profit to the church? Or is there a biblical mandate for maintaining a costly medical institution irrespective of whether or not it assists in the growth of the church?

5. The Role of the Women in the SDA Church and Mission

In common with most evangelical mission societies, approximately 60 percent of all SDA church members world-wide are women. Also, it should be stated that women, including the wives of missionaries, greatly outnumber men in the SDA world-wide mission enterprise. This naturally raises some serious questions. What is the SDA Church doing to encourage and utilize this often-neglected, but high-potential working force? Is participative management a solution?

A study on this sensitive issue must be undergirded by a comprehensive investigation of the role of women in
the Bible. This will lead to the exploration of such theological issues as the question of their full equality with men, their equal reception of spiritual gifts (Acts 2:17, 18) and their ordination for the Christian ministry.

D. SCOPE AND LIMITS OF FUTURE RESEARCH

In reality, the task ahead of the SDA movement demands the same evaluative study that all effective mission societies have demanded of themselves down through the years. Because societal patterns keep changing and a people's reaction to the gospel likewise changes, the only way to achieve contemporary relevance is to engage in self-criticism of the most fundamental sort.

Since SDAs believe that the Great Commission has to be fulfilled in each generation, each generation of SDA leaders has to grapple honestly with all questions related to its efficiency and effectiveness. Is SDA theology an encapsulated phenomenon designed for the security of SDA saints alone or is it a theology of redemption for the world? Also, is the SDA understanding of the nature of the church confined to its provision of fellowship for the redeemed, or is it primarily God's agent for salvation of the unredeemed? Furthermore, how do SDAs view God's eternal purpose for the people of this world? Is His priority the multiplication of individual conversions and the
establishment of increasing numbers of churches? Is it His purpose to work for the betterment of life in this world? Or, should the church concentrate its activities on pointing to the blessings in God's future kingdom? (Rooy 1965:11).

These are significant and unavoidable questions. The future effectiveness and direction of SDA missions may very well depend on how they are answered. However, in our academic quest for answers to these and many other significant questions we must never forget that God is the Lord of missions. He is in charge. He knows what is best. He loves all men. He sent Christ to die for all men; and by His seeking Spirit He is ceaselessly at work seeking to draw all men into His kingdom.

On the great and final Day, God's children from the whole world will constitute "a great multitude which no man could number from every nation, from all tribes and peoples and tongues." They shall stand before the Father's throne. Jesus Christ, the Saviour of mankind, will be there. At that time praise will spontaneously be directed toward Him—the Lord of missions and salvation—and the redeemed shall sing: "Salvation belongs to our God who sits upon the throne, and to the Lamb" (Rev 7:10).

At that time the mission enterprise with all its theories and methodologies will have ended. The failures and successes connected with the churches' attempts to
introduce God's kingdom to the peoples on earth will have likewise come to an end. The toils and joys of the unnumbered, and often unknown, missionaries will then become part of the past, never to be repeated.

What is left is the redeemed community—sometimes the direct result of spirit-directed human behavior, sometimes drawn together in spite of the flawed activities of Christians. But of one thing shall all be sure: the believing people of God belong to God. He has worked out His redemptive plans in mysterious ways; and He has achieved His redemptive purpose in a way that brings most honor to His name.

Prayer: O God, grant that in all our missiological research and study we may be allowed to see glimpses of You and to think Your thoughts after You. Give us grace to so face the mission task in our day with all its staggering problems and demands that on that Great Day, with the angels and elders and four living creatures we may, in humility, worship and say: "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen" (Rev 7:9-12).
APPENDIX A

FUNDAMENTAL BELIEFS OF THE
SEVENTH-DAY ADVENTIST CHURCH

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts of history (2 Pet 1:20, 21; 2 Tim 3:16, 17; Ps 119:105; Prov 30:5, 6; Isa 8:20; John 10:35; 17:17; 1 Thes 2:13; Heb 4:12).

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal,
all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation (Deut 6:4; 29:29; Matt 28:19; 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2; 1 Tim 1:17; Rev 14:6, 7).

3. **The Father**

   God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. These qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father (Gen 1:1; Rev 4:11; 1 Cor 15:28; John 3:16; 1 John 4:8; 1 Tim 1:17; Exod 34:6, 7; John 14:9).

4. **The Son**

   God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the Virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things (John 1:1-3; 14; 5:22; Col 1:15-19; John 10:30; 14:9; Rom 5:18; 6:23; 2 Cor 5:17-21; Luke 1:35; Phil 2:5-11; 1 Cor 15:3, 4; Heb 2:9-18; 4:15; 7:25; 8:1, 2; 9:28; John 14:1-3; 1 Pet 2:21; Rev 22:20).

5. **The Holy Spirit**

   God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children. He extends spiritual gifts to the church,
empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth (Gen 1:1, 2; Luke 1:35; 2 Pet 1:21; Luke 4:18; Acts 10:38; 2 Cor 3:18; Eph 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13; Rom 1:1-4).

6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of the first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God (Gen 1:2; Exod 20:8-11; Ps 19:1-6; 33:6, 9; 104; Heb 11:3; John 1:1-3; Col 1:16, 17).

7. The Nature of Man

Man and woman were made in the image of God with indivisuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment (Gen 1:26-28; 2:7; Ps 8:4-8; Acts 17:24-28; Gen 3; Ps 51:5; Rom 5:12-17; 2 Cor 5:19, 20).

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion
of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the world-wide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation (Rev 12:4-9; Isa 14:12-14; Eze 28:12-18; Gen 3; Gen 6-8; 2 Pet 3:6; Rom 1:19-32; 5:12-21; 8:19-22; Heb 1:4-14; 1 Cor 4:9).

9. The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow (John 3:16; Isa 53; 2 Cor 5:14, 15, 19-21; Rom 1:4; 3:25; 4:25; 8:3, 4; Phil 2:6-11; 1 John 2:2; 4:10; Col 2:15).

10. Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him
we become partakers of the divine nature and have the assurance of salvation now and in the judgment (Ps 27:1; Isa 12:1; Jonah 2:9; John 3:16; 2 Cor 5:17-21; Gal 1:4; 2:19, 20; 3:13; 4:4-7; Rom 3:24-26; 4:25; 5:5-10; 8:104, 15, 26, 27; 1 Cor 2:5; 15:3, 4; 1 John 1:9; 2:1, 2; Eph 2:5-10; 3:16-19; Gal 3:26; John 3:3-8; Matt 18:3; 1 Pet 1:23; 2:21; Heb 8:7-12).

11. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the world-wide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish (Gen 12:3; Acts 7:38; Matt 21:43; 16:13-20; John 20:21, 22; Acts 1:8; Rom 8:15-17; 1 Cor 12:13-27; Eph 1:15, 23; 2:12; 3:8-11, 15; 4:11-15).

12. The Remnant and its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this world-wide witness (Mark 16:15; Matt 28:18-20; 24:14; 2 Cor 5:10; Rev 12:17; 14:6-12; 18:1-4; Eph 5:22-27; Rev 21:1-14).
13. **Unity in the Body of Christ**

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children (Ps 133:1; 1 Cor 12:12-14; Acts 17:26, 27; 2 Cor 5:16, 17; Gal 3:27-29; Col 3:10-15; Eph 4:1-6; John 17:20-23; Jas 2:2-9; 1 John 5:1).

14. **Baptism**

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings (Matt 3:13-16; 28:19, 20; Acts 2:38; 16:30-33; Rom 6:1-6; Gal 3:27; 1 Cor 12:13; Col 2:12, 13; 1 Pet 3:21).

15. **The Lord's Supper**

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christ-like humility, and to unite our hearts in love. The communion service is open to all believing Christians (Matt 26:17-30; 1 Cor 11:23-30; 10:16, 17; John 6:48-63; Rev 3:20; John 13:1-7).
16. **Spiritual Gifts and Ministries**

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love (Rom 12:4-8; 1 Cor 12:9-11, 27, 28; Eph 4:8, 11-16; 2 Cor 5:14-21; Acts 6:1-7; 1 Tim 2:1-3; 1 Pet 4:10, 11; Col 2:19; Matt 25:31-36).

17. **The Gift of Prophecy**

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested (Joel 2:28, 29; Acts 2:14-21; Heb 1:1-3; Rev 12:17; 19:10).

18. **The Law of God**

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour.
Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness (Exos 20:1-17; Matt 5:17; Deut 28:1-14; Ps 19:7-13; John 14:15; Rom 8:1-4; 1 John 5:3; Matt 22:36-40; Eph 2:8).

19. The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts (Gen 2:1-3; Exod 20:8-11; 31:12-17; Luke 4:16; Heb 4:1-11; Deut 5:12-15; Isa 56:5, 6; 58:13, 14; Lev 23:32; Mark 2:27, 28).

20. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God and for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness (Gen 1:26-28; 2:15; Hag 1:3-11; Mal 3:8-12; Matt 23:23; 1 Cor 9:9-14).
21. Christian Behavior

We are called to be a godly people who think, feel and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temple of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness (1 John 2:6; Eph 5:1-13; Rom 12:1, 2; 1 Cor 6:19, 20; 10:31; 1 Tim 2:9, 10; Lev 11:1-47; 2 Cor 7:1; 1 Pet 3:1-4; 2 Cor 10:5; Phil 4:8).

22. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the idea, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family.
of God. Increasing family closeness is one of the ear-
marks of the final gospel message (Gen 2:18-25; Deut 6:
5-9; John 2:1-11; Eph 5:21-33; Matt 5:31, 32; 19:3-9;
Prov 22:6; Eph 6:1-4; Mal 4:5, 6; Mark 10:11, 12; Luke
16:18; 1 Cor 7:10, 11).

23. Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle
which the Lord set up and not man. In it Christ ministers
on our behalf, making available to believers the benefits
of His atoning sacrifice offered once for all on the cross.
He was inaugurated as our great High Priest and began His
intercessory ministry at the time of His ascension. In
1844, at the end of the prophetic period of 2300 days, He
entered the second and last phase of His atoning ministry.
It is a work of investigative judgment which is part of
the ultimate disposition of all sin, typified by the clean-
sing of the ancient Hebrew sanctuary on the Day of Atone-
ment. In that typical service the sanctuary was cleansed
with the blood of animal sacrifices, but the heavenly
things are purified with the perfect sacrifice of the
blood of Jesus. The investigative judgment reveals to
heavenly intelligences who among the dead are asleep in
Christ and therefore, in Him, are deemed worthy to have
part in the first resurrection. It also makes manifest
who among the living are abiding in Christ, keeping the
commandments of God and the faith of Jesus, and in Him,
therefore, are ready for translation into His everlasting
kingdom. This judgment vindicates the justice of God
in saving those who believe in Jesus. It declares that
those who have remained loyal to God shall receive the
kingdom. The completion of this ministry of Christ will
mark the close of human probation before the Second Ad-
vent (Heb 1:3; 8:1-5; 9:11-28; Dan 7:9-27; 8:13, 14; 9:
24-27; Num 14:34; Eze 4:6; Mal 3:1; Lev 16; Rev 14:12;
20:12; 22:12).

24. The Second Coming of Christ

The second coming of Christ is the blessed hope of
the church, the grand climax of the gospel. The Saviour's
coming will be literal, personal, visible, and world-wide.
When He returns, the righteous dead will be resurrected,
and together with the righteous living will be glorified
and taken to heaven, but the unrighteous will die. The
almost complete fulfillment of most lines of prophecy,
together with the present condition of the world, indi-
cates that Christ's coming is imminent. The time of that
event has not been revealed, and we are therefore exhorted to be ready at all times (Tit 2:13; John 14:103; Acts 1:9-11; 1 Thes 4:16, 17; 1 Cor 15:51-54; 2 Thes 2:8; Matt 24; Mark 13; Luke 21; 2 Tim 3:1-5; Joel 3:9-16; Heb 9:28).

25. Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later (1 Tim 6:15, 16; Rom 6:23; 1 Cor 15:15-54; Eccl 9:5, 6; Ps 146:4; 1 Thes 4:13-17; Rom 8:35-39; John 5:28, 29; Rev 20:1-10; John 5:24).

26. The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever (Rev 20; Zech 14:1-4; Mal 4:1; Jer 4:23-26; 1 Cor 6; 2 Pet 2:4; Eze 28:18; 2 Thes 1:7-9; Rev 19:17, 18, 21).

27. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things animate and inanimate, will declare that God is love; and He shall reign forever. Amen (2 Pet 3:13; Gen 17:1-9; Isa 35; 65:17-25; Matt 5:5; Rev 21:1-7; 22:1-5; 11:15).
(Seventh-day Adventist Yearbook 1981:5-8).
APPENDIX B

LIST OF INSTITUTIONS AND THEIR ACRONYMS

ADVENTIST VOLUNTEER SERVICE CORPORATION . . . . . . AVSC
AMERICAN BOARD OF COMMISSIONERS
   FOR FOREIGN MISSIONS. . . . . . . . . . . . . . ABCFM
CHURCH MISSIONARY SOCIETY . . . . . . . . . . . . . . CMS
COMMISSION ON WORLD MISSION AND EVANGELISM. . . . CWME
EVANGELICAL FOREIGN MISSION ASSOCIATION . . . . . . EFMA
FOREIGN MISSION BOARD . . . . . . . . . . . . . . . . . FMB
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. . . . FMCNA
GENERAL CONFERENCE, . . . . . . . . . . . . . . . . GC
INTERNATIONAL FOREIGN MISSION ASSOCIATION . . . . . IFMA
INTERNATIONAL MISSIONARY COUNCIL. . . . . . . . . IMC
NATIONAL COUNCIL OF CHURCHES. . . . . . . . . . . NCC
NEW ENGLAND COMPANY . . . . . . . . . . . . . . . . . NEC
SEVENTH-DAY ADVENTIST . . . . . . . . . . . . . . . SDA
SOUTH SEA EVANGELICAL MISSION . . . . . . . . . . . SSEM
STUDENT MISSIONARY. . . . . . . . . . . . . . . . . . SM
STUDENT VOLUNTEER MOVEMENT. . . . . . . . . . . . SVM
WORLD COUNCIL OF CHURCHES . . . . . . . . . . . . . WCC
WORLD MISSIONARY CONFERENCE . . . . . . . . . . . WMC
YOUNG MEN'S CHRISTIAN ASSOCIATION . . . . . . . . YMCA

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APPENDIX C

KEY TO ABBREVIATIONS OF E. G. WHITE BOOK TITLES

<table>
<thead>
<tr>
<th>Key</th>
<th>Book Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>The Acts of the Apostles</td>
</tr>
<tr>
<td>AH</td>
<td>The Adventist Home</td>
</tr>
<tr>
<td>lBC.</td>
<td>The Seventh-day Adventist Bible Commentary vol. 1 (2BC etc., for vols. 2-7)</td>
</tr>
<tr>
<td>CD</td>
<td>Counsels on Diet and Foods</td>
</tr>
<tr>
<td>CG</td>
<td>Child Guidance</td>
</tr>
<tr>
<td>CH</td>
<td>Counsels on Health</td>
</tr>
<tr>
<td>ChS.</td>
<td>Christian Service</td>
</tr>
<tr>
<td>CM</td>
<td>Colporteur Ministry</td>
</tr>
<tr>
<td>COL.</td>
<td>Christ's Object Lessons</td>
</tr>
<tr>
<td>CS</td>
<td>Counsels on Stewardship</td>
</tr>
<tr>
<td>CSW.</td>
<td>Counsels on Sabbath School Work</td>
</tr>
<tr>
<td>CT</td>
<td>Counsels to Parents, Teachers, and Students</td>
</tr>
<tr>
<td>CW</td>
<td>Counsels to Writers and Editors</td>
</tr>
<tr>
<td>DA</td>
<td>The Desire of Ages</td>
</tr>
<tr>
<td>Ed</td>
<td>Education</td>
</tr>
<tr>
<td>Ev</td>
<td>Evangelism</td>
</tr>
<tr>
<td>EW</td>
<td>Early Writings</td>
</tr>
<tr>
<td>FE</td>
<td>Fundamentals of Christian Education</td>
</tr>
<tr>
<td>GC</td>
<td>The Great Controversy</td>
</tr>
<tr>
<td>GW</td>
<td>Gospel Workers</td>
</tr>
<tr>
<td>HS</td>
<td>Historical Sketches</td>
</tr>
<tr>
<td>LS</td>
<td>Life Sketches of Ellen G. White</td>
</tr>
<tr>
<td>MB</td>
<td>Thoughts From the Mount of Blessing</td>
</tr>
<tr>
<td>MH</td>
<td>The Ministry of Healing</td>
</tr>
<tr>
<td>ML</td>
<td>My Life Today</td>
</tr>
<tr>
<td>MM</td>
<td>Medical Ministry</td>
</tr>
<tr>
<td>MYP.</td>
<td>Messages to Young People</td>
</tr>
<tr>
<td>PK</td>
<td>Prophets and Kings</td>
</tr>
<tr>
<td>PP</td>
<td>Patriarchs and Prophets</td>
</tr>
<tr>
<td>SC</td>
<td>Steps to Christ</td>
</tr>
</tbody>
</table>

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SD . . . . Sons and Daughters of God
1SG . . . . Spiritual Gifts, vol. 1
2SG . . . . Spiritual Gifts, vol. 2
3SG . . . . Spiritual Gifts, vol. 3
4SG-a . . . Spiritual Gifts, vol. 4, part 1
4SG-b . . . Spiritual Gifts, vol. 4, part 2
SL . . . . The Sanctified Life
1SM . . . . Selected Messages, book 1
2SM . . . . Selected Messages, book 2
SR . . . . The Story of Redemption
1T . . . . Testimonies, vol. 1 (2T etc., for vols. 2-9)
Te . . . . Temperance
TM . . . . Testimonies to Ministers and Gospel Workers
1TT . . . . Testimony Treasures, vol. 1 (2TT etc., for vols. 2 and 3)
WM . . . . Welfare Ministry
APPENDIX D

<table>
<thead>
<tr>
<th>B.C.</th>
<th>B.C.</th>
<th>B.C.</th>
<th>B.C.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>537</td>
<td>519</td>
<td>457</td>
<td>408</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Time of Silence 27</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>31</td>
<td>1844</td>
</tr>
</tbody>
</table>

Cyrus Darius Artaxerxes Jerusalem Jesus Jesus The Gospel
The Three Fold Rebuilt Baptism Death to the Gentiles
Decree (Dan 9:25) (Dan 9:24; Acts 9)
(Ezra 6:14) (Dan 9:27)

(GC Questions 1957:268-295)
APPENDIX E

AFRICAN GROWTH COMPARED TO WORLD GROWTH

<table>
<thead>
<tr>
<th>YEAR</th>
<th>WORLD MEMBERSHIP</th>
<th>AFRICAN MEMBERSHIP</th>
<th>AFRICAN MEMBERSHIP % OF WORLD</th>
<th>AFRICAN GROWTH % OF WORLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>136,879</td>
<td>2,056</td>
<td>1.5%</td>
<td></td>
</tr>
<tr>
<td>1925</td>
<td>250,988</td>
<td>5,437</td>
<td>2.2%</td>
<td>3.0%</td>
</tr>
<tr>
<td>1935</td>
<td>422,968</td>
<td>29,605</td>
<td>9.4%</td>
<td>16.0%</td>
</tr>
<tr>
<td>1946</td>
<td>598,683</td>
<td>69,703</td>
<td>11.6%</td>
<td>22.8%</td>
</tr>
<tr>
<td>1955</td>
<td>1,006,218</td>
<td>137,760</td>
<td>13.6%</td>
<td>16.7%</td>
</tr>
<tr>
<td>1965</td>
<td>1,578,504</td>
<td>309,598</td>
<td>19.6%</td>
<td>30.0%</td>
</tr>
<tr>
<td>1980</td>
<td>3,480,518</td>
<td>799,556</td>
<td>23.0%</td>
<td>25.8%</td>
</tr>
<tr>
<td>1981</td>
<td>3,668,087</td>
<td>861,841</td>
<td>23.5%</td>
<td>33.2%</td>
</tr>
</tbody>
</table>

COUNTRIES AND TERRITORIES ENTERED

BY THE SEVENTH-DAY ADVENTIST CHURCH

(In Chronological Order)

I. THE AMERICAN EXPERIENCE 1830-1860

1848: United States of America

II. THE CHRISTENDOM EXPERIENCE 1860-1890

1862: Canada
1870: Switzerland
1875: Germany
1876: France
1877: Denmark
   Italy
1878: Norway
   United Kingdom of Great Britain
1880: Sweden
1885: Australia
1886: New Zealand
   Union of Soviet Socialist Republics
1887: South Africa

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1888: Poland
1889: Netherlands
  Turkey

III. THE WORLD-WIDE EXPERIENCE

1890: Argentina
  Dominica
  Saint Lucia
1891: Barbados
  Belize
  Honduras
1892: Finland
  Grenada
  Nicaragua
  Romania
1893: Brazil
  Guyana
  India
  Jamaica
  Mexico
  Trinidad & Tobago
1894: Chile
  Ghana
  Zimbabwe
1895: Bermuda
  Fiji
  Saint Vincent & the Grenadines
  Samoa
  Tonga
  Uruguay
1896: Japan
1897: Belgium
  Iceland
1898: Israel
  Ireland
  Peru
1899: Egypt
     Lesotho

1900: Indonesia
     Paraguay

1901: Czechoslovakia
     Hungary
     Jordan
     Panama

1902: Austria
     Burma
     China
     Costa Rica
     Malawi

1903: Cuba
     Spain
     Tanzania

1904: Ecuador
     Korea
     Portugal
     Singapore

1905: Algeria
     Haiti
     Sierra Leone
     Yugoslavia
     Zambia

1906: Bangladesh
     Kenya
     Philippines

1907: Bolivia
     Dominican Republic
     Ethiopia
     Greece

1908: Bulgaria
     Guatemala
     Lebanon
     Papua New Guinea

1909: Bahamas

1910: Venezuela
1911: Iran
Malaysia

1912: Vanuatu (New Hebrides)

1914: Mauritius
Nigeria
Pakistan
Solomon Islands

1915: El Salvador

1919: Thailand

1920: Rwanda
Swaziland
Zaire

1921: Botswana
Colombia

1922: Sri Lanka

1924: Angola
Iraq

1925: Burundi
Morocco

1926: Cameroon
Liberia
Madagascar
Netherlands Antilles
Uganda

1928: Tunisia

1929: Vietnam

1930: Seychelles

1931: Mongolia
Suriname

1932: Cyprus

1933: Mozambique

1935: Cape Verde
1937: Cambodia
1938: Sao Tome & Principe
1946: Ivory Coast
      Syria
1947: Gilbert Islands
      Tuvalu (Ellice Islands)
1948: China–Taiwan
1952: Senegal
1954: Greenland
1956: Libya
1957: Nepal
      Laos
1960: Central African Republic
      Equatorial Guinea
1963: Togo
1964: Kuwait
1967: Chad
1971: Luxemburg
      Upper Volta
1972: Congo
1973: The Gambia
      Guinea-Bissau
      Sudan
1974: Sikkim
1976: Brunei

The above compilation, prepared by Joan Spuehler, B.S., is based on The World Almanac (1983) and SDA Encyclopedia (1976). The most recent names of the countries and
territories have been used. This compilation reflects the following principle:

Seventh-day Adventist is considered to be established in a country or area of the world when one or more of the following criteria have been met: when an organized church meets regularly; when a mission station, health-care facility or school is functioning regularly or when a regular full-time denominational worker is based in the country carrying on outreach or soul-winning activities through such units as a Sabbath School, an organized company, or a language school. Seventh-day Adventist is not considered to be established in a country or area when it is limited to a series of evangelistic meetings, literature-evangelist work not based there, scattered Sabbath keepers, workers traveling through, or temporary service by regular workers, student missionaries or other volunteer workers (GC Statistical Report 1981:30).

The following countries and territories have not been entered by the SDA prior to 1983:

Afghanistan
Albania
Andorra
Bahrain
Bhutan
Comoros
Djibouti
Gabon
Guinea
Libya (entered 1956, but work discontinued)
Lichtenstein
Maldives
Mali
Malta
Mauritania
Monaco
Nauru
Niger
Oman
Qatar
San Marino
Saudi Arabia
Somalia
South Yemen
Tunisia (entered 1928 but work discontinued)
United Arab Emirates
Vatican
Wallis & Futuna
Yemen
### CHRONOLOGICAL DATA

#### SIGNIFICANT EVENTS IN THE HISTORY OF CHRISTIAN MISSION

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>313</td>
<td>Conversion of Constantine Edict of Milan legalizes Christianity</td>
</tr>
<tr>
<td>432</td>
<td>Patrick begins conversion of Ireland</td>
</tr>
<tr>
<td>496</td>
<td>Clovis, King of the Franks, converted</td>
</tr>
<tr>
<td>563</td>
<td>Columba takes the gospel to Scotland</td>
</tr>
<tr>
<td>635</td>
<td>Nestorian mission arrives in China</td>
</tr>
<tr>
<td>1054</td>
<td>Schism of East/West church</td>
</tr>
<tr>
<td>1096-1291</td>
<td>Crusades</td>
</tr>
<tr>
<td>1493</td>
<td>Demarcation Bull announced by Pope Alexander VI</td>
</tr>
<tr>
<td>1517</td>
<td>Martin Luther proclaims ninety-five theses</td>
</tr>
<tr>
<td>1555</td>
<td>Calvin sends Huguenots to Brazil Peace at Augsburg. Cuius regio principle</td>
</tr>
<tr>
<td>1622</td>
<td>Gregory XV establishes Sacred Congregation for the Propagation of the Faith</td>
</tr>
<tr>
<td>1649</td>
<td>Society for the Propagation of the Gospel in New England founded</td>
</tr>
</tbody>
</table>

772
1705  Danish-Halle mission founded
1722  Zinzendorf establishes Herrnhut
1732  First Moravian missionaries sent out
1793  William Carey sails for India
1795  London Missionary Society founded
1799  Religious Tract Society organized
1804  British and Foreign Bible Society founded
1840  David Livingstone arrives in Africa
1865  China Inland Mission founded
1886  Student Volunteer Movement launched
1910  Edinburgh World Missionary Conference
1917  International Foreign Mission Association formed
1921  International Missionary Council formed
1945  Evangelical Foreign Missions Association formed
1948  World Council of Churches formed
1968  WCC Uppsala meeting. SDA Church invited to participate in the Faith and Order Commission

Source: Kane 1978:191-195
## APPENDIX H

### CHRONOLOGICAL DATA

#### SIGNIFICANT EVENTS OF IMPORTANCE

**FOR SEVENTH-DAY ADVENTIST MISSIONARY OUTREACH**

#### THE AMERICAN EXPERIENCE 1830-1860

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1831</td>
<td>William Miller preached first sermon on Second Advent</td>
</tr>
<tr>
<td></td>
<td>Millerite Revivals start</td>
</tr>
<tr>
<td>1842</td>
<td>&quot;Signs of the Times&quot; sent to seaports and Protestant mission stations world-wide</td>
</tr>
<tr>
<td>1844</td>
<td>Great Disappointment</td>
</tr>
<tr>
<td>1844-1851</td>
<td>Shut Door Experience</td>
</tr>
<tr>
<td>1848</td>
<td>First general meeting of Sabbath-keepers at Rocky Hills, Conn.</td>
</tr>
<tr>
<td></td>
<td>Official year for the beginning of the SDA Church</td>
</tr>
<tr>
<td>1849</td>
<td>First issues of &quot;Present Truth&quot; printed</td>
</tr>
<tr>
<td>1852</td>
<td>First printing equipment bought by James White</td>
</tr>
<tr>
<td>1856</td>
<td>First SDA contact with native Indians</td>
</tr>
<tr>
<td>1857</td>
<td>M. B. Czechowski accepts Advent message</td>
</tr>
</tbody>
</table>

774
1858
Systematic benevolence plan of financial support adopted
James White appeals for publishing of literature in foreign languages

THE CHRISTENDOM EXPERIENCE 1860-1890

1860
Name "Seventh-day Adventist" adopted
Hannah More accepts Advent message

1861
First Sabbath-keepers in Ireland reported

1862
Canada entered
Hannah More calls for mission to Africa

1863
General Conference organized
B. F. Snook wrote first "SDA Mission Theology" for world-wide outreach in the Review

1864
M. B. Czechowski begins independent mission to Europe

1865
Beginning of health work

1868
Work in California begins
"The Vigilant Mission Society" organized

1869
James Erzberger of Switzerland attends General Conference session
Foreign Mission Board organized as part of GC

1870
Switzerland entered
Tract and Missionary Society organized

1871
Work among Negroes in the South begins

1872
First SDA school opens
First foreign periodical issued Advent Tidende (Danish)

1874
J. N. Andrews first foreign missionary departs for Switzerland
First issue of True Missionary Magazine issued
General Conference Tract and Missionary Society organized
Battle Creek College established
1875  Germany entered
      Call from Denmark for missionaries

1876  France entered
      Literature sent to Pitcairn
      Tithe system fully adopted

1877  Denmark and Italy entered
      J. G. Matteson (a Danish immigrant) departs for Denmark

1878  Norway and England entered
      First Sabbath School offering for missions
      William Ings and J. N. Loughborough depart for Great Britain
      William Hunt, a layman, departs for South Africa

1879  First local Young People's Society organized
      Printing house established in Norway

1880  Sweden entered
      First baptism at Southampton, England

1882  International Tract Society replaces Tract and Missionary Society

1883  J. N. Andrews dies in Switzerland

1884  Present Truth printed in England

1885  Australia entered. S. N. Haskell, J. O. Corliss pioneers

1885-1887  E. G. White lives in Europe

1886  New Zealand and Russia entered
      L. R. Conradi (German immigrant) departs for Europe
      First issue of Australian Bible Echo and Signs of the Times

1887  South Africa entered. D. A. Robinson, C. L. Boyd pioneers
      A. LaRue, self-supporting missionary, departs for China
      Publishing house established in Great Britain
      Work started in London, England

1888  Poland entered
      Minneapolis Conference on Righteousness by Faith
1889
Holland and Turkey entered
South America reached with literature
Home Missionary periodical launched
Foreign Mission Board gets full time secretary

1889-1890
S. W. Haskell on fact-finding world tour

THE SDA WORLD-WIDE EXPERIENCE 1890 ONWARD

1890
Argentina, Dominica, and Saint Lucia entered
Missionary ship "Pitcairn" launched
First baptism on Pitcairn Island
First baptism in Japan

1891
Barbados, Belize and Honduras entered
J. I. Tay departs for Fiji

1892
Finland, Grenada, Nicaragua, Romania entered

1893
Claremont College, South Africa established
First outside USA
Brazil, Guyana, India, Jamaica, Mexico, Trinidad
and Tobago entered
James Edson White starts work among the Blacks

1894
Chile, Ghana, Zimbabwe entered
First missionaries to Black Africa
Avondale College, Australia established
First Union Conference organized in Australia
School for Scandinavia opened in Denmark
Ernest Endeavor Band organized at Battle Creek
College
Work among Chinese starts in Chicago

1895
Bermuda, Fiji, Saint Vincent and the Grenadines
Samoa, Tonga, Uruguay entered
Publishing House established in Germany
First non-Christian baptized in India

1896
Japan entered
American Missionary College opened

1897
Belgium, Iceland entered
Publishing house established in Argentina
Sanatorium established in Denmark
1898  Israel, Ireland entered
       First publication Oriental Watchman issued in India

1899  Egypt, Lesotho entered
       First non-Christian baptized in Africa (?)

1900  Indonesia, Paraguay entered
       Muslim convert reported in Sumatra

1901  Czechoslovakia, Hungary, Jordan, Panama entered
       General Conference reorganized
       A. G. Daniells elected GC president
       College established in England
       First missionary departs for China

1902  Austria, Burma, China, Costa Rica, Malawi entered
       Review takes over SDA mission promotion

1903  Cuba, Spain, Tanzania entered
       General Conference headquarters moves from Battle Creek to Washington, D.C.

1904  Ecuador, Korea, Portugal, Singapore entered
       Sanatorium established in Switzerland

1905  Algeria, Haiti, Sierra Leone, Yugoslavia, Zambia entered
       Loma Linda Sanatorium established
       Publishing House established in Brazil
       Publishing House established in China

1906  Bangladesh, Kenya, Philippines entered

1907  Bolivia, Dominican Republic, Ethiopia, Greece entered
       First church organized in Tokio, Japan

1908  Bulgaria, Guatemala, Lebanon, Papua New Guinea entered
       Publishing House established in Japan

1909  Bahamas entered

1910  Venezuela entered
       Six SDA delegates attend the World Mission Conference in Edinburgh
       Medical School established at Loma Linda
1911 Iran, Malaysia entered
First Indian baptized in South America (?)  

1912 Venuatu (New Hebrides) entered
Sanatarium established in England  

1913 General Conference adopts world divisions system  

1914 Mauritius, Nigeria, Pakistan, Solomon Islands entered
German missionaries translate New Testament in Chasu language  

1915 El Salvador entered
E. G. White dies, age 87  

1916 South American Division organized  

1917 Treatment rooms (medical) established in Shanghai, China  

1919 Thailand entered
Birthday offering system for opening new work
Southern Asia Division organized
Far Eastern Division organized  

1920 Swaziland, Rwanda, Zaire entered
Trans Africa Division organized
Soviet Union Division organized  

1921 Botswana, Colombia entered  

1922 Sri Lanka entered
W. A. Spicer elected president of the General Conference
Inter-American Division organized
Australasian Division organized  

1924 Angola, Iraq entered  

1925 Burundi, Morocco entered  

1926 Cameroon, Liberia, Madagascar, Netherlands Antilles, Uganda entered  

1928 Tunisia entered
Central European and Southern European Divisions organized
1929 Vietnam entered
1930 Seychelles entered
1931 Mongolia, Suriname entered
            China Division organized
1932 Cyprus entered
1933 Mozambique entered
1935 Cape Verde entered
1937 Cambodia entered
1938 Sao Tome and Principe entered
1945 First regional (Black) conferences formed
            in USA
1946 Ivory Coast, Syria entered
1947 Gilbert Islands, Tuvalu (Ellice Islands) entered
1948 China-Taiwan entered
1952 Senegal entered
1954 Greenland entered
1956 Libya entered
1957 Nepal, Laos entered
            Andrews University established
1959 Student Missionary program inaugurated
1960 Central African Republic, Equatorial Guinea entered
1961 Loma Linda University established
1961-1963 Five Conferences on Islam conducted in Middle
            East, Africa, and Asia
1963 Togo entered
1964 Kuwait entered
            Israel Heritage Institute established
1966  Department of World Mission established at Andrews University
       Institute of World Mission established at the General Conference

1967  Chad entered

1970  Afro-Mideast Division organized

1971  Luxembourg, Upper Volta entered

1972  Congo entered

1973  Gambia, Guinea-Bissau, Sudan entered

1974  Sikkim entered

1976  Brunei entered

APPENDIX I

AN ANTHROPOLOGICAL PERSPECTIVE

OF THE ADVENT MOVEMENT

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   2. The Period of Increased Individual Stress.. 804
   3. The Period of Cultural Distortion ...... 807
   4. The Period of Revitalization .......... 808
      a. Formulation of a Code, and the
         Emergence of the Leader/Prophet .... 808
      b. Communication ..................... 811
      c. Organization ...................... 812
      d. Adaptation ......................... 814
      e. Cultural Transformation ........... 815
      f. Routinization ..................... 816
   5. New Steady State ....................... 817

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Relevant to this study, but not directly related to the development of its argument, is the significance of the Advent movement from the perspective of the social scientists. As we have already seen, the SDAs' entrance into church history did not come about as the result of a slow, ongoing, and self-contained process. It, seemingly, came about through the deliberately organized and conscious effort of concerned Christians to generate a renewal movement that would bring the churches closer to the Bible, in contrast with the emphases of the established mainline churches. However, it is significant to establish that the development of the SDAs, from a sectarian reform movement among Christians in North America to a well-established church, followed a pattern outlined by sociologists and anthropologists. A sociological evaluation of the "1844 movement," and the subsequent history, will not only help
help us to understand and appreciate the marvelous begin-
ning of the SDAs, but should also assist the present-day
Adventist missionary to become more sensitive to the dras-
tic changes his witnessing can bring about in whatever
receptor-culture he enters (See Appendix J).

A. ANTHROPOLOGY AND THE HOLY SPIRIT

Adventists firmly believe that their movement was
established at a particular time in history and in a speci-
fic locale in full harmony with Scripture and as a fulfill-
ment of certain "end time" prophecies. This was the direct
result of God's plan and intervention. It is recognized
that any movement having such deep convictions can hardly
be expected to make room for any mundane anthropological
analysis, no matter how carefully carried out. We recog-
nize this; and yet, we feel there is benefit to be derived
from an analysis of the events that not only brought about
the beginnings of the Advent movement, but also shaped her
subsequent history.

However, a Christian can turn to anthropology with a
clear conscience. Some might adhere to the dour exclusivism
of Tertullian (c. A.D. 160-215) and contend that "Athens
has nothing to do with Jerusalem." They thereby confine
all truth to the gospel of Jesus Christ, and exclude
all human research and thought as of no abiding value.
Others will argue that all truth, in the final analysis, comes from God. SDAs regard as true the assured results of medical research, and utilize them to alleviate suffering and promote public health. In much the same way they are gradually coming to appreciate the cultural dimensions found in Scripture to which social scientists have alerted them. They argue that the God of Abraham, Isaac, and Jacob is a God of culture Who employs circumstantial conditions in His dealings with His people.

God is absolute and infinite. Yet he has freely chosen to employ human culture and at major points to limit himself to the capacities of culture in his interaction with people. On occasions he freely chooses to transcend cultural, spatial, and temporal limitations in events that we term "miracles." But frequently even in miracles he operates largely in terms of cultural factors rather than counter to them. Any limitations of God is only that which he imposes upon himself—he chooses to use culture, he is not bound by it in the same way human beings are (Kraft 1979:115).

The New Testament pictures the Holy Spirit as the One in this age Who searches the heart, knows the mind, intercedes on behalf of God's children, helps and guides the people of God and convicts the world of sin, righteousness and Judgment (John 14:26; 15:26; 16:7-15; Rom 8:26). It is important to note that all these activities take place within cultural environments and in ways consonant with them.

For this reason, anthropology is important for the
missionary as it provides insight into this wide range of activity and supplies the cross-cultural worker with tools to analyze situations in which he is working. The social sciences provide understanding of situations in the past which made people receptive to the gospel. They also enable us to identify the factors behind revivals and the emergence of new Christian movements. A knowledge of all this, if wisely used, will make one more effective in his mission activity. It will also enable mission leaders to direct workers to places and people where maximum results in witnessing and soul-winning may be anticipated. This does not mean that anthropological insights help one predict the movements of the Holy Spirit. After all, He is God: the free Agent moving where, how, and when He wills (John 3:8). Nonetheless, we believe that the Holy Spirit Who searches human hearts and knows cultural circumstances will help and guide His missionaries through insights gained from the social sciences to reach those whose hearts He is opening to the gospel (Acts 13:48; 16:14, etc.). This guidance by the Spirit of God is just as real today as it was to Paul when he was told to go and preach the gospel in Macedonia (Acts 16:9).

God is the God of order (1 Cor 14:33). He sometimes acts in ways for which we find no explanation, but more frequently he operates along predictable lines. Laws and trends discovered by the social sciences are the ways God
usually employs. It was, after all, God Who, in the first place, defined the rules and provided laws for the guidance of human behavior. When a people are ready and open for change due to circumstantial events, the missionary, by faith and prayer, will be led to them and will thereby discern the beneficial actions of the Holy Spirit (Wold 1968: 126-128; McGavran 1970:107, 108). In the same way, as one reviews the history of the Christian movement he finds, again and again, evidence of the manner in which the Holy Spirit utilized cultural factors to promote the emergence of new movements and revivals which accelerated and enlarged the task of making Jesus known, loved, and served throughout the world.

When we employ the social sciences to evaluate a movement and plan a missionary thrust we should, however, always have in mind that the decisive factor in the process must always be the Word of God, read or uttered. The social sciences can render most valuable service. They can provide us with insights to enable us to understand our past and help us with practical "know how" so we will be able to tackle outreach programs in our day. These principles of approach, however, must be derived from the Word of God. Whatever the circumstances, God's concern for the salvation of mankind, His Heilsgeschichte in Weltgeschichte as revealed in the Scriptures must be discerned and must play
the decisive role in our understanding and explanations (Bavinck 1960:80-82).

It should be remembered that the Holy Spirit's complex ministry in church and world is related, in many ways, to the missionary task. The Spirit not only preserves the world as a mission field, He also "creates high-potential seasons and responsive peoples." Although the antecedents of any new religious movement can be explained in terms of cultural, political, economic, and social conditions, the Christian analyst cannot but magnify the important role of the Holy Spirit as the dominant factor. George W. Peters puts it this way:

... Indeed, high potentiality is mainly the result of the Holy Spirit's intensification of the gracious operations in the realm of the religious nature of man. Cultural factors may greatly enhance and/or collaborate in this matter; but without a special impetus of the Holy Spirit, no cultural conditions and movements could ever bring about times and people of high-conversion potential. It was the gracious ministry of the Holy Spirit which brought about the "fullness of times" into which the Son of God came and into which He sent His own apostles (Peters 1972:81).

With these general principles of God's mysterious, as well as forthright, dealings with man in mind—let us now turn to a striking and illuminating anthropological model and compare it with the emergence of the Advent movement.
B. REVITALIZATION MOVEMENTS

In 1956 Anthony F. C. Wallace (1923-), a professor of anthropology at the University of Pennsylvania, defined revitalization movements as the deliberate, organized attempts by some members of a society to create a more satisfying culture. His formulation of a seminal theory of revitalization came at a significant juncture in the academic study of religions when scholars were seeking to develop better reasons for the emergence of messianic and nativistic movements in Africa, cargo cults in Melanesia, and independent and Millenarian churches within the Christian movement. Wallace did this by identifying the necessary and sufficient preconditions for the occurrence of revitalization movements, the key social roles involved, and the major processes and stages which characterize this kind of socio-cultural change (Clifton 1976:335).

Wallace argued that:

... All organized religions are relics of old revitalization movements surviving in routinized form in stabilized cultures, and that religious phenomena per se originated ... in the revitalization process—that is, in visions of a new way of life by individuals under extreme stress (1956:265).

Among the movements that provided data for his study are: the beginning of Christianity (c. A.D. 50); the origin of Islam (c. 610-650); John Wesley and early Methodism (1738-1800), as well as numerous Third World
These revitalization movements can be roughly classified according to cultural areas.

<table>
<thead>
<tr>
<th>Type</th>
<th>Area</th>
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<tbody>
<tr>
<td>Cargo cults</td>
<td>Melanesia</td>
</tr>
<tr>
<td>Mahdist movements</td>
<td>Islamic areas</td>
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<tr>
<td>Millenarian movements</td>
<td>Christian areas</td>
</tr>
<tr>
<td>Messianic movements</td>
<td>Judaic areas and Africa</td>
</tr>
<tr>
<td>Nativistic movements</td>
<td>North American Indians</td>
</tr>
<tr>
<td>Separatist churches</td>
<td>African Negroes (1966:163, 164)</td>
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</table>

Revitalization movements are important phenomena that have been recurring again and again in human history. Most people have, at some stage in their lives, been involved in at least some aspect of a revitalization process. Christianity and Islam, and probably Buddhism, originated as a result of this phenomenon, and "most denomination and sectarian groups and orders budded or split off after failure to revitalize a traditional institution" (1956:267).

A precondition for the generation of the revitalization process would include some form of extreme social, cultural, and personal disorganization which forces a person or a system past the point where its equilibrium can be restored by the reaffirmation of traditional values and the renewal of traditional practices. The forces which would precipitate revitalization might be variously: an ecological crisis, an epidemic, military defeat, political oppression or harsh
subordination, economic distress, the introduction of new ideas from without that result in internal cultural conflict, etc.

In order to meet the threats posed by these new "forces" people look for new solutions to their problems and stresses. However, their search for resolution or change only aggravates the problem as people become afraid that the new ways will be no better than the old and their acceptance of them will only undermine all existing beliefs, traditions, and practices (Hiebert 1976:392).

In analyzing revitalization, analogies are made between human societies and biological organisms. Society will deal with stress in a similar way as the body deals with disease and the intrusion of foreign elements. In using the organismic analogy, Wallace is really introducing a holistic approach to the issue. However, there is the difference that human society as a whole is more flexible and mobile than the human body. Furthermore, individuals are more mobile and adaptable than the cells in the body. One prerequisite for maintaining any existing society is that its members understand how it operates and relates to the environment. Each individual has his own model of how his body, personality, nature, society, and culture are interrelated. One's total interrelationship or world view on the personal level has been called "mazeway" by Wallace.

There are no two persons in a given society who share
the same mazeway, in the same sense as there are no two persons in a society who share the same identical world view. However, there must be some common general agreement among a specific people as to world view and mazeway in order for them to operate as a unitary society. It is when a group of people experiencing the same kind of stress finds that its mazeways are not able to provide solutions that revitalization or cultural transformation becomes a possible alternative. The other possibility is to learn to live with the stress.

In the revitalization process the individual seeks to change his mazeways in order to minimize the stress. When a significant number of people within a culture are participating in this change, what begins to emerge is a revitalization movement (1976:391).

Revitalization movements take different forms in different societies according to the cultures in which they rise. Hitler's rise to power at the height of the German depression in the early 1930s, and Moses' leadership in bringing the children of Israel out of slavery were historical events with extremely different motivations and results. However, they followed a remarkably uniform pattern.

Before we turn to Wallace's model we must bear in mind that his work, like other social scientists, is presented to us in broad outlines, leaving the detailed work to
others. Also we should remember that he did not supply us with a universally applicable typology. Wallace has supplied us with handles on reality, not examples of reality. Therefore, in applying his research on the SDA movement as a whole, as well as a particular missionary situation, it will not be possible to fit all details into the model. However, the general outlines are clearly discernible (Teel 1980:6, 59). The actual process consists of five overlapping stages:

1. The Steady State

Society tends to move toward periods of reasonable stability. Culture changes take place but they are of the slow and chainlike kind. Stress levels vary among interest groups but remain within limits tolerable to most individuals. Occasional events of intolerable stress may cause a limited correction of the system as long as this correction does not interfere with acceptable and accustomed techniques for satisfying other needs. However, there will always be some people who are not able to cope with these stress situations. They may turn to crime or end up in a state of ill-health if they are unable to withdraw from such pressures. Coping with these deviants is accepted as the price society has to pay to maintain its stability.
2. The Period of Increased Individual Stress

Over the years a socio-cultural system may be brought out of balance by a variety of stressful factors. We have already listed some of them. This will sharply increase the incidence of crime, illness, and individualistic asocial activities. In this period the threat of mazeway disintegration becomes increasingly more menacing and people begin to look for alternative solutions to help them deal with the mounting stresses. Finally, a nodal point is reached and societal distortion begins to take place.

3. The Period of Cultural Distortion

People in any society, according to their different mazeways, respond differently to a prolonged experience of stress. Rigid persons prefer to tolerate high levels of chronic stress rather than make adaptive changes in the mazeway patterns of their personal lives. However, many will try to restore personal equilibrium. They will turn to alcoholism, become depressed or lazy, drop out of society, disregard sexual and kinship mores, disrespect public officials, and some will begin to manifest a variety of psychosomatic and neurotic disorders. Because of the mal-coordination of cultural changes during this period, these individual reactions or responses will hardly be able
to reduce the impact of the forces that pushed society out of balance in the first place. This will probably precipitate an increasingly more contorted decline in organization.

4. The Period of Revitalization

Once severe cultural distortion has occurred, the society will probably be unable to return to a steady stage without a revitalization process taking place. This process is so vital that without it society rapidly disintegrates as a system; the population begins to die off; peoples splinter into autonomous groups, and the fragments that remain are absorbed into more stable contiguous societies. In order to obtain the sort of successful revitalization that will enable the society to retain its distinct ethos, the following six functions must be completed:

a. Formulation of a Code and the Emergence of a Prophet/Leader

In both religious or secular revitalization processes the formulation of the code depends on the restructuring of elements already in use in the society, and are known to the person who is to become the prophet or leader. The code is a blueprint for the ideal society or "goal culture," contrasted with the "existing culture" represented as evil in many respects. In between these two the code
makes room for a "transfer culture," a system of operations that, if faithfully carried out, will transform the existing culture into the goal culture.

This process of formulating and accepting the code by the prophet is "abrupt and dramatic, usually occurring as a moment of insight, a brief period of realization of relationship and opportunities. These moments are often called inspiration or revelation" (Wallace 1956:270).

Most of the religious revitalization movements have been started with the vision of a single individual. A supernatural being appears to the prophet in a dream, for instance, and explains that the present trouble is a result of a violation of certain rules, and promises revitalization, both individually and societally, if rules are followed--catastrophe, if not. A new maze-way is presented with more or less innovations in content.

The prophet feels a messianic or missionary obligation to tell others of the new experience. Often the call to be a prophet is accompanied by an inner change in personality, an abatement of old physical complaints, an active and purposeful way of life.

Detailed study has been conducted on the dream patterns of these prophets. It is possible, from the content of the dreams and circumstances of their history and life-situation, to interpret the prophet's personal preoccupations and conflicts. The dreams themselves differ
from ordinary night dreams in that they often occur during a waking state as hallucinatory experiences or ecstatic trances. The prophet is impressed immediately as to their importance and meaningfulness, and the "content is often in large part rational and well-considered intellectual argument and cogent moral exhortation" (1956:271).

After the vision and the prophet's personality transformation, he is often able to assume a new role of increased, and often different-phrased, emotional independence. It has been found that schizophrenics with religious paranoia often believe that they themselves are the supernatural beings (God, Jesus Christ, the Virgin Mary, etc.). Successful prophets, on the other hand, do not believe they are themselves supernatural beings but that they are in communication with them. (It may happen, of course, that the followers of such prophets will deify them).

b. Communication

The new or restructured code is now preached to others in the society in an evangelistic spirit. The aim is to make converts. The code is presented as a means of salva-
tion for the individual and society. Promised benefits need not be immediate or materialistic. The attractiveness of the code is its identification with a more highly
organized system. Religious codes offer spiritual salvation, identification with God, and elect status. The target for the missionary zeal can, in small societies, be the entire population. In more complex societies the message may be aimed at certain groups, such as the elite, the downtrodden, the exploited proletariat, etc. As converts are made it becomes their duty to become involved in communicating the code. Often communication becomes the primary objective of the movement, especially in its formative stage.

c. Organization

The code attracts converts. The conversion experience of the new members ranges from adopting a similar mazeway resynthesis with the prophet, or experiencing the emotional conviction of the true believer, and even on to becoming coldly attracted to its opportunistic possibilities. This last possibility must never be dismissed as impossible. There is always the calculated expediency of the opportunist. In time, the converts will be separated into two distinct groups, namely, a set of disciples and a set of mass followers. "The disciples increasingly become the executive organization, responsible for administering the evangelistic program, protecting the formulator, combating heresy, and so on" (1966:161).
The disciples are the "career agents" and rather quickly develop into full-time professions. They encounter little difficulty in becoming economically supported by the mass followers. These, in turn, will play their role in the existing culture and will devote part-time service and money to the movement.

The tricornered relationship between the formulators, the disciples, and the mass followers is given an authoritarian structure—even without the formalities of older or bureaucratic organizations—by the charismatic quality of the formulator's image (1966:161).

The disciples will attempt to maintain a positive image of the founder/prophet/formulator. He is regarded as a person who has access to superior knowledge and should hence exercise an authority unavailable to the masses. This special relationship readily justifies his expectation of the unquestioned belief and obedience of his followers.

d. Adaptation

Adaptations are needed because this new movement will inevitably encounter some resistance. The code will cause a change that threatens the interest of any group within the society which feels it is to its advantage to maintain, or only moderately reform, the status quo. Another reason for adaptation is that the code is never complete; new inadequacies are increasingly found in the existing culture;
and new inconsistencies are also discovered in the code itself, sometimes pointed out by the opposition. The invariable response is to rework the code and, if needed, to defend the movement or to adapt it to the new situation. Various ways are employed to accomplish this ranging from doctrinal modification to political or diplomatic maneuvers, and even force. These strategies are not mutually exclusive nor, once chosen, are they necessarily maintained in the future development of the movement.

... In most instances the doctrine is continuously modified by the prophet, who responds to various criticisms and affirmations by adding to, emphasizing, playing down, and eliminating selected elements of the original visions. This reworking makes the new doctrine more acceptable to special interest groups, may give it a better "fit" to the population's cultural and personality patterns, and may take account of the changes occurring in the general milieu (1956:274, 275).

Where organized hostility to the movement develops, the reaction is often a counter-hostility against its critics. This can cause a shift in emphasis from cultivation of the ideal to aggression against the unbeliever. The general tendency is for the code to harden gradually, and for the movement to become more militant. Hostility will also be directed toward all marginal and non-participating members in the society. They are defined as traitors.
e. **Cultural Transformation**

If the movement is able to gain the adherence of a substantial proportion of a local population, a social revitalization will occur. The transfer culture and, in some cases, the goal culture of the new movement will be put into operation. "The revitalization, if successful, will be attended by a drastic decline in quasi-pathological individual symptoms of anomalie and by the disappearance of cultural distortion" (1966:162).

Varied results will also be seen coming from this social revitalization. They will be manifested in extensive cultural changes, even in the embarkation on some organized program of group action. A central condition for the successful accomplishment of a revitalization process is that the movement (or new religion) must be able to obtain internal social conformity without the use of destructive coercion. Furthermore, it must provide a successful economic system to sustain its existence.

f. **Routinization**

If the movement has successfully gone through stages "a" through "e," the reason for its existence as an innovative force ceases. Therefore, the role shifts from innovation to maintenance.
If the movement was religious in orientation, its legacy is a cult or church which preserves and reworks the code, and maintains, through ritual and myth, the public awareness of the history and values that brought forth the new culture (1966: 162).

5. New Steady State

With the emerging routinization of the movement a new steady state has come into existence. The new cultural system has proved itself viable, the problems of routinization have been solved. The culture of this new state will be different patterns, a new organization, and something distinct from the earlier steady state. It will also be different from anything that characterized the period of cultural distortion. Culture changes will continue. However, they will be within tolerable stress limits. These continuous changes are more apt to take place in the area of value structure. Examples of this are the economic and technological consequences following the dissemination of Protestant ethics after the Reformation.

This makes the revitalization movement still able to influence the direction of change after its aggressively active phase has finished. The record of the movement itself is subject to cumulative distortion and retrospective reinterpretation as time passes. Eventually the prophet, the pioneers, and the events surrounding them will be

C. SDA AS A REVITALIZATION MOVEMENT

Wallace's research and analytical description of the stages of a revitalization movement makes an interesting model for evaluating the emergence and evolution of the SDA movement. It also provides a useful tool for SDA workers engaged in conversion processes in all parts of the world. It is striking how the experience of the Adventists fits into the Wallace model.

1. The Steady State

No doubt the years following the USA Independence in 1776 can be characterized as being steady. The Republic was new and had a great future. Fresh energies were released and became largely engaged in forming a new nation. It was also an "era of good feeling." There were forces at work, mostly among the Protestants, that accepted responsibility for social reform and benevolence activities. In the early decades of the nineteenth century scores of interdenominational, voluntary societies were formed largely to engage in evangelistic or missionary
outreach. These were supported by Bible (1816) and Tract (1825) societies. But there were also voluntary move-
ments which sought to:

... reform American society in the image of American Protestantism, with its Puri-
tan and revivalist undertones—societies for almost every reform in those stirring
days when first the evils of slavery and war and intemperance were exposed to the

Among their primary concerns were prison reform, the
relief of the poor, proper Sunday observance, public edu-
cation, and the abolition of slavery (Damsteegt 1977:8-11).

2. The Period of Increased
Individual Stress

Over the years, especially after 1830, new and unex-
pected forces surfaced which tended to put the system out
of balance, heighten social tension, and produce individual
stress. An "era of controversy" began to replace the "era
of good feeling."

It should be understood that these descriptions only
indicate the dominant character of the periods. There were,
of course, important overlappings and one can easily trace
in the record of those years a continuation of certain
trends. In the new Republic sectionalism developed between
the different states, largely because of the stubborn issue
of slavery. This concern occupied the minds of many. The
fast growing Roman Catholicism within the Northern immigrant population created feelings of discontent and insecurity among many Protestants. The financial depression of 1837, called the Panic of 1837, shattered the confidence in the glorious millennial dream.

The revivalism that followed the Second Great Awakening strangely enough also caused personal tension and stress. It showed its first signs as early as 1792. By 1800 it was in full tide. It continued to ebb and flow for decades thereafter, but never attained the intensity of the Great Awakening (1726f) although it brought about "the decline of infidelity, the lifting of the moral level of the frontier, and the steady growth of Baptist, Methodist, and Presbyterian Churches" (Walker 1959:507, 508). The revivalists, in their sermons, constantly stressed the need for the individual's conscious decision of repentance and faith. "Nonconformity was both acceptable and desirable and the quest for truth became paramount" (Damsteegt 1977:12). In this way a climate was created for both extremist and perfectionist ideas as well as the demand for new churches and denominations. Especially on the Western frontier the average person could hardly escape the temptation to succumb to discontent, extremism, and a preoccupation with, and experimentation of, utopian ideas. In more stable areas, such as the New England states, this ferment expressed itself in the rise of new
religious movements. Within two decades these states wit-
nessed the rise of Mormonism, Adventism, and Spiritualism.

One result of this religious climate was the wide-
spread study of Bible passages alluding to the Second Ad-
vent. Many churches were caught up in much discussion of
eschatological and, particularly, millennial themes. A
prominent advocate of premillennialism was William Miller.
Shortly after 1831 he and his associates began to preach
the imminent Second Coming of Christ. In their preaching
they stressed that the Parousia was the only solution to
the evils and confusion in this world and that no one should
expect the realization of God's kingdom on this earth.
More than two hundred ministers and fifty thousand people
were involved in this Advent revival (Damsteegt 1977:11-16).

These Millerites--as they came to be called--came to
the conclusion that the time for the Second Coming and the
end of the world would be around 1843-1844. As the time
drew near tension mounted. All their resources and ener-
gies were focused on preaching the end of the world, and
preparing for it.

Not all earnest Christians supported the Millerite
movement. This provoked yet another dimension to the stress
Advent believers were experiencing. They found that the
mainline churches not only rejected their Advent message,
but also ridiculed its messengers, called them fanatics.
Some even were disfellowshiped (Arthur 1974:170, 171).
However, when the predicted days set for the Second Advent passed without the return of Jesus, it is easy to understand the effect this totally unexpected and extreme stress had on all Advent believers. This "Disappointment" brought them special pain because their belief in the Advent had wonderfully sustained them during the stressful years prior to 1844. Now that Christ did not return, the former causes of stress came back reinforced by the Great Disappointment and the unique tension it provoked.

3. The Period of Cultural Distortion

The year 1844 brought the mounting stress situation to a climax—what Wallace calls "cultural distortion." During the preceding fifteen-year period the Advent believers had been exposed to intense apocalyptic preaching wherein political events, natural disasters, and even cosmic phenomena, were interpreted as sure signs of the fast-approaching end. To this should be added the rejection of the Millerites by Christians in general. The culmination was, as mentioned, the Great Disappointment. Individual believers reacted to the situation according to their personal mazeways. Many Millerites renounced their Advent beliefs. Some of these returned to their former churches, while others rejected the Christian faith
altogether. A few, however, who had long since separated themselves from the mainline churches or had been disfellowshiped by them remained faithful to the Millerite cause. Although deeply shaken, they resolutely sought to restore their personal equilibrium by continually expecting Christ to return, by encouraging one another, and by looking for signs which would indicate that the end was actually drawing near (Damsteegt 1977:100). And yet, they likewise knew a measure of cultural distortion in that they were more disoriented than ever from the mainstream of the religious life of their generation.

4. The Period of Revitalization

The tremendous stress they were under could have led to complete disintegration. It was, however, forestalled by a revitalization movement characterized by most of the five major features mentioned earlier as detailed by Wallace.

a. Formulation of a Code, and the Emergence of the Prophet/Leader

For a couple of months (October to December 1844) the early Advent believers were in a state of total confusion; everything seemed to have fallen apart. Then in December 1844, the seventeen-year-old Ellen G. Harmon (who later married and is known under the name: Ellen Gould White) had
her first vision. Her witness was not abruptly dismissed, and she was almost immediately recognized as possessing the gift of prophecy. In the absence of contrary voices it was possible for her to assume the role of the prophet for a new movement arising from the Millerite ashes. The confused and disillusioned Advent believers gathered around this new prophet and were prepared to follow her.

The known character of the young woman, and the circumstances under which the vision was given her, as well as the nature of the communication itself, all testified to its genuineness as a work of God. Her personal attitude, so free from anything that savored of pride or self-exaltation, corroborated this impression (Olsen 1925:174).

In vision Ellen White was shown, in miniature, the Advent people traveling on an elevated path to the eternal City. This path was illuminated by the message of the Second Coming of Christ. In vision she saw that although some had become weary, there were others who were encouraged by Jesus to continue (see LS:64-67 for details of the vision). From 1844-1915 Ellen G. White had numerous visions and prophetic dreams. It should be noted that these supernatural visions revealed important elements of the pre-1844 message known to her. Also, that in her visions and dreams a definite blueprint was unfolded for a "goal culture" or ideal society as the description of the blessings of the New Earth in contrast to the present evil world. Her body of revelation also provided ample counsel of both a
spiritual and practical character that, if followed, would condition the believers to respond to God's kingdom.

J. N. Loughborough (1832-1924), who personally saw Mrs. White in vision several times, records some of the physical circumstances surrounding her and the actual psychological conditions she was in during the experience. They include supernatural strength and waking state (1892:93-98). The content of her visions as found in her writings definitely witnesses to rational, well-considered, intellectual argument and moral exhortation.

From the time of Ellen G. White's first vision in 1844 she became the most influential single person in the Advent cause. She assumed a role of independence and carved out a special relationship to the SDA leaders where she, often from a physical distance, without being influenced by the SDA authorities, guided, reproved, and even, on occasion, "dictated" to the persons in charge. She did this in the free exercise of her prophetic authority.

It needs to be pointed out that Ellen White, as a child of nine, had met with an accident and became "disfigured, ill, and debilitated," and at that time the doctors gave her slim chance of recovery. She was nervous, unable to hold her hand to write steadily, and all efforts to read made her dizzy. From that time onward she knew much physical weakness. And yet, when she died in 1915 at the age of eighty seven--her last vision having been given a few
months before her death—she had served in a very demanding prophetic role for more than seventy years. One cannot but conclude that the calling of Ellen White to this prophetic role which made possible both the revitalization of the faithful remnant of Millerites and the emergence and development of the SDA movement was truly significant in every way. Fortunately, she experienced a definite abatement of old physical complaints, although she never fully recovered (Neufeld 1976:1585, 1592).

b. **Communication**

... As soon as E. G. White had her first vision she heard the supernatural voice telling her: "Make known to others what I have revealed to you" (EW:20, 21). A short time later she reluctantly started traveling to visit with the scattered Advent believers, relating to them what God had revealed. She continued this pattern for the rest of her life, not only in the USA but also in Europe and Australia. More important than her traveling and preaching, however, was the communication of her message through the printed page.

In the writings and oral presentation of the messages given by dreams and visions she claimed that God had manifested Himself through her (GW:308) and that through studying her witness in the light of Scripture, God had safeguarded the SDA people against possible delusions in
her counsel (8T:298). The biblical messages were communicated in an evangelistic spirit generally to the target people, the Advent believers. Once the SDA Church was organized, the proclamation of the distinctive SDA beliefs became the primary objective of the movement.

c. Organization

   The code (the Advent message) attracted converts and soon two distinct groups -- the disciples and the mass-followers -- emerged among Advent believers.

   The men around Ellen G. White became the "disciples." Some of them who had gone through the 1844 Disappointment experience together formed an unofficial nucleus that in time developed into a leadership presence in the movement as it gradually gained its distinct organizational form. Joseph Bates (1792-1872) became a pioneer evangelist and served as chairman of a specific conference in 1863 when the movement was formally organized (Neufeld 1976:132-134). Hiram Edson (1806-1882) also became an early key evangelist although James White (1821-1881) is generally recognized as the founder of the SDA Church. It was he who married Ellen White. Among the early "disciples" who had not experienced the Great Disappointment were John Byington (1798-1887), the first General Conference president; Uriah Smith (1832-1903), editor and author; J. N. Andrews (1829-1883),
administrator, theologian, and foreign missionary; S. N. Haskell (1833-1922), evangelist and administrator; and J. N. Loughborough, evangelist and administrator.

These last named disciples assumed the supporting role at first, although they soon became the executives of the new organization and administered its evangelistic program. As the number of lay-followers grew, they were increasingly delegated the responsibility of witnessing and spreading the "good word." All were encouraged from the outset to accept responsibility for the systematic financial support of the cause. Although the disciples were to be supported by the members, it soon became apparent that they were the sort who would invest their personal fortunes in the movement.

True to Wallace's model, the "disciples" were concerned, as the SDA leaders are today, with keeping up the positive image of the prophet and in challenging her detractors. This inevitably involved them in combating heretical views within the movement. This is readily seen by reading early SDA literature.

The "tri-cornered relationship" of prophet, disciples, and mass-followers gave the SDA movement an authoritarian structure. Although democratic in form, the SDA Church government could easily become dictatorial. This follows from the nature of the prophetic voice in its midst. Unless special grace is sought from God its prophet could be
used to introduce and then support doctrinal views and organizational patterns that might be unscriptural. In the SDA Church no faithful member is generally prepared to question the authority of one who has access to superior knowledge.

d. Adaptation

Inasmuch as SDAs initially regarded themselves as a renewal movement with a message of reform for all Christians, they were regarded as a threat by existing main-line churches. Many church leaders were interested in maintaining the status quo and not losing their members. Inevitably, they resisted the new movement. This happened in the USA. Its religious freedom had pitted church against church in competition to win and keep the people in their respective congregations. This also took place within so-called Christian nations where state churches felt they had a monopoly on the preaching of the Word of God. Over the years the SDAs kept reworking and consolidating their message. This was inevitable as their pattern of continued Bible study shed new light on its message. In rare cases, and only to a small degree, was this message adapted to new situations (e.g., Sabbath-keeping north of the Polar Circle). On occasion, some inadequacies were pointed out (e.g., the 1888 Righteousness by Faith Conference).
reworking of the "code" was one means whereby the resistance was met.

Another important SDA reaction to hostility, and even persecution from established Christendom, was counter-hostility in which the attacking churches and church leaders were identified with such apocalyptic images as "the Beast," "Babylon," "Synagogue of Satan," "Whore." Of limited effectiveness was this approach with its negative polemic; a kind of evangelism in which effort was made to expose the adversaries' "unbiblical" attitudes and practices, rather than to present a positive message of Christ, the ideal in the new code.

e. Cultural Transformation

Only in very few places were SDAs able to capture the adherence of substantial portions of the population. However, as time went on, the SDA reformers became more and more involved in social issues and in organized social programs. This helped to absorb energies that would otherwise have been engaged in attacking the established churches. Especially mentioned should be their active role in the temperance movement in the USA and abroad with E. G. White as a featured public temperance speaker. The SDAs were also active in other social causes such as community welfare, health, and education. Concurrent with this diverse activity, SDAs were able to develop for themselves the sort
of successful economic system needed for the survival of their revitalization movement. This system came into existence in the earlier years of the SDA Church and has remained surprisingly viable despite the test of time.

f. Routinization

It is recognized that, in general, the SDA Church as a renewal movement has successfully passed through stages "a" to "e." As an ever-expanding, aggressive missionary movement she will never feel her task is complete until all inhabitants of the earth have been witnessed to. Nonetheless, her routinization has proceeded apace. One must grant that SDAs, in some places where they have been established for years, have almost become like mainline churches. Their local churches have become recognized and respected. They reflect conformity and have adapted almost too much to the communities in which they are located. On the other hand, in many places in the work they are going through the pioneer stage in their efforts to renew society, and they are experiencing the excitement, pain, and resistance their renewal efforts cannot but generate.

In general, however, the Advent movement has developed into the SDA Church and its innovative dimensions, in many cases, have dwindled. Its dominant concerns are on the order of maintaining its structures and services. The central Adventist message is being reworked. The 1980
revised "Statement of Fundamental Beliefs" and the Daniel and Revelation Committee are cases in point. The history and values that brought forth the movement are constantly being brought to the attention of the people. The projected six-volume biography of Ellen G. White being written by her grandson, coupled with the numerous anniversaries celebrating the establishment of churches and institutions; the sending out of missionaries; and the important conferences and meetings are random examples to prove this point.

5. New Steady State

With the development of this routinization process the SDA Church has entered a steady stage. The new movement has proved itself viable. It has successfully survived the diseases of childhood, and the new steady state, although still strongly influenced by the emblem of its pioneers, is quite different today from yesterday's stages of cultural distortion.

There will inevitably continue to be periods of stress and tension. However, these will be within the tolerable stress limit as, it seems, the church has sufficient members, financial resources, and trained theologians to cope successfully with dissenters and attacks from within and without. Recent attempts to
bring about disunity, confusion, and distrust by questioning the prophetic foundation of the SDA Church, doubting the credibility of Ellen G. White, and mistrusting the financial investment procedures of certain administrators have not caused the sensation and havoc one would expect. These attempts have demonstrated that the church, in its new steady state, is able to absorb fairly extensive stress situations. Another reason for its ability to survive fairly grave tensions and attacks lies in its advantage of being a world church. This means that its great variety of separate developments on different levels in different cultures greatly contributes to its institutional resiliency. The heartaches that may occur in one area because the church has settled down to a life of comfort and passivity will not, to any great extent, affect the church in another part of the world where there is growth and vitality, in the face of much resistance. As a matter of fact, there is every possibility that the church at the "growing edge" will bring renewal to those segments of the church that have "settled on their lees" and become lethargic (Jer 48:11).
APPENDIX J

AN EXAMPLE OF REVITALIZATION

IN A MISSIONARY SITUATION

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AN EXAMPLE OF REVITALIZATION

IN A MISSIONARY SITUATION

The Wallace model on the revitalization process (See Appendix I) is significant for SDAs when they consider...
the steps that need to be taken to make ever more active
and aggressive their missionary service. Any Christian who
confronts people with the good news of Jesus Christ and the
biblical call to repentance and reform is a "prophet."
This is particularly true of the missionary. While in the
homeland he may find the old establishment--his home
church--congenial, and may automatically accept its tradi-
tional forms and functions; but when he contemplates his
missionary service he needs to keep in mind that any suc-
cessful missionary is a prophet because he seeks to bring
about change. Whatever his calling on the mission field,
whether pastor, physician, teacher, nurse, administrator,
or technician, in the eyes of the target people he is a
prophet, and as such he is an advocate of change.

For this reason it is essential that the missionary
be aware of how changes take place. He needs to antici-
pate the impact of his Christian message and the stress
that it creates. Furthermore, he must particularly be
trained to resolve whatever stress situations eventuate;
and inasmuch as this sequence occurs wherever effective
missionary activity takes place, an analysis can be
readily achieved through using the Wallace model. This
model can particularly help the missionary maintain the
initiative in his service. It helps him to set attainable
goals and define the strategy necessary to attain them.
Furthermore, it will help him in recruiting the sort of
fellow workers he will need; and his adaptation of the
gospel to meet felt needs will be both loyal to the mes-
sage and sensitive to the felt needs of the people he
would win. Such a pattern of self-criticism informed by
the social sciences and illuminated by the Holy Spirit
will surely produce lasting results.

A. RENNELL AND BELLONA ISLAND

In order to illustrate the use of the Wallace model
we have chosen to review what SDA missionaries encountered
at Rennell and Bellona in the Solomon Islands. Our reasons
for this choice are as follow:

1. The first meaningful contact of the islanders
with the SDA message was fairly recent, probably around
1932. The details are reasonably fresh in the memories
of not a few who are still alive to tell the story.

2. The people on these islands were originally
animists, and not adherents of any major world religion.
The expressions of their faith varied from tribe to tribe,
and from clan to clan. SDAs, as well as other missionary
societies, have had their most marked success among the
adherents of primal religions.

3. The Christian message was brought to the islands
by their own people. For some years foreign mission-
aries had not been allowed to settle, or even to visit this
part of the Solomon Islands.

4. The peoples of the Western Pacific have been the subject of intensive Danish research over four decades. Scientists from such varied fields as anthropology, social psychology, geography, musicology, and archaeology have worked for some time among them. These scientists have studied their cultures, environments, and the social changes taking place among them. They largely overlooked the reports of those missionaries who were actively involved in the "Christianizing process" throughout this vast region. This means that we have an opportunity to evaluate what has been taking place from two independent angles, namely, the mission reports from 1932-1941, and the findings of independent scientists.

5. A. R. Tippett, a leading evangelical mission anthropologist, served for twenty years as a missionary in Fiji. However, he made a scientific study of the Christian movement in the Solomon Islands. We have in his extensive report an opportunity to compare the findings of an evangelical mission anthropologist with those of colleagues who evaluated the same basic data from a purely scientific perspective.

There were at least three mission societies involved in the Rennell/Bellona experience. We will naturally be heavily influenced by the role of the SDAs in this venture.
and how they reported it.

Christianity was not introduced at precisely the same time on the two islands. A span of several weeks separated these efforts. However, the patterns were so similar, and what happened so closely connected that we will treat them as one event and mention details at random.

B. THE APPLICATION OF THE WALLACE MODEL

1. Steady State Until 1932

The people of Rennell and Bellona are Polynesian. Over the years they had only scant contact with the surrounding islands populated by Melanesians. Since their small islands were of minimal interest to European traders and colonial officers, they were only infrequently contacted by white people.

Rennell is about eighty kilometers long and fourteen kilometers across and has, today, a population of 1,100 people. Bellona, much smaller, is about eleven and one-half kilometers long and three kilometers across with a population of 750 people (Elbert and Monberg 1965:4, 5). According to their traditions the Polynesians came by canoe to the two islands "twenty-four generations ago" (Monberg 1960:75). The islands were probably discovered in 1790. Among the first white people to visit them was
John Patteson in 1856. He was later made bishop and visited Rennell again at the end of the nineteenth century. At that time Chief Tapangi, who later became important in connection with the introduction of Christianity on the island, was a boy. He remembered the songs the crew members of the bishop's ship, the "Southern Cross," were singing (Australasian, September 30, 1940:3).

In 1910 the South Sea Evangelical Mission (SSEM) attempted to introduce Christianity on Rennell. However, the missionary and his two helpers, probably all Melanesians, were killed (Elbert and Monberg 1965:395). After that no serious attempts were made to Christianize the people until 1932.

Before the advent of Christianity the society seemed to be in a relative steady state. Their primal religion largely centered on the totality of life in the present and hardly made any distinction between the "sacred" and "secular." In general, this animistic religion was preoccupied with "fertility, prosperity, harmony, control, and balance in all relationships, particularly with men and spirits and in this world rather than the next." The people made no claim of descendence from any deities or even culture-heroes, possibly because their genealogies do not go further back than to the time when their forefathers arrived in canoes. Therefore, the gap between gods and men is filled by ancestors acting as go-between
messengers. Both deities and ancestors were called upon to participate in all important events, specifically those that had to do with farming and fishing (Monberg 1960:76-78).

The daily life on the islands, with the relationship between the clans, the gods, the environment, as well as work and play has been well described and documented by Monberg (1960:71-82).

The society with its extended families and its ties to the land gives each individual identity and security. It also provides a *raison d'être*, a sense of history, and an approach to the future. Rituals in connection with birth, initiation, marriage, and death help to maintain the steady state (Loeliger 1982:142).

However, on Rennell and Bellona, as elsewhere throughout the world, not all social activities matched the ideals defined by their religion. Narrow preoccupations with one's clan, suspicion and hostility between and within groups, and in some cases even between the sexes helped to foster seemingly harsh and inhuman attitudes and practices. Nonetheless, these stresses seemed to be within tolerable limits, for the two societies in general appeared to have adequate mechanisms for handling all extreme cases of individual and corporate stress.

Elbert and Monberg have recorded illustrative stress situations on both Rennell and Bellona and how these
societies handled them (1965:345-368). Incidentally, one factor that particularly helped to reduce stress was that all families had the same ancestor. All lived isolated from one another on their farms. They had no supreme chief, and the only strong ties between families arose from matters of religion and the loyalties engendered by their wars (Monberg 1960:76, 77).

Scholars have noted that despite the variety of creation stories common among the people throughout Melanesia and Polynesia, these stories are absent on the two islands. However, a curious myth is widely held: originally there was a god "who created all things and lived in a place where there was no death." Although this myth "does not contain clear evidence of Christian influence, it must be suspected that it may have come into being through contact with some foreign culture" (Monberg 1960:80).

2. Increased Individual Stress 1932-1938

Mr. L. A. Borgas reported in the "Australasian Record" on February 6, 1933 that the first SDA visit to Rennell took place in November 1932. This visit arose out of an initial contact with a young man from the island toward the end of 1931 (February 13, 1933:2). Concerning this Borgas wrote:
Twelve months ago to a day from this present visit, Brother Ferris came into contact with a trader who had on board a boy from Rennell and in the course of conversation it was understood that this boy was calling for a mission to be established in his native land. After coming to an understanding the boy gave Brother Ferris a few of his native arts, including an arrowhead which he said if brought down when the missionaries came would be proof that they were getting the mission he asked for (February 6, 1933:2).

This first contact led to a visit by SDA missionaries, using a smaller vessel named "Vinaritakae." There is no doubt that the SDA Church was the first, after 1910, to establish communication with these people, although later three other societies came into the picture, competing for the "souls."

It has never been an easy task to visit either Rennell or Bellona. Permission must be obtained from the colonial government (British). As a result, missionaries gained the impression that the officials wanted to maintain the island as a "strict native reserve," because it offered no economic possibilities for outsiders. On one occasion the commissioner accompanied his grant of permission with the following:

A visit to the Rennell Island is proposed by members of your staff. I regret to say I know little of the inhabitants, except that they are quite unsophisticated, but very intelligent. I have no objection to your proposed visit, but it is my wish, for the present that you do not leave any native stranger as his presence might be misunderstood and lead to a disturbance.
You will doubtless inform your representative that he is dealing with primitive people whose susceptibilities are easily offended and whose tempers are often not under control.

Rennell Islanders are Polynesians, and with Bellona Island number, it is estimated, 1,500 persons. You will take particular care, I trust, not to introduce any illness into the islands, as owing to their isolation they have been immune so far (February 6, 1933:2).

From 1932 to 1946, visits could only be made for a week's duration. On their first visit, SDAs met Chief Tapangi and his son Moa who later became a SDA pioneer layman and introduced the Advent message on both Rennell and Bellona. The Chief asked the SDAs to return with teachers for his people. He even encouraged the missionaries to take two of his boys to the SDA school at Batuna on another island as a pledge that they would return with the teachers. This was refused as the mission, at that time, had no legal right to take people out of the country (February 6, 1933:3). But this right was later granted.

By November 1934 SDAs had made four visits. In the meantime the South Sea Evangelical Mission also visited the island and followed the new pattern of taking some of the Rennell boys to their mission school at Malaita.

For at least a decade SDAs, along with the SSEM, continued this pattern of infrequent visits of no more than a week's duration and picking up boys for the SDA school
at Batuna, as well as taking those home who had undergone from six weeks' to five months' training (November 12, 1934:3; March 18 and 25, 1935:2). The SSEM mission followed a similar practice by taking young men to their school at Malaita (Monberg 1962:145). Monberg reported that the SDAs visited Bellona with a shipload of Rennellese boys in 1934 or 1935, but no boys from Bellona desired to be their fellow students at Batuna (1967:567).

It is obvious that a maximum stay of five months at the training school was hardly enough even to get these students acquainted with the rudiments of the Christian faith, let alone SDA doctrines. And it is doubtful that these young men, upon their return, were able to give anything but a superficial presentation of Christianity. Nonetheless, they established themselves as SDA teachers, built schools (March 18, 1935:2), and started teaching their own people the little they had learned.

In addition to this new teaching, other factors caused individual stress. The young men inevitably returned home with new impressions and ideas from the outside world.

As these "missionaries" presented their new-found teachings, discussion focused on the new truth versus the old gods. In addition, the impact of the new culture and religion brought an emotional strain that increased as the years passed.

Acceptance of Christ also meant that the people be
exposed to new moral codes, lose or at least change some of their social institutions, and even end up reorganizing their society. The question, according to Monberg, was not so much whether the God of the Bible was true or not: the people seemed not to question the words of their own "converted" sons or the visiting white missionaries. The real issue was whether Christ was more powerful than the old clan gods.

It was clear to the Rennel people that the old deities disapproved of this new, rival power. Rennell society was considered an earthly replica of the society of gods in the eastern sky. How could one begin worshiping the new God and reorganize the society according to His commandments without angering the old deities and disturbing the world order? (1962:149).

The old cultural beliefs and behavior were no longer adequate. The people looked to Christianity for alternative solutions to their problems. But as the social stress was increased, the fear arose that possibly the new ways would be no better than the old, and the acceptance of the new would undermine all existing beliefs and practices.

"There is anxiety in leaving the security of the old and familiar way of life, however imperfect it is, and striking out on a new and uncertain course" (Wallace 1956:269; Hiebert 1976:392).

Looking back, the islanders are now agreed that from 1932 to 1938 they experienced much confusion and stress. The Bellonese said that they were bewildered, stupid, and
afraid (1967:575).

In addition to all attempts to replace the religion that, for centuries, had served the people as an integrating system and given meaning to their life, we must consider another factor. The young native missionaries and their white mentors represented at least two competing mission societies. They preached the same Christ, but gave conflicting signals as to what was His will. For instance, they differed over the Sabbath, an issue complicated by the fact that the people did "not know one day from another, or the days of the week" (Australasian, March 3, 1940:3; Monberg 1967:570). Antagonism prevailed among the missionaries and was introduced as early as 1934 (Australasian, March 13, 1935:2). This spirit of competition was accentuated by the fact that the national missionaries only had a superficial knowledge of the Christian message. The SDA evaluation contains the following statement:

These boys, and a great many of their people, we believe, are living up to all the light they have, but because of their little training they are unable to carry on without help (March 13, 1940:3).

During this period of increased individual stress it was reported that the women at Rennell became infertile. Non-Christian islanders explained that as children were a gift from the gods rather than from the husbands, it was a sign that the gods were punishing them for their
rejection of the old ways. This phenomenon started around 1934 when the missions first became active on Rennell. Scientists visiting the island in the years 1951 and 1958 noticed a remarkable lack of youth in the age group fifteen to twenty-five (Monberg 1962:150).

3. Cultural Distortion 1938

This period of stress reached a climax late in 1938. This is confirmed by Moa in the Australasian Record, as we shall see later. The old culture and religion did not possess satisfactory "adaptation" techniques to meet the new situation. At that time the culture became "internally distorted." Its elements were no longer harmoniously related but became "mutually inconsistent and interfering" (Wallace 1956:269, 270).

The factors that actually precipitated the climax, as well as the "madness" that resulted, have been described and analyzed by Torben Monberg, the Danish anthropologist (1960, 1962, and 1967). The term "madness" refers to the mass-hysteria and ritual-anarchy that took place.

It is interesting that the SDAs hardly mention these happenings. A search through the abundance of SDA promotional literature on missionary activities in the Pacific uncovers virtually no mention of Rennell and Bellona, let alone the "madness" experience. One reference could be when Moa told the SDA missionaries in July 1940:
After my return from Batuna I went wild with the other young men. We cut down coconuts, we did wicked things, we fought and killed. Two years ago while working in my garden with my wife I heard a voice calling my name (Australasian, October 7, 1940:3).

There could be several reasons for this:

a. During the "madness period" there were incidents involving killings, vandalism, and incest, and these were an embarrassment to the mission.

b. Since the Christian message was introduced by natives and not by missionaries, the islanders did not want to talk about these negative events to foreigners.

c. The most distressing fact was that Moa, the outstanding SDA advocate on the islands, was deeply involved in events surrounding the "madness period"—but on the "wrong" side.

We do well to review the sequence of events that led to this fateful crisis. Apparently they began at the Niupani harvest feast in 1938. Chief Tapangi had called the people together, and his adopted son Tegheta served as their priest-chief during the rituals related to the celebration. However, before the feast actually started, Tegheta allegedly began to pray to the Christian God. Despite his Christian background, as a student at Batuna, he gave the appearance of not knowing whether he should accept this new God. This precipitated a measure of great emotional distress. To relieve matters, Chief
Tapangi suggested a compromise solution: why not integrate prayers to the Christian God with the spirit worship of the old rituals? (Monberg 1962:145, 146, 149). Such a compromise was not entirely new, for Solomon islanders were known to have made adjustments of this sort. Tippett writes that "in some places Christians and pagans have existed side by side and apparently become satisfied with this coexistence." Old pagan patterns somehow were conditioned to adapt to new laws and administrations. On occasion, pagan thought and practice have even been known to give way to Christian thought and practice without significant confrontation and tension, but not in this case. Actually, it was claimed by a Methodist that the SDAs on the Solomon Islands had taken a definite stand against any and all forms of syncretism, and had succeeded in getting the principle accepted (1967:80, 251).

But on this particular occasion the religious conflict this amalgamation precipitated eventuated in mass hysteria. A few details will suffice for this study, although the whole story is interesting, solemnizing, and most enlightening.

When the intermingled rituals were about to begin, the people started to argue and fight among themselves. Tegheta himself suddenly became mad, as though possessed by a strange spirit. In one sense this was not unusual for this had been known to happen to him when under
unusual stress. But imagine the scene: among the assembled people a man stood up and began talking about the gospel while Tegheta, in moments of relief, was ordering the people to pray.

Later that evening, Tegheta formally announced that the next day they would all go to heaven. He sent the people out to gather food for the journey. But first, they crowded into the largest house in the settlement and prayed. Some wept because there was no room for their children in the house. For a moment Tegheta sought to make this house full of people leave directly for the sky, but without success. The people then left the house, built an earthen oven, and used their precious belongings as fuel to cook food for their trip to heaven. Three young men were ordered to precede them into heaven and return with proof of God's existence, but they failed.

The madness grew. The people started singing spontaneously (Monberg 1962:146, 147). Tegheta's message was that believing families would jointly go to heaven inside a house provided with food for the journey, but that the ungodly would be left behind. This teaching could be traced to a perversion of some SDA distinctive beliefs. Tegheta had been a student at the Batuna SDA Training School for a brief period and, as a result, had only a limited understanding of SDA teachings on the imminent second coming of Christ, the nature of man, the
resurrection, the millennium, and the New Earth. These truths could easily be misunderstood and thereby precipitate what happened at Nuipani (Appendix A7, 9, 24-27). As a result, one might conclude that the believers on Rennell went through a similar "Disappointment" experience as did the Adventist pioneers in 1844. The cultural setting, however, in the Rennell disappointment resulted in a more violent expression of their distress. Later, when Moa preached on Bellona, the people were also told that "Christ would come soon and take His faithful worshipers, those who had already been converted, to heaven."

In response, the new believers prepared food as provisions for the journey (Monberg 1967:574).

The accompanying mass-hysteria continued and grew in violence. Before it had finished coconut groves had been felled, houses in the settlement were destroyed, and dogs, cats, and chickens killed. What was much more serious was that several people, especially those with yaws sores, were also killed by Tegheta and his father Taupangi. Their dead bodies were set aside so they later might be eaten by Tegheta. Fortunately, this did not take place. However, Tegheta did go into the house of his stepmother and stepsister and violate a most strict social taboo when he had sexual intercourse with them. In doing this he did not act as a Rennellese, but as the spirit or god who presumably possessed him. Some claimed that Tegheta was
subsequently killed for this act, but restored to life
by a man possessed by an angel. The mass-hysteria reached
its climax when people started to fight and beat each
other, while some preached from the trees and others
sang hymns and prayed (1962:147-149; Elbert and Monberg
1965:392-419). A missiologist would term what happened
as social disintegration when he considered all the cul-
tural, social, and religious factors that, together, pre-
cipitated this crisis. He would see in the conflict the
dimensions of a power-encounter between diametrically
opposed spirit forces. True, some secular anthropologists,
and sometimes even missionaries, may try to explain the
events in terms of the social sciences. However, the na-
tives who were involved will invariably look upon it as a
struggle between two powers, namely, their old god with
his large family of gods on one side, and the God of the
Bible on the other.

The ocular demonstration of this was
that the chief-priest went mad and killed
a lot of people because the deities had
taken possession of him. The outcome was
that the Christian God sent the old deities
away to their heavenly homes, thus making
himself master of the two islands (1960:73).

When Moa introduced Christianity on Bellona he used
the "encounter by challenge" method so often employed by
the Solomon Islands evangelists who otherwise found it
difficult to break through social obstruction.
... Its biblical prototype was the contest between Elijah and Baal on Mount Carmel; and as with all societies which employ mechanisms of contest for proof or ordeal, it is assumed that the result is not merely the personal strengths of the contestants but the power of the god or spirit on whom the contestants call. "The God who answers by fire, let him be God!" (1 Kgs 18:24) (Tippett 1967:107).

Moa told the people on Bellona that Jesus was stronger than Satan. In front of the villagers he smashed the two stones representing the "bodies" of the "two most powerful and sacred gods of the Rennellese and Bellonese, and he was not killed by them because of this" (Australasian, October 14, 1940:4; Monberg 1967:569). His deliverance was interpreted as reflecting the weakness of the old gods and ascribed to the strength of the Christian God.

A. R. Tippett makes the observation that: "Solomon Island religion was more the worship of ghosts and spirits than of the almost-forgotten Creator." Therefore, when Christianity was introduced, the religious encounter was not really between a pagan deity and the God of the Bible. The encounter took place on the level of daily life. It was against those powers which dealt with relevant problems of gardening, fishing, war, security, food supply and the personal life crises. For these people, then, their conversion to Christianity had to do with power in the daily life (1967:5). We are aware that in this reference Tippett is dealing with a Melanesian concept, whereas the
Rennell and Bellona people were Polynesian. However, there are decisively similar traits between the two. Tippett's observation is supported by Monberg when he maintains that:

. . . . The new culture, the belief in the Christian God as the great supernatural power, had certain elements which could easily be identified by the Bellonese as operating on the same principles as their own religion. Both religions involved supernatural beings with power to bring welfare and punish humans. They also both involved rituals with songs and sacred formulas and temples in which the supernaturals were invoked (1967:586).

4. Revitalization 1938-1949

Torben Monberg calls this phase "adjustment." The power encounter was over after one night. The next morning people from a neighboring district who had not taken part in the ordeal came and exorcised the demon-possessed people. "The madness was over; even Tegheta was now normal" (1962:148).

The name of Moa stands out as the prominent person in the revitalization processes. He had spent some time at Batuna, probably in 1935. There he helped to reduce the language of the Rennellese to writing. As a result a small publication was printed containing a few hymns and Bible studies (Australasian, April 20, 1936:8). Although Moa, upon his return, served as an interpreter for the SDA missionaries on their infrequent week-long visits, he seems
to have lapsed from the SDA faith, at least for some time (October 7, 1940:3). He has been characterized as "one of the most remarkable and brilliant persons" on Rennell. Solemn and reserved, he was blessed with an enquiring mind. He died of tuberculosis in 1963 (Elbert and Monberg 1965:38).

The great madness in 1938 almost led to the death of the Polynesian society on these two islands. Wallace maintains that such a process of deterioration can lead to:

... a point of extinction as a result of increasing death rates and decreasing birth rates ... But these dire events are not infrequently forestalled, or at least, postponed by a revitalization movement (1956:270).

Fortunately, such a revitalization movement subsequently took place at both Rennell and Bellona and the process of disintegration came to an end. The story is fascinating. We will review its details by adhering to the Wallace model. He contends that such a movement must have at least six major components if it is to be successfully revitalized (1956:270).

a. Formulation of a Code and the Emergence of a Leader/Prophet

In the crisis Moa emerged as the leader-prophet. He claimed that Jesus had called him by name. In a dream he saw Jesus Who bade him "to make His work strong and to tell the people ... the story of Jesus." SDA
missionaries also respected Moa as a local leader, and were agreed he was a "living demonstration of what the Spirit could do . . . in preparing people for the coming of Jesus."

The people on both islands accepted him as their leader/prophet. He had not only defied the old deities by smashing the stones representing their two most powerful gods, but he stood courageously when the men of Bellona, with long spears, wanted to kill him (Australasian, October 7, 1940:3). It was even claimed by some that Moa's prayers had healing power. It was reported that a number of sick people were healed and a dead chief in Bellona was restored to life (Elbert and Monberg 1965:405). We must keep in mind that this leader was also the embodiment of SDA distinctives since he was the official representative of the SDA Church (Australasian, February 12, 1940:4).

Moa also had a message, or code, for his people. It was a simple gospel, but most effective. He would review the substance of Genesis, tell the story of Noah, and relate the birth, life, and death of Christ. He stressed the power of God and Christ, and talked about the wrath of God upon those who did not worship Him. It was taboo to kill--one should love his neighbor, keep the Sabbath, build churches, sing and pray to God. Moa also stressed the second coming of Christ (Monberg 1967:569, 573).

Preaching this simple message, Moa became quite
successful. He had the advantage of speaking the language, and the ability to translate:

... the teachings of Christianity into Rennellese and Bellonese concepts ... His message was coded to the Bellonese set of concepts, his words were understood, and his acts showed that what he said was true (1967:571, 572).

Tippett makes the observation that the Solomon islanders who live close to the soil, like the Hebrews, would do well to make greater use of the Old Testament. Its narratives are relevant to the seasonal cycle of seed time and harvest on the islands. Men like Noah, Abraham, Daniel, and David should be represented as prototypes for faith, piety, and repentance (1967:79).

b. Communicating the Code to Make Converts

Moa's call from God then came clearly to "tell the people the story of Jesus." He started immediately on Rennell Island, in his own village, and one by one others were brought in as "Moa taught them the message." Initially, he did his witnessing in nearby villages. Then he went to those farther afield, and finally he traveled the twenty miles by canoe to Bellona where in less than three months he succeeded in wiping out heathenism and converting the islanders to the Christian faith (Australasian, October 7, 1940:3).

SDA missionaries described Moa as a self-appointed
apostle who did the preliminary work while awaiting the "white missionary to teach them more of this truth" (January 15, 1940:3). In a letter from Moa to a SDA missionary written in 1941, only three years after the power crisis, he stated:

Now for some news. I still remain true to the Seventh-day Adventist mission, and we now have plenty of people to go to teach the Sabbath schools at Rennell and Bellona. There are ten Seventh-day Adventist churches on the island of Bellona. I have been able to convert many people because I give out the news of the gospel of Jesus everywhere. I am now at Hutuna, where there are one hundred and nineteen people whom I teach, but I have no equipment (October 13, 1941:5).

c. Organizing the New Members into Disciples and Mass Followers

Although Moa was the leader/prophet, he was not alone in the work of spreading the "good news." Four young boys from Rennell grew tired of waiting for the colonial government to allow teachers from the SDA mission to come to them. Quite on their own they traveled by open canoe more than two hundred kilometers to San Christoval and sought to persuade the mission there to send them a missionary (May 22, 1939:4). An article in Australasian Record (March 3, 1940:3) writes of "boys" who had spent some time at Batura and who were struggling on Rennell, being unable on their own to carry on as Christians. Moa's brother Tekehu is mentioned as helping out in the evangelistic
work (October 7, 1940:3). Two young men, Tugaha and Natonga, are also mentioned as loyal fellow workers (October 14, 1940:4).

As time passed, baptisms took place. Apparently, the SDA missionaries were not prepared to baptize any of the young men who had been at Batuna for only five months. The first persons baptized in July 1940 were probably Moa and his wife and a teacher and his wife, two years after the madness that led to the breakthrough and their acceptance of the gospel (September 9, 1940:4). The next baptism on Rennell took place in May 1941 when it was reported:

> It was a privilege to welcome into church fellowship forty-six newly baptized members, to write down the names of nearly five hundred Sabbath School members . . . to commence new baptismal classes, to appoint teachers to care for the work in the different sections, to choose and bring away six young men who will attend our Batuna school . . . (August 4, 1941:4).

The SDAs and SSEM also created three offices in the local congregational structure, namely head man, boss, and teacher (Monberg 1967:579). As would be expected, Moa was the undisputed leader of the whole movement. Outside his house in Hutuna village there was a painted signboard which read: "The Head Office, SDA Mission, Hutuna, Rennell Island." And in the same village was also found the "Tithe House" where all tithes and offerings were kept (Australasian, October 7, 1970:3).
d. Adaptation Due to Resistance and to Meet New Situations

However, the breakdown of heathenism did not bring peace to the islands. Antagonism still lingered between the two (perhaps three) mission churches. This hostility occasionally resulted in open fights, both verbal and physical. This problem was, however, partly solved when drastic changes took place in the residence pattern after 1938 when Bellona Christians belonging to the same church moved together into separate villages (Kuschel 1975:29). The same segregation pattern emerged on Rennell when Moa called upon the SDA Islanders to come and make their own village and he became their first chief (Australasian, February 12, 1940:3).

Another reason for this hostility between the two missions was that the conversion of the island was so rapid and so complete that after a short time there were no more pagans to win. The two main missions then turned on each other and argued on such issues as religious liberty—a issue precipitated by the colonial government when it sought to limit the work on the islands to one missionary society only (Monberg 1967:575; Australasian, February 12, 1940:4; September 30, 1940:4).

On Bellona the rivalries in dancing that in the pre-Christian time had been competitions within the different districts now became competitions between the two missions.
Later, when the SDA teachers arrived, dancing was forbidden (Monberg 1967:580, 584).

Tippett reports that when Christianity was introduced on Rennell those who had joined the SSEM put aside their shark fishing. The reason was not, as would be the case with the SDAs, that sharks were regarded as unclean animals. It was, rather, because the art of discovering the whereabouts of the sharks was an act of worshiping one of their gods.

e. Cultural Transformation

The majority of the islanders, as well as their leaders, had accepted Christianity. This meant that they were now ready to introduce some corporate reforms that were social, political, and religious. These took place when people of like faith on both Rennell and Bellona decided to move together in villages around the churches of their preference. Moa described this new revolutionary arrangement in the following fashion:

After our worship our high priest suggested that we arrange ourselves separately in three groups—his, Moa's, and Tegheta's, saying: "You, Moa, take that group and go south; you, Tegheta, take that group and go east, and we will go back west." So I took some [people] and went to Hutuna, and Tegheta took others and went to Tigoa, and we did the worship of the SDA, and Taupangi went back to Niupani and did the worship of the SSEM, and another small group went to Tebaitahe and they took the name of the
Church of England (Elbert and Monberg 1965:401).

In this period of social renewal the building of churches, and not baptism, seemed to be the important sign that the Christian message had been accepted. Moa started to build the first church on Bellona in 1939 (Monberg 1967:572) and even before Moa and three others were baptized in July 1940, ten churches had been erected (Australasian, August 26, 1940:3). A government assistant medical officer who visited Rennell and Bellona in 1939 reported that:

... In some villages they have erected native churches and are awaiting our missionaries to go there to dedicate them before they commence to use the buildings for divine worship (September 25, 1939:2).

The reason for the stress on church buildings can perhaps be found in the fact that their temples had played an important and essential part in their pre-Christian cultic rites (Monberg, 1960:77).

SDA missionaries also reported that there was a change in the lifestyle of the people. They spoke of "devilish customs" having disappeared. Former cave dwellers had now become Christian people. Fighters put away their spears, planted gardens, built neat and clean houses in well laid out villages with the church at the center.

Another remarkable feature was the eagerness the people showed in learning to read, and the desire to own
their own Bibles (Australasian, August 4, 1941:3).

With the change in residential pattern, a change also took place in the system of economic distribution. The tradition of holding a large harvest feast and distributing food to the needy now became rare. The wealth in the land continued to be inherited by the sons in the traditional pattern, but a new class of people now began to emerge, namely, those with education. This meant that they now had another form of wealth equal to that of the land: the "knowledge of reading and writing and of the world of the white man."

As they came to understand more fully the distinctive SDA teachings, the islanders stopped eating "such important and highly prized foods as sharks, flying foxes, coconut crabs, lobsters, or shellfish." It was inevitable that, at the same time, food production on the farms steadily increased (1967:581, 584, 585).

f. Routinization

This takes place when a movement's role shifts from innovation to maintenance. This phenomenon was also experienced on both Rennell and Bellona. The people on the islands settled down in their new roles as Christians. Then too, after more than ten years, Melanesian teachers arrived. They preached the "full" SDA message, organized the churches more adequately, formed baptismal classes.
and taught reading and writing. The people were now able to follow the sermons in their own Bibles and begin to sing hymns from the books previously sent from Batuna. Increasing numbers of young men were sent to the training schools and the visits of missionaries became more regular (Australasian, September 9, 1940:4; September 23, 1940:4; August 4, 1941:3; September 29, 1941:4, 5).

5. New Steady State

Monberg writes that in 1949 when the SDA mission ship brought the Melanesian missionaries to Bellona, a new phase which he calls "readjustment" began. It is claimed that a stabilization took place at that time (1967:583). This phase responds to what Wallace called the "new steady state" where:

. . . the cultural transformation has been accomplished and the new cultural system has proved itself viable . . . once the movement organization has solved its problems of routinization (1956:275).

In 1940 the SDA missionaries wrote about the situation on Rennell and Bellona:

Heathenism has entirely, or almost entirely, been replaced by a searching for Christianity. Their understanding of the Scriptures and of Christian doctrines is very meagre, but their desire and earnestness are intense. They need the help of a Christian missionary to live among them and teach them the ways of health and spiritual life (Australasian, September 23, 1940:4).
The Christian missionaries finally got permission to settle among the people and the "new steady state" began.

Elder R. R. Frame, who visited Bellona in 1946 and then again in 1976, tells of the great difference. At a meeting in 1946 it was almost impossible for the preacher to be heard due to the noise among the churchgoers. In 1976 the divine worship was orderly, quiet, and the audience was made up of attentive listeners (Interview with R. R. Frame, Thousand Oaks, California, February 28, 1983).

On Rennell a school was later established and named after Moa who died in 1963 of tuberculosis. The pastor in charge of the work on the island, Soaike Sao'gau, serves on the committee for Eastern Solomon Islands Mission. The present SDA membership is 161 out of a population of 1,133 on Rennell and 309 out of 761 on Bellona (Rolf Kuschel, personal letter, August 12, 1981; GC Yearbook 1982: 74).

Torben Monberg writes about the islanders' own feelings concerning the change from the old steady state, over the time of increased individual stress, cultural distortion, revitalization, to the new steady state:

It is a fact that the natives of today look upon life as it was led before 1938 as if it was a life in another world. "Before that year we lived like animals in the bush, fighting and killing all the time,"
but now we live like men. We live in villages and there is no killing," people said to me. Even if this sounds like an extract from a missionary's speech it gives a true picture of what people feel today (1960:74).

**SUMMARY**

Some might contend that our efforts to strike a comparison between the Wallace model, the SDA movement (Appendix I) and a missionary situation (Appendix J) leave no room for God. What of God's eternal purposes and guidance? What of the possibility of His intervention on behalf of His people?

In response, we would reaffirm what has been said earlier. God in His wisdom works according to human cultures and without violating psychological traits. The renewal movements and revival phenomena recorded in Scripture, ranging from Noah, Moses, Elijah, John the Baptist, and on to the first advent of Jesus Christ fit into the same model. God in His unsearchable wisdom and love toward mankind, as well as in harmony with His character, will not use force to win back to the heavenly fold those who have carelessly gone astray or who have openly rebelled against Him. Jesus confirmed this posture when He faced Jerusalem: "How often would I have gathered your children . . . ."—thereby making clear God's intention of salvation free to all—but "... you would not" (Matt
23:37). God will not interfere with man's free will even though He often deplores the consequences of that free will. For this reason God has generally limited Himself and the activities of His supporting heavenly agencies to working for the salvation of men in accordance with sociological, cultural, and psychological laws. Furthermore, it is through them and not apart from them that His Holy Spirit prepares people to become receptive to His grace.

The Wallace model, in addition to providing us with an understanding of what sociological and psychological factors were active in the emergence of the Advent movement, also supplies us, as briefly mentioned, with a clear apprehension of what is taking place in the minds of those who accept the Advent message.

The experience of the SDAAs on Rennell and Bellona have a message for all SDA missionaries. They relate that cross-cultural communication of the gospel is a delicate task. Not only are old traditions, cultures, and lifestyles involved in the spiritual confrontation; the process of transferral can get out of hand and even precipitate killings and immoral acts. For this reason it is imperative that the missionary be knowledgeable concerning the insights the social sciences can provide.
APPENDIX K

SDA AND MISSION FINANCE

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Money in itself is neutral, but the way people use it can make it a blessing or a curse. In the Scriptures there are many references to wealth, treasure, goods, stewardship and money, as well as the way material possessions are handled or should be handled. It is claimed that Jesus dealt more with this subject than with any other in His varied discourses (Watson 1978:186). He did this because He recognized that material wealth is so powerful that it all too often competes with God for the control of men's lives and the focus of their dedication.

No man can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon (Matt 6:24)

When the possession of financial wealth and physical

855
property are seen as providing one with an opportunity to help, support, and encourage others it becomes a source of joy and great blessing to the giver. However, when "filthy lucre" (as money is called five times in the Authorized Version) is used for selfish ends and self-aggrandizement, then the result all-too-easily becomes negative and destructive. Paul had this to say on the subject:

  For the love of money is the root [lit. "a root"] of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs (1 Tim 6:10).

In this way, the underlying thesis concerning wealth and possession as it emerges from both positive and negative statements in the New Testament has been expressed as follows:

  Money is so identified with us in our human situation that it, like ourselves, exists in two worlds, the world of sin and rebellion against God, and the world of grace and obedience to God. An intrinsic part of the human situation and condition, it is an entirely paradoxical reality (Meye 1982:11).

  Money and wealth are extremely important aspects of human existence. As a matter of fact, the way we feel about money, how we relate to material possessions—or the lack of them—ultimately not only influences, but also shapes our attitude to all aspects of life, to our own whole being and to our relationships to others.
It is therefore of significance that any comprehensive study of missionary theory should grapple with this extremely important, but also complicated and delicate subject. Roland Allen makes a point when he identifies mission finance as one of the external accompaniments of mission preaching, rather than part of the organization of the church. He does this because he is convinced that it is not so important how the missionary is paid, how the finances of the church are organized, but it is of extreme importance "how these arrangements . . . affect the minds of the people and so promote, or hinder, the spread of the gospel" (Allen 1962:49).

The sort of obedience to the Great Commission that results in significant world-wide Christian witness cannot generally be accomplished without the involvement of considerable sums of money and yet, strangely enough, the Great Commission doesn't mention money!

In the apostolic age, Paul and his associates recognized that material support for their mission was a significant aspect of their missionary task and the apostle, on occasion, wrote about it. We must, however, keep in mind that the limited information we have on the missionary bands of the apostolic age would seem to indicate that those itinerant workers did not travel beyond the Roman empire. They worked among people who often were economically better off than the church in Antioch which had
released them for this service (Acts 13:1-4). Roland
Allen is deeply persuaded that the counsel on financial
dealings in connection with missions found in the epistle
of Paul is invariably relevant to the modern missionary
situation, even though some of the principles he applied
should be adapted to conform to local customs. Chris-
tianity since the time of Paul, with the possible excep-
tion of the slaves in Rome who witnessed to their masters,
was a grassroots movement largely, but not entirely, con-
fined to the lower classes (Latourette 1953:80, 81).

Centuries later the financing of missionary enter-
prises became the responsibility of the secular rulers as
was the case with the Roman Catholic missions in the fif-
teenth century. But, more commonly, the financial backing
came from the contributions of faithful Christians. Funds
were collected in different ways and at times were trans-
mited to the missions through the churches, or raised
directly by the missionary societies.

During the colonial epoch in some
areas, and especially in the British-
controlled territories under the grant-in-
aid system missions received very large ·
subsidies of government money to missions
in consideration of services rendered in
the educational, medical, and social
fields.

Gradually the idea came to the fore that the "younger
churches" should strive for financial independence (Neill
The SDAs, early in their history, adopted the principle of systematic tithe-paying in addition to the giving of free will offerings for the support of their movement. From both of these sources the world-wide missionary work of the SDAs is currently financed. As soon as a new church has been established, the members are expected to become faithful stewards and the contributions are added to the overall mission budget of the entire church. With this steadily increasing financial base the SDAs can budget their mission expenses with reasonable accuracy (Neufeld 1976:1489, 1490). As a world church the SDAs, in all parts of their expanding fields, are engaged in acquiring funds to support workers-in-ministry as well as the varied SDA educational and medical institutions. When acquired, these funds have to be allocated to a wide range of mission purposes. The leaders of the church then make sure that the ministry thereby made possible is actually carried out.

In this chapter we are not so much concerned with the detailed mechanism of fund-raising. We have already referred to this to some extent in other sections of this study. Our concern here is much more the effect SDA financial policies have on mission work; the relationship of the mission economy to mission spirituality; the influence of mission finance on church growth; and the development of "mission" churches into a cohesive, mutually interdependent
self-supporting congregations. In this way our concern is for faithful stewardship throughout the church, particularly within all its organizations and among its leaders. We are not going to explore the individual member's stewardship in terms of the total management of his life in view of God's creatorship and ownership.

Because SDAs have established churches and institutions all over the world the whole question of mission finance has become quite complicated. Church leaders not only have to deal with the disparity between rich and poor areas. They also have to consider those determinative cultural factors which influence different peoples' attitudes toward wealth, whether in money or property, and their varied functions in society. They have to take the measure of the spiritual, social, and psychological factors that control the individual and the use made of his or her economic resources. We must always bear in mind that although Western culture is becoming more and more of an all-pervading uniform world culture, there are still significant differences in the relationships between economics and morality in an industrial nation, as compared with economics and morality within a developing rural-oriented nation, and these significant factors must be taken seriously in any study of mission finance (Schweitzer 1966:81-87).

Any adequate treatment of this subject calls for the insights of economics, political science, sociology,
anthropology, psychology, rural agronomy, and the comparative study of religions (Davis 1939:x).

It is surprising to discover that books and articles dealing with missionary finance are few and far between, when one considers the great importance of this subject. Some claim that no complete study on the subject has yet really been undertaken, although references to the subject can be found in every form of missionary literature (Neill et al 1971:209). Could the reason for this lack of a comprehensive approach to the issue be that money and finance in the Western mind are often relegated to the mundane? There is, however, nothing unspiritual about the right handling of finances. As mentioned above, Jesus spoke more on this subject than on any other "spiritual" theme, and we all know that money is the most common rival to God (Watson 1978:186).

A. MISSION FINANCE AS A POWER STRUCTURE

The comparative wealth of the Western churches enabled them to send overseas to all continents thousands of missionaries and to maintain them on the field. It also enabled those missionaries in depressed areas where the economic level was low to maintain a living standard comparable to that of the homeland. In addition, the different missions built churches, schools, hospitals, offices,
colleges, publishing houses and other philanthropic institutions, and these institutions were invariably planned after Western models and reflected standards far beyond the supporting power of the target-people (Davis 1939:1-3).

Although it is claimed that money is neutral, missions and target-people soon found that even in a noble Christian enterprise money means power. Roland Allen has compared the modern mission era with its tremendous investments overseas, as well as ready cash at the disposal of the missionary, to the Carolingian era (from the seventh to the tenth centuries) when the sword was used in the conversion of pagan people. He calls the earlier age the era of military Christianity, and ours the era of financial Christianity, and claims that money is as powerful a tool in the conversion of the heathen as the sword used to be. He argues that money is also as ambiguous a tool as the sword (Van Buren 1961:38).

Others maintain that the use and abuse of money presents one of the greatest problems for the missionary church today, and the problem is really not always too little money (Hastings 1971:13). This is confirmed by the editors of the Concise Dictionary of the Christian World Mission where they wrote concerning financial support for missions:

There are endless complaints of the inadequacy of the support provided; it could, however, be argued that in general
the missions have suffered from having too much money rather than too little . . . (1971:209).

It is obvious that missions may be hindered by lack of funds. In the modern cash economy with its price on Bibles, building projects, and transportation fees many types of cross-cultural work would be impossible without financial subsidies. However, it seems that a greater problem is too much money and the seemingly unavoidable and ensuing dependence it engenders.

The concern, however, is not a new one in the history of God's people. In the Old Testament the Hebrew word Jeshurun is used for Israel four times (Deut 32:15; 33:5, 26; Isa 44:2). It probably means "upright one," and was a term of God's endearment to His people upon whom He had bestowed His lavish love. However, the unexpected result was that the Israelites began to neglect and even despise their God. This brought upon them Moses' searing indictment:

Jesh'urun waxed fat and kicked; you waxed fat, you grew thick, you became sleek; then he forsook God who made him, and scoffed at the Rock of his salvation (Deut 32:15).

The more Israelites received of God's blessings, both spiritual and material, the less they thought of Him; the less they did for Him; and the more rebellious they became. Jesus said to His disciples, "Truly I say to you, it will be hard for a rich man to enter the kingdom of heaven"
(Matt 19:23). The Interpreter's Bible has this comment:

In every sphere—physical, material, cultural, moral and spiritual—struggle is necessary to man's development. Prosperity brings danger, for it is easy to think that our own might has got us our fortune (1953:vol. 2:520).

Can one argue that insofar as modern mission finance is concerned one might be justified in maintaining that the mission with a deficit of 10 percent is better off than one with a credit of 10 percent? Certainly, the mission that lacks sufficient funds to carry on its work will press its members actively to trust in the Lord, to review the manner in which it uses the funds it has, and to develop a more productive supporting constituency. But the mission that has an excess of funds may be tempted to use them unwisely and may become inordinately self-sufficient, even neglectful of conscious dependence on God.

When a considerable part of the finance involved in overseas missions has been raised by Western churches and/or Western mission agencies, and administered through their committees, there is inevitably Western control of the use made of them on the mission field, and as long as the mission committees of these Western churches control the purse strings, they will always have the advantage of flexing their strong administrative muscles and enforcing their demands. Indeed, they may feel that they have no alternative but to exercise this kind of responsibility. The
wealth of many Western churches has made them generous and faithful in their contributions to missions, and the comparatively large sums of money sent overseas have tended to make the operation of missions a financial enterprise of large dimensions. Even so, some workers laboring in Africa, for example, will claim that the financial dependence of the churches there is so grave that very often finances, or sometimes the lack of them, hold up their work in many areas (Crawford 1981:300).

The financial help sent to missions abroad, according to Roman Catholics, all too often weakens the young churches instead of strengthening them (Hastings 1971:16). Another Roman Catholic missiologist, Walbert Böhlmann, opposes the financial dependence of Third World churches by claiming that "only children, the halt, and the lame have the right to live at other people's expense." He then quotes from an unpublished thesis by an African priest:

The mission churches find themselves in a situation which we must unhesitatingly call dramatic. They are alive only through artificial feeding. They are like a patient whose vital organs—heart, lungs—are artificial, who breathes through an oxygen mask and can survive only with regular blood transfusions. Our young churches are alive only thanks to continual injections of money and personnel, with the consequence that our theological thinking, liturgical reforms, and pastoral methods are also injected from abroad (1977:373, 374).

The problem with mission finance is not only directly related to the authority of the central overseas boards
over all activities in the mission areas. It also relates to the missionary himself and the stance he assumes as he intrudes into the alien culture. Because he has been supplied with funds from the West, he often operates as an employer and then becomes entangled in the economic structure of the people. J. Merle Davis, in his report of the Department of Social and Economic Research at the IMC meeting in Tambaram, India in 1938, gave a striking description of what then takes place. The whole relationship between the missionary and the people, whether social or religious, is drastically shaped by economics. He represents a wealthy organization, and by his presence and paternalism, introduces an "outside" standard of economic values. The mission becomes not only the employer but the manager of material enterprises hitherto unknown to the community. The missionary's personal "houseboys" are supporters of families; the mission's building projects give employment to scores of artisans, while its offices and compounds require all kinds of personnel, from secretaries and accountants to gardeners. All this means the centralization of tremendous power and authority often expressed by overtones of superiority on the part of the expatriate missionaries and the mission station. The total enterprise tends to control the emerging church's economic and human resources. Inevitably, in the eyes of nationals the missionary is not so much regarded as the exponent of a new religion and new
way of life. Rather, he has been denigrated to the level of becoming a possible source of personal economic improvement (Davis 1939:4).

When the mission is structured and financed in this fashion it becomes a new center of gravity and thereby disturbs the traditional economic equilibrium of the community. Its financial influence cannot but make a double impact on a Third World society through its economic relationships and through its religious programs. The reason for this is readily discernible by the anthropologist for he well knows that in many societies where missionaries work no distinction is made between the sacred and secular. In their villages the non-Christian religions and the economy are both complementary and highly integrated. In any traditional society religious practices have been collectively developed, mainly to secure economic and material well-being in this life. Apart from some religious systems (e.g. Buddhism) which stress reincarnation, they generally give little thought to gaining merit or securing well-being in an afterlife. Generally, Western missions, on the other hand, do not closely integrate spiritual and economic dimensions. Both mentally and in practice they make a clear distinction between the sacred and secular. The missionary may preach the word of love and Christian brotherhood on the Sabbath, while he unconsciously argues to get the best deal for the mission and himself on weekdays. This
dichotomy is not understood by nationals. Their inability to appreciate the Western distinction between piety and prosperity may influence them in two separate areas. It may lead to an encapsulation of the Christian message. Or, it may offend non-Christians and cause them to reject the message (Fountain 1978:807-809).

J. Merle Davis has well summarized the resulting problems of many present-day church/mission relationships at the level of the Western missionary and the Western-oriented mission station when he writes:

The missionary who has responsibility for distributing considerable sums of money for the support of pastors, evangelists and institutional work escapes only with difficulty the development of the mentality of a manager of men and material affairs. This enterprise has a spiritual objective and generating source, but it has developed in such a way that it cannot go forward except on a monetary basis. Progress in the growth of leaders, churches, schools, and hospitals tends to be measured in terms of money. The whole framework of missions has been built up on this foundation and it becomes more and more difficult to conceive of further development upon any other. Thus there is a perpetual conflict for supremacy between the spiritual and economic forces in the life of the missionary, with the odds in favor of economics winning out and the consequent secularism of the missionary influence in the community (1939: 8, 9).

Obviously, this "perpetual conflict for supremacy" must be resolved. Deliberate and courageous steps must be taken to break the present dependency pattern. Indeed, it is both dehumanizing to those on the receiving end and
an eventual hindrance to the rapid acceleration of the
growth (in membership and discipleship) of national
churches. To achieve this, the following steps are neces-
sary:

1. Through prayer and negotiation, goals should be
set to reduce the size of Western subsidies, year by year,
so that complete financial independence will be achieved.
This will bring an end to dependence, will stimulate local
stewardship and, if church growth is wisely and venture-
somely planned for, there will be no diminishing of the
spirit of giving in the Western churches.

2. Missionary/national salary misunderstandings must
be dealt with frankly and honestly, and equitable solutions
found.

3. From this time onward, all proposed administrative
structures, mission institutions, and building projects
should be such that they can be sustained by the local mis-
sion structure.

4. A biblical theology of the church's relationship
to social issues should be developed and taught to all
church members whether in the homelands or on the mission
field.

Admittedly, the SDA Church as a world-church has a
strong financial base. As we have already studied, this is
largely due to the early acceptance of the tithe system as
well as the pattern of free will offerings. The amount sent out from Washington, D.C. headquarters as appropriations to the world field amounted to almost $100,000,000 in the beginning of the 1980s. To this should be added the more than $200,000,000 raised overseas for the support of local work. The North American Division alone raised almost $500,000,000. These figures are impressive and indicate that SDAs are a people trusting God and prepared to sacrifice for the finish of His work. However, this generosity has not automatically solved all SDA problems, either in the homelands or overseas. Indeed, with each passing year these problems seem to increase although not all parts of the world field are experiencing the same problems, or to the same degree, for the work varies greatly from place to place. We shall try to define some of these problems and suggest some possible solutions. It will become evident that my mission experience in Africa and the Middle East will influence my selection of particular cases and the assumptions behind my suggested solutions. Nevertheless, I trust that the following illustrations are germane to our desire to bring SDA financial policies more in line with apostolic precedents.

B. OVERSEAS FINANCIAL SUPPORT CUTS THE NERVE OF LOCAL STEWARDSHIP

The basic principle of the apostle Paul concerning
mission finance is expressed in 1 Corinthians 9:18:

> What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

This means that the presence of the overseas mission should not be a financial burden to the newly-established church. It also implies that the new converts will expect the missionaries to also provide a measure of spiritual counsel (2 Cor 11:7). Interpreted into our situation, Paul is really saying "yes!" to financial support for Western missionaries and their work in bringing the Good News to the unevangelized. He is, however, saying "no!" to money for the national churches, their pastors, and work of maintenance. If we use any Western money to build churches for people overseas and to provide for their worship of God, we are automatically creating a dependency situation and violating a biblical rule. Mission money should be used for mission advance, not to subsidize the churches which missionaries are used by God to plant.

Where a pattern of support has been unwisely established it should be critically reviewed. If it is not gradually and steadily reduced, the new field with its churches, companies, and institutions will drift into a pattern of dependence and thereby be hindered in their growth.

It is significant that in Africa, although many
Protestant and Roman Catholic churches have "claimed" independence recently, more money and missionaries have been poured into the continent. Since 1910 the missionary force has increased fourfold. No doubt a great portion of the money and missionaries were utilized in breaking new ground and pioneering new areas with the gospel. Unquestionably, however, a portion was used to maintain fields and churches that had been organized years earlier and, by now, should have been self-supporting. Also, money was paid to subsidize costly institutions which probably should never have been established in the first place.

It is a healthy sign, however, that some of these younger churches have called for a moratorium on both Western money and Western missionaries to protect themselves. The reason is that missionaries often meddle into the affairs of the already existing churches instead of pioneering into new areas. The donors (the Western churches) invariably want to control what they finance. On the other hand, there is also a problem with the receiver mentality. Due to dependence on financial support from the West, many Third World churches became "the prisoners of history." They were not prepared to surrender temporary comforts (made possible through the influx of Western money) for the sake of their own survival. One African church leader expressed the problem by using the metaphor of the brochure handed to visitors in some
national parks in Africa where they are told, "Don't be cruel to monkeys: be kind to them and don't feed them. If you do, you rob them of the power to fend for themselves" (Bosch 1978:286-289).

We have already mentioned that too much money may be a greater hindrance to progress in mission than too little. One reason for this is that too much help from overseas will hinder the development of local stewardship. The importance of stewardship, understood as the total management of one's life in view of the fact of the creatorship and ownership of God, is central to the Christian experience. It is vital to the spiritual growth of each individual Christian, and gives each member a feeling of "belonging" when he realizes that the church is his own and not a foreign enterprise.

Dr. A. F. Glasser tells the story of a congregation in the Philippines that asked the leader of an American mission for funds to erect a church building. He readily agreed and asked, "How much will you need?" Taken by surprise, they convened a special meeting and then came up with a figure. As the American was preparing to write out the draft he said, "Of course, there is one condition. After the building is finished you must erect a sign in front of it stating, 'This is the building which the Americans gave us.'" He then went on to say, "But if you sacrifice and carry out the project at your own expense you will
be able to erect a different sign: "THIS IS THE BUILDING WHICH THE LORD GAVE US!" Needless to say, they declined the gift!

On the other hand, supposedly valid reasons are often advanced on behalf of the continued financial support. Several should be briefly mentioned.

1. Local Poverty and Economic Structures

In his 1938 report, J. Merle Davis lists a few hindrances to self-support. Among them is the economic weakness of the community. Many church members in the Third World belong to rural classes that barely wrest a living from the soil, and urban members frequently belong to the lower income classes. The cultural environments of these members have given them obligations and loyalties often different from those prevailing in Western churches. There is the obligation to support the old and handicapped, and to help pay for the education of the children of relatives. There are also debts to be paid, often in cash, to the village, tribe, or clan. These debts were incurred because of lavish expenditures on social ceremonies and family celebrations such as weddings and funerals. Other contributing reasons for limited resources could be the non-literacy or ill-health of working members of the family (Davis 1939: 55-99).
These comments are well taken and readily understood. They awaken in the average Western Christian the desire to share his bounty with his less fortunate brothers and sisters in the Third World.

Christianity has always made much progress among the poorer classes because its gospel is more readily perceived by the lower classes as "good news." Christianity has a message for them: God loves them.

Jesus Christ, in His sermon on the Sabbath day in Nazareth, quoted Isaiah 61:1, 2:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Luke 4: 18, 19).

In many cases it happens that when poor people accept the Christian message, some of the reasons for their poverty begin to be removed.

In presenting biblical instruction on faithfulness in stewardship one should keep in mind that this does not constitute the call for extensive sacrifice beyond the income of any Christian but, rather, that one be faithful in rendering "to God the things that are God's" (Matt 22:21). In this connection the tithe system is a fairly democratic obligation (Lev 27:30) because it seeks to place the obligation on the poor and rich alike.
Even a church in a poor rural area can become self-supporting through its faithful stewardship so that it will be able to defray the expense of its ministry, both to itself and to its non-Christian neighbors. Ideally, no career worker should be supported at a level above the average income of the people he or she works among. Some of the apostolic churches were poor, yet they gave liberally:

... for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part (2 Cor 8:3).

2. Lifestyle of Missionaries

Western-based Christian missions have, in general, been financially capable of sending out numerous missionaries and maintaining them in the fields, often at living standards comparable to that of their fellow workers in their homelands. This standard has frequently included well built houses, Western-style refrigerators, relatively new cars, attractive furniture, electric generators, up-to-date clothing, and household servants. Inevitably, this display conveys the impression of wealth to the people they work among. Actually, the missionary himself may quite possibly not be accustomed to being counted among the wealthy. He is probably paid far less than his counterpart at home. Nor is he as well off as his expatriate
neighbors working for the government or in private business, and he can easily forget that he continuously represents a rich country and a rich church quite beyond the wildest dreams of national Christians (Douglass 1978: 800, 801).

Not only does the missionary, in many cases, live at a level far above the nationals, but he has also brought along with him many items such as clothes for the naked, provisions for the needy, medicines for the sick, and tools for his house, garden, and car. There is, of course, nothing wrong with this. The people he serves are poor and need much assistance. However, the way these profane accessories are used has often tended to cheapen Christianity. The Christian mission is looked upon as a great economic enterprise (Bühlmann 1977:372, 379). Often the non-Christians, not appreciating the spiritual aspects of the mission enterprise, take it for granted that the missionary and his national fellow workers are in this type of employment (the service of the church) for the financial advantage they get out of it, and that their salaries are really bribes paid to win converts (Davis 1939:7). This point is well taken. I have personally been to places in my overseas service where people were paid to attend services convened on special occasions when missionary administrators came to visit. Some were even paid for being baptized in order to bolster soul-winning reports. Such
abuses do take place, though perhaps in our day they are becoming increasingly more rare.

In some cases the financial arrangements of mission fields are made in such a way that while the national worker is paid from local church funds, the missionary receives his remuneration from abroad. This has tempted leaders on the national level to retain missionaries longer than really needed in order to save on their own budget. They have found that the presence of missionaries has meant financial advantage for the area as a whole. Expatriate missionaries usually employ national helpers. They provide local transportation, and often their presence brings prestige for they have influence with local governments, traders, and institutions of influence (Allen 1962: 57; Street 1965:95). Important as all these factors are, it is obvious that none of them constitutes an acceptable reason for not promoting national leadership and local fiscal responsibility. Nothing must be allowed to hinder the development of local stewardship.

The resident missionary, because he represents money and power, can unwittingly provide an excuse for a poor national not to contribute his comparatively small gift to the church. In general, everything about the Western missionary may portray an image to the national that there is plenty of money abroad in the church to which he belongs.
Why, then, should he sacrifice his meager means?

3. Example of Mission Leaders

Eleven administrative officers of the GC of the SDA Church have been established in different parts of the world. These are identified as overseas divisions. Of these, three are in Africa. A conservative estimate would be that the expense of maintaining these African division headquarters with elected staff, support staff, offices, housing, travel funds, etc., equals at least 30 percent of the tithe income of today's 1,000,000 African SDA Church members. This expense is, of course, not directly carried by the African constituency. However, the SDAs claim that it represents one church, one message, one brotherhood, and one world-wide financial structure. This somewhat shocks the enlightened African when he realizes that the money needed to maintain less than one hundred people at headquarters equals the amount of tithe from more than 250,000 baptized members. Some might claim that African SDAs are not particularly faithful stewards as their per-capita tithe income in some areas is less than three dollars per year when it should be more than thirty dollars per year (GC Statistical Report 1981; GC Yearbooks 1982; World Almanac 1983).

On the other hand, it can be argued that the human
incentive to faithfulness, such as solidarity with members of the church in all parts of the world, is undermined by the lavish use of SDA funds to maintain elaborate administrative structures. Have we not the makings here of a vicious cycle? We would not argue that the SDA Church can do without its integrated five-step church structure. However, we would call for a critical review of the Western way in which headquarters operations abroad are managed.

Although it is often claimed that the church has uniform financial policies and a common pool, the fact remains that each level of the church operates within its own budget. Invariably, this means that the higher the organizational level of the itinerating leader, the larger personal budget he has at his disposal. The lower his organizational level, the less his personal budget. At one local institute I attended, a GC leader demanded that he stay in the most expensive hotel in town although it was explained to him that three nights in that hotel would equal the yearly tithe income in the church where the institute was conducted. It was impossible for us to explain the situation to the local leader who, for lack of funds in his mission coffers, had to sleep on the veranda of a local church member in a dusty and humid section of town.

In another disturbing case, an executive leader invited by national leaders to attend an important board meeting replied by telex that he would come if they could
assure him of a booking in either the local Hilton or Sheraton hotel. A few months later he was suddenly and unexpectedly transferred. Before he left for his new appointment he wished to show his family the ancient tourist attractions in the same area where he had insisted on staying in an expensive hotel when the church footed the bill. This time the missionary leader again telexed the national leader for assistance in booking a place for him and his family on this private trip. However, this time his telex made it clear that the mission guesthouse would be acceptable. Subsequently, the national brethren quite quickly pointed out that when it was a private trip and he had to pay out of his own pocket, he found the guesthouse quite adequate for it was free for itinerating SDA missionaries. Suffice it to say, my exhortations that one and all SDAs sacrifice equally for Christ sounded a bit hollow in the ears of these national leaders.

The same principle applies to international gatherings and councils of the church. Leaders and delegates are prone to vote themselves air-transport to expensive hotels in resort areas. Often these same gatherings could be held in many church-owned facilities (campgrounds, universities, colleges, etc.) if scheduled differently.

The Consultation on World Evangelization held in Pattaya, Thailand, in 1980 was the third meeting of evangelicals in fifteen years. At least seventeen major
themes related to evangelism and world mission were discussed. In addition to their focus on how to reach "unreached peoples," concern was expressed for the "socio-political context of world evangelization," including the struggle of the majority of the world's population for the bare necessities of life.

In this connection it is interesting to note what Waldron Scott, then General Secretary of the World Evangelical Fellowship, had to say about the setting for the consultation:

Pattaya is a luxurious resort area located 120 miles south of Bangkok. Many participants were embarrassed by a venue where a night's lodging costs more than a waiter or room maid earns in a month. COWE leaders, sensitive to this incongruity, justified their election in terms of bargain rates obtained for superb facilities. Adequate facilities for a large assembly are admittedly difficult to come by, reasonable prices even more difficult to procure. Still, one is left wondering whether economics should have been the deciding factor for, in this instance at least, the medium conveyed a disconcerting message. In a poverty-stricken world must evangelicals go first class? (1981: 57, 58).

It is extremely important that mission consultations, congresses, and councils at times be conducted in a Third World context. This helps to underscore the international character of the church and enhances the feelings of solidarity between Christians of all races and nations. It is, however, doubtful if local Christians often living
in poverty and misery are able to identify themselves with these visiting missionary dignitaries meeting in air-conditioned luxury hotels and enjoying all the trimmings. Those national leaders who are delegates and therefore allowed to pass the security guards and have their share in the luxuries are not always prepared to point out the incongruities and inconsistencies in mission theory and practice.

It is admitted that an executive leader who travels extensively and who, of necessity, is away from home for lengthy periods needs to be alert when he attends committee meetings and councils where important decisions are being made. This requires a proper place to stay for rest and solitude. He is expected to be relaxed and well prepared for each separate appointment and interview, even though they crowd his schedule from early morning until late at night at each stop on each and every separate journey.

The leaders from headquarters, however, must also remember that although they have certain needs and can claim, with the apostle Paul, that they have a right to "food and drink," there are instances where it will not be wise for them to make "use of this right" (1 Cor 9:4, 12). They are responsible for the example they set. They should always bear in mind that they, especially in the missions, tend to be regarded as the embodiment of all
that the church stands for, both doctrinally and administratively. They are a "spectacle to the world, to angels, and to men" (1 Cor 4:9).

Consider the national pastor who lives at considerable sacrifice on a meager salary and whose lengthy journeys are confined to sub-standard transport. It is difficult for him to accept a "no" to his request for a modest sum to put a new roof on a church in a new area, especially if he has worked hard to raise up the new congregation, and when the refusal is backed by reference to a financial policy that he does not comprehend. What he does comprehend is the lifestyle of the leader who has made the negative decision. Too easily he sees the contrast between the simple standard of living he and his members are subject to while church administrators seemingly live in luxury. The amount he has applied for seems to be a pittance compared to what they use in meeting hotel bills, etc. When he returns to his people he will have problems promoting sacrificial giving in tithe and offerings. He will become increasingly convinced that the Western church has all the resources he and his people need. The pertinent and pressing question for him will generally and unfortunately not be, "How do I enlarge the vision of my parish and strengthen them by developing their stewardship?" It will be, "How can my family and I have a bit more of what seems to be out there so abundantly? Are not our leaders
our brothers? Don't I deserve my share?" Through the poor example of the missionary, the nerve to faithful stewardship has been cut.

4. Example of National Leaders

National leaders also have a responsibility towards their fellow workers, countrymen, and brothers in Christ. Often their lifestyle reflects that, along with the positive things, they learned too well the bad habits of the missionaries. Often a national Christian is better prepared to accept the affluent life of an overseas missionary than that of a fellow national, especially if he belongs to another tribe. All that has been written about the missionary's lifestyle applies so much more here.

The church in the mission field, as far as the SDAs are concerned, is a true replica organizationally of the structures in the home fields. However, one great difference is that in the mission field the headquarters staff is generally better paid than the pastors in the fields. There are, in some areas, up to three different wage scales all according to the worker's level of education and area of responsibility.

On occasion, when national ministers visit regional SDA headquarters staffed by fellow nationals, they not only observe their more affluent lives, but also see that
whereas they themselves are serving in mud and stick churches with crude benches and earthen floors; at headquarters there are carpets on the floor, up-to-date equipment, telephones, and multiplied personnel for mimeographing, running errands, etc. They cannot but recall that where they serve they, all too often, don't have much in the way of offices, helpers, and budgets (Crawford 1981:306).

In one field the local leaders and senior pastors were given the opportunity to secure favorable loans from mission funds to purchase cars to be used in their work. As the terrain in the country was rough and the road net poorly developed, the most usable car was the expensive Land Rover. With runaway inflation, ever-increasing gas prices and, on the average, only one car per 500 people in that nation, the few privileged national church workers with their Land Rovers soon found themselves in a situation in which they were paid a fairly generous mileage allowance for the use of their vehicles in mission service. In addition to this, some found ample justification for transporting patients to hospitals, and people and goods in their neighborhoods. This was inevitable in that they often were the only persons with transportation. Their Land Rovers had been originally imported with reduced customs duty because they were to be employed in the philanthropic work connected with a church organization. After
some time when these Land Rovers were sold, it was at great profit to the African owners.

Consider the following illustration. In one SDA area many district leaders, pastors, and church workers who were not given the opportunity to own an authorized vehicle observed, to their dismay, that the mileage money for a 250 kilometer trip paid to the car owner exceeded their own monthly salary. In addition, they discovered at the yearly budget mission that when funds had been set aside for the purchase, depreciation, upkeep, and mileage of the few vehicles in the mission, there was nothing left for salary increases or for the employment of new workers, let alone the building of new churches. One solution to the problem would have been the effective promotion of tithe and offerings in the country in which the average per capita yearly tithe was $7.50, where it could have been $25.00. However, these pastors who were not authorized to buy and drive cars did not feel a burden to appeal to poor church members to be engaged in stewardship of the sort that would only keep going what looked like a racket. It is true that the car policy had been promoted by missionary leaders, and it is also true that most of the funds making it possible, in the first place, to purchase cars were from overseas appropriations. However, a few of the national leaders who were at the receiving end, and who had a vote on the issue, "were probably not prepared to surrender their own..."
temporary comfort for the sake of their own survival" (Bosch 1978:289).

Another abuse that can lead to the diminishing of local stewardship is when national church leaders give in to financial pressure from their family, clan, and tribe to help with clothes, food, housing, and the education of their children. Others are quick to detect this kind of abuse. The pressure can be so strong that national church leaders not only are tempted to, but indulge in the mishandling, corruption, and even theft of church funds.

One finds that those nationals who secure scholarships to study abroad and at home are all too often the near relatives of local church leaders. The same goes for the more profane jobs in connection with the mission headquarters. Then too, tribal loyalties are no small factor in fund distribution. When a particular tribe has no representation at headquarters, the probability is that little financial assistance will be allocated to meet the needs of either its churches or institutions. Illustrations of all these aberrations can be cited.

Another "nerve-cutter" to the development of sacrificial local stewardship is the lack of public accounting tolerated by some churches. Church members are understandably curious as to the way church funds are utilized. When no attempt is made to disclose in detail their use, church
members become suspicious. However, where the weekly
tithes and offerings are counted and reported publicly,
there is more confidence in the leaders and more incen-
tive to give (Crawford 1981:304).

The above-mentioned abuses not only keep local
giving at a minimum; they also tend to promote the idea
among workers and members alike that it is advantageous
to have a foreign missionary residing in their midst. In
this connection, Roland Allen has written concerning him:

He is, or is supposed to be, above the
common temptations of the people. He is
naturally free from local entanglements.
He cannot be accused of seeking to make
places for his relations. His judgment is
impartial, his opinion unbiased by any
divisions or jealousies of local society
(1962:57).

However, it must not be forgotten that the presence
of the missionary in a prominent position also slows down
those processes that might lead the church to a mature
consciousness of its own selfhood in the ongoing world-
wide purpose of God.

C. SELF-SUPPORT, BUT HOW?

The Christian church will only become really strong
when it is a part of the people among whom it is planted.
J. Merle Davis puts it this way:

All schools of missionary thinking
agree in regarding the growth of a true and
living church as . . . an essential part of
the objective which the missionary movement
must set before itself. But the church is
both a divine and a human society, and . . .
as a human society, it must be deeply rooted
in the common life of every land; its outer
self must be such as readily to suggest to
every people that there is a home into which
they can enter; a part of the universal
Christian fellowship; it must yet rely upon
the support of those among whom it is set
and be thought of by them as their own (1939:
vii).

The issues involved in the development of faithful
stewardship include providing the people thereby with the
psychological satisfaction of knowing themselves as sup-
porting a cause. "Giving" is really a form of buying. It
is claimed that in the psychology of the American it is im-
portant to see one's college, hospital, and church succeed.
Motivations are generally mixed and therefore difficult to
define. However, "the basic motivation for giving is iden-
tification with a cause" (Thompson 1966:35).

For these reasons, any obstacle standing in the way of
a church attaining its selfhood and its early achievement
of economic independence in the mission field is really
robbing the people of spiritual blessing (Mal 3:8-12), as
well as preventing the Christian cause from becoming deeply
rooted in local soil. Because of this, any missionary, re-
gardless of the capacity in which he serves, must view him-
self as contributing to the early independence and selfhood
of the field or institution he is serving. He must share
in the life and goals of his mission in much the same way
as the national workers. Only by such faithful and selfless service will he truly assist the national church in becoming deeply rooted in the culture of the country where he is working.

In order to bring to an end the present system of the mission church's dependence on the home church, the Asian Methodist Advisory Committee, at a consultation held in 1971, saw two alternatives. Either, there should be a gradual phasing out of all missionary personnel and funds, beginning with the funds used for evangelistic and pastoral work, and then carrying out those decisions that would gradually make the institutions economically independent. Or, efforts should be made to radically and abruptly change the present system of heavy dependence. The change might retain much of the personnel and finance from the West, but the decision-making authority would be with the Asian church (Missionary 1971:9-13).

1. Lesson From the Apostle Paul

The apostle Paul is often quoted in connection with discussions on the selfhood of the church. We have already mentioned that his financial practice cannot be indiscriminantly and rigidly made the pattern for modern missions, as he was not sent from a rich church to do missionary work among poorer peoples. If there was any financial
disparity between his sending and receiving situations it was that the "headquarters" church (Jerusalem) was, for a considerable period, in need of financial help. In this case, the funds went from the mission field to the home field (Acts 24:17; Rom 15:25-29; 1 Cor 16:1-3; 2 Cor 8:2-9), or from the receiving church contributing to the sending church (Conn 1978:237).

Roland Allen makes the observation that Paul was guided by three rules in his practice as a missionary when establishing new churches. First, the apostle did not seek financial help for himself. He carefully avoided any appearance of money making, although heathen religion, Jewish law, and Christ's directions all gave room for the support of the minister. He felt that to do so would be a hindrance to his work (1 Cor 9:12). As a father he did not want to burden his children (1 Thess 2:7-9); he wanted to be an example of self-support (2 Thess 3:7, 8) but, most importantly, he wanted to be above all suspicion of covetousness (1 Thess 2:5; 2 Cor 11:12). When Paul received money, which he did on occasion, it was not from those non-Christians to whom he preached. In this way he reflected the financial pattern described so pointedly by the apostle John:

God's [servants] . . . have set out for his sake and have accepted nothing from the heathen. So we [Christians] ought to support such men, that we may be fellow workers in the truth (3 John 7, 8).
Secondly, Paul did not provide financial support for his converts. Each separate church in every province was self-supporting. They were exhorted to support their own teachers (Gal 6:6) and take care of their own poor. The collection for the poor in Jerusalem was not a question of church finance in the ordinary sense. It was a proof of the brotherly love that helped to maintain the unity in Christ of Jewish and Gentile believers.

Thirdly, Paul observed the rule that every church should administer its own finances. When he carried the money to Jerusalem he was acting on the authority of the leaders in the local church as their messenger (1962: 49-61).

2. Roman Catholic and Protestant Suggestions for Self-support

Walbert Bühlmann writes that a great number of the younger churches in the Roman Catholic world-wide mission depend on the mother church for 70 to 90 percent of their finances. "This is an abnormal and humiliating condition" (1977:374). Hence, the concern is increasingly being expressed that they should aim at gradually gaining financial independence. This should be done with certain priorities in mind: first, that the congregation pay their own catechists on the principle that "the laborer deserves his wages" (Luke 10:7); secondly, that the churches should
assume responsibility for those expenses connected with their worship, including the maintenance of those priests and sisters who directly serve the congregation; and third, that the parish should start to render financial support to the church's institutions that serve not only the local congregation but many churches (1977:376).

The Protestants have been calling for local financing for more than a century. Henry Venn (1796-1873) in Britain and Rufus Anderson (1796-1880) in America almost simultaneously (Venn in 1867, Anderson in 1869) called for the implementation of indigenous principles—what came to be known as the "three selves" of mission strategy—self-support, self-government, and self-propagation. These were regarded as the three essential steps to the founding of vigorous, independent churches (DuBose 1979:244). True, these "three selves of missions" must be evaluated against the background of a one-sided Pietistic understanding of mission wherein relatively little concern was manifested concerning the organizational aspects of the new group of converts. Rather, the emphasis was on the salvation of the individual (Bosch 1980:152, 153).

Briefly, the demand for the indigenization of mission churches, as set forth by Venn, Anderson, and others, means that all new churches should early be freed from all traditional Western forms of church polity which, in themselves, are often repulsive to receptor peoples. The gospel should
be communicated in indigenous thought-forms so that it is intelligible and relevant to both Christians and non-Christian hearers in the mission situation (Beyerhaus 1971:277). The "three selves" formula reminds us that in essence the missionary task is to invite individuals to fellowship with the people of God, then to organize them into congregations equipped to handle their own affairs administratively, financially, and in the area of Christian witnessing. Ideally, new Christians should not at any time, and certainly not permanently, become dependent upon Western missionary agencies.

There are, however, some grave dangers involved in an uncritical acceptance of the demand for indigenization and the "three selves" formula. This emphasis on financial self-support—which we have been dealing with in this section--has been so strong, it may create the impression that the financial dimension of a church is almost its distinguishing feature. This is, however, hardly New Testament teaching. Here the call is, as we have seen, for the more prosperous churches to help the poorer (Verkuyl 1978:187, 188).

William A. Smalley expressed his criticism of the "three selves" formula as follows:

I very strongly suspect that the three "selves" are really projections of our American value systems into the idealization of the church, that they are in their very nature Western concepts based upon
Western ideas of individualism and power. By forcing them on other people we may at times have been making it impossible for a truly indigenous pattern to develop. We have been Westernizing with all our talk about indigenizing (1978:366).

J. M. Davis sees another danger in the self-supporting formula. Younger churches, in their desire to gain independence from the mother church and pay their own way, are in danger of "pushing themselves to the point of inefficiency, sterility, and concentration upon self" (1939:187).

Although the "three selves" formula is still being evaluated and criticized it definitely introduced helpful guidelines into Anglo-American mission thought by developing a theory that could be carried out in practice. Roman Catholics praise Protestants for being ahead a long way in making the formula felt "everywhere from Indonesia to India, Africa to South America" (Bühlmann 1977:377, 378). Protestant missionary societies themselves have adopted the formula more or less in accordance with their financial resources and ecclesiologies. However, Methodists in Asia agree that the dependence of receiving churches upon the sending churches "can hinder the development of indigenous patterns of life and ministry and inhibit the growth toward maturity." In any case, they found that there were valid reasons for continuing the supply of missionary personnel and funds to existing churches. These are listed as follow:

1. There are still countries in Asia where the church
needs to be established.

2. The churches still need specialists such as teachers, doctors, etc.

3. Missionary presence is an expression of the universality of the church.

4. The missionary is a catalyst and can be an agent of change in the church and in society (Missionary 1971:9).

D. ASPECTS OF SELF-SUPPORT AND THE SDAS

 Outsiders praise the SDAs for their sacrificial giving. They have achieved a much higher per capita giving than any other denomination. In 1939, J. Merle Davis wrote concerning the SDAs in China:

The Seventh-day Adventists have discovered that the call to sacrificial giving, when attended by definite means of expression and an efficient organization, can enable oriental churches not only to be self-supporting, but, in their turn, to be missionary churches. There is reason to believe that a similar intensive and educational emphasis on the part of other churches would yield similar results (1939:119).

The liberality of SDA Church members has been a contributing factor in the comparatively wide expansion of this church. Because of its financial strength, the church has been able to enter new areas with institutions and evangelistic work and, in spite of much resistance and meager results, to stubbornly continue for years until breakthroughs have been achieved.
However, as we are nearing the end of the twentieth century, the SDAs have to admit that the financial independence of their churches on the traditional mission fields has not improved over the last fifty years. With few exceptions, most of the churches in Africa, Asia, and the islands of the Pacific are heavily supported by the Western churches. North America, with only 19 percent of the world membership, can proudly report that 68 percent of the world budget is collected in her churches (GC Statistical Report 1981:20, 21; Fuller 1982:18). There are, however, still fields even within the territory of North America and Europe that are still called "missions" (e.g., Alaska, Wales, Ireland, Greece, etc.). In this connection it should be mentioned that there are some fields in the African continent that are self-supporting (South Ghana, the Kisii field in Kenya, and East Nigeria). SDA conferences in South Africa are also largely financially independent (GC Statistical Report 1981) but, in general, if the SDAs understand self-support in the strict sense of the term, they still have a long way to go.

1. SDA Churches: Independence or Interdependence?

We have already mentioned that different Protestant churches have interpreted the "self-supporting" formula according to their financial structures and
ecclesiologies. The SDA Church is a world church which has built its financial policies on the principle of a central fund in which almost all contributions from the churches are pooled. The world budget is made up with all the local income in mind. A "rich" field will get less appropriations as compared to a "poor" field. With this in mind it is readily seen that the SDAs do not emphasize self-support too strongly with the ultimate aim of independence in mind.

The New Testament picture of inter-church relationships is not one of each unit struggling to obtain its independence from the rest. The "three selves" formula was instituted because there gradually developed something unhealthy in church/mission relationships: the mission church remained "a kindergarten for mother church and a poorhouse for the exercise of her charity" (Böhlmann 1977: 23).

The apostle Paul did not deal with "rich" versus "poor" churches in the Roman Empire. He, and others with him, used their energy to make their churches more willing to express their identity with each other as parts of one whole, the Body of Christ. Paul writes about one God, one Spirit, one body, one faith, one baptism (1 Cor 12:11-13; Eph 4:3-6). He made it clear that independence (freedom) should be used as an opportunity "through love to be servants of one another" (Gal 5:13). His aim for the churches
was not independence, but unity.

It is obvious that when younger churches are striving for economic independence motivated by the desire to be themselves the result can easily be alienation and a strained relationship between the two. When the motivation is part of the maturation process and reflects a genuine longing to help in shouldering the responsibility to take the gospel to those who haven't heard it, in partnership with other churches all over the world, there will eventually develop happy cooperation and symbiotic fellowship.

SDAs, with their concept that mission shall be from everywhere to everywhere, state in their policies that a mission field, in order to qualify for more independent conference status, must not only demonstrate "capability to operate within its own finances." It must also have "demonstrated its ability to cooperate with other organizations and institutions of the church," and have given "evidence of possessing both a local and world-wide evangelistic vision" (GC Constitution 1981:C 35 O 5).

The SDAs, as a world church, do not really aim at any total independence of its congregations from each other. Nor do they desire such a degree of indigenization as would make them "worldly" through and through. The SDA movement wants to keep its universality by means of its structured oneness. Only thereby can it hope to achieve its goal of
achieving a mission which is from everywhere to everywhere as far as church personnel and missionaries are concerned.

W. R. Beach summed up the SDA philosophy of independence and indigenization when he wrote:

Experience teaches that the work of God is best fostered in any section of the world by a cosmopolitan working force. Such a group brings into action gifts sufficiently varied to counterbalance weaknesses and to enhance qualities and constitutes the constant reminder of a movement embracing 'every nation, and kindred, and tongue, and people' (1953:439).

2. The Goal of Economic Independence

The attainment of economic self-support is definitely an important part of the SDA program. Such an achievement will make more funds available for further evangelistic efforts and church expansion. In addition to this, SDAs believe that faithfulness in tithe and offerings will nurture the Christians "in love and victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness" (Appendix A:21). In this way, stewardship is a response to God as Creator, as well as Redeemer.

The SDA's strong financial base has resulted from promoting tithe as an obligation that every Christian owes to his church. Its tithe and freewill offerings as a financial system make it possible not only to allocate funds
according to needs, but also to provide for the uniform support of the work of the church everywhere. Theoretically, each field should become self-supporting within a few years; not that an egalitarian uniformitarianism is achieved; rather, that the national ministerial workers' salaries and expenses become equitably geared to the economy of the people they are serving.

It has been estimated that only between 40 and 50 percent of the church members in Western churches return to the Lord a faithful tithe and add to it freewill offerings (Neufeld 1976:1490). However, the funds paid into the church by this faithful minority are not only able to keep the church alive and strong in the Western world, but are also sufficient to keep the world-wide church and mission going.

We have mentioned that those SDA Churches that are still financially dependent can be found in Africa, Asia, the islands of the Pacific, and segments of Central and South America. About 58 percent of SDA Church members world-wide currently attend churches that are not self-supporting (GC Statistics 1981). This means that the strong emphasis on the financial support of the church, so well accepted in the Western churches, has not yet been transferred to SDA missions abroad.

Some of the reasons for this discrepancy have already been noted. We have pointed out that all too often
Western church structures, the lifestyle of missionaries, and the example of mission and national leaders alike have all had the effect of cutting the nerve of local stewardship. In other words, the ultimate reason for the low level of stewardship, apart from reflecting the spirituality of the people, arises from too much money coming from Western churches and its contribution to these above-mentioned abuses. The problem remains because there is an "abundance" of money that keeps flowing outward from the West.

J. Merle Davis has this to say on this vital point:

We should bear in mind that the Church Universal is made up of individuals who in response to monetary aids are governed by their experience with money in all spheres and by the laws of their environment. We cannot divest money of its influence upon human nature simply by dedicating it to God's will. If a foreign subsidy relieves the Christian of sacrificial giving and effort, which he otherwise would be called upon to put forth, it fails in its purpose (1939:187).

3. The Money Is There!

One reason often cited by some national leaders and missionaries for the lack of self-support of national churches seems to be most invalid. It is the claim that because the target people are poor they are not able to support their own churches.
We accept the fact that in many parts of the world, Christians are not able to support financially the medical and educational institutions that were initially so needed in their areas and have served them so well. We also accept the thesis that they should not be expected to pay the missionary who serves them. But the support of a national pastor and his helpers should not be an insoluble problem when the members are trained in faithful stewardship, including tithe-paying.

African independent churches, more than 6,000 in number, with a possible membership of more than twenty million are managing all their institutions and staffs without any, or only very meager, outside assistance. Adrian Hastings has commented favorably on Protestant churches in Africa because they are more self-reliant financially than Roman Catholic churches. He then goes on to refer to the independent churches in the following fashion:

It is even more striking to see how much money is raised by the independent churches--Christians who have completely broken away from any missionary connection (1971:14).

In Zaire, the Kimbanguist church has proven itself capable of not only paying its staff and building new churches; they have also been able to give funds to the nation's president (Crawford 1981:302).

These independent churches and their leaders are
largely supported locally. Although they openly proclaim that the amount of money one gives is a matter between oneself and God, they are quite pointed in reminding one another that individual "brethren" are expected to contribute according to their financial ability. Some of them have developed a local financial base that sustains a well-trained laity. Their leaders reveal a keen sense of financial responsibility and seem to be largely free from all complaints of economic imbalance. Although very little is published about their money affairs, the number of churches they build each year in addition to their schools, hospitals, and headquarters, witness to sacrificial giving and local stewardship (Mambo 1973:115; Odhimbo 1973:121; Barrett 1973:173).

However, there are also other indications that any African constituency is prepared to, and well able to, shoulder its financial responsibilities when it is encouraged, motivated, or even forced to do so by external circumstances. It is a part of African custom and culture to sacrifice financially, at least for the benefit of one's larger and extended family. This important principle can, with tact and skill, be carried over into the church which really is an extended family. Its center is the Fatherhood of God, and its members constitute a human Brotherhood. As a matter of fact, the African way of helping all members within even its largest families reveals less egotism than
we find among Westerners with their nuclear family (Crawford 1981:303, 304).

During two world wars not a few African Protestant churches were "orphaned" and had to face financial issues that involved local stewardship and the need to raise sufficient money to take care of their own expenses. During these periods the dominant problem was the need to survive, and they did manage. However, it is a sad fact that when the wars were over, they again became dependent upon the support of Western churches (1981:301).

Dr. A. F. Glasser reports that the 1,500 congregations in the China Inland Mission, by 1930 were all supporting themselves and none were receiving any foreign money.

The funds are here. God always asks in proportion to one's income (Mal 3:10-12; 1 Cor 15:1, 2). Jesus Christ commended the poor widow for her two copper coins (Mark 12: 41-44). A thorough, well-planned, Bible-based stewardship program will produce marvelous results. A study among Christians in Korea revealed that the average contribution to the church of families owning and using Bibles was more than twice that of families which had no Bible or which neglected to read it (Davis 1939:210, 211). Bible-based stewardship will not only ground the believers more firmly in the Word of God. It will also help them to trust more in the Lord; to realize that the church and its work is their individual responsibility; and, finally, to make them
better witnesses in their neighborhood. The funds released by their financial independence, as well as their contributions to the world church, will foster a spirit of belonging to the family of God that transcends all geographical, cultural, and racial borders.

4. SDA Finances Released for Further Expansion

Jubilees are today being celebrated in many SDA overseas missions. Some were established more than seventy-five years ago. One such celebration was reported recently in SDA Church papers. We were told that from the small beginning the work had expanded and developed to almost 150,000 members with many institutions, such as medical centers, educational facilities, and a printing press. However, what was not reported was that the missions were still being supported with 80 to 90 percent outside funds, and that even the secretary to the national SDA president had to be an expatriate. Obviously, something has gone wrong somewhere. The mission is old and mature, but still has to be supported and treated like a helpless child.

It would be unrealistic to expect that such a field which has become addicted to the injection of foreign aid for years, would be able to stand on its own overnight. This, in spite of the fact that the possibilities are present with an average yearly per capita income of more than
$350.00. However, at this late date, its per capita tithe to the SDA Church is less than $3.00. Faithful stewardship has yet to be promoted in the churches. The sad fact is that it may take several years before full financial independence is achieved.

Plans could be made, and the local mission could be told, that at the end of ten years all foreign financial support for all pastoral and evangelistic work in their fields will come to an end. The scaling down could be at the rate of 10 percent a year depending, of course, on local conditions. This "faith target" should give responsible national leaders more than enough time to become serious about implementing an effective stewardship program. If possessed with a sense of urgency, the plan would undoubtedly succeed. I recall one occasion, while serving as president of a certain field, returning from the yearly financial meeting with only a meager increase in the appropriations from the Union. The national pastors met me in my office and enquired as to the percentage increase in their salaries for the coming year. I had to tell them that no funds were forthcoming from abroad for any new increments in their wages. However, I promised them that if they, within five years, would double the tithe from the SDA members in their districts, the mission would double their salaries. The result was that both tithe and the
salaries for evangelistic workers were doubled in five years.

Any endeavor to obtain self-support does not only involve increase in tithe and offerings. It probably also means that expensive Western-type administrative superstructures may have to be at least partially dismantled so that they can be managed financially by the local churches. Of course, if this happens, the national leaders will be obliged to shoulder greater responsibility in running their own affairs.

Institutions are another matter that needs careful consideration. Perhaps again it should be anticipated that after the local church has obtained its financial independence and supports its pastoral and evangelistic work, it should, after a period, begin to think of gradually taking over all minor institutions, leaving the major ones serving the larger fields to remain the responsibility of the higher organizations.

Admittedly, these suggestions are being made with the boldest of strokes and in the roughest of outlines. Actually, each area of the world, as well as each field situation, must be given special study and consideration. However, something must be done, and done very soon, so that the subsidized 60 percent of SDA world membership will begin to find satisfying and responsible positions in the universal church by shouldering their own financial
burdens and thereby achieving a greater say in their own affairs.

An increased stewardship in the mission field should not be followed by a decreased flow of money from the home fields to mission. The faithful SDA Church members in the Western world who, for years, have heavily and freely supported the overseas missions, should not be relieved from that privilege and released from that blessing. As more and more mission fields acquire financial independence, as well as achieve the ability to contribute both money and manpower for the unfinished task, the two together can press into unentered areas of the world. After all, at this late hour in the history of the church 2.7 billion of our generation are still helplessly and hopelessly beyond the possibility of being reached with the gospel. Something has to be done, and done quickly, if the spiritual needs of these peoples are to be met.

SDAs proudly report that they have reached 184 out of the 213 countries and areas of the world recognized by the United Nations. In missiology today, however, the tendency is not to talk about countries of the world but, rather, "people groups." Some missiologists figured out that the 220 (approximately) countries of the world represent 23,300 people groups and of these only 6,550 have been reached with the gospel (Winter 1983).

Explained in another way: Sierra Leone with a
population of less than 3,000,000 represents twelve tribal groups and languages. Of these, the SDAs work orally in four languages, and print only in English. Of the more than 3,000 languages of the world, the SDAs, by 1981, printed in 177 and used an additional 408 in oral work—a total of 585 languages. For comparison, the same figures for 1977 totalled 590 languages, a small decrease of five languages over four years. The same four years showed an increase in world membership of more than 700,000 (GC Statistical Reports 1977, 1981).

This means that the SDAs, with their original goal of witnessing to "every nation and tribe and people," seem to have slowed down in their cross-cultural outreach. SDAs have more or less settled down to expand their work within people groups where the church is already well established. One reason for this limitation in outreach activity could be that SDA financial resources which could be utilized to reach these many unreached peoples are tied down in subsidizing work established years ago, and which should long since have been self-supporting, had an aggressive SDA stewardship plan been vigorously implemented.

It seems that A. G. Daniells foresaw the danger in this development when he wrote to W. C. White in 1901:

At the present time a large proportion of our mission funds are being expended in fields that must always be helped with crutches, and they can never be a help to
any other country no matter what success we may have in them (Robertson 1977:79).

Daniells said this eighty-two years ago! And this lamentable condition still characterizes all too many of our SDA fields. Has the time not come for us to be done, once and for all, with such a miserable, unbiblical way of misusing the funds the Lord has entrusted to us? To reach these thousands of unreached people groups, large sums of money and, many missionaries are needed. The desirable goal of attaining self-support in all of the old SDA mission areas does not mean less mission and outreach: just the opposite. It can open to us tremendous challenges and heavy demands on both our finances and manpower. This will take place when all churches in all areas pool together their financial resources and send out their missionaries to the unevangelized, and thereby finish the Lord's work. Only then will that favorite SDA prophecy be realized: "And then the end will come" (Matt 24:14).
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