

The Roles of Two Union College Brothers, J.N. & B.L. Anderson, in Facilitating The Adventist Church's Transition to A World Movement in The Early 1900s: A first report from the *Adventism in China* project

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Abstract

The Anderson brothers, Jacob N. Anderson, a former professor of religion at Union College and Benjamin L. Anderson, a graduate of Union College were pioneer missionaries to China arriving there in 1902 and 1906 respectively, at a time when the Seventh-day Adventist Church in America was undergoing a transition from a single-nation focused church to one with a greater awareness of the global nature of its callings. JN was in fact acknowledged as the first official missionary to China commissioned by the Adventist Church. This paper describes the stories of these two pioneers, and their efforts in bringing the Adventist message to this most populous country in the world, thus facilitating the church's transition to becoming a worldwide movement. It is argued that the Adventist church cannot claim to be a true global church unless it has a meaningful presence in a nation that represents one-fifth of the world's population. The paper attempts to analyze some of the methods or strategies that they used in introducing the Adventist message to the Chinese whose value system and cultural practices were so different from their own. The paper further examines the conditions that arose in China during the early 20th century that may have contributed to the receptiveness of Chinese people to Western Christianity. The stories of the two Anderson brothers are based on the initial findings from the Adventism in China project which aims to comprehensively document the history of the Adventist movement in China. Individuals and scholars who are interested in contributing to this project are encouraged to contact the author.

Introduction

“Seventh-day Adventists can truly be regarded as a worldwide family of Christian believers” was the beginning sentence on a top-level subpage “The World Church” of the Church’s official website Adventist.org (2013). According to *Adherent.com* (2007) Seventh-day Adventist ranks sixth among the top ten largest highly internationalized religious bodies in the world. The SDA Church’s latest official statistics updated on 2/19/2013 reports that of the world membership of 17.59 million, only 1.14 million, or 6%, are from North America. The Church operates in 209 out of the 232 countries or areas recognized by the United Nations (Adventist.org 2013, Adventistyearbook.org 2013). Has the concept of a global movement been an integral part of the early church pioneers’ thinking, or was that a relative recent phenomenon? Were the Adventists unique in their mission efforts, or was that a reflection of the climate of Western Christian churches at that time? What were some of the conditions in China that made Chinese receptive to the Adventist message? This paper examines the lives of two Union College brothers, Jacob N and Benjamin L Anderson, and their roles in facilitating the Adventist’s transition in the early 1900’s from a single-nation focused church to a world-wide movement. Much of the details of their stories in this paper are drawn from reports of the *Adventism in China* project (Lo 2011, 2012a, 2012b), Emma Anderson’s books (1920a, 1920b), and the Andersons’ diaries (1892, 1906).

The Golden Age of Protestant Mission

To understand the early Adventist Church’s attitude towards carrying the message beyond the shores of North America, one must examine what took place and what was the predominant thinking of the entire Western Christian world regarding foreign missions during the late 19th century and early 20th century.

Daniel H. Bays (2012), author of a recently published book *A New History of Christianity in China*, called the period, 1902-1927 “The ‘Golden Age’ of Missions and the ‘Sino-Foreign Protestant Establishment’”. This period coincided with the official entry of the Adventist Church into China, the home to roughly a fifth of the world’s population, through the tireless efforts of the Anderson brothers (and other pioneers). Prior to the 19th century most of the significant foreign mission efforts in China were by the Roman Catholic Church, which was first introduced to China by the Franciscans during the Yuen dynasty (1279-1368), but it died off when Ming dynasty (1368-1636) replaced the Mongol rulers in China. Towards the end of the Ming dynasty, Catholicism was revived in China by the education-minded Jesuits, of which the best known Jesuit missionary was Matteo Ricci, who served in Ming’s royal court. When the Manchus conquered China and established the Qing dynasty (1644-1911), again the Christian missions were driven to near extinction. However, later in the Qing dynasty, the Catholic mission again found a foothold in China with all three orders: Franciscans, Jesuits and Dominicans flourishing in different Chinese provinces, reaching an estimated membership of 300,000 in 1724. A very detailed and scholarly account of the Catholic mission in China was given by Catholic historian, Charbonnier (2002), in his well-known book *Histoire des Chretiens de Chine*.

But the 19th century saw the spectacular rise of the Protestant and Evangelical mission movement. Within the span of a few decades, one witnessed the formation of major European “foreign mission societies” first in London in 1795 & 1804, and the Netherland in 1797, followed by America in 1810 & 1814; Switzerland in 1815; Denmark in 1821; France in 1822; Germany in 1824; Scotland in 1824; Sweden in 1835; and Norway in 1842 (Bays 2007, Watkins 2012). Initially, the majority of the foreign missionaries to China came from Europe. Robert Morrison, a Scottish Congregationalist minister of Presbyterian upbringing and a member of the London Missionary Society, are often regarded by many as the first Protestant missionary to China (Bays 2012). He arrived at Macau on 4 September 1807. In addition to his mission effort, he was also remembered as the one who produced a Chinese translation of the Bible and compiled a Chinese dictionary for Westerners. The next name to remember is J. Hudson Taylor, a Plymouth Brethren, who arrived in China in 1854. The historian, Kenneth S. Latourette (1929), called him, “...one of the greatest missionaries of all time, and ... one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose...”. Taylor founded the China Inland Mission (CIM) in 1865 which became the largest mission agency in China and it was estimated that Taylor was responsible for more people being converted to Christianity than at any other time since Paul the Apostle brought Christian teaching to Europe (Chu 2005).

Although the American Board of Commission for Foreign Missions (ABCFM) was established as early as 1810, for nearly half a century the ABCFM directed the bulk of its missionary efforts, to the task of settling and Christianizing the natives in continental U.S. (Bays 2007). It was not until later in the century that American Protestant foreign missionary efforts were directed to countries beyond the American shore. Elijah Coleman Bridgman was the first American missionary to China sent by ABCFM (1851) in 1830. He played a key role as a pioneering scholar and cultural intermediary, laying the foundations for American sinology and shaping the development of early Sino-American relations (Lazich 2000). Subsequently, as US gained confidence in its own nationhood and especially with the Civil War behind them, Americans ventured forth with their version of the gospel of Protestantism and American civilization, first to Southern Asia [India, Burma] and then to the Middle East, Africa, and to the Far East [China, Japan, and Korea] (Bays 2008). Other well known American missionaries of this period include Lottie Moon (first single female missionary), William Scott Ament (the so called controversial missionary), Samuel Dyer, Peter Parker (medical missionary), Young John Allen, Williams Burns, and Absalom Sydenstricke (Father of Pearl Buck) (Wikipedia 2013b). The zeal for foreign mission gained further momentum when the Student Volunteer Movement for Foreign Mission was formally organized in 1888 two years after student Robert P. Wilder of the Princeton Foreign Mission Society arranged a

special session on “missions”, calling for missionary volunteers, during D.L. Moody’s Bible Study Conference at Mount Hermon, MA. Within five years of the Mt. Hermon Conference, there were 6,200 Student Volunteers from 352 schools in the US and Canada (Shedd 1934). By early 1900’s the number of Protestant missionaries in China reached to about 3,500, and between 1890 and 1920 more than 33,000 college-educated students joined, or were inspired by, the Student Volunteer Movement to go to change China with the Gospel and their ideas of modern society (Doyle 2012). It was during this period, the “Golden Age” of the Sino-Protestant mission that the two youthful Adventist brothers, Jacob and Benjamin Anderson, decided to accept the call to go to China as pioneer missionaries.

The Adventist’s Early Efforts to Foreign Missions

Shortly after settling a denominational name in 1860, Seventh-day Adventists began to talk about a worldwide movement. But how could a group of a few thousand members take on the task of worldwide evangelism (SDA was estimated to have about 125 churches and 3,500 members around that time)? However size did not deter the young church. Barely one year after the Seventh-day Adventist Church was officially formed on May 21, 1863, Michael B. Czechowski, a former Polish Catholic immigrant living in the US felt a desire to take the Adventist message back to Europe. But he did not receive much encouragement from Church leaders of that time. Being determined, he applied for sponsorship from another Adventist denomination, which sent him to Europe, arriving at northern Italy in 1864. He also spent several years in Switzerland and Romania spreading the SDA message (Adventist.org 2013). The new converts in Switzerland got in touch with SDA office in America and in 1869 sent James H. Erzberger as a representative to the General Conference session of that year. Though Erzberger did not arrive in time to attend the GC session, the General Conference voted to form “the Missionary Society of the Seventh-day Adventists” in 1869 giving official recognition to the importance of the foreign mission concept. Ten years after Czechowski left for Europe, the church was ready to send abroad its first official missionary, J.N. Andrews, who left United States for Switzerland in 1874. Andrews helped start a publishing house and produced the Adventist periodical in French, *Les Signes des Temps* in 1876 (Knight 1999, Land 2005). During the next few years, there was significant expansion of Seventh-day mission activities in many different parts of the world. By the end of 19th century, Seventh-day Adventist had become worldwide in scope. This global emphasis continues in the Church until today. Table 1 below summarizes some of the major landmarks of the foreign missionary activities of the Seventh-day Adventist Church from 1869 when the *Missionary Society of Seventh-day Adventist* was formed to the year 1902, when the Anderson brothers arrived in China (Neufeld & Neuffer 1976, Trecartin 2008).

Year	Foreign Mission Activity
1869	The Missionary Society of SDA formed
1874	First foreign missionary, J.N. Andrew, sent to Switzerland from US
1875	SDA missionaries sent to Germany
1876	SDA missionaries arrived at France Adventist literatures arrived at Pacific Island, Pitcairn
1877	J.B. Matteson went to Denmark to establish SDA work there Official SDA missionaries arrived at Italy
1878	William Ings went to Great Britain SDA missionaries arrived at Norway
1885	Stephen Haskell led a team of 11 Americans to arrive in Australia Haskell also brought the SDA message to New Zealand
1886	Missionary John Tay arrived at Pitcairn Island
1887	First missionary sent to South Africa

1888	Adventist pamphlet reached Ghana, the African continent Abram La Rue arrived Hong Kong as a Colporteur
1889	Adventist message first reached South America
1890	The mission ship <i>Pitcairn</i> was built and carried missionaries to the islands of the South Pacific between 1890 to 1899: Cook Islands, Pitcairn, Samoa, Tonga, and Fiji
1892	Adventist literature evangelists reached Paraguay
1894	First Adventist missionary arrived at India Missionaries E.L. Sanford & K.G. Rudolph arrived Ghana, Africa
1896	Missionaries John Fulton went to Fiji, while W.C. Grainger went to Japan
1897	John L. Shaw went to South Africa
1902	J.N. & Emma Anderson, and Ida Thompson arrived at Hong Kong

Table 1: Major Foreign Mission Landmarks of SDA Church from 1888 to 1902

It is interesting to ask, what led to this early recognition of the global nature of its calling for a relatively young church, which was still facing many of the challenges of its formative years in developing and consolidating its internal theology (Knight 1999). Was this a consequence of the distinctive vision of the Adventist theology, or was it a reflection of the dominant thinking of the Western Christian world? To answer this question, one might compare the Adventist mission efforts of this period to other denominations or movements of the same vintage. The question to ask is does Adventists realize its global mission earlier than other similar denominations?

In Appendix A, we attempt an analysis of a metric, called *time to global mission* (TGM) that may be helpful to give us an indication of the likely answer to the above question. Recognizing that organizational cause-and-effects are often rather complex and historical analysis are by their nature qualitative rather than quantitative, we place the analysis in the Appendix rather than the main body of this paper. The metric, TGM, measures the time (in years) from the formal organization of the denomination/movement to when it first sent out official missionaries to a foreign country(ies), or the formal establishment of its own specific "Mission Society".

Based on the TGM analysis given in Appendix A, it is interesting to observe that, compared to its peers, i.e. denominations/movements that arose during the "Great Awakening" of the 19th century (Kidd 2007, Wikipedia 2013c), the Seventh-day Adventist Church has a much shorter "time to global mission". That means, Adventists came to a realization of its global mission relatively earlier and was doing something about it. However, this is not to say that the then Adventist church was not affected by the great awaking of the foreign mission fever in the general Western Christian world during that period of time. Therefore it is probably not incorrect to say that both the general climate of the Christian world and the SDA church own recognition of its distinctive calling contributed to the push for global mission during this period of time.

Adventist historian George Knight (1999) classified the status of the Adventist foreign missions during the span of about half millennium from late 19th century to mid-20th century into three periods:

Period 1: 1888–1900 Worldwide mission explosion

Period 2: 1900-1910 A renewed mission emphasis

Period 3: 1910-1955 Unparalleled growth in Adventist missions

With respect to the entry of Adventism to China we observe that, while the seeds of the Adventism were sown in Period 1 by Abram La Rue who arrived in Hong Kong in 1888 as a self-funded literature evangelist, it was not until 1902, in Period 2, that the General Conference of SDA sent J. N. Anderson, his wife Emma, and his sister-in-law Ida Thompson as the first official missionaries to China.

Family Background of the Anderson Brothers

Jacob Nelson Anderson was born in Swerborg, Denmark on January 27, 1867 to the family of Neils and Karen Andersen. His younger brother, Benjamin L. Anderson, was also born in Denmark in 1873. They had a younger brother, Hans P. Anderson. While Jacob and Benjamin were missionaries to China, Hans was a missionary to his home land Denmark. In their childhood, the three brothers followed their parents to migrate to the United States. The family settled in Poy Sippi, Wisconsin where they became Seventh-day Adventists. Poy Sippi is located in eastern Waushara County in east central Wisconsin.

After obtaining a B.S. degree from Milton College, a Seventh-day Baptist college in Milton, Wisconsin, Jacob Anderson entered into the ministry of the Seventh-day Adventist Church in Wisconsin Conference, pastoring churches at Milwaukee and Madison, WI and also at Harvey, IL. He was officially ordained to the ministry of the Seventh-day Adventist Church in 1899, at the age of 32. Two years later in 1901, he graduated with a B.D. degree from the University of Chicago. On December 22, 1896, JN married Emma Thompson, a young Bible worker of the Wisconsin SDA Conference. Emma was born on May 6, 1865 in Lone Rock Valley, Wisconsin, just west of Mauston, WI, where she attended the high school. She was gifted with good mental power, so at the age of 17, she began to teach at the public school at Mauston. To this union, they were blessed with three children: Stanley, Elizabeth, and Benjamin. While Stanley was born in the US, the two younger children were born in China.

As discussed early in this paper, in the late 19th and early 20th centuries, the Seventh-day Adventist church was keen to take the gospel to different parts of the world. Jacob and Emma responded to this need and volunteered themselves to missionary service for the church. They were interviewed by Elder I.H. Evans, Chairman of the Foreign Missions Board, during the 1901 General Conference Session. In April the General Conference appointed JN and Emma as the first commissioned missionaries to China. Emma's sister, Ida Thompson was originally sent by the Wisconsin Conference to go to Brazil as a missionary. Upon hearing that the Andersons were going to China, she requested to go with them, which the Church agreed. These three made history by becoming the FIRST official SDA missionaries to China.

Benjamin first studied at Milton College, Milton, Wisconsin, and then proceeded to Battle Creek College, Michigan, and Union College, Nebraska for his undergraduate degree. Later, he also obtained a Master degree from the University of Colorado. After graduation, he entered into the ministry of the Seventh-day Adventist Church in Wisconsin Conference in 1900, and was ordained in 1905. That year he married Julia Peterson, a recent graduate of the Battle Creek Sanitarium School of Nursing in Michigan. Julia was originally from Poy Sippi, WI. She was born on January 6, 1868 to the Peterson family in Denmark, who also moved to the US, just like the Andersens.

After their wedding, upon hearing the urgent need in China from brother Jacob, the newly wedded couple decided to accept a call from the General Conference in late 1905 to go to China as missionaries.

Jacob & Emma Anderson Arrived in China

On Christmas Eve, 1901, the three young missionaries, Jacob and Emma Anderson (with their 4-year-old son Stanley), and Ida Thompson, left their home in Wisconsin en route Chicago by train to San Francisco where they boarded the ship, America Maru, for China. Their ship arrived at Hong Kong 香港 on February 2, 1902 during the evening.

Abram La Rue, who had been in Hong Kong as a self-funded literature evangelist since 1888, was supposed to meet the newly arrived missionaries. But for some unknown reasons, they never met up at the harbor. What a challenge, alone in a strange land with a 4-year old, and did not understand the local language, the Andersons wondered what they should do next. JN pulled out a piece of cardboard, and

read out the address: "A. La Rue, 3 Arsenal Street". The coolies shook their heads indicating that they could not understand. Suddenly a new comer shouted, "Ah hi! Kwan Chong Kai!". Just then a British seaman arrived, and confirmed that what the coolies said was the correct address, "All the chaps know Father La Rue!". He began to lead the train of five rickshaws to go to La Rue's residence. They stopped in front of a row of 3-story buildings. The guide directed them to enter into a unit on the first floor, where they waited for the return of the host Abram La Rue. In the meantime, a group of sailors from the Royal Navy steamship *Terrible*, came into the house to welcome the new American missionaries. They were British sailors who got interested in La Rue's message. Nearly an hour had lapsed when Abram La Rue returned, pushed open the house door saying, "Apparently they haven't come!." But much of his surprise he found the Andersons and Ida Thompson were already waiting for him there. So he proceeded to formally welcome the newly arrived missionaries.

La Rue had now lived in Hong Kong for about 13 years doing mainly colporteur work and keeping an "open house" for the western sailors that passed through Hong Kong. Six of the shipmates from the steamship *Terrible*, with whom La Rue was having Bible studies decided to, join the Adventist church. They were baptized by JN. Later on in 1902, 5 or 6 more also decided to join. The group of mainly western converts now formed the core membership of the first SDA church in Hong Kong.

Adventism Began in China (1902-1905)

Upon their arrival, the most urgent job for Jacob, Emma, and Ida was to find a suitable teacher to teach them the Chinese language. They used their first two years to learn the language, but at no time did they neglect the purpose of their coming to China was to share the gospel with the Chinese people. The task of learning the Chinese language proved to be more challenging than they anticipated. Chinese words have 9 principal tones and several secondary tones, and each tone of the word may have different meaning. It seemed to the three American missionaries that "Chinese is never spoken, but always sung." In her book, Emma Anderson (1920b) said, "It (language learning) was a hard experience; but we were happy in it. for it was bringing us nearer to the real China."

In October of 1902, another missionary couple, Edwin and Susan Wilbur arrived at Hong Kong. On December 1, they moved north to Canton (Pinyin: Guangzhou), becoming the first American Adventist missionaries to base in mainland China.

Early in 1903, Jacob and Emma Anderson were invited to visit Eric Pilquist in Xinyang, Henan province, central China. Pilquist was with the British and Foreign Bible Society but he accepted the Adventist message in India and expressed interest to work for the Seventh-day Adventist Church, which he did very successfully in that part of China. On the Sabbath of February 14, 1903, Jacob Anderson conducted the FIRST baptism for six Chinese converts to the Adventist faith. The next day, these six along with the Pilquists were organized by Jacob into the FIRST Seventh-day Adventist church in mainland China. During this trip, Jacob was so moved by China's great need, he wrote a letter of appeal to the SDA Mission Board which was read out by Elder W.A. Spicer at the 1903 General Conference session. As a result, Jacob was able to meet and welcome new missionaries, four doctors and two nurses, in Shanghai later that year, who joined the Pilquists in Henan, making a total of 13 foreign missionaries by the end of 1903. Table 2 gives the names of the 12 missionaries and their years of arrival in China, their initial locations, and their main roles.

Name	Year arrived	Initial Location	Roles
Jacob & Emma Anderson	1902	Hong Kong, Canton 广州	Mission Director, Treasurer
Ida Thompson	1902	Hong Kong, Canton 广州	School principal
Edwin & Susan Wilbur	1902	Canton 广州, Guangdong	School principal, nurse
Drs. Harry & Maude Miller	1903	Xincai 新蔡, Henan	Medical missionaries

Drs. Arthur & Bortha Selmon	1903	Xincai 新蔡, Henan	Medical missionaries
Carrie Erickson	1903	Xincai 新蔡, Henan	Nurse
Charlotte Simpson	1903	Xincai 新蔡, Henan	Nurse
Eric & Ida Pilquist	1903	Luoshan 罗山, Xinyang, Henan	Evangelist

Table 2: The 12 Missionaries in China at The End of 1903

It was interesting to note that, the SDA Foreign Mission Board did not have sufficient money to support these additional missionaries. So the Ohio (Miller's home conference), Iowa (Selmon's home conference), Indiana, and Wisconsin conferences agreed to pay their transportation and to contribute a small allowance of about 7 dollars per week per family for the first year in China, and out of this the four doctors would pay the nurses. Therefore the Great Lake Conferences were intimately involved with the pioneering missionary work in China (Onsager 2012).

From Hong Kong, Jacob made numerous trips into China mainland, particularly the southern provinces of Guangdong and Guangxi, where he visited many towns and villages. Fourteen months after arriving in Hong Kong, the Anderson family moved to Canton to establish the headquarters of the mission inside China. In 1904 the China Mission was officially established, and Jacob Anderson became the first president, or superintendent as it was then known. The three pioneer Adventist missionaries, Jacob, Emma, and Ida, were happy that they now had realized their dream of making their home in Canton-China proper, since Hong Kong, where they were before, was a British colony (ceded to Britain after the Opium War). Canton was regarded (and still is) as one of the most important metropolis of South China, being the center of political, commercial, and industrial activities.

In the spring of 1904, Ida Thompson, Emma's sister, formed the first Adventist school in Canton, called the Bethel Girls' School. This name was chosen because Thompson herself as well as the school was supported by the Wisconsin Conference and the name of the intermediate school in Wisconsin Conference was called "Bethel School". This was indeed a bold move, as at that time the prevalent Chinese custom is to regard sending girls to schools as wasteful because they soon will be married out from the parents' family to the husband's family. However, the school proved to be a good means of attracting new converts to the church. On August 11 of the same year, Ewin Wilbur opened the Yick Chi Boys' School also in Canton¹. The name Yick Chi means "to improve wisdom" in Chinese. Later on the girl school and the boy school were merged into one to form the Sam Yuk School, which still exists in Hong Kong today.

In the 1904 SDA Year Book (Adventistarchives 2013), there was the first report of the formation of the China Mission directly under the General Conference, with Jacob Anderson as President and Emma Anderson as Secretary/Treasurer. Mission committee members included Miller, Pilquist, Selmon, Wilbur etc, totally 12 persons as shown in Table 2. The listed official address of the Mission was still at Number 3, Guangchong Street, Hong Kong. By 1905, the SDA Year Book reported the China Mission address had been moved to Canton. Three new mission committee members were added. They were: Mrs. Susan Pilquist, Windfred and Bessie Hankins. The Hankins were missionaries to Amoy, Fujian in southeastern China.

Benjamin and Julia Anderson Arrived in China

Benjamin and Julia left the US in late 1905 and arrived at Hong Kong about March of 1906 and met up with BL's brother, Jacob Anderson, who had been in China for about four years. Without waiting too long, BL and Julia proceeded to start mission work in southeast China at the island of Kulangsu (*Pinyin* Gulangyu), just east of Xiamen or formerly known as Amoy, in Fujian province. Kulangsu is a beautiful

¹ According to some accounts, the Yick Chi Boys' School was established in 1905.

tropical island. There was a private beach on the island. It was on the slop beyond the private beach that they, together with another missionary couple, the Hankins built their home. Together they developed a strong Adventist presence in Fujian, a southeastern province of China.

One of the first tasks that BL did was to establish the Bee Hwa School (*Pinyin* Meihua) for boys at Kulangsu to train local nationals to share the gospel message among their compatriots in southern China. At that time the mission treasury was not able to provide a lot of money for such project. BL often had to sacrifice his own money to purchase lands and build buildings. After acquiring small parcel of land at Kulangsu piece by piece, BL would dig out the stones from the land to build the school buildings. The boy school was a success, and was popular not only among locals but also among overseas Chinese in Southeast Asia. As a result Meihua School occupied an important role in the training of many early Adventist national workers of the SDA church in China and in Southeast Asia.

Consolidation of the China Mission (1906-1909)

By 1906, the SDA year book (Adventistarchives 2013) reported that there were two churches in China with a total membership of 64. A new Sabbath department was added headed by Emma Thompson. In addition to BL & Julia Anderson and Windfred & Bessie Hankins mentioned above, newly arrived missionaries include Elder & Mrs. J.J. Westrup, Dr. & Mrs. Keem Law, and Amanda Vanscoy. There were six mission centers in China: two in Guangdong and Fujian provinces of southern China (Canton, Kulangsu) and four clustered closed to each others in Henan province central China (Luoshan, Xiangcheng, Xincai, and Shangcai). Table 3 below shows who were at where at that time, and the focus of their ministries.

Location	Region	Ministry Focus	Who were there?
Canton, Guangdong,	South China	Educational & medical evangelism	Jacob & Emma Anderson Keem & Edith Law Ida Thompson Edwin & Susan Wilbur Amanda Vanscoy
Kulangsu, Fujian,	Southeast China	Educational evangelism	Benjamin & Julia Anderson Windfred & Bessie Hankins
Luoshan, Henan,	Central China	Educational evangelism	Eric & Ida Pilquist
Xincai, Henan	Central China	Medical evangelism	J.J. & Mrs. Westrup Carrie Erickson Charlotte Simpson
Shangcai, Henan	Central China	Medical evangelism	Harry & Maude Miller
Xiangcheng, Henan	Central China	Medical evangelism	Arthur & Bortha Selmon

Table 3: The Six China Mission Centers in 1906

In 1906, the church purchased the Southern Baptist academy building in Canton for the Bethel Girls' School and Ida Thompson took in twenty boarding pupils. In a short time, the enrollment increased rapidly, and in their best year, they had about seventy students, with forty of them living in the school home.

As the work of the Adventist church continued to grow and the need for more workers became increasing urgent, JN came to the realization that because it took so much time and money to prepare missionaries for active duties among the Chinese, the church must think about alternative ways to train workers. He saw Ida Thompson's girls' school (as well as Edwin Wilbur's boys' school) not only as a means to attract new converts but also as a way to train native gospel workers. For every new foreign missionary, the church must invest at least two years or more in time and money to prepare the workers

for the spoken Chinese language. Many more years will be required for the written language. Without a good working knowledge of the language, it was virtually impossible to attempt to use literatures as a means of evangelism. JN also made a call to the Mission Board for more physicians to not only operate new clinics but to introduce Adventist health literatures and health foods, which were already well received in Hong Kong (Anderson 1906, Onsager 1984 & 2012). Looking back in hindsight, for a missionary of only 4-years of experience in a land of completely different culture like China, to show such innovative visions was indeed remarkable.

In 1907, Jacob Anderson ordained the first national Chinese pastor, Keh Nga Pit (*Pinyin* Guo Ziying), of the Seventh-day Adventist church in Amoy, Fujian (Young 2002). The story of Keh Nga Pit went back a few years. Timothy Tay, a native of Fujian province whose family migrated to Malaysia was baptized by Elder Ralph Munson in Singapore. Tay returned to Amoy to study the Amoyese dialect. In Amoy he met Keh Ngo Pit who was a minister of the English Presbyterian Church, and convinced him of the Sabbath truth. Keh, who was a teacher at the Presbyterian Mission Theological School and pastor of several local churches, decided to leave his own church join the Seventh-day Adventist faith, and he was baptized by JN Anderson. Keh brought with him some members of his own congregation. By the time the Hawkins and the Andersons (Benjamin) arrived in 1905, there was a group of believers ready for baptism in Amoy. This experience probably contributed to Jacob Anderson's thinking that was mentioned in the previous paragraph.

By the end of 1907, the SDA Yearbook (Adventistarchives 2013b) reported the China Mission had 3 churches with a membership of 95. Five new missionaries arrived at China that year. They were John P. Anderson who went to Canton; Francis A & Eva Allum who went to Xinyang, Henan; and P.J. Laird & Dr. Mrs. D.P. Laird who went to Changsha, Hunan. Changsha was a completely new mission center.

The total number of China Mission employees increased to 36 by the end of 1908, according to the Yearbook. It was during that year that the mission announced that it will move its headquarters to Shanghai, a more central location than Canton. Jacob Anderson was still the Mission President, but the Secretary-Treasurer was H.H. Winslow, and the Sabbath School secretary was Ida Thompson. New missionaries and reassignments in 1908 include: O.R. Cooper to Xiangcheng, Henen; R.F. Cottrell to Changsha, Hunan; Keem Law reassigned to Fushan, Guangdong; Keh Nga Pit to Amoy, Fujian; B.A. & Louise A. Roberts to Xinyang, Henan; Pauline Schilbarg to Changsha, Hunan; E.H. Wilbur reassigned to Jiangman, Guangdong; and H.H. Winslow reassigned to Guangzhou.

By 1909, the mission headquarters had been relocated to Shanghai. JN Anderson was still the Mission President. There was no change in the Secretary-Treasurer and Sabbath School portfolio. New arrivals included O.J. Gibson to Shanghai; Bothilde Miller to Shanghai; and E.L. Miller to Zhoujiakou, Henan. The Allums, Westrups, Selmons, and Contrells were all relocated to Zhoujiakou, Henan; while the Millers, Roberts, and Winslows were relocated to Shanghai. Figure 1, reproduced from the 1909 SDA Yearbook below provides a visual representation of the geographical locations of the China Mission in 1909.

During all these years when Jacob Anderson planned and led out in the mission work in China, Mrs. Emma Anderson stood by her husband, not only fulfilled her role as a supportive missionary wife and mother, but also helped kept the books for the mission as well as headed the Sabbath School works. But the manifold burdens in a foreign land proved a great strain on her health. In 1909, Jacob and Emma Andersons and their family decided to return to the United States, thus ending an eight continuous years of pioneer missionary leadership role for Jacob. However, his influence did not end there. Jacob Anderson gave a very detailed report and his vision of the work in China during the 1909 General Conference Session, which led to a complete re-structuring of the organization of the mission fields in Far East and Asia, by forming a new Asiatic Division with headquarters in Shanghai. China Mission, which was reorganized as China Union Mission, was placed under Asiatic Division, together with other missions

in India, Japan, Korea, Malay Peninsula, Philippine Islands, and Straights Settlements. This led to an unprecedented growth in the Adventist church in China, which will be discussed in a later section in this paper.



Figure 1: China Mission in 1909

However, the pioneering work and the vision of J.N. Anderson in the formation of the China mission fields continued to shape the church's development in this most populous nation on earth for many years to come. After returning to the US, J.N. Anderson became professor of Biblical Languages and Religion at Washington Missionary College (later on Columbia Union College), Washington D.C. from 1910 to 1915 and again from 1924 to 1928. From 1915 to 1924; he joined Union College, Lincoln, NE as Professor of Greek, Hebrew and Mission; and to which he returned from 1934 to 1943 till his retirement. During all these years his heart had never leave China, and its people.

The Mission in Fujian

The mission in Fujian where Benjamin Anderson was stationed continued to grow and became an important center of the Adventist mission in southeastern China. Meihua Boys School also became a much sought after school by many local Chinese youth, which developed into a key institution for the training for indigenous Adventist workers. As an example of the influence of B.L. Anderson and the role of Meihua School in training national workers for the young Adventist Church in China, we describe here a brief story of Chen Qingde (Tan Ching Tak in the Fujian local dialect), who was a graduate of Meihua Boys School in 1909 (Chen 2007/2008). In 1906, Chen Qingde who was from a relatively wealthy traditional Chinese family in a nearby town, Anhai, Fujian, came to the port of Amoy (*Pinyin* Xiamen) to find employment because of his opium addicted father had all but squandered their family fortune. Amoy was one of the five Treaty Ports opened for commerce to foreign traders after the first Opium War which ended in 1842. So he thought there might be more opportunities in a city with active foreign commerce trades. Chen first found employment with a local wax candle merchant called Hong, who was a recent convert to the Adventist faith. Hong encouraged Chen to investigate the Meihua School in the nearby Gulangyu island. When Chen found out that he could work during his residence in the school to defray his educational expenses, he enrolled in the School. It was at Meihua that Chen made the momentous decision to convert to Christianity, knowing full well that he would lose all claim to his father's estate, but also his name will be stricken from the Chen family temple. The two persons who were most influential in helping Chen's decision to embrace Adventism were his employer, Hong, who later became his father-in-law as well, and Benjamin Anderson, the principal of Meihua School, who he befriended and had now become a father figure to Chen. After graduation from the Meihua Middle

School, Chen decided to stay on to continue his ministerial training. Upon completion, he entered into the ministry of the Seventh-day Adventist Church. Chen proved to be a dynamic and charismatic preacher, who was well-liked by his audience. He traveled in southeastern China and established no less than half a dozen new churches in Fujian. It would not be inaccurate to say that Chen Qingde, a product of the Meihua mission school, occupied a significant role in the expansion of the Adventist mission in southeastern China². The story of Chen was but one of the many who went through the gates of Meihua School in Gulangyu.

During that period of time Benjamin Anderson began to take on more duties for the China Mission. Partly because of his success with the Meihua School in 1908 he was appointed the Education Director of the China Mission. His influence now extended well beyond the Fujian mission field to the entire China mainland.

Throughout those years, Julia Anderson labored untiringly to assist her husband in the work of the mission. But now, she also wanted to independently do something for the women of China. She persuaded her husband to purchase another piece of land on top of a hill at Gulangyu to build a school for girls. At that time, co-education was unheard of in China. So the two schools were separately administered. Initially, Julia taught the Chinese ladies to do fancy needlework and crochet to make pillow cases, napkins, and small table top covers. She asked her friends in the US to sell those products. The proceeds were saved in a bank for the new girls' school. But the saving did not grow fast enough. So she started a dairy business in the (boys) school grounds and started to sell fresh milk to the Europeans and rich Chinese living in the region.

At the bottom of the hill where the buffaloes took their baths, Julia planted some lotus flowers. She would harvest the flowers and the lotus seeds and sold them for income. In addition to being a diligent missionary's wife, she was a real entrepreneur looking for every possible means to raise funds for the girls' school. Little by little, she saved up the money. After 32 years of labor, the Meihua Girls' School was completely finished and turned over to the mission free of debt by Mrs. Anderson. Her spirit of perseverance was second to none. This was her greatest gift to the women of China. Many years later the boys' and girls' schools were merged to form a single coed school in Fujian.

Expansion of the China Union Mission (1910-1920)

Although Jacob Anderson returned to the US at the end of 1909, his brother Benjamin and sister-in-law Julia Anderson were still in China. This section briefly describes the expansion of the China Union Mission during the decade 1910 to 1920, paying particular attention to the residual influence of Jacob and the role of Benjamin & Julia in the China mission fields.

As stated above, 1909/1910 was the transition of the China Mission to China Union Mission under the Asiatic Division. The 1910 SDA Yearbook provides a good picture of the new structure and is summarized in Table 4.

Asiatic Division	Headquarter: Shanghai, China	Territories: China, Japan, Korea, Malaya, Philippines, Straights
	President: I.H. Evans	
China Union Mission	Superintendent: W.A. Westworth Asst Superintendent: J.N. Anderson	

² It is interesting to note that, Chen Qingxiang, son of Chen Qingde, also a graduate of Meihua School, later immigrated to the US and became one of leading medical doctor in that country, a Distinguished Life Fellow of American Psychiatric Association. His research on the "gate" control theory of pain with acupuncture won him national and international fame in 1972.

	Secretary/Treasurer: H.H. Winslow Sabbath School: Mrs. B.A.Roberts Education: B.L. Anderson Publishing: R.F. Cottrell Medical: H.W. Miller	
Field Divisions:	Name	Superintendent
	Eastern mission field Central mission field Southern mission field Northwestern mission field West mission field Northern mission field	H.W. Miller A.C. Selmon W.C. Hankins J.J. Westrup F.A. Allum Not organized until 1913 first as Manchuria mission

Table 4: Organization structure of Asiatic Division and China Union Mission

As can be seen in this table, J.N. Anderson was listed as the Assistant Superintendent of China Union Mission, even though he had already returned to the US. In fact in 1911, J.N. Anderson became the Acting Superintendent again because W.A. Westworth was on sick leave. In that year, there were 58 employees in the mission with 13 ordained ministers.

During this period of time, B.L. Anderson also took on a number of responsibilities. In 1908, he took up the position of the educational secretary for the China Union Mission, 1912 to 1914 he was Fujian mission president cum treasurer, and in 1915 to 1917 became the president of the South China Union Mission. During the 1917 Asiatic Division Session, as the president of South China Union Mission, B.L. Anderson reported the following statistics (Table 5) for the mission field in the year 1916.

	1916
Number of Baptism	229 in 1915 and 216 in 1916
Membership	865
Licensed Ministers	42
Ordained Ministers	3
Churches	19
Places of Worship	29
Sabbath Schools	44
Sabbath School Attendees	1954
Middle School (Academy)	4
Middle School enrolment	187
Primary School	38
Primary School Enrolment	968

Table 5: Statistics for South China Union Mission in 1916

B.L. Anderson continued to labor in southern China until the Sino-Japanese war, when he was placed under house arrest by the invading Japanese military. His wife, Julia, was in Hong Kong when the Japanese army took over Fujian. She too was interned in the prison camp in Hong Kong and received rather harsh treatment. They remained separated for the duration of the war. Both were released at the end of Second World War and returned to the United States.

The Adventist mission work continued to expand rapidly during the decade 1910 to 1920. We conclude this section by compiling statistics from SDA Yearbooks and Statistical Reports (Adventistarchive.org 2013a, 2013b) and summarizing them in two figures. Figure 2 shows the number of foreign missionaries arriving in China from 1902 to 1920. Figure 3 shows the growth in membership, churches, and denominational employees from 1907 to 1920.

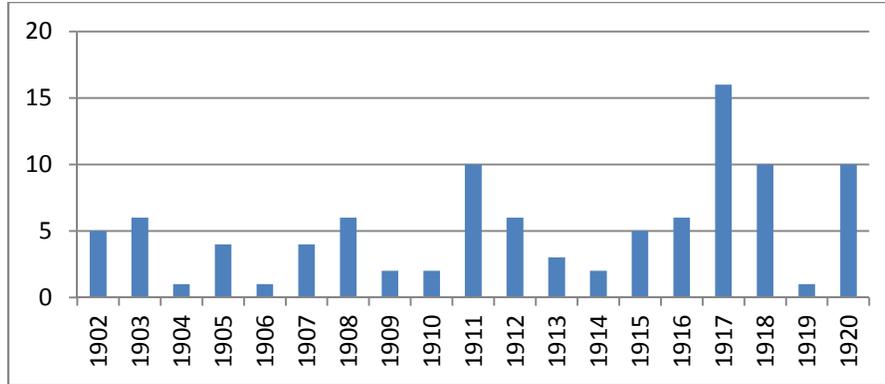


Figure 2: The Number of Foreign Missionaries arriving at China 1902-1920

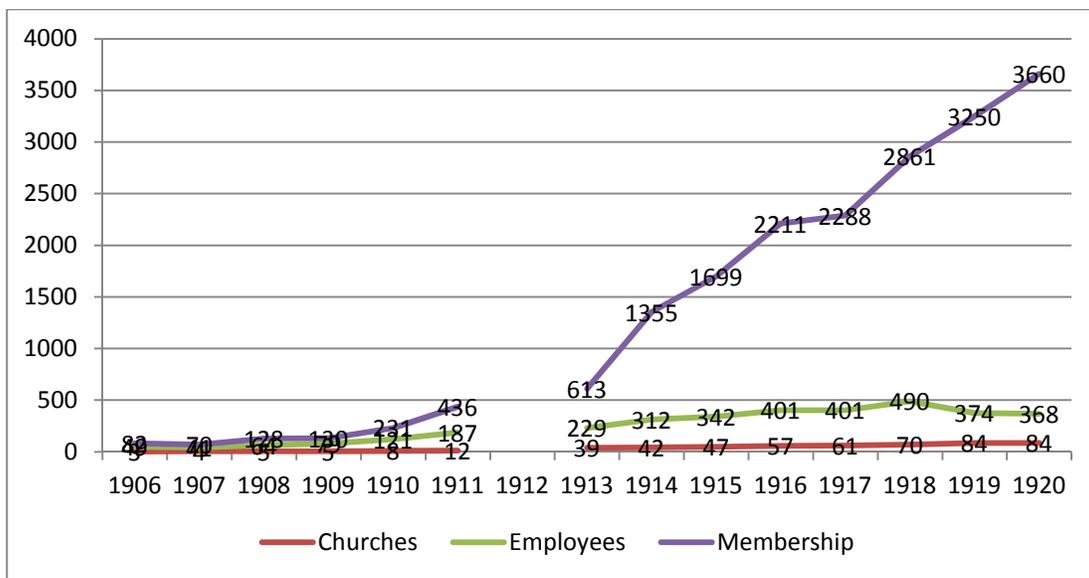


Figure 3: Number of Churches, Denomination Employees, and Membership 1907-1920

One may ask why was there a gap in the statistics of 1912 in Figure 3? Students of Chinese history will recognize that 1911 was the year in which the imperial Qing dynasty was overthrown by the nationalist movement of Dr. Sun Yat-sen, who led an uprising in October 10 of that year and established the nationalist Republic of China. Because of this, the 1912 statistics was completely missing from the SDA yearbook. Even the statistics of 1913, which partly reflect the turmoil of 1911, was partially missing.

Notwithstanding these missing data, it is obvious that the Adventist mission was experiencing spectacular growth in China in the second decade of the 20th century. Despite its relatively late entry to China compared to the mainline Protestant denominations, Seventh-day Adventists rapidly became if not the largest, at least among the largest new Protestant groups to enter China in the 20th century. Adventist medical institutions and educational institutions remained to be the most influential of the Protestant Christian groups until the birth of the People Republic of China in 1949.

What conditions in China made it receptive to the Adventist message?

It is useful to consider what factor or factors contributed to the receptiveness of the Chinese people to the Adventist message in the first half of the 20th century? There appeared to be a number of different factors:

- some were related to the histo-political situation of China and expansion of the Western colonial powers at that time;
- some were related to the residue influence of the Great Awakening phenomenon among the general Protestant Christians;
- some factors were unique to Adventist Church's own understanding of its global calling; and
- last but not least, some factors reflected the wisdom and devotion of our pioneer missionaries.

Histo-political situation of China and the Colonial Powers

To appreciate the conditions of China in the early 1900's one must begin some sixty years earlier with the tensions that grew between the British and the Qing dynasty over the increasing illegal opium flow into China by foreign traders. This escalated to the First Opium War in 1839. The war, fought sporadically from 1839 to 1842, was regarded by Britain as a fight for fair open trade and access to the Chinese domestic market, and by the Chinese as a struggle to maintain sovereign control over its domestic market and not to be bullied around by the Western powers (Bays 2007, 2012). The fact that the war was fought to maintain the privilege of British ships to continue transporting contraband opium to China created a moral quandary for many Christian missionaries in China at that time. But since the war was fought in the name of allowing foreign trade free access to Chinese ports, which also allowed the missionaries much easier access to China, few foreign missionaries spoke out against it. The Opium War resulted in China signing a series of treaties first with the British in 1842 and then with the American and French in 1843 and 1844. Those parts of the treaty which had direct implications for Christian missionaries were:

- Extraterritoriality – foreign citizens come under their own consular authority not Chinese jurisdiction for any crime or legal actions.
- Christianity can no longer be legally outlawed (secured by French in 1844)
- Open up 5 coastal cities for trade and missionary activities –build churches, schools, and other elements of Christian communities. The 5 ports were Guangzhou (Canton), Xiamen (Amoy), Fuzhou (Foochow), Ningbo, and Shanghai. This was in addition to Hong Kong which had been ceded to Britain in perpetuity as a crown colony.
- Foreigners have the right claim back all former properties – this profited the Catholics more than Protestants.

This series of treaties is usually called the “treaty system” by Westerners. But the Chinese almost always labeled it the “unequal treaty system”. Because the treaties provided foreign missions unprecedented access to many different parts of China, many missionaries remained silent on the “unequal-ness” of its content. In the years from 1842 to 1860, mission community were busy with their “institution building” activities particularly in and around the treaty ports.

The most significant event which occurred during this period that involved Christianity and China was the Taiping Rebellion (1850-1864). The Taiping movement was inspired by Hong Xiuquan, a failed Hakka scholar, who received his Christian ideas from a private audience with an American Baptist missionary, Issachar Robert in Hong Kong in 1847; his own study of the Bible itself (a 1830 translation by Medhurst and Gutzlaff); and what Hong claimed to be a series of visions directly from God. In his visions he saw two figures, one appeared to be an old man and the other an elder brother. Later he identified the older one as God (who Ancient Chinese called *Shangdi*) and the other Jesus. This interpretation led him to

believe that he was the Chinese son of God, the younger brother of Jesus. After this realization he proceeded to destroy all idols and preached his interpretation of Christianity. It is interesting to note that, from his study of the Bible, he arrived at a number theological understandings, that are somewhat parallel those of the Seventh-day Adventism. These include observing the Seventh-day as Sabbath, and health practice of vegetarianism. Scholars still debate whether the Taiping ideology was essentially Christian or not. But the Ten Commandments written by Hong himself appeared to reflect the standard 19th century Christian concepts. By 1850, Hong, who had moved to Guangxi, had between 10,000 to 30,000 followers. The Qing authority was alarmed by the size of the group which agitated for civil disobedience, and initiated an attack on Hong's base. But Hong's followers emerged victorious from the encounters. In 1851, Hong declared the founding of "Heavenly Kingdom of Transcendent Peace" (*Pinyin* Taiping Tianguo). In 1853, the rebel force took Nanjing and turned that into their capital (Bays 2012, Wikipedia 2013d).

Initially, foreign missionaries view Hong's group from a positive perspective thinking that with a Christian perspective, Taiping will be more favorable to foreign missionaries. But when British, American and French diplomats came to Nanjing to negotiate, they found the Taiping leaders showed no willingness to abide by the "treaty system" as compared to the Qing government. With their own interest at heart, the Western powers decided to switch side and helped the Qing force to put down the rebellion. The Taiping rebellion was officially over in June of 1864. It is possible to speculate that while the Taiping uprising was a failure, the seeds of many of the Taiping beliefs may had been sown among the towns and villages in the southern parts of China.

Although the Taipings may not have been regarded by Westerners as truly Christian in nature, it was viewed precisely as such by the old guards of established Chinese religions - Buddhism and Confucianism. Many civilian elites mobilized themselves to fight the Taipings in order to save the status quo from foreign Christianity. This added to the already existed undercurrent of anti-foreign and anti-Christian feeling among the established ruling classes. The second round of treaties signed over 1858-1860 between the Qing government and the West added further fuel this feeling, as the foreign powers wanted more concession and privileges. Among these were two issues that were of particular interests to American, British, and French missionaries in China: (a) opening up the entire country to foreign travel, and (b) protecting Chinese Christians' ability to peaceably practice their faith. War broke out between China and Britain again around 1858. Soon the French also joined in. The Chinese government was forced to agree to the Treaty of Tianjin, which included the above two items in addition to others that involved China's ability to tax foreign goods, legal status of opium, foreign diplomats in the court in Beijing etc. From today's vantage point it is not difficult to see that the foreign missionary community in China was not a simple bystander to the military and political events in the wars of 1839-1842 and 1856-1860. They might have given their silent consent by making no protests to the Western governments on both occasions because they are the principal beneficiaries of these new treaties. It should be pointed out that, America, at this point of time did not participated explicitly in any of these two wars.

From 1860 to the end of the 19th century, Protestant missionary community engaged in a period of frantic institution-building. Schools, training institutes, clinics, hospitals, nursing schools mushroomed all over China in different provinces. The prevailing belief of the missionary community was to completely replace the heathen culture in China including its native religions by the "Christian" culture, which was often identified as the same as the "Western" culture. Although there were some dissenting voices, such as those of America's Rufus Anderson, secretary of ABCFM, and UK's Henry Venn of the London Mission Society, who argued that missions should bring "Christ" to the culture and that Christ could dwell in any "culture". But they were the minority and their voices were drowned out by the more popular call to "Christianizing" China. As a result, to many cultural elites of China at that time, who felt they were losing

their influence on the Chinese society to the foreign missionaries. They equated the missionary community with the imperialistic ambition of the Western powers.

This anti-foreign, anti-Christian feeling surfaced in 1989 with the Boxer uprising swept out of Northern China. The Boxers, a cult that believed in black magic, martial arts, and that they could not be harmed by bullets, first appeared to be a relative low level of violence perpetrated upon missionaries and Chinese Christians, eventually escalated into a large-scale rebellion in 1900, to which the Manchu court in Beijing allied itself. It resulted in not just the massacre of about 250 foreign missionaries, but also the slaughter of some 30,000 or more Chinese Christians³. The Boxers with the aid of the Empress Dowager's (Cixi) imperial army laid siege to the Legation Quarter (where foreign diplomats & missionaries lives) in Beijing. This proved to be a total disaster for the Qing government in as it resulted in the march of the "Eight Nations" military force to Beijing in 1900. The foreign troops destroyed the imperial summer palace, looted the Forbidden City and many temples and private mansions, and carried out retaliatory military raids hundreds of miles from Beijing⁴. Bays (2012) pointed out in his book that, the reprisal killing of Chinese (which might include many who were not Boxers or Boxer sympathizers) by the occupying foreign troops might equal or exceed the approximately 30,000 Chinese Christians who were killed by the Boxers. The military occupation continued for two more years; and Beijing was not returned back to Chinese control until early 1902.

Yet paradoxically these events, a total national disgrace for China, became a wakeup call to the Chinese of the silliness of xenophobia of the West. It triggered a spirit of enthusiasm for national reform and a positive orientation towards the West. This gave Christian missions in China the greatest opportunity they had ever had. Mission schools with long waiting lists, suddenly became attractive to Chinese. Members of the elite class found it desirable to be Christians. Officialdom was showing more respect for missionaries and Christian institutions. It was in this period (1902 onwards) that the first group of Adventist missionaries, J.N. & Emma Anderson and Ida Thompson, entered China. No one could choose a better time.

It is difficult not to conjecture that Providence did not have a hand in guiding the timing of the entry of Adventism to China. Had Abram La Rue went directly to China instead of Hong Kong in the 1890's, the Adventist message would most likely be hindered by the prevailing anti-foreign, anti-Christian tide. Who knows, La Rue himself might even become a victim of the Box Rebellion. But China was definitely more ready and more receptive to the Christian message when the Andersons arrived.

Residue influence of the Great Awakening

The Seventh-day Adventist Church was one of the denominations/movements that arose out of the Protestant Great Awakening. The Student Volunteer Movement was in full swing. Many Adventist youths would have heard of the inspiring stories of great missionaries like Samuel Mills, Hudson Taylor, and Lottie Moon etc. This might in term inspired them to dedicate their lives to foreign missionary service. We argue that the success of the SDA's mission effort in China did not depend on the existence of a few faithful individuals but a CONTINUING supply of dedicated volunteers is a necessary condition for a flourishing mission effort. Figure 2 amply demonstrated that the Adventist Church in the roughly two decade period of 1902 to 1920, did have a ready supply of dedicated missionary volunteers.

³ Some more conservative historians estimated the number to be 20,000.

⁴ This story was popularized by a star-stud Hollywood movie *55 Days at Peking*, which unfortunate did not provide the full picture.

The unique understanding of Adventist of its global calling

In an earlier section, we provided an analysis of the “Time to Global Mission” (TGM) measure, which shows that as a church, Seventh-day Adventist came to a realization of the nature of its global calling must faster compared to its peers. Another factor that also might have contributed to success of SDA foreign missions was that, the recognition of the global calling of the SDA faith did not reside just at the “top-tier” General Conference (Mission Board) level, but also at the grass root level of the local conferences. We note that it was the Wisconsin Conference that sent Ida Thompson to China. Furthermore, when the third group of missionaries consisting of Drs. Harry & Maude Miller, Drs. Arthur & Bortha Selmon, Nurse Charlotte Simpson, and Nurse Carrie Erickson were appointed as missionaries to China, the Foreign Mission Board did not have sufficient funds. The four Great Lake Conferences: Ohio, Iowa, Indiana, and Wisconsin, stepped in and provided the needed financial support. This may be compared with other organization where support was only provided by one single level, either at the denomination wider hierarchy or at the local congregation level. In this sense the Adventist church did, and probably still does, have an advantage.

The wisdom and devotion of early pioneers

The wisdom and foresight shown by J.N. and B.L Anderson, as well as woman missionaries Ida Thompson and Julia Anderson, certainly contributed to the success of the SDA missions in China. As mentioned earlier, J.N.’s early recognition of the need to establish a school to attract new converts and to train indigenous workers was certainly a contributing factor to mission success. Ida Thompson founded the Bethel Girls School, B.L. Anderson founded the Meihua Boys School, while Julia Anderson founded the Meihua Girls School, not to forget Edwin Wilbur founded the Yick Ge Boys’ School. These schools provided not only a means of winning souls but a fruitful place to train national workers, which ensure the continued growth of the mission. Upon hearing the report of J.N. Anderson, the Mission also send a group of 6 medical missionaries in 1903, just one year after the JN arrived. This early start in the medical ministry in China provided the Adventist Church with decisive advantage of gaining a recognition among Chinese as the leading health provider in China since the early 1900s to even recent time.

Concluding Statement

In this paper we argued that the successful transition of the Seventh-day Adventist Church to a global movement may depends on many factors. However, as seen in the above account, the contributions of brothers, J.N. and B.L. Anderson should not be lightly passed over.

An Invitation

We extend a cordial invitation to anyone interested to join us in the Adventism in China (AIC) project. A separate flyer is available if you wish to find out more. Please contact the author at lobw@uwec.edu or Ed Allen at edallen@ucollege.edu. You may also visit the AIC Wikisite at:

<https://sites.google.com/site/adventisminchina/home>

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Appendix A: Time to Global Mission Analysis

Seventh-day Adventist belongs to the group of new denominations (or movements) that emerged out of the “Great Awakening” period of the American religious history. Historians and theologians identify three to four waves of increasing religious enthusiasm occurring from the early 18th century to late 19th century during the Great Awakening (Kidd 2007, Wikipedia 2013b). The birth of the Seventh-day Adventist coincided with the second and third waves. New denominations/groups that arose out of the “Second Great Awakening” (1790 – 1860) include Church of Christ, Christian Church, Evangelical Christian Church in Canada, Seventh-day Adventist, and The Church of Jesus Christ of Latter-day Saints. While new denominations/groups that arose out of the “Third Great Awakening” (1850 – 1900) include Christian Science, Jehovah Witness, Nazarene, and Salvation Army. To measure how quickly each of these new groups became aware of the global nature of their calling, we attempt to determine a metric, called *time to global mission* (TGM), which measures the time (in years) from the denomination was formally organized to when it first officially sent out a missionary to a country outside of the denomination’s country of origin (US, in most cases) or the time when a foreign missionary society was established by the denomination. While we recognize that organizational or historical measurements are never precise. But TGM does give us a way to make some comparisons, be it only qualitative.

Why did we choose the TGM metric? It was observed that, churches and denominations (including many mainstream Christian churches, and even the apostolic church) tended to focus on its own internal growth and to settle the theological foundation of its own belief system before turning their attention to external concerns, such as sending missionaries to a foreign countries. History shows that some denominations moved to an external focus rather quickly, while other took a much longer time before turning their attention to foreign missions. Therefore the TGM metric may be regarded as a measure of the church /denomination’s readiness to its global calling.

It is also important to point out that, during this period there arose new movements whose main concern was “congregational” in nature downplaying the need for worldwide church governance, e.g. churches associated with the restoration movement, tended to focus on the “spiritual quality” of their own members rather than the urgent need to share their faith with new converts in areas outside the geographical boundaries of their church’s motherland. In such cases, though there may be adherents in other countries, it is difficult to determine a clear cut date at which the church organization as a whole embraced foreign missions.

Figure 4 compares the TGM for seven different denominations/movements that arose during the second and third waves of the Great Awakening. For each group, three numbers were given. The first one represents the year in which the denomination/movement was formally organized. The second one is the year when a foreign missionary was officially sent by the church, while the third one is the year when an official foreign mission society was formally established by the church. But the order of occurrence of the second and third numbers may change and is not a critical issue in the present analysis.

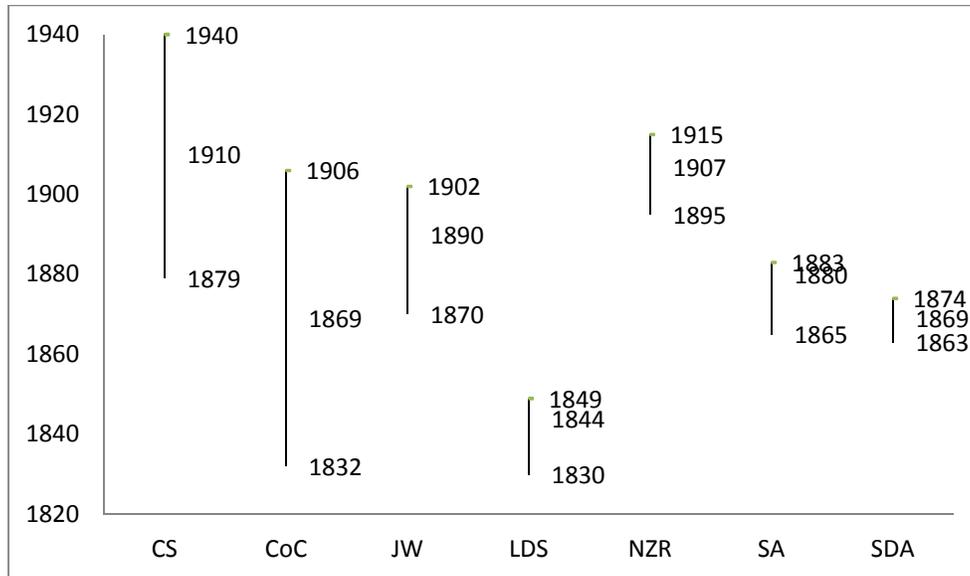


Figure 4: Comparison of Time to Global Mission for Seven Denominations/Groups

Below is a brief explanation of how the numbers in the Figures are arrived at for each denomination:

Christian Science (CS) focuses on a radical form of idealism, believing that the spiritual reality is the only reality and the material world is an illusion. In 1879 Mary Baker Eddy founded The First Church of Christ, Scientist in Boston, where the church headquarter now resides. Membership is often passed on within families. The church recruits relatively few new members. Although there are Christian Science members in other countries (e.g. Australia, Canada, Germany, Scandinavia, UK, and more recently Africa) there does not appear to be any organized effort for foreign missions. Therefore it is virtually impossible to calculate the TGM metric for Christian Science. In the above Figure, the third number is taken to be 1940, the maximum of the year in this graph, and the second number is set equal to the midpoint between 1940 and 1879. The TGM plot should be interpreted as a lack of formal efforts in foreign mission rather than a long TGM value.

Churches of Christ (CoC), together with the Christian Church (Disciple of Christ), and Evangelical Christian Church in Canada were the products of the restoration movement. They form autonomous Christian congregations associated with each other via common beliefs and practices. In keeping with their non-denominational, congregations identify themselves as community-based churches. Church governance is congregational rather than denominational with no central headquarter. This local focus, in contrast to the global focus in many other movement of same vintage, may account for the long TGM value. It was not until 1907 that this group sent out foreign missionary. This was some 75 years after the movement was officially organized when Thomas Campbell and Barton Stone merged their respective congregations in 1832. The total number of missionaries worldwide peaked in 1975 to 800, which is still small compared to other groups from the Great Awakening era.

Jehovah Witness (JW), also known as the Watch Tower Society, emerged from the Bible Student movement, founded in late 1870 by Charles Taze Russell. Twenty years later, in 1890 the Society began missionary work in Europe. In 1902, the first branch office of Watch Tower Society was formed in Germany. Therefore the TGM is computed to be 20 or 32 years, depending on whether we use the second or third year as the official beginning of JW's foreign missions.

The Church of Jesus Christ of The Latter Day Saints (LDS), or Mormon, is probably one of the most active modern practitioners of missionary work. The Church was founded by Joseph Smith in 1830. His

brother, Samuel Smith, was regarded by the Church as its first missionary. But the Church's notion of missionary is somewhat different from what other church called "foreign" missionaries. In fact, the initial Mormon missionary efforts were directed to proselytizing non-Mormon in America. Even when they first began their "British mission" in 1837, the objective was to recruit new converts to immigrate to America, the land of the new Zion. This is very different from the concept of global mission that most other protestant churches used. For the Mormons, "real" foreign mission efforts did not begin much later until 1844 when first missionaries landed in French Polynesia. The official missionary work in Europe was not opened until 1849.

Church of the Nazarene (NZR) is an evangelical Christian denomination that emerged from the 19th-century Holiness movement in North America. The first Nazarene Church was formed in 1895 in Los Angeles. In 1907 to 1908, C.W. Ruth engineered a series merges between the eastern Nazarene Church and the western Pentecostal Association into a formal Church of the Nazarene in Chicago. Eight years later in 1915, the Nazarene Mission International was formally organized.

The **Salvation Army (SA)** was formed by Major William booth in London in 1865. It was brought to the US and Australia in 1880. Within two to three years of that, Salvation Army was formed in India in 1882 and in New Zealand, Pakistan, South Africa, and Sri Lanka in 1883.

Seventh-day Adventist (SDA): We use 1863 as the formal organization of the church, 1869 as the formation of the Mission Society of SDA, and 1874 as the year when first Adventist missionary, J.N. Andrews, was sent to Europe.

It would not be difficult to conclude from a careful comparison of the "TGM lines" in Figure 10, that the Seventh-day Adventist Church appears to have the shortest "time to global mission" among its peers.

Additional references used in Appendix A:

1. Wikipedia entries on Second Great Awakening, Third Great Awakening, Christian Science, Jehovah's Witness, Salvation Army, Nazarene, Church of Christ, Christian Church (Disciple of Christ), Evangelical Christian Church in Canada, The Church of Jesus Christ of the Later-day Saints;
2. Cox, Monte (2008) Missions in The Churches of Christ-Trends and Strategies, Stone-Campbell Dialogue on Foreign Missions, St Louis Christian College;
3. Holocaust Museum (2012) Jehovah's Witnesses: Persecution 1870-1936, Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005433>