

# **AIC-ASDAH 2014**

*Proceedings of The First Conference on*  
**Reflection on Adventism in  
China and Asia**

30-31 October 2014

Hong Kong Adventist College, Hong Kong, China

*Editors*

**Bruce W. Lo**

**Edward Allen**

*Published by AIC Print*

*Abstract Edition*

*Proceedings of the 2014 International Conference on Adventism in China and Asia*

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## Reflection on Adventism in China and Asia

30-31 October 2014

Hong Kong Adventist College, Hong Kong, China

Editors: Bruce W. Lo and Edward Allen

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<http://www.adventisminchina.org>

## General Information

### Conference Sponsors

Adventism in China  
Association of Seventh-day Adventist Historians

### Conference Venue

Hong Kong Adventist College  
1111 Clearwater Bay Road  
Sai Kung, Hong Kong, SAR, China

### Conference Rooms

All meetings will be held in the following two rooms:

- SAC Student Activity Center (for plenary sessions and paper presentations)
- C103 Classroom C103 (for paper presentations)

You must have an AIC-ASDAH 2014 name badge to gain entry to the conference rooms.

### Registration Process

Every delegate and every guest must first register to attend the AIC-ASDAH 2014 Conference. Please go to the Registration Desk first and get your registration package to receive your official name badge. Only those with a name badge will be allowed to participate in the Conference Meetings.

### Registration Desk Location and Hours

The Registration Desk is located at the entrance to the Student Activity Center (SAC), on the lower floor of the Academic Building.

The official hours for the Registration Desk are:

- Thursday evening 5.00 - 7.00 pm
- Friday morning 8.00 - 9.15 am

Additional hours may be added as staffing capacity allows.

You may contact any one of the Conference Officers (name badges with 2 red dots) for help outside of these hours.

### What can you find in the Registration Packages?

The Registration package may contain all or some of the following six items depending on the categories of registration you paid for:

- Conference Proceedings
- Your Official Name Badges (We try our best to ensure all information on the name badges are correct. If we make a mistake, we ask for your understanding, as the information supplied in the first place may not be complete.)
- HKAC Campus Maps
- Meal Tickets
- Refreshment Tickets
- Wifi access info

### Meals, Banquet, and Refreshment

All meals will be served at College Dining Room, also known as the Cafeteria. You must present your meal tickets to gain entry to meals or the banquet.

The morning and afternoon refreshments will be served at the vicinity of Student Activity Center (SAC). You will need to present your refreshment ticket.

## Accommodation

Health Center  
Men's Dormitory  
Women's Dormitory

## Identification

We recommend that you wear your AIC-ASDAH 2014 name badges all the time. It not only identifies you but also indicates that you are a paid conference delegate/guest, who may participate on conference activities.

- Name badges without a red dot are general conference attendees.
- Name badges with a red dot are paper authors or presenters.
- Name badges with two red dots are conference officials (to whom you may address your questions).

## Internet Access

HKAC has graciously granted conference delegates and guests access to the college campus wide WiFi. Password information may be found in your registration package.

## Message Board

There will be a message board near the registration desk, where conference officials and delegates may post general notices or individual messages for each other. Please check the message board frequently in case someone wishes to contact you.

## Conference Website URL

<http://www.sdahistorians.org/2014-joint-aic-asdah-conference.html>

## Adventism in China (AIC) URL

<http://www.adventisminchina.org>

## AIC Digital Image Repository URL

[https://www.flickr.com/photos/aic\\_digimage/sets](https://www.flickr.com/photos/aic_digimage/sets)

# Campus Map



Most of the conference activities take place in the Academy Building C.

## Welcome and Acknowledgement

### Message from Program Chair



Welcome to the Adventism in China Conference. This is the first conference ever to focus on the experience, history, and prospects of Adventism in China. You are making history with your presence here.

Yet, I hope we are not simply performing an academic exercise. I hope we learn about the past and present in order to act in the future in ways that are an improvement on what has gone before us. In particular, I hope that each of us can find in the study of Adventism in China a renewed commitment to the coming Advent of Jesus and to the expression of that belief within Chinese culture. Just as

Jesus bridged the gap between heaven and earth so I hope that we are able to see new ways to bridge the gap between the transcendent message of the kingdom of God and the realities and challenges of living as an Adventist in our specific national and cultural setting.

Edward Allen, PhD  
Union College, Lincoln, Nebraska, USA

### Message from Conference Chair



I want to extend a very warm welcome to delegates and guests who are attending the AIC-ASDAH Conference 2014. This year marks 112 years of Adventism in China, since Jacob and Emma Anderson, and Ida Thompson, all from Wisconsin, arrived in Hong Kong on February 2, 1902 as missionaries of the SDA Church. This conference provides a unique opportunity for reflection on the history and impacts of Adventism in East Asia, which I hope will lead to a renewed sense of commitment to the sacred commission that has been entrusted to us to share the Gospel with all nations, tongues, and people.

The conference attracted scholars and guests from 8 regions of the world: Australia, Canada, China, Hong Kong, Korea, Philippines, Thailand, and United States representing about 16 different institutions, rendering this event international in character. In all there are over 80 attendees. I am delighted with the strong interest, which was not anticipated when the conference idea was first conceived.

An event like this cannot be realized without the dedicated effort of many people. I wish to express my sincere appreciation to them. First I want to thank President Chuah and Hong Kong Adventist College for allowing us to use their facilities and for providing lots of support. I also want to thank the Association of SDA Historians for jointly sponsoring this event. To the hard working conference volunteers, whose names appear on the next page, I owe my deepest gratitude, for without them this Conference would never come to fruition. I would like to mention specially three names: Dr. Edward Allen, Program Chair; Pr. Leendert Brouwer, Local Chair, and Dr. Sharon Sung, Conference Secretary, all have worked tirelessly on this project. We owe much to members of the Advisory Board who reviewed the papers; the Session Chairs who ably run the presentation sessions, members of the Organizational Committee who help register the attendees. And not to forget the many nameless people who worked behind the scene.

Bruce W. Lo, PhD  
University of Wisconsin-Eau Claire, USA & University of Wollongong, Australia

## Conference Organization

### Conference Officers

Bruce W. Lo, PhD	Conference Chair	U of Wisconsin-Eau Claire & U of Wollongong, Australia
Edward Allen, PhD	Program Chair	Union College, USA
Leendert Brouwer, drs	Local Chair	Hong Kong Adventist College, China
Sharon Sung, MD	Conf. Secretary	Southern California Permanete Medical Group, USA

### Organizing Committee

Jean Hong	Hong Kong Adventist College, China
May Lo	Youth Ministry Department, Greater Houston Area, Texas, USA
Nancy Lo	Loma Linda Medical Center, USA
Ruth Lo	(formerly) Southern Cross University, Australia

### Conference Advisory Board

John Ash	China Union Mission, Hong Kong
Michael Campbell, PhD	Adventist International Institute of Advanced Studies, Philippines
Kris Erskine, PhD	Southern Adventist University, USA
Joseph Lee, PhD,	Pace University, USA
Joseph Lo, PhD	Youth Ministry Department, Greater Houston Area, Texas, USA
Ruth Lo, PhD	(formerly) Southern Cross University, Australia
Lawrence Onsager, ML MA	Andrews University, USA
James Park, PhD	Adventist International Institute of Advanced Studies, Philippines
Chak-Yat Phoon, PhD	North Asia-Pacific Division of SDA, Korea
David Ripley, DMin	North Asia-Pacific Division of SDA, Korea
Warren Shipton, PhD	Asia-Pacific Adventist University, Thailand
May Tuan-Tucker, PhD	Adventism in China, USA

### Session Chairs

Reuel Almocera, PhD	Adventist International Institute of Advanced Studies, Philippines
Leendert Brouwer, drs	Hong Kong Adventist College, China
Daniel Chuah, PhD	Hong Kong Adventist College, China
Joseph Lo, PhD	Youth Ministry Department, Greater Houston Area, Texas, USA
Chak-Yat Phoon, PhD	North Asia-Pacific Division of SDA, Korea
Susan Scharffenberg, PhD	Asia Pacific Adventist University, Thailand

### Conference Photographers

S.C. Sung Nancy Lo	California, USA Loma Linda Medical Center, USA
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### Support Personnel from HKAC

Sylvia Suen Dave Wan	Accommodation AV & Technology	Hong Kong Adventist College Hong Kong Adventist College
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## Program Schedule

Thursday, 30 October 2014

5.00 - 7.00 pm	<b>Conference Registration(SAC)</b>
6.00 - 7.30 pm	<b>Conference Banquet(Cafeteria)</b>
7.30 - 8.00 pm	<p><b>Opening Ceremony (SAC)</b></p> <p>Welcome by Conference Chair - Bruce Lo  Welcome by CHUM President - Robert Folkenberg Jr.  Welcome by HKAC President- Samuel Chuah  Housekeeping announcements</p>
8.00 - 8.45 pm	<p><b>Keynote Presentation(SAC)</b></p> <p><b>From Ignorance to Involvement: The Path Towards a Consciousness of China</b>  Edward Allen, Professor, Union College &amp; President, Association of SDA Historians</p>

Friday, 31 October 2014

7.00 - 8.00 am	<b>Breakfast (Cafeteria)</b>	
8.00 - 9.15 am	<b>Conference Registration</b>	
8.45 - 10.15 am	<b>Paper Presentation</b>	
	<b>Session 1</b> Chair: Daniel Chuah (SAC)	<b>Session 2</b> Chair: Leendert Brouwer (C103)
	John Ash Reflections on David Lin's "Appraisal" Document	
	Edward Allen Impact of the Seventh-day Adventist work in China on the SDA Church as a Whole	Christie Chow Jinianzhu daogao (Commemorate the Lord's Prayer): Indigenizing Seventh-day Adventism in China
	Lawrence Onsager On Fire for China: Erik Pilquist, Pioneer Adventist Missionary to China	Warren Shipton China: Connected to The Highway of Salvation
10.15 - 10.45 am	<b>Refreshment Break</b>	
10.45 - 12.15 pm	<b>Paper Presentation</b>	
	<b>Session 3</b> Chair: Susan Scharffenberg(SAC)	<b>Session 4</b> Chair: Chek-Yat Phoon (C103)
	Bruce Lo Demographic and Organizational Characteristics of Early Adventist Mission in China 1902-1930: Reflection on its historical context and the relevance to the issues of today	
	Ruth Crocombe Forging Connection with The Rich and	Zhang Lianmin & Huang Yibing History of the Three-Self Patriotic

	Famous: Adventist Institution Building in Nationalist China	Movement and Its Impact on Christian Organizations
	Christie Chow & Joseph Lee The Seventh-day Century of China: Prophecy, Publishing and Print Culture	Jim Park A Brief Overview of Three Approaches to Bring the Gospel to China

12.15 - 1.15 pm	<b>Lunch(Cafeteria)</b>
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1.15 - 2.45 pm	<b><i>Paper Presentation</i></b>	
	<b>Session5</b> Chair: Joseph Lo (SAC)	<b>Session 6</b> Chair: Reuel Almocera(C103)
	Michael Campbell Power, Print, and Martyrdom in the Development of Seventh-day Adventist Missions, 1916-1936	
	Liang Chuanshan The Three-Self Controversy in Chinese Adventism	May Tuan Tucker Sherman Albertus and Mary Nagel: Early Adventist pioneers to Hakka region of southern China
	Huang Yibing Shanghai Seventh-day Adventist Church in China Today	Michel Lee Bondage and Liberation: American Protestant missionary publishing and narratives on Korea

2.45 - 3.15 pm	<b>Conference Debriefing(SAC)</b>
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3.15 - 3.30 pm	<b>Refreshment Break</b>
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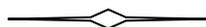
4.30 - 5.30 pm	<b>CAAH Celebration(SAC)</b> <i>See details next page</i>
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6.15 - 7.30 pm	<b>Dinner (Cafeteria)</b>
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## Celebration Ceremony: Center for Chinese Adventist Heritage

4.30pm, Friday, 31 Oct 2014; Student Activity Center  
Interpreter: Daniel Chuah

Opening Prayer		Samuel Loh <i>Member of CCAH Board</i>
Welcome	Introduction to CCAH and AIC	Bruce Lo <i>Chair of CCAH Board</i>
Message from HKAC		Samuel Chuah <i>President HKAC</i>
Message from CHUM		Robert Folkenberg, Jr. <i>President, CHUM</i>
Message from NSD		Chek-Yat Phoon <i>Director of Education</i>
Message from Andrews University	Sharing heritage collections with ARC	Lawrence Onsager <i>Dean of Libraries</i>
Acknowledge Wisconsin	Elder & Mrs D. Corkum and Elder M. Edge	Robert Folkenberg, Jr. <i>President, CHUM</i>
Honoring H.S Leung, An Education Pioneer	Dorothy Zane, John Leung & Doreen Liem	Bruce Lo <i>Chair of CCAH Board</i>
Honoring Two Missionary Pioneers - Longway & Scharffenberg	Susan Scharffenberg, Beverly & Sam Liou	Leendert Brouwer <i>Member of CCAH Board</i>
Appeal for Heritage Center	Letter from Fred & Aura Lee Expression of support by Dr Caleb Liem	Sharon Sung & Bruce Lo <i>Members of CCAH Board</i>
Prayer of Dedication		Daniel Jiao <i>Secretary of CHUM</i>
Tour of CCAH	Brief visit to the Heritage Center in the Library	Leendert Brouwer & Jean Hong



## Paper Abstracts

(In alphabetical order of author names)

**Allen, Edward**; *Union College, USA*

**Title**        **The Impact of the Seventh-day Adventist work in China on the SDA Church as a Whole**

**Abstract**    While a history of the Seventh-day Adventist work in China would describe how the North American Church impacted the way Adventists worked in China, an alternate way of viewing the SDA work in China would be to see how it impacted the rest of the church as a whole. Much of what can be said about this topic can only be spoken of in terms of preliminary hunches rather than established facts based on research data. However, the approach suggests some valuable insights. Beginning with Abram LaRue, the work in China has inspired Adventists to broaden their vision beyond Christendom and enter areas of the world that do not have a Christian background. The institutional focus of the work in China influenced the building of institutions around the world. The weakness of that approach has cautioned the rest of the world as well. The Adventist experience with the Communist government in China has informed Adventist work in other areas of the world. And, the work of women in the leadership of Adventist churches in China has provided the church an example of what can happen when women are ordained and assume all ministerial prerogatives. The presentation will provide an opportunity for those in attendance to respond to these ideas and suggest additional areas for further research.

**Ash, John William III**; *Chinese Union Mission, Hong Kong*

**Title**        **Reflections on David Lin's "Appraisal" Document**

**Abstract**    When Communism took over China in 1949 and in common with other Christian denominations, a very high percentage of Seventh-day Adventists made shipwreck of their faith. Pr. David Lin, the last executive secretary of the China Division of Seventh-day Adventists was personally devastated by this phenomenon. After some reflection he wrote *An Appraisal of Administrative Policy and Practice in S.D.A. Missions* The "Appraisal" document had a real influence on a number of young China missionary couples including my wife and myself in 1970. And to this day I still ponder some of the issues he brought up. These "Reflections" attempt to illustrate some of the "influence" of Pr. Lin's "Appraisal" document.

**Campbell, Michael**; *Adventist International Institute of Advanced Studies, Philippines*

**Title**        **Power, Print, and Martyrdom in the Development of Seventh-day Adventist Missions, 1916-1936**

**Abstract**    Missionaries played a pivotal role in the development of the Seventh-day Adventist Church in China. As relative later comers to the Protestant missionary enterprise in China, Adventists quickly made up for lost time after 1901 when J. N. Anderson and a small cohort of missionaries arrived. Adventist missions expanded significantly during the 1920s and 1930s. Clarence C. Crisler (1877-1936) was the most influential figure in the construction and dissemination of Adventism in China during this time period. Crisler served as the personal secretary of Adventist prophetess Ellen G. White, but after her death in 1915 felt "called" to serve in China. During this time he contributed to the organization of the Far Eastern Division, and served in a number of key roles. Perhaps the most influential was his editorship of the main Adventist periodical, Far Eastern Division Outlook (later renamed the China Division Reporter) where he used the medium of print to adapt, disseminate, and homogenize Adventist beliefs. Just as important was the use

of print by Crisler to describe Adventist missionary efforts in China to its North American power base. These descriptions by Crisler played a key role in understanding the lived experience of Adventist missionaries and how these early missionaries perceived the people and land of China. His writings therefore became an integral factor for raising additional funds and to inspire other missionaries to follow in his footsteps up until his untimely death from pneumonia while in northwest China—his death secured his status as an Adventist martyr. Crisler thus served as a power broker through the use of print between Adventist adherents and its foreign cultural base.

**Chow, Christie Chui-Shan;** *Princeton Theological Seminary, USA*

**Title** **Jinianzhu daogao (Commemorate the Lord's Prayer): Indigenizing Seventh-day Adventism in China**

**Abstract** The Chinese Communist discourse often frames Protestantism as a foreign religion and views it as a threat to the nation. Seventh-Day Adventism has no immunity in this regard. As with other Christian traditions, Adventism was compelled to pronounce its indigeneity by participating in the Three-Self Patriotic Movement (TSPM) during the early 1950s and to replace its allegiance to Western denominationalism with absolute loyalty to the socialist order. This paper draws on ethnographic investigation of the Adventist movement in China's Wenzhou to critique this state-making project. In line with the insights of Andrew Walls and Lamin Sanneh, this paper argues that what makes Adventist faith enroot in China entails not just the active engagement of Chinese Adventists with the ideas and institution of the TSPM but also their agentive efforts to appropriate other Chinese Protestant practices and idioms as means of reviving Adventism. During the mid-1970s, a number of Adventist house church leaders in Wenzhou adopted a unique style of prayer from the Christian Assembly, a homegrown Protestant group founded by Watchman Nee (Ni Touseh). Through innovative adaptation, these leaders integrated this praying practice, later called Jinianzhu dao gao (Commemorate the Lord's Prayer), with a distinctive eschatological framework, and transformed the Adventist faith into a truly indigenized religion in China.

**Chow, Christie Chui-Shan;** *Princeton Theological Seminary, USA, and*

**Lee, Joseph Tse-Hei;** *Pace University in New York, USA*

**Title** **The Seventh-day Adventist Century of China: Prophecy, Publishing, and Print Culture**

**Abstract** This article examines the role of religious publishing and print culture in the Seventh-day Adventist missionary movement in modern China. At the turn of the twentieth century, Adventist missionaries and their Chinese workers decided that the time was right to try to reach everyone in that large country through the medium of print. They founded the Signs of the Times Publishing House, initially based in Henan 河南 province and later relocated to Shanghai 上海, to produce Adventist literature and to propagate the doctrines of Sabbath-keeping, the second coming of Jesus Christ, biblical prophecies, and health reform. Drawing on archival materials and organizational reports, this study demonstrates that the Adventist print media was a large-scale operation as it published and disseminated its prophetic and healthcare literature across the country. The Adventists placed printed religious messages into the hands of a wide range of people and attracted them to Adventist congregations. Using modern printing technologies and nationwide church networks, they succeeded in handing out tens of thousands of Adventist tracts and periodicals in areas not yet visited by any Protestant missionaries.

The success of the Adventist print media is significant on at least two levels. First,

Protestant missionary enterprises became increasingly diversified in China after the failure of the Boxer Uprising (1900–1901). In a new era of global Christian revival, the Seventh-day Adventists represented a systematic attempt to gain access to the China mission field, and religious print media served as an indispensable vehicle for such evangelistic efforts. Second, the Adventist publishing enterprise produced remarkable institutional networks to circulate its literature, through which many Chinese readers were moved to accept the Adventist prophecy as a reliable description of their current situation. The circulation of Adventist literature reveals a chain of colporteurs-readers who were both broadcasters and recipients of the religious message. After 1949, the Chinese Communists co-opted the Adventist Church into the state-controlled Three-Self Patriotic Movement, yet most Adventists resisted this move and organized themselves into a diffuse network of house churches. One important strategy of resistance was to mass-produce Adventist literature through the eras of Mao Zedong 毛澤東 (1893 – 1976) and Deng Xiaoping 鄧小平 (1904 – 1997). This literature not only made Seventh-day Adventism accessible to the public by showing them the relationship between Adventist theology and the daily lives of Christians, but also laid the foundation of a religious revival in the Reform period of the late 1970s and 1980s.

**Crocombe, Ruth; University of Queensland, Australia**

*Title* **Forging connections with the Rich and Famous: Adventist institution building in Nationalist China**

*Abstract* Seventh-day Adventists were late entrants to the China mission field, arriving in China in the first decade of the 20th century. Despite this late start however, by the 1920s the Seventh-day Adventist church had established a large network of schools and hospitals across China. In addition to providing educational and medical services free (or at low cost) to the poor, the medical institutions also serviced wealthy fee paying patients. Much of the initial contact between Seventh-day Adventist missionaries and prominent Guomintang officials and other members of the societal elite originated at the Adventist Shanghai Sanitarium and Hospital. However Adventist medical centres in other cities also served this function. As a result Adventist missionaries became acquainted with numerous Guomintang officials and other members of the societal elite.

**Huang, Yibing; Shanghai Seventh-day Adventist Church, China**

*Title* Shanghai Seventh-Day Adventist Church in China Today

*Abstract* This paper describes how the Shanghai Seventh-day Adventist Church recommence church ministry under the unique context of the “Three-Self” Patriotic Movement (TSPM) of Protestantism under the government of the Communist Party of China in Shanghai. The paper begins by reviewing the history of Shanghai Seventh-day Adventist Church prior 1949. It then examines in some details, how the Church has re-organized itself in China today in response to the “neo-religious” framework introduced by the “Three-Self” Patriotic Movement (TSPM).

**Lee, Michel; University of Texas Austin, USA**

*Title* **Bondage and Liberation: American Protestant Missionary Publishing and Narratives on Korea (1884-1923)**

*Abstract* English-language publications by American Protestant missionaries to Korea in the late nineteenth and twentieth centuries have yet to be well excavated by historians, despite the insights they offer into the missionary community. Works by Seventh-day Adventist missionaries in particular have been heretofore absent from scholarship in the field of

Korean history. But their inclusion in this historical discourse may serve to diversify our understanding of the American missionary community, long defined by the preponderance of Presbyterian and Methodist sources and continued visibility of their respective achievements.

This project draws on the Methodist-produced Korean Repository and Korea Review and the Adventist-produced newsletter, the Asiatic Division Outlook, among other primary sources published by missionaries between the 1890s and 1920s. I compare the narratives in these various publications, arguing that the theologically unique position maintained by Seventh-day Adventist missionaries vis-à-vis those of other denominations challenges existing, overly general conceptualizations of “Protestant” missions in Korea by present-day scholars such as Kenneth Wells and David Chung. While there is no doubt that an unprecedented, miraculous wave of missions and conversions swept Korea at the turn of the century, I hope to provide a more nuanced and sensitive look at this phenomenon through, for the first time, the inclusion of Seventh-day Adventist sources.

**Lian, Chuanshan;** *Adventist International Institute of Advanced Studies, Philippines*

*Title*        **The Three-Self Controversy in Chinese Adventism**

*Abstract*    In China, due to the special political environments, government policy always plays an important role in the church affairs and the church-state relation is highly interwoven through the Three-Self Patriotic Movement (TSPM), a special politico-religious agency created by the government. The nature of the TSPM is clear for many Christian leaders, but just how to deal with it produces different opinions among denominations and within the Seventh Day Adventist (SDA) church. It sometimes creates many missiological and ecclesiastical problems like sharp conflicts among church leaders and even schisms in the SDA Church history.

This article aims to demonstrate the phenomenon of the Three-Self controversy among the Chinese Adventists through a historical review, to analyze its origin and development under certain historical, cultural and political settings, the different attitudes among the SDA Church leaders and the resulting controversy thereof, and to tell the current crisis and future tendency of the church-state relationship under the Three-Self’s supervision. It is suggested that the SDA Church as a whole should form a unified understanding, not necessarily a policy, to deal with this issue in the middle way, neither violating the state’s law and regulations nor being too dependent on the Three-Self, in order to survive better in case of trouble.

**Lo, Bruce Wainig;** *University of Wisconsin-Eau Claire, USA & University of Wollongong, Australia*

*Title*        **Demographic and Organizational Characteristics of Early Adventist Mission in China (1902-1930): A Reflection on its historical context and the relevance to the issues of today**

*Abstract*    Compared to many other protestant groups, the Seventh-day Adventist Church was a relatively late-comer to the China mission field. Yet within a few decades Adventist Mission had become an influential organization in many parts of that nation. Its impact went well beyond its own church membership but was felt by a sizable segment of the Chinese society, both secular and religious, as China emerged from a feudalist society into modern nationhood. This paper traces the humble beginning of the Adventist Mission in China in 1902 to the time it grew into a full Division status as China Division of SDA Church in 1930.

The paper begins by examining the internal momentum of the Seventh-day Adventist movement toward foreign mission by introducing the concept of *Time to Global Mission* (TGM) to compare SDA Church with other similar denominations (or movements) that emerged out of the Great Awakening period of the Euro-American religious history. The entry into the Chinese mission field was obviously a result of this momentum.

The paper then proceeds to examine the pattern in which the SDA mission in China evolved in the next 30 years. In particular, it analyzes the different demographical and organizational characteristics of the early Adventist mission in China as it interacted with a nation and society in a state of flux. Statistically speaking it is interesting to observe the rate of growth of: the number of SDA missionaries in China, the ratio of male to female missionaries, the number and locations of the mission stations, the funding of new mission initiatives, the appointment of indigenous ministers, and the ratio of expatriate to national workers. Two interesting observations may be made with respect to this period: (a) The Adventist Mission in China gave early attention to ethnic minority Chinese often in remote regions of the country and not just focusing on the Han majority and the population centers. (b) Financial funding for new mission initiatives were provided not only at the General Conference level but often by local conferences / churches in the home field.

The paper concludes with an examination on two characteristics of the early China mission that may be relevant to current discussion in the SDA Church today: (a) The number of credential women missionaries in the mission field, and (b) The ratio of national to expatriate employees in the mission workforce.

**Onsager, Lawrence;** *Andrews University, USA*

*Title* **On Fire for China: Erik Pilquist, Pioneer Adventist Missionary to China**

*Abstract* Erik Pilquist and his wife, Ida, have been shadowy figures in the history of the Adventist mission to China. The standard histories of Adventism state that while on furlough from China in 1901, Erik and Ida Pilquist visited Battle Creek, Michigan for their health and were converted to Adventism. Erik then encouraged JN Anderson to volunteer as a missionary to China.

Conventional history continues with the information that in 1902, JN Anderson, his wife, and sister-in-law were appointed missionaries to China and the Pilquists returned to their station in inland China. After obtaining their release from the British and Foreign Bible Society on December 31, 1902, they began working for the Adventist church on January 1, 1903. In February, 1903, JN Anderson baptized six believers prepared by Pilquist and the next day formed the first SDA church in China, which consisted of the six newly baptized believers and the Pilquists.

As I rethought my research originally conducted in the 1980s, I questioned the sudden impact of this new convert to Adventism. New research finds that Erik Pilquist was baptized as an Adventist in Orebro, Sweden in 1884. Although elected as a deacon at the organization of the Orebro Church in 1885, Erik immigrated to the United States in 1886 to seek an education. After connecting with the Adventists and working as a missionary licentiate in the Nebraska conference in 1889, Erik reconnected with Frederik Franson, a Swedish minister who had held evangelistic meetings in his home village of Nora, Sweden. In 1890, Franson held meetings in New York, Chicago, Minneapolis and Omaha to recruit missionaries in answer to J. Hudson Taylor's call for a thousand missionaries for

China. Erik Pilquist joined with others going to China.

Geraldine Guinness (Mrs. Howard Taylor) recalled the bright, beautiful morning of Tuesday, February 17, 1891. The staff of the China Inland Mission were preparing for arrival of large parties of fellow-laborers from America, England, and Australia. A large American party was expected any day and might consist of 20-25 Swedish and Norwegian friends. As she walked up to two staff members who were conferring, one of them looked up and exclaimed, "Why, there they are! The American party must have arrived."

They turned and sure enough, "there were two Scandinavian strangers, unmistakable in their pleasant, simple appearance and manner – standing at the door and waiting a welcome." When asked how many were in their party. Erik Pilquist promptly and cheerfully replied, "We are 35 – 17 men and 18 sisters – and there are ten more on the way, who will be here next week perhaps!"

Pilquist and his fellow-traveler went to fetch their friends, leaving Ms. Guinness and the other China Inland Mission staff members to realize, as she recalled, "the blessed fact that the largest missionary party that had ever been known to arrive in China was given to us that day, and without our having done anything in the matter – either written word, or spent a penny, or made one single effort to bring them – just given of God in answer to prayer – part of the coming thousand!" This group of young people were on fire for China. At the beginning of their journey, when asked who they were and what they were doing, they replied, "We are going to China to live and die for Jesus." Erik Pilquist exhibited a similar zeal when he reconnected with Adventism in 1898.

This story is of a man converted to Adventism in 1884; emigrating to the United States in 1886; briefly working for the Adventist Church in 1889 as a missionary licentiate in the Nebraska conference; connecting with the China Inland Mission in 1890-91; working in China until about 1898; reconnecting with the Adventist Church and influencing JN Anderson in 1899; and the story of his work in China from 1903 until 1911.

Today, technology provides more resources for accessing the history of Adventism in China. A Google search located a poorly cataloged collection in the Center for Adventist Research at the James White Library which provided information that Pilquist became an Adventist in 1884. Ancestry.com provided census data, ship passenger lists, and marriage records for his children. The GC Archives Online provided access to the minutes of the General Conference committee and the Foreign Mission Board. An email to the conference president in Sweden connected me with a researcher writing the early history of the Swedish Adventist Church. This paper is the result of this improved access to resources and communication with other researchers.

**Park, Jim;** *Adventist International Institute of Advanced Studies, Philippines*

*Title* **A Brief Overview of Three Approaches to Bring the Gospel to China**

*Abstract* In the past the gospel has been understood, taught and preached through "Western" eyes in order to reach the people of China. This has traditionally resulted in either syncretism or a lack of assimilation of the person or the idea. Another more recent approach has been to find evidences of God in the rituals and writings of ancient China and thus ground the origin of many aspects of God's revelation in China itself. Although some of the arguments to link the ancient writings and practices seem stretched, the approach has been fruitful in developing faith.

The third approach seeks to affirm that the Bible itself is grounded in the culture of the East and can be best understood and appreciate by Eastern peoples like the Chinese. A fuller understanding of the cultural issues surrounding the stories could not only increase their understanding and assimilation into the Chinese context but also give the gospel the best opportunity to work reformation within the family, the church and society.

**Shipton, Warren;** *Asia Pacific International University, Thailand*

*Title* **China: Connected to the Highway of Salvation**

*Abstract* God has not left people groups without witness to his presence and salvation. Knowledge of his ways can be traced in Chinese society to antiquity through analysis of ideographs, ceremonies, symbols, and stories contained in folk mythologies. The activities of sages operating around the time of Daniel the prophet and after contain information indicative of knowledge about the Divine. The ethical principles advocated by Confucius have a close resemblance to those outlined in the Old Testament as affirmed and expanded on by the teachings of Christ. There also are the intriguing prophecies of Mencius, which seem to point to a coming Deliverer. Indeed, his birth-star is noted in Chinese astronomical records. The activities of the Jews and the Church of the East, the latter whose witness essentially finished at the end of the fourteenth century, are but vaguely evident today in China. People with some Christian beliefs were found in the mountainous regions bordering China or elsewhere in Myanmar by 19th century missionaries. These and others who lived along protected sections of the ancient trade routes have provided a rich harvest of followers in more modern times. They with others could be regarded as members of the wilderness church. The echoes of Judeo-Christian thought contained in folk mythologies and dominant non-Christian religions present themselves as springboards to encourage devotees to experience eternal truths and acknowledge the creator God.

**Tuan Tucker, May;** *Adventism in China, USA*

*Title* **Sherman Albertus and Mary Nagel: Early Adventist pioneers to Hakka region of Southern China**

*Abstract* Sherman A. Nagel, born on June 9th, 1887 in Forman, Sargent County, North Dakota, USA, became a Seventh-Day Adventist missionary in China. He, and wife Mary, joined 17 other missionaries set sail to China in October of 1909. Sherman dedicated 14 years serving in Wai Chow, Hakka, a southern region about 150 miles from Guangzhou. He and Mary learned the Hakka dialect and powerfully proclaimed God's word to a war-torn country by warlords, poverty, and civil unrest. The Nagels remained faithful to God and to the Chinese people during the tumultuous warlord years (1920s). By December of 1920 Sherman and Mary Nagel had established 15 Adventist congregations in Wai Chow with 10 full-time Bible teachers. The lives of Sherman and Mary Nagel became a lasting and endearing legacy for not only the many Chinese Hakka converts and their descendants but also set an example for his children, son Sherman and daughter Florence. Florence returned to China to serve virtually her entire life there, while son Sherman Jr. spent years serving in Africa. This paper attempts to provide a more complete and accurate account of the Nagels' contributions to Adventist mission than are currently available.

**Zhang, Lianmin and Huang, Yibing;** *Shanghai Seventh-day Adventist Church, China*

*Title* **History of the Three-Self Patriotic Movement (TSPM) and Its Impact on Christian Organizations**

*Abstract* In order to carry out effective church ministry in Shanghai, one must comprehend the context of Shanghai; its natural and social environment; its personality and lifestyle, family life, local religions, language, customs, culture. Especially it is important to understand the “Three-Self” Patriotic Movement (TSPM) in Shanghai and how it operates in the rest of China. Although many people are not aware of this uniquely Chinese Christian organization, a clear understanding of its governance and its relations to church organization is crucial for effective church ministry. The aim of this paper is to provide an outline of the history of TSPM and how it has affected and continues to affect religious organizations in China, in particular the Seventh-day Adventist Church.

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## Notes