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# Foreigners in America: A Study of Migration, Mission History, and Ellen G. White's Missional Model

*“People are on the move as never before. Migration is one of the great global realities of our era. It is estimated that 200 million people are living outside their countries of origin, voluntarily or involuntarily.”* (Lausanne Movement 2011)

## Introduction

Migration and mission for the Seventh-day Adventist Church creates the backdrop upon which several missional actions took place in the fledgling years of the church. The two combined to contribute to the worldwide growth of the Advent movement. From fairly early the Adventist Church had an interest in sharing with the world the wonderful news of the second advent of Christ. By about 1871, there was a growing comfort in the fledgling Seventh-day Adventist Church regarding the nature of reaching the world. Arthur W. Spalding (1962) notes that at first the concept of a global mission was reduced to a manageable idea of reaching only those nations that lived in America. Uriah Smith added in a paper in 1859, as Spalding quotes, that the message of the third angel was to go where the first angel went thus limiting the advent mission to America “since our land is composed of people from almost every nation” (2:193). Many had grown complacent in believing that all Protestant missions, working together, would carry the gospel to the world, until 1873-1874. During those years decided messages were spoken and written which stirred up

Adventist believers to consider that the three angels' messages would be taken globally (White 1915:203). One of the keys to reaching people globally was the emphasis on reaching the migrant populations in America (Jasper 2018:14).

Ellen G. White, both co-founder and co-leader in the development of the Advent movement and Church, spoke widely on the topic of mission. During a review of her writings, there is a clear progression of thought and understanding of the young church's mission and how reaching migrants was to be included. What was the development of her thinking regarding mission to migrants and in what ways did it overlap with immigration trends between 1870 and 1920? What actions were taken by mission pioneers during the same period? The purpose of this article is to explore the progression of three areas, namely, White's council, migration trends, and what mission activities were taken in response to both White's appeal and the arrival of new populations.

The article is delimited to a study of published writings and statistics between the years 1870 and 1915. A brief reflection is provided for the years prior to 1870 to provide a clearer knowledge of background events to help when analyzing the trend of missional development for migrants.

### **Immigration by the Numbers: 1870–1915**

Immigration trends to North America fluctuate from year to year, and are often determined by push and pull factors such as conflict, famine, or economic opportunity. Even though Canada and Mexico are part of North America, the statistics used in this article will be from the United States. Currently, the U.S. Census Bureau keeps records of all its decennial surveys. Although foreign-born persons were recorded to some extent in America's immigration history, the census reports did not begin recording on a regular basis the foreign-born populations in America until 1850 (Campbell and Lennon 1999: Table 1).

Immigration grew more or less year to year from 1870 to 1915. Matthew Soerens and Jenny Yang observe that there were two large immigration waves. The first was from 1820-1860 and the second from 1880-1920. Then finally in 1921 and 1924 laws were passed enacting immigration quotas limiting the numbers of Europeans and barring Asians from entering the United States (2018:48-53). During these decades, immigration before 1880 primarily consisted of Northern and Western Europeans. They were termed as the "old" immigrants and were mostly Protestant. After 1880, a new wave of Southern and Eastern European migrants began to arrive and were labeled the "new" immigrants. These newer immigrants were mostly Catholic (Halswick 2013:14) with about a hundred thousand being

Asian (Gibson and Lennon 1999: Table 2), while the Chinese were completely blocked from immigrating in 1882 (Soerens and Yang 2018:51).

Notice in the table below that there is a net increase of foreign-born population between each decade.

<b>U.S. Census Data on Foreign–Born Population:</b>				
Year:	Total Foreign–Born Population:	Percentage of Foreign–Born:	Decade:	Foreign–Born Population Net Increase/Decade:
1870	5,567,229	14.4	1870–1880	1,112,714
1880	6,679,943	13.3	1880–1890	2,569,604
1890	9,249,547	14.8	1890–1900	1,091,729
1900	10,341,276	13.6	1900–1910	3,174,610
1910	13,515,886	14.7	1910–1920	404,806
1920	13,920,692	13.2		

Source: Gibson and Lennon 1999: Table 2

By 1920 there were more than 13.9 million foreign-born persons living in America. When considered by the decade there are patterns of growth of which the two largest decades are 1880-1890 and 1900-1910.

When reflecting on these numbers, many of these immigrants transitioned to living in the big cities of America. For example, in 1870, New York City was the number one ranked city with a foreign population with Chicago in fifth place. Yet both had just under 50% of their population listed as foreign-born. By 1890, Chicago moved up to second on the list with New York City still in first place and both still maintaining more than 40% foreign-born population. By 1920, both cities had experienced exponential growth rates of foreign-born persons with each city holding the same first and second places (Gibson and Lennon 1999: Table 19).

Immigration numbers reveal that mass migrations during these decades created the opportunity and challenges for the young Adventist body of believers. While exponential growth was taking place in the cultural and linguistic dynamics of America, the missional vision was still developing to see God’s providences in bringing these large numbers of migrants to a new territory.

### **Pre-1870: Pioneering Mission to Migrants**

Before Ellen White’s passionate appeals for publishing in other languages in 1871, a small beginning had already been made. These beginnings were the first steps of what soon became a pressing missional need that both vision and resource were slow to respond to until the 20th century. In the years leading up to 1870, migration trends often fluctuated, but the trend was towards greater numbers of new immigrants. Soerens

notes that in the decades leading up to 1870, an increase of nearly five million immigrants (Western European and mostly German and Irish) significantly added to the variety of ethnicities living in America (2018:48).

Arthur W. Spalding notes that some of the first mission activities focused on other languages began in 1857 when the first tracts were published in German and French (1962:2:200). In 1866, the first Danish and Norwegian papers were published for distribution among the numerous Scandinavians (2:201). As a result of the publications in Danish, Norwegian, and French and through the efforts of some Adventist ministers, several workers from other nationalities began to labor for their countrymen. For example, J. G. Matteson and the Olsen family, both converted in the early 1860s, and started to work with the Danish and Norwegians, establishing the first Adventist churches for those groups (2:201). M. B. Czechowski, a Polish convert, begun to labor for the French in 1858 until he left for Europe to pioneer mission work there (2:198).

M. Ellsworth Olsen (1926), son of O. A. Olsen who played a significant role in mission, notes the Bourdeau brothers began to work intermittently with the French speaking population until in 1873 they had established three French-speaking congregations and began to work internationally in Europe (1926:691, 692). As for the Irish influence, the first convert in Ireland in 1861 was the result of sharing tracts by believers in North America (Spalding 1962:2:195).

### 1870s: Migration and Awareness

After nearly a decade and a half of publishing a few tracts in other languages, the 1870s saw rapid growth in Adventist mission. The prominent foreign-born groups that saw significant growth develop in mission were the Danish, Norwegians, Russian, Germans, French, and Swedes. It was during this decade that three French churches were founded; two leading German-born converts took charge of mission to Germans, namely, Henry Schultz and L. R. Conradi. Two converts from a Swedish background pioneered church planting and publishing for their language group, and the Danish and Norwegians continued to experience rapid growth. For many of these groups, they began to send literature overseas to their families, friends, and acquaintances, which resulted in establishing bridges for Adventist mission in Europe (Spalding 1962:2:200, 2001).

Along with the development of reaching foreigners in North America, immigration increased by 1.1 million foreign-born persons during the 1870s. The growth of immigration coupled with immigrant mission work in the previous decade added to the sense of urgency in White's writings. Translators, publishers, and means were needed to meet the demands of reaching the multitudes of ethnicities living in both the large urban centers and rural frontier areas.

Ellen White's article, recorded in the book *Life Sketches* and entitled "Missionary Work," brought to the forefront the need for a global focus. The editors of the book note that in 1871, a worldwide advent movement was not fully understood or grasped. Rather many at that time believed that the gospel would be generally fulfilled by all Christian mission efforts rather than with the specific advent message. Yet, three years later, that understanding had shifted. By 1874, the young Seventh-day Adventist Church embraced the global challenge of reaching the world (White 1915:203).

In that article, White gives several arguments that begin the development of a theme—calling men, women, and means to the forefront of mission as the first declarative utterances of a global mission call. Repeatedly, White called for tracts, papers, pamphlets, books, etc. to be published in other languages that the nations of the world may come to understand the truth, be warned, and saved. The second need that she points out is the lack of individuals who are learning languages so they can be prepared for wider service. Translators, publishers, and available persons both women and men were urgently needed to meet the missional demands. (204, 205). Several key leaders like O. A. Olsen, J. G. Matteson, the Bourdeau brothers, and in the late 1870s, Henry Shultz and L. R. Conradi had begun to work for foreign language groups, but in 1871, those leading the work for foreign-born migrants in North America, were few. Thus, the call and the scope of the task remaining needed urgent attention by the church.

In 1874, an article titled "Other Nations" published in what seems to be a circular called *The True Missionary* continued the appeal, which built on the previous article. In addition to the call for money and workers, a fair warning is given. White writes, "We are far behind other denominations in missionary work, who do not claim that Christ is soon to come, and that the destiny of all must soon be decided" (White 1874: para. 3). Although she does not mention the ways in which Adventists were behind, it is likely that a slow response to her previous call to publish in other languages, learn those languages, and reach people from other nations was still lacking. By 1874, progress remained slow.

We are not keeping pace with the opening providence of God. . . . If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in his providence, has sent men to our very doors and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues. We have too often failed to discern God's hand, and we have not received the very ones God had provided for us to work in union with, and act a part in sending the light to other nations. (1974: para.10)

In other words, while a start had been made, there was much lacking in publishing, translating, and reaching other nations according to God's providence. Three times she mentions that God's providence is working to bring persons of other tongues and nationalities to "our very doors." These men and women were "thrust" into places by God's miraculous doing where they might partake of the Advent message and use their language skills to reach people who share their native language.

White is suggesting that these individuals of linguistic talent were brought to North America where they could become acquainted with the Advent message for in 1874 there was little Adventist influence beyond North America. Multitudes from other nations were living in America. Reaching globally would be easier by starting locally.

Here is the beginning of White's strategy of reaching foreigners living in America. This idea is further built upon in later articles. The urgency increased as immigration continued to grow exponentially. God providentially provided immigrants from all over the world to come to America as a means of helping to spread the influence of the gospel and the unique Adventist message to the world. As foreign immigrants became Adventists in America, White encouraged them to send publications in their heart language to their friends and relatives in their home countries. This approach would result in a reduction of prejudice and superstition and cause hearts to be prepared to further receive and pass on to others the publications coming from America. This was the case for Gerhardt Perk in Russia (1882) where there were many German-speaking immigrants. He received tracts in German that he shared with his friends and relatives (Olsen 1926:473, 474). This was one way for the small Adventist membership to engage globally.

### **1880s: Progress and the First Immigration Wave**

The next year in which a direct statement is given about mission to migrants living in America, is in 1887. During the intervening years between 1874 and 1887, much happened in terms of global mission for Adventists, with much of it through the printed page. However, by 1887, a large influx of immigration to America had been underway for several years.

In the 1880s, Adventist mission to foreign-born people groups in America continued to grow. The first German churches were started in 1881. In 1886, M. J. Van Der Shuur, moved from Holland to both learn and lead mission with Dutch-speaking persons in Michigan (Olsen 1926:692). Classes for French, Danish, Dutch, and German-speaking converts were started in 1889 at Battle Creek College to begin training more workers. In 1891, the language departments were transferred to Union College where

they continued to train for another two decades (Spalding 1962:3:313). Louis Halswick, director of the Foreign Home Mission Department in the 1940s, notes that between the 1870s and 1880s more than half a million Italians migrated to America. However, little was done for them until more than a decade after their initial arrival ([1946] 2013:43). In the decade of the 1880s work among the people groups that had been ministered to during the 1870s was strengthened. Ultimately, as these groups increased more resources were given to help establish mission outposts in their native countries including the sending of missionaries.

In White's article from 1887 called, "Partakers of the Divine Nature," her tone, urgent though general, still continues the theme of appealing for laborers and means for mission. Between the appeals for a spiritual renewal and commitment to mission, she provides her first direct statement on mission to foreigners in America.

And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. (1887: para. 8)

Since this is the first time she mentioned this topic and since it is not quoted from another article, this quote makes her point all the more important. Yes, all nations are to receive the light of God's truth. Foreign missionaries are to be sent; however, there is still a work to do in America for, as shown above, there are millions of people whom God has brought to America for the purpose of hearing the truth. This helps to show that God has a hand in the migration of persons. God's providence is still working to bring multitudes to a new land where the opportunity to hear the Advent message is made possible.

### **1900s: The Next Immigration Wave and New Organization**

Migration was at an all-time high at the turn of the century. Renewed appeals from Ellen White encouraged the believers and leaders of the Advent movement to directly address the missional task of reaching the newly arrived foreigners. As seen above, in this first decade of the new century, migration numbers peaked.

In the decade leading up 1900, new work was pioneered through printed tracts for additional language groups. Between 1880-1900, about one million Jews immigrated to America. It was in 1894, that F. C. Gilbert took notice and interest. Work began with tracts but little progress was made for

several years (Halswick [1946] 2013: 52, 53). The Italians who arrived the previous decades began to come in even greater numbers. Unfortunately, little was done for the hundreds of thousands of Italians until the 1900s when concerted efforts were finally taken (Spalding 1962:3:316, 317).

Two other groups, which began to receive attention, were the Spanish and Japanese. In 1894 in California, the first Japanese convert joined the Advent movement. T. H. Okohira immediately took to his mission and began to labor for his people. He began in America and later went to Japan to start the work there. Eventually, some thirty years after Okohira's conversion, the first Japanese Adventist church was organized in America (Halswick [1946] 2013:57). Among Spanish speaking peoples in America, the first ordination of a Spanish-speaking pastor took place in 1898. Evangelistic work had begun some years before, but was slow (Spalding 1962:3:315). Over the last hundred years, more than any other language group, the Spanish-speaking peoples of the world have rapidly extended the three angels' messages among Spanish-speaking countries and beyond.

During the 1890s there was another lengthy gap of 16 years in writing about home missions because Ellen White spent most of her time ministering in Australia. In 1903 she repeats her call to minister to foreign-born migrants in America. The *Review* published a March 3 article titled, "A Neglected Work;" however, the material dates to August and October of 1902 and January 23, 1903 when the original manuscripts were first authored. What was the neglected work during these years? The cities were yet unwarned by the heralds of the Advent movement. Ministers and church workers had mostly avoided the masses of people living in large urban centers like New York. The reason for such neglect is that the church was so focused on mission abroad that it neglected the home mission field.

White reminds the church of the necessity to remain balanced in its outreach activities. "There is a work to be done in foreign fields, but there is a work to be done in America, which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church" (1903:para. 4). The unreached abroad need just as much focus as the many nationalities that live in America. German-Americans and the larger population of Adventist believers were challenged to take up work among the many foreigners near them and in urban centers.

In the years that followed some work was started in this mission field in America. Some of the large urban centers in America were entered and on one of Ellen White's travels across the nation, she visited a mission in Chicago, which focused on reaching Swedish-speaking immigrants. She



praised the focus of the mission in reaching Swedes. Elder. S. Mortenson had procured a large hall for meetings, operated a vegetarian restaurant, and had housing for guests. Even so, her February 9, 1905, counsel makes note of what more could be done. First, she points out that large cities are home to thousands of people from different nations and language groups. Thus, it is an easy place to meet with people from around the world. Second, the work among Swedes in Chicago is to be duplicated in every large city. This is a deep desire and wish that White has long had, but with no evidence until 1905 that any plans or intentions to reach other foreigners in the cities of America had been made (White 1905: para. 3, 4).

For 20 years mission to German, Scandinavian, and Swedish groups had been going on and were fairly well established. It was time to enlarge the vision. Missionaries had planted a European church, and there was a growing presence in Australia, Africa, and beyond. Yet, in America, foreign-born immigrants were still relatively unreached. It was in this decade that large numbers of Russians, Czech, Yugoslavians, and other Slavic groups made America their home. Another major development in this decade was the organization of the North American Foreign Department in May 1905. G. A. Irwin was the director of this department with several secretaries under his leadership specifically overseeing mission to each people group (Spalding 1962:3:312). Though small at first, this department provided the first direct efforts to coordinate mission to immigrants in America. In 1909, the department was further streamlined with O. A. Olsen as its director (Olsen 1926:694, 895).

These groups by the end of the first decade of the 20th century saw their first churches planted. The first Russian churches were organized in 1905 and 1908 in Canada and United States respectively. By the 1940s, there were more than 30 Ukrainian churches (Halswick [1946] 2013:49-51). As for the Yugoslavians and other Slavic speaking peoples, the first church was established in Saskatchewan, Canada in 1907 with others to follow in America a few years later ([1946] 2013:47). The Czech-speaking people had their first church established in 1907 and the first Italian-speaking churches were organized in 1907 and 1908 in and around New York City (Spalding 1962:3:316-9). By 1910, a multitude of new nationalities began to receive the Advent message.

### **1910s: Final Appeals and an Expansion of the Work**

Between 1910 and 1920, several new developments took place even though migration numbers began to lessen. In 1909, O. A. Olsen became secretary of the North American Foreign Department and under his leadership, French work was revived and strengthened. Halswick notes that

after forty years of intermittent labor, by 1913 there were only 250 French-speaking believers in all of North America ([1946] 2013:42). Because of this dismal growth, Olsen brought workers back from Europe to focus solely on reaching French-speaking immigrants in New England and Canada (Spalding 1962:3:316). Because of this concerted effort by Olsen, a strong French work was revived. In 1910, the first Hungarian church was planted in New York followed by a second in 1918 in Chicago. Work was slow with the Hungarians until the following decade when churches began to grow and more congregations were established (Halswick [1946] 2013:55, 56). By 1911, Romanians had their first Adventist convert and missionary in John Klepea and the first Romanian congregation in 1913 in Cleveland, Ohio ([1946] 2013:62). One of the last groups to receive attention were the Portuguese. F. Gonçalves was converted in 1912 and established a ministry with his language group. Six years later, in 1918, the first Portuguese church was established ([1946] 2013:60).

A year after O. A. Olsen's appointment to the North American Foreign Department, Ellen White gave significant counsel to the Pacific Union Conference in Mountain View, California titled "Mission Fields at Home." Her counsel strikes a balance between mission abroad and mission at home. What prompted White to write her article was the Pacific Union's desire to send means to help support work in China (1910: para. 2). White supports the desires of the Pacific Union to help in China while reminding them of their duty of reaching the foreigners in America. Not only did she continue to speak to this balance of mission at home and abroad, but this article, more than any previous one, gives her full counsel on mission to foreigners in the clearest terms.

While building on the idea of God's providential leading of immigrants to America, she reminds church leaders about the need for creating clear plans in the execution of this ministry.

Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. . . . Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time and receive a preparation that will fit them to return to their own lands as bearers of precious light, shining direct from the throne of God. (1910: para. 4)

The reason she suggests the need for clear plans is so that efforts of reaching other lands can also be improved. The tone is one of urgency, which has not abated from her earliest comments regarding this subject in 1871. She makes note of this urgency through specifying that there are hundreds of thousands of foreigners living in America (in reality there

were millions, but her point is no less important). These hundreds of thousands (or millions) of foreigners are to be included in the mission of the church.

Although some improvement happened with home missions between 1905 and 1910, yet White suggested that “comparatively little” has been accomplished to this end. As a rebuke, she emphasizes that the matters of reaching the urban centers where large numbers of foreign migrants live has been presented on multiple occasions with little to no action on the part of the church (1910:para. 5). Even back in 1887, she mentioned that there was only one laborer where there ought to be a hundred (1887:para. 8). Previously, in 1874, she wrote that if the church, meaning both people and the institution, had zealously taken up the work of mission to immigrants, then there would be hundreds of converts where there are only just a few (para. 7). What more needed to be done? White continues saying that one of the more effective means of accomplishing work in the cities is through a partnership between physicians, evangelists, ministers, and regardless of one’s skill or trade, all believers are to be involved in mission in these large cities (1910:para. 7).

White then goes on to show the many benefits that would come as a result of making mission to migrants a priority.

Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. (1910: para. 8)

The church should train the new immigrant believers so in the future some could be sent out as laborers to their own nations. More than a hundred years ago, White saw the importance of reaching cross-culturally to the people from many lands in America, realizing this would increase the number of those who would become available as missionaries to their own people.

The two major cities that White mentions are New York and Chicago. As noted above, both of these cities between 1910 and 1920 registered about 40% of its total population as foreign-born. Yet this missional need and opportunity was largely missed, for although beginnings had been made, most urban centers with large foreign populations were neglected (1910: para. 9). White emphasized that great growth could be realized if there was more zeal and passion for reaching unreached people groups.

When God's chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master-worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus, strength will come to the working forces at home and abroad, and the cause of God will be advanced in His appointed way. (1910: para. 10)

This last line is important and is the only one of its kind up to 1910 in any of White's writing or presentations. God's appointed means for reaching the world is through the model she proposes: reaching immigrants already living in America.

In 1914, about a year before her death, White published one last article with the title, "The Foreigners in America." Much of the article is a compilation of her comments from 1903, "A Neglected Work," and 1910, "Mission Fields at Home." It stands as her magnum opus in which she summarizes her conclusive words about the mission of the church to foreigners.

Although much of the article is compiled from previous articles, some of the language is updated to reflect changes in the church's mission between 1910 and 1914. White acknowledges that decided changes have been made in urban and foreign immigrant mission work. Advances in both plans and actions have taken place and the work is moving forward.

First, she acknowledges improvement with the appointment of O. A. Olsen as the director of the North American Foreign Department. She affirms the nature of the plans made by Olsen and his department. White (1914) specifically names several nationalities being reached, namely Germans, Scandinavians, French, Serbians, Russians, Italians, Romanians, and other nationalities (para. 16). The work she had urged for so long now had a foothold within the mission vision of the Adventist Church, yet much remained to be done, and more means were greatly needed. There was to be no end of support or planning to this end. Her final concluding remarks capture her vision for the church.

God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America than has been done in the past. . . . As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence

has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has entrusted to our keeping,—the pen, the press, the voice, the purse, and the sanctified affections of the soul. (1914: para. 17)

The church was challenged to use every possible means for reaching the foreign-born population of America. Nothing should prevent the pursuit of this important goal. God has appointed the means and given the blueprint, it is now up to the church to fulfill its mission and duty to the nations. Although White's voice and appeals may no longer be in person, yet her counsels still confront the church with God's divinely appointed means of getting his truth before the nations.

### Conclusion

From 1870 to 1915, much was done to proclaim the Adventist message to immigrants. By the time Spalding's four volume series on Adventist history was published in 1962, the North American Foreign Department had reached out to twenty-five language groups by the mid-1940s (3:312). Thanks to Ellen White's nearly constant appeals for mission in this direction, focused work was eventually taken up and progress made. Without the balanced approach of mission to foreign language groups in America and mission to nations around the world, the Advent movement would have been slower in taking up its task of mission. Olsen put it best in a quote from A. R. Bailey in his book *Origin and Progress of Seventh-day Adventists* (1926:697).

The coming of this great foreign army to us spells opportunity and responsibility for the church of the living God. For years, we have been sending men and money to foreign fields with the gospel. It seems as if God has looked down upon us and says, "you are too slow. You will never evangelize the world at the rate you are now working." So, he has stirred up these people to come to us, and with the coming of these millions from foreign lands the church and every individual Christian ought to see the greatest opportunity for evangelism that has ever been given to any people.

In the search to discover the correlations between Ellen White's statements on reaching foreigners in America, immigration, and Adventist

mission history, I believe there are several observations that can be made. First, the understanding of world mission grew as the church matured and began to minister to the German, French, Norwegian, and Danish populations in America. White had inherited a vision of world mission early on but it took the church many years to see and adopt this vision. Second, White's repeated calls for laborers to reach specific people groups increased as immigration increased. It was clear that Adventist mission was not keeping up with the rapid growth of diverse populations in America. Even until the year before she died, White continued to speak of the need for more laborers, more effort, and wise planning. Third, a common pattern emerges from this survey regarding how the various language groups were initially approached. Most of the groups received publications in their heart language, which led to the first conversions. Those first conversions were followed up with further distribution of tracts and personal work. Eventually, as congregations were established, they began to send young people for education and training with the hope to duplicate the mission to others.

Some questions, which need further research, include whether those groups who only received delayed mission attention continue to be weak or challenged in mission today? Second, after World War II, what changes did the North American Foreign Department undergo to represent mission in the latter half of the 20th century? Third, what advances were made for the continued publication of materials in other languages in America after 1915? What models of ministry were adapted for later generations of ethnic churches after they assimilated into American culture? Finally, what more was done to continue to facilitate mission or provide means of channeling later generations of ethnic churches into ethnic ministries?

Since 1915 much has changed in the trends of immigration including the fact that the majority of those migrating to America are no longer of European descent. Both the United States and Canada continue to be top destinations for immigrants and today multitudes of nations are represented in both countries. The counsel of Ellen White is just as pertinent today as it was over a hundred years ago. A renewal in intentional planning, raising of funds, and training of workers must be revived. Just as dozens of unreached peoples came to America in the migration movements between 1870 and 1920, today the story is being repeated. God's providences have not changed nor has his intended mission model.

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