

SEVENTIETH ANNIVERSARY NUMBER

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

Vol. 96

Takoma Park, Washington, D. C., Thursday, July 31, 1919

No. 31

THE GOSPEL TO ALL NATIONS

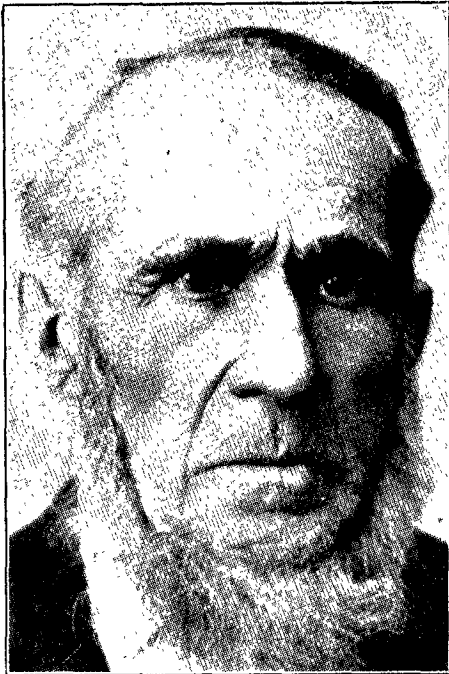
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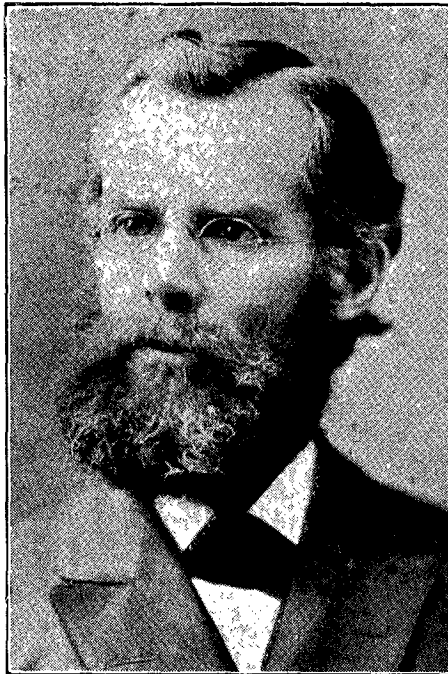
TO BE CALLED FREELY BY HIS GRACE

JAMES WHITE
First Editor of This Paper

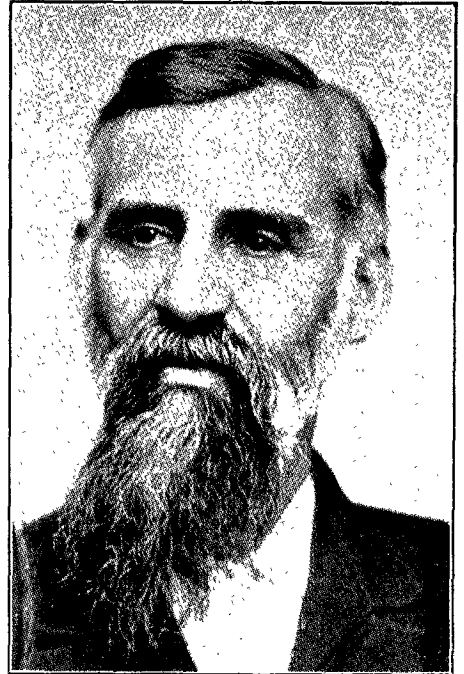
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JOHN F. BYINGTON



JOHN N. ANDREWS



GEORGE I. BUTLER

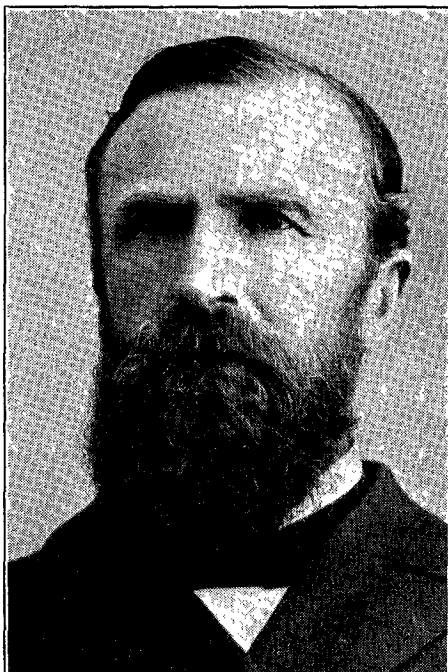
Presidents of the General Conference of Seventh-day Adventists

THE General Conference, composed of State conferences, was organized May 21, 1863. There have been ten changes in General Conference presidents, seven different persons holding the position. The names of these officers, with their terms of service, are as follows:

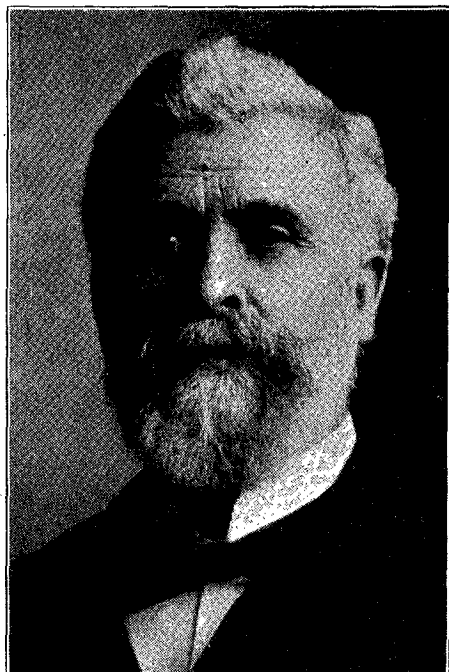
1. John Byington, May 21, 1863, to May 17, 1865.
2. James White, May 17, 1865, to May 14, 1867.
3. John N. Andrews, May 14, 1867, to May 12, 1868.
4. James White, May 12, 1868, to Dec. 29, 1871.
5. George I. Butler, Dec. 29, 1871, to Aug. 10, 1874.
6. James White, Aug. 10, 1874, to Oct. 6, 1880.
7. George I. Butler, Oct. 6, 1880, to Oct. 17, 1888.
8. Ole A. Olsen, Oct. 17, 1888, to Feb. 19, 1897.
9. George A. Irwin, Feb. 19, 1897, to April 2, 1901.
10. Arthur G. Daniells, April 2, 1901, to ———

The photograph of James White is given on the first page of this issue. None of these men are living at this date, with the exception of the present incumbent, A. G. Daniells. Each went to his rest sustained and strengthened by the blessed hope of the soon coming of the Lifegiver.

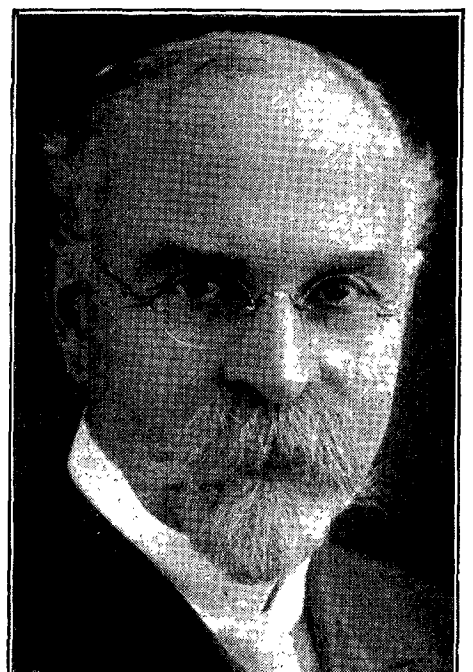
Remarkable progress has been made by this movement since its early beginning seventy years ago. It has extended its outposts into practically every part of the world. Strongly organized conferences exist in North and South America, Europe, Asia, Africa, and Australia, with strongly organized mission fields in each of these territorial divisions. The message is being proclaimed in ninety-four different languages and dialects.



OLE A. OLSEN



GEORGE A. IRWIN



ARTHUR G. DANIELLS

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., JULY 31, 1919

No. 31

Our Day, Our Message, Our Call

ARTHUR GROSVENOR DANIELLS

OUR day is full of peril; our message is solemn; our call is great and grave. Our conceptions, our state of mind, our life, must be consistent with our day, our message, our call.

The occurrence of great events and the proclamation of great messages make great days. The first advent of Christ was a great event. It made a great day in the history of the world. When the Saviour was entering the city of Jerusalem, near the close of his ministry on earth, "he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19: 41, 42.

That was a day of great opportunity to the people then living. Christ brought to that generation the clearest and brightest light that had ever shone upon the pathway of any generation. They might have seen that light; they might have known their day; but they did not; and their failure was fatal to them.

Our Day

The Scriptures point to one day in the history of the world which they emphasize above all other days. That day is called the "time of the end," the "hour of his judgment." Dan. 12: 4; Rev. 14: 7.

That day does not refer to a period of time subsequent to the coming of our Lord. It refers to the period just preceding his coming, the time of the last generation to live on the earth. That time is described as "a time of trouble." Daniel speaks of it as a "time of trouble, such as never was since there was a nation even to that same time." Dan. 12: 1. Pointing to that day, our Saviour said that it would be a time of peril; that nation would rise against nation, and kingdom against kingdom; that

there would be war, famine, and pestilence; and that there would be "distress of nations, with perplexity," causing men's hearts to fail them "for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

We believe that the time pointed to, the day here described, has already begun. We know that nation has risen against nation in terrible vengeance in our day. We know that we have witnessed the most terrific onslaught of nations in war that the world has ever seen.

A few weeks ago the premier of Great Britain was called from the Peace Conference in Paris to London to meet the British Parliament. In addressing the Parliament, he made this statement:

"It is not one continent that is engaged. Every continent is affected. With very few exceptions, every country in Europe has been in this war. Every country in Asia is affected by the war except Tibet and Afghanistan. There is not a square mile of Africa which has not been engaged in the war in one way or another. Almost the whole of the nations of America are in the war. In the far southern seas, islands have been captured, and hundreds of thousands of men have gone to fight in this great struggle. There has never been in the whole history of the globe anything to compare with this."
—*Current History*, May, 1919.

Surely in this our day we have seen the most wonderful, the most tragic fulfilment of these words of Christ that any generation has ever seen.

I wonder if we realize how great, how colossal, how fearful this war has been. Thirty-six great nations were drawn into the whirlpool of war. Nineteen of these were on the battlefields — fifteen on one side, called the Allies, and four on the other, called the Central Powers. In addition to these who were face to face in the trenches on the battlefields of Europe, twelve



MRS. ELLEN GOULD WHITE

other nations declared war upon one or another of the nations engaged in the conflict, and five more nations broke diplomatic relations with the warring powers.

In a recent issue of *Current History* authoritative statistics have been given which show that during the four years, three months, and eleven days of the awful conflict, sixty million men were mobilized—forty million by the Allies, and twenty million by the Central Powers. Never since sin entered the world, never since records began to be made of human affairs, has the world seen anything like this. And the results, the casualties, have been as colossal and appalling as has the mobilization. Of the sixty million who were mobilized, nearly eight million were either killed in action or died immediately after from wounds received during action; eighteen million have been crippled in action, and physicians and surgeons report one third of them crippled for life; seven million are reported missing,—making a grand total of thirty-three million, or more than half the men sent to the battlefields and the camps during the World War.

In all the wars of the one hundred and twenty-five years preceding this outbreak, only twelve or fifteen million men were reported killed and missing—a little more than one third of the casualties during the last four years of war.

In addition to the military losses, eight million civilians have gone down to death as the result of air raids, bombing, and other actions involved in military operations; and in an indirect way nine million more have been slain through the massacres, deportations, etc., in Turkey and the Balkan States. This makes seventeen million noncombatants whose lives have been cut short. The grand total of men, women, and children whose lives have been sacrificed in four short years amounts to fifty million.

Jesus said that in the last days the times would be perilous; that there would be war, and famine, and pestilence; that there would be "distress of nations, with perplexity." His words are being strikingly fulfilled today.

The apostle Paul also foretold the same. He said: "In the last days perilous times shall come." 2 Tim. 3:1. Of the time in which we live, the premier of Great Britain, in the address already referred to, said:

"It is full of perils—perils for this country, perils for all lands, perils for the people throughout the world."

How impressive are these words when coupled with the statement of the great apostle! The premier of one of the mightiest of empires, addressing the members of its Parliament, and speaking to be heard the world over, does not hesitate to say that this day is full of perils for all people throughout the world. That is his description of what he understands to be the situation in this our day.

Another statement to which reference has been made

should never be lost sight of. Jesus said that the perils of the last days would be so serious that there would be "distress of nations, with perplexity." Not long ago Nicholas Murray Butler, president of Columbia University, gave to the public the following statement:

"The wild onrush of events in a world at war; the sudden and startling changes in finance, in commerce, in industry; the quick movement of armies and of navies by which some of the hopes and ambitions of two generations are gratified; the *dazed perplexity* of the world's most trusted leaders,—all these are characteristic of the days through which we are living."—*"A World in Ferment,"* p. 88.

When has the world ever before witnessed such an hour? When has it ever seen such anxiety and perplexity on the part of the world's most trusted leaders? Never has there been anything



URIAH SMITH

Editor of This Paper for Forty Years

The Advent Review and Sabbath Herald

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REVIEW AND HERALD

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like it. These men whom I am quoting recognize this remarkable and extraordinary situation. Surely the people of God should understand the seriousness of this time. They should know the cause of the present world situation, and what it signifies to mankind. They should not only understand this, but they should do all in their power to make that meaning known to their fellow men.

Another writer, a man connected with one of our great universities, speaking of the present situation, says:

"It is a strange state of mind, this present. It is a confusion and welter of thought as well as a welter of strife."—*"The World Crisis and the Way to Peace,"* p. 86.

What a perilous condition the world must be in when a man feels compelled to say that today there is as great "confusion and welter of thought" in the minds of men as there is welter of strife on the battlefields! He further says:

"What means this strange bewilderment, more striking than memory records? Men know not what to think. They are dumb with confusion."—*Id.*, pp. 20, 21.

What a fulfilment of the words of our blessed Master! What a call to the church of the living God in such an hour; and what an opportunity to serve the human family is afforded those whose minds are not in darkness and confusion, but who know the meaning, as well as the cause, of this distress, this perplexity, this confusion!

These statements from these earnest, thoughtful men give us their viewpoint of this day as they see it where they are placed. Another author says:

"Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness, and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice."—*Alfred Noyes, in the Saturday Evening Post, April 12, 1919.*

It is truly a serious condition when practical men of the world are not sure whether the next step will leave them on solid ground or hurl them over a precipice.

Our Saviour said that in the last days it would be as it was in the days of Noah and as in the days of Lot. We know that back in those days man turned away from the living God. He spurned the decalogue and abandoned the spiritual. He gave himself up to evil. The "imagination of the thoughts of his heart was only evil continually." Gen. 6:5. That is one of the great causes of the perils that we face today.

A writer of prominence makes this statement:

"On the surface, in the English-speaking countries, things are going on very much as usual; but under the surface there has been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except, perhaps, in the moral chaos that preceded the fall of Rome. . . . One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called 'intellectuals' of Europe. . . . The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal."—*The Saturday Evening Post, April 12, 1919.*

This "moral chaos" is one of the most serious causes of this most serious situation. If left to work unchecked, it will surely bring mankind to utter ruin.

To these striking and impressive statements must be added the following from John R. Mott:

"We are not through with war yet. All peoples are on their nerves, which are worn and threadbare. The spirit of criticism prevails everywhere. On the other side it is everywhere in evidence. Nations, whether victors or vanquished, are torn and embittered. We have the Bolsheviki, and deep chasms not only exist between nations, but between classes within nations. The people of the world are awakening to the price they must pay. It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."—*The Washington Post, May 26, 1919.*

Being in this state of bewilderment and confusion, and feeling that the world is surely imperiled and is certainly disintegrating, many are

casting about for something better and more certain. This state of mind is clearly and forcibly expressed by a noted writer, as follows:

"If there is a better world, we want to be assured of it, and to be assured of it quickly. We are like passengers on a magnificent ship that has been torpedoed. It is sinking beneath our feet. Much that we confidently trusted to is giving way. It is not giving way in one place alone, but everywhere. There was a time when those who disapproved of America could go to Europe, and those who disapproved of Europe could go to America. Now the disturbance, or the fear of disturbance, is general. For minds seeking a solid basis on which to stand, there is none in sight. Millions of people, accustomed to feel themselves safe and strong, have waked to see they are in danger, and to realize their helplessness against the advance of indiscernible and perhaps invisible foes.

"For we had been forming a world exactly the opposite to the one we thought we were building. We thought we were turning out a stable thing, well founded, well supported, growing to an apex at which the few—but fit—would shine like stars. It is the most natural of our impulses to ask, 'Where is this dream now?'"—*Basil King, in the Cosmopolitan, July, 1919.*

These utterances give us a true description of the present world situation; and it is just the condition the Scriptures declare will precede the return of Christ and the end of the world.



JOSEPH BATES

Thus we are confirmed in the belief that this our day is the "day of his preparation," the "time of the end," the "hour of his judgment."

Our Message

And now our message! There is a message for this day. That message is the remedy for the condition that has come upon the world. It will bring men relief from this confusion, this perplexity and distress. It points the way out of this great labyrinth of darkness, peril, and ruin.

The syllabus for God's great message for this day is found in the fourteenth chapter of Revelation. Here we have the message for "the great day of the Lord," the "day of his preparation," and for that period called "the time of the end." When we study our message in all its parts, we find that it sets before us a whole gospel, for the whole church, to be given to the whole world.

This message means a great reformatory movement in the world. It announces that the hour of God's judgment is come. It declares that the world and the church are unprepared for that hour, and it tells the cause of this unpreparedness. Men have forgotten the law of Jehovah; they have departed from the great standard of right in the world; and the message calls the whole world back to victorious faith in the Lord Jesus Christ, and to cheerful and acceptable obedience to the law of Jehovah.

And when the message has done its work, the Lord says: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. That is a glorious achievement. No church, no person, has ever done more than to keep the commandments of God and the faith of Jesus. That is exactly what Jesus did when here. He maintained a faith in God that held him and kept him, and empowered him for the life that God required him to live. That life was a life of obedience to the commandments of the living God.

And now, down in the last days of time, in these days of peril, when men have lost consciousness of God's claims, have lost their grip on the religious and spiritual elements of the gospel, the Lord sends out a message to all the world,—to every Christian, every heathen, every kindred, nation, tongue, and people,—calling them back to obedience to his law through faith in the Lord Jesus Christ. That is the message we are to bear to the world. Thank God, we have every assurance that that message will be effective; that it will accomplish all that he has purposed in it.

When John was in prison, and sent messengers to Jesus to ask, "Art thou he that should come, or do we look for another?" Jesus gave to John absolutely sure and reliable evidence of his Messiahship. He said to these messengers, "Go and show John again those things which ye do hear and see." Matt. 11:3, 4. The things they heard and saw were just what the prophecies had foretold that the Messiah would say and do.

This is the strongest, most reliable, most assuring evidence that can be given in support of a movement that claims to be from God. If this cannot be relied upon, there can be no certainty regarding anything purporting to be a revelation from God.

We do not point to numbers, position, wealth, or facilities, nor to the extent of our work, as sure evidence, of themselves, that this movement is from Heaven. It is only as those features fulfil the specifications of prophecies relating to this time, that they

can be considered as unfailing evidence that the cause is God's.

But this is just the kind of evidence we have regarding the great religious movement with which we are connected. It began at the precise time set for it by the prophecy, namely, 1844. Its message of warning and instruction is being proclaimed in the very words and setting of the prophecy. It is covering the whole earth, as the prophet said it would. It is doing the kind of work among men that was prophesied regarding it. The movement fulfils what the prophets foretold. Its proofs of genuineness are exactly like those that Jesus and John gave to the world regarding the source of their messages and work.

This message is even now doing a great work in the earth. Its messengers are in Alaska; they are at Cape Horn; and, glory to his great name, they are all the way between these two extremes. They are in Norway, the land of the midnight sun; they are down at the Cape of Good Hope, the very southern point of Africa; and all the way between. They are scattered along the borders of the Arctic Sea, in northern Russia and Siberia, and they are down in the southern part of India. They are at work in the northern part of Japan and in the island groups of the South Pacific.

Thus this message has been taken to the extreme points of all continents, and everywhere it has found persons ready to hear and glad to obey. We surely have much to encourage us today. While the world, which does not know God's message for this hour, is in confusion and doubt and great perplexity, those who know the divine message for the hour are full of courage and good cheer while doing the work he has committed to them. Never has there been such an hour, never such a message; and never has there been given to the church of Christ such a task as that which we have before us at the present time.

This message is God's last call to the world; it is his closing work for mankind; and when it is finished, the great gospel movement for the redemption of the world will be finished. Then the Lord of the harvest will come to reap the harvest of the ages. That event will close the great threefold message for this our day. "I looked," said John, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14.

Our Call

In this great day to which we have come, and with God's great message to men, we are deeply and seriously concerned. We cannot live to ourselves. We cannot follow our own inclinations and desires. The hour and the message challenge us. They call upon us to devote our lives to the proclamation of the message for the hour. We cannot go into the world and select our own vocation and follow our own way, regardless of this day and this message.

It is all-important that the church of Christ shall ever maintain a full, keen realization of the great task to which she has been called. It is not boastful, it is not vain, unwarranted egotism, to hold this view of the certainties of the gospel, and of personal responsibility. John the Baptist knew his day, his message, and his call. He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." John 1:23. Jesus spoke with great certainty about his mission. Of the prophecies that foretold his earth-life he said, "This day is this scripture fulfilled in your ears." Luke 4:21.

It is interesting and encouraging to find that the seriousness of the time in which we live, the great needs of the world, and God's urgent call to the church are seen and emphasized by various Christian workers whose spiritual vision is clear and broad. One of these leaders says:

"A new hour has struck in the unfolding of the divine purpose for mankind; and it is an imperative summons to the entire membership and the full energy of the church." — *The Call of a World Task*, by J. Lovell Murray, p. 189.

Yes, "a new hour has struck in the unfolding of the divine purpose for mankind," and we know when that last full new hour struck. It was in 1844, when the 2300-year period terminated. Then was the time for the cleansing of the heavenly sanctuary. That marked the opening of the judgment-hour period, and called for the proclamation of the great threefold message of Revelation 14. This is our call today.

Another fact that should cause our hearts to rejoice and to burn with missionary zeal is the serious concern many persons are beginning to feel regarding the things of the kingdom. One writer says:

"This is an hour in which the souls of men are hard beset for certainties to which they can make fast. When the great storm broke on the world, some found that a light anchor in yielding sand would not hold them. And some find that they had been leaning against a sheltered dock, but had never been moored. And now they are adrift on a turbulent sea. Their cry is pathetic for pilots who can bring them to a safe and sure anchorage. . . . Those who held to doctrines because they were radical, those who held to doctrines because they fitted in with certain foregone hypotheses, have had their eyes opened. Not suppositions, but certainties are demanded; not observances and dogmas, but realities." — *Id.*, p. 16.

That is exactly the concern the present world situation should put into the hearts of men and women. We should be greatly encouraged to know that many who have hitherto been indifferent regarding spiritual realities are being awakened, that they are seeking for certainties, for something sure and safe to which they can make fast.

How it should rejoice our hearts that we have divine certainties to give them! We know the Rock to which they can "make fast" with absolute safety. We are called to pilot them through these stormy times to the haven of safety. I know of no greater call, of no more inspiring mission, than this. Nor do I know of any responsibility so great as this which the Lord has laid upon us. As another has said:

"In his unerring wisdom he has chosen our generation of Christians to face the responsibility of this decisive hour in the development of his program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act upon it. We must prove worthy of it. And for this we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communicated to us those living energies that are our only confidence for so overwhelming a task. If the Christian church of this generation would by faith lay claim to those dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world." — *Id.*, p. 156.

Our day is the great "day of the Lord," "the day of his preparation," the "time of the end," the "hour of his judgment." Our message is the everlasting gospel in the setting of the threefold message of Revelation 14:6-12. Our call is to proclaim that message to the uttermost parts of the earth.

The messenger must have more than an intellectual grasp of the message. He must possess more than a theory. The commandments of God must be more than the form of the truth in the law. The faith of

Jesus must be more than a theory of righteousness by faith. The hour of God's judgment must be more than an exposition of the sanctuary question. The signs of the coming of Christ must be more than a proselyting alarm. The religious liberty principles must be more than a defense in fighting for one's rights. The medical missionary work must be more than a high wave on which to ride to popular favor.

The great threefold message for this time, the closing hour of human history, must be in all its fulness a divine reality to the messenger. He must believe in it with all his heart. He must accept and appropriate it to his life in all its fulness. It must be his life. He must be the message in living form.

Then he will be righteous. He will keep the commandments of God. He will repudiate self. He will surrender all. He will recognize that he is not his own. The world will be his field. The cause of God will be first. The cry of the lost and perishing will move him to service and sacrifice.

Ah, yes, this is more than a theory or a dogma with us; it is a deep, solemn reality. And now we must pray for sincerity of heart, for great earnestness, and for divine power. We have come to the hour of the greatest peril the world has ever faced. There is now to be proclaimed to the world the most solemn message men have ever heard. Our task is the greatest ever laid upon the church of Christ. Nothing less than entire consecration and the fulness of divine power from God will do for this time and this task.

May the Lord give us clear vision, firm resolution, and enabling power for our day, our message, and our call.

* * *

BE FAITHFUL

URIAH SMITH

O BROTHER, be faithful! soon Jesus will come,
For whom we have waited so long;
Oh, soon we shall enter our glorious home,
And join in the conqueror's song.
O brother, be faithful! for why should we prove
Unfaithful to him who has shown
Such deep, such unbounded and infinite love —
Who died to redeem us his own?

O brother, be faithful! the city of gold,
Prepared for the good and the blest,
Is waiting its portals of pearl to unfold,
And welcome thee into thy rest.
Then, brother, prove faithful! not long shall we stay
In weariness here, and forlorn,
Time's dark night of sorrow is wearing away,
We haste to the glorious morn.

O brother, be faithful! He soon will descend,
Creation's omnipotent King,
While legions of angels his chariot attend,
And palm wreaths of victory bring.
O brother, be faithful! and soon shalt thou hear
Thy Saviour pronounce the glad word,
Well done, faithful servant, thy title is clear,
To enter the joy of thy Lord.

O brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,
And a coronet gleam on thy brow.
O brother, be faithful! the promise is sure,
That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,
And ever with Jesus abide.

— *The Review and Herald*, Sept. 27, 1853.

* * *

"BEHOLD, I come quickly: hold that fast which thou hast, that no man take thy crown."

The Second Advent Movement

The Birthplace of the "Review"

ASA T. ROBINSON

IN "Early Writings," pages 36-38, is recorded one of the first visions given to Sister Ellen G. White. The opening sentences read as follows:

"At the commencement of the holy Sabbath, Jan. 5, 1849, we engaged in prayer with Brother Belden's family at Rockyhill,

copy for this little paper, the forerunner of our REVIEW AND HERALD, he made several trips on foot to Middletown, a distance of eight miles, while it was being printed.

During the conference held in Brother Belden's house, Elder and Mrs. White received an invitation to attend a conference in western New York. Elder White earned the means to meet the expenses of the

trip by mowing hay at eighty-seven and one-half cents an acre. Of this experience we read on page 109 of "Life Sketches:"

"We had no means with which to travel. My husband's health was poor, but the way opened for him to work in the hayfield, and he decided to accept the work. It seemed then that we must live by faith. When we arose in the morning, we bowed beside our bed, and asked God to give us strength to labor through the day, and we could not be satisfied without the assurance that the Lord heard our prayers. My husband then went forth to swing the scythe in the strength that God gave him. At night when he came home we would again plead

with God for strength with which to earn means to spread the truth. In a letter to Brother Howland, written July 2, 1848, he spoke of this experience thus: 'It is rainy today, so that I do not mow, or I should not write. . . . God gives me strength to labor hard all day. . . . Brother Holt, Brother John Belden, and I have taken one hundred acres of grass to mow, at eighty-seven and one-half cents per acre, and board ourselves. Praise the Lord! I hope to get a few dollars here to use in the cause of God.'"

Recently Mrs. Robinson and the writer, in company with Elder and Mrs. H. C. J. Walleker, visited Rockyhill and spent some time in an effort to locate



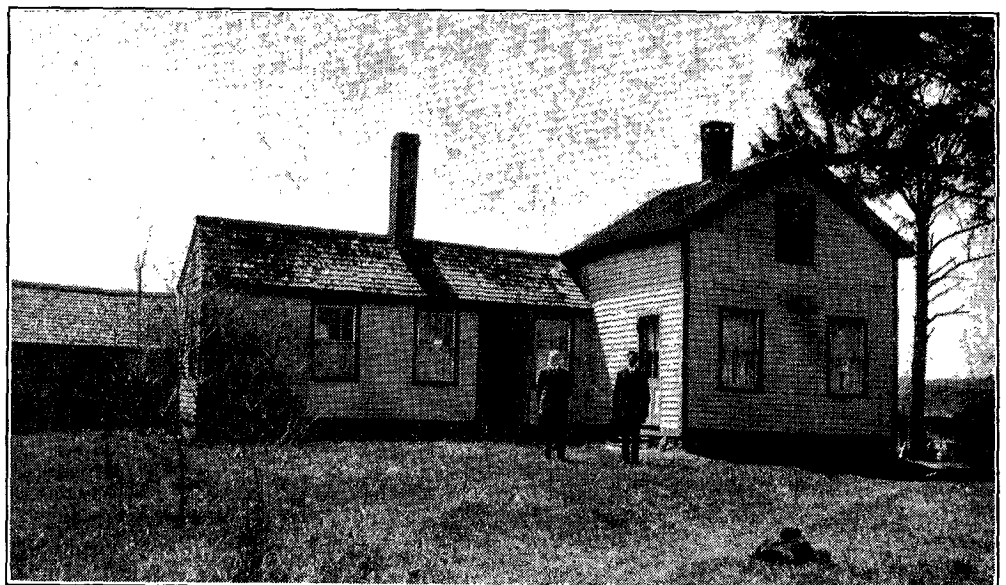
MEADOW MOWED BY JAMES WHITE IN 1848

Conn., and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel."

Another incident connected with Brother Belden's home is given in Mrs. White's account of her life. It reads as follows:

"The conference at Rockyhill was held in the large unfinished chamber of Brother Albert Belden's house. . . . We arrived at this place about four in the afternoon, and in a few minutes in came Brethren Bates and Gurney. We had a meeting that evening of about fifteen. Friday morning the brethren came in until we numbered about fifty."—*"Life Sketches," p. 108.*

Rockyhill is about eight miles from Hartford, Conn., where the headquarters of the Southern New England Conference have been established. A trolley line now runs from Hartford to Middletown, via Rockyhill. It was at Rockyhill that Elder James White prepared the copy for the initial number of *Present Truth*, now the REVIEW AND HERALD. A facsimile of the front page of Volume I, Number 1, of the paper is shown on the next page. After preparing the



THE BELDEN HOME, BIRTHPLACE OF OUR CHURCH PAPER

the place where Brother Albert Belden used to live. We interviewed a number of old residents, among them a man ninety-three years of age, who was living on the same spot where he was born. Finally we were directed to what used to be the old Albert Belden home; also to the large field of hay land which we were assured was the place where Elder White and his associates did the mowing in the long ago, it being the only large piece of hay land near the old Belden home. We found the place on a country road, three miles from the town of Rockyhill. The present owner of the place explained to us that the back portion of the house, the woodshed, and some other outbuildings still occupied, belonged to the original Albert Belden (Grandpa Belden) home. The pictures shown in connection with this article were taken by us while visiting the place.

This visit was an inspiration to us, and the ground seemed almost sacred as we walked about the place. We tried to imagine dear old Elder White and his wife, then young people, Elder White sweating in the hayfield, trudging back and forth to Middletown to get out his little paper, bringing the edition home in a carpetbag, spreading the papers out before the Lord on the floor, and asking God's blessing upon them as they were mailed to as many people as could be thought of who might be interested enough to read them. Who will doubt that the mighty God heard those earnest pleadings, and that his blessing went with that little silent messenger, making it the herald (though it was but a faint baby cry at the time) of a mighty message, destined to lighten the whole earth with its glory?

We could but reflect: If the same spirit of devotion and sacrifice should take possession of this entire denomination now, what could not God accomplish through them in a very short space of time?

* * *

Historical Sketch of the "Review"

LYMAN W. GRAHAM

SEVENTY years ago last June, Elder and Mrs. James White settled at Rockyhill, Conn., making that their home for a time. While living there Elder White was impressed that it was his duty to write and publish the "present truth." Pre-

vious to this time but little had been done in the way of publishing the message, and nothing in a systematic way.

When at last he did decide to publish, he was greatly encouraged and blessed; but at times he would be in doubt and perplexity, not knowing how to carry out his plans, for he was penniless. At length, in discouragement, he decided to look for a field of grass to mow. As he left the house, a great burden rolled upon Sister White, under which she fainted. Prayer was offered for her, and she revived, and was taken off in vision. There she was shown that the Lord did not wish her husband to labor in the field at that time, but to engage in the work of publishing the truth.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1.

MIDDLETOWN, CONN, JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

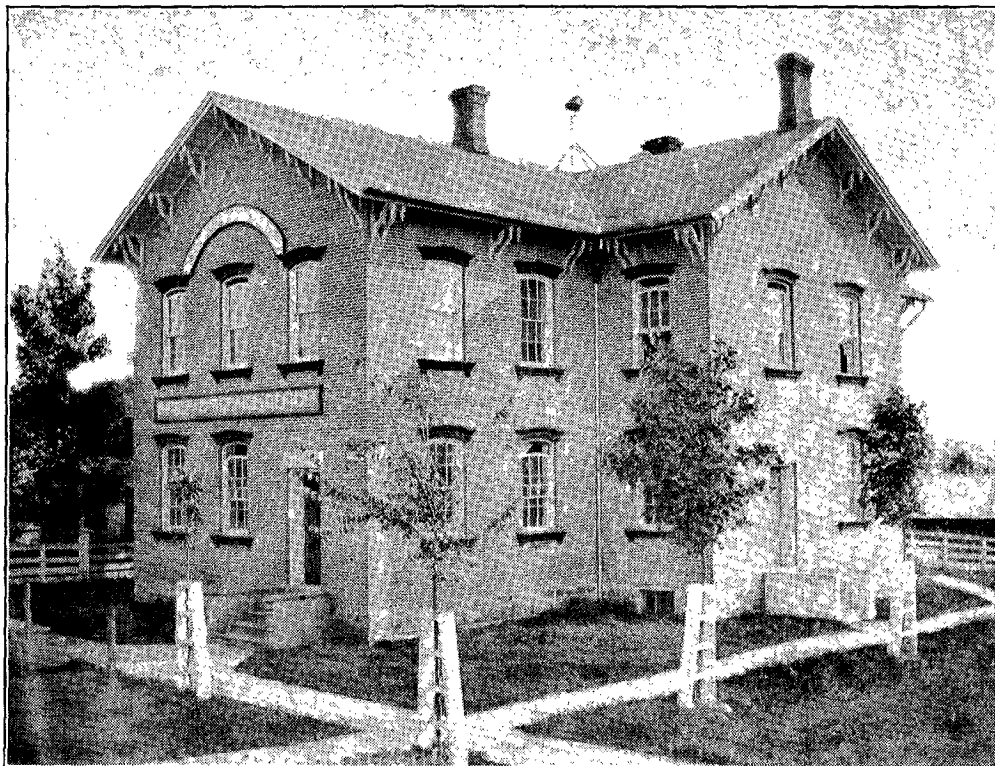
Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

After this revelation Elder White began to prepare articles for a small paper. When in his study of the Bible, he would come to a difficult passage, the believers would call upon the Lord to reveal to them the meaning of his Word. The first issue of the paper was dated July, 1849. It was called *The Present Truth*. This was the beginning of our church paper.

Present Truth was an eight-page paper, the type page being $4\frac{3}{4} \times 8$ inches. There was no subscription price, the paper being sent free to all who it was thought would read it. Funds for publishing were accepted from any who chose to give. Soon after the first number was issued, letters were received containing means to continue the publication of the paper, and also containing the good news that people were accepting the truth.



ORIGINAL PUBLISHING PLANT IN BATTLE CREEK, MICH.

One thousand copies of each of the first numbers were printed. As names of interested persons were received, a complete set of all the issues then published was mailed to them. In this way the interested ones received information concerning the different points of our faith.

In those days there was no regular date of publication; neither was there a regular place of publication. Volume I, Numbers 1-4, were published at Middletown, Conn., and bear date of July, August, August, and September, 1849, respectively. Numbers 5-10 were published at Oswego, N. Y. Numbers 5 and 6 both bear date of December, 1849. Numbers 7 and 8 bear date of March, 1850. Number 9 is dated April, 1850; Number 10, May, 1850. Number 11 was published at Paris, Maine, and was dated November, 1850.

At this time the name of the paper was changed, first to the *Second Advent Review and Sabbath Herald*, and a little later to the title it now bears, the ADVENT REVIEW AND SABBATH HERALD. With this first change of name a new volume was begun, but instead of being Volume II it was called Volume I. Thirteen numbers constituted this first volume. The size of the type page was increased to $7\frac{1}{8} \times 10\frac{1}{2}$ inches. This volume gives the names of the fol-

lowing as publishing committee: Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. James White was the editor.

Volume II was published at Saratoga Springs, N. Y. The publishers' card which appeared in this volume stated that the paper was a semimonthly: "Terms — gratis. It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them." At this time the publishing committee was Joseph Bates, Hiram Edson, and J. N. Andrews.

At a conference held in Ballston Spa, N. Y., March 12-15, 1852, it was voted to transfer the paper to Rochester, N. Y., and to appoint a committee to solicit funds for buying a press, type, etc. It was thought \$600 would be sufficient for this purpose.

With the removal to Rochester began the publication of Volume III, the first number of which bears date of May 6, 1852. Articles from the pen of Uriah Smith first began to appear in Volume III.

A definite subscription price was first placed on the periodical with the beginning of Volume IV, if subscribers wished to pay. The rate was \$1 for a volume of 26 numbers.

In the year 1855 the brethren in the West invited the REVIEW to transfer its office of publication to Battle Creek, Mich. This was done, the first number issued at that place bearing date of Dec. 4, 1855, Vol. VII, No. 10. The paper continued to be published at that place until 1903, when

it was transferred to Washington, D. C. The first issue published in Washington bears date of Aug. 20, 1903. For a few months the office of publication was 222 North Capitol St., but when our present "home" was completed, the REVIEW was moved to Takoma Park, Washington, D. C., from which place it has since been published.

Editors

James White was the first editor of our church paper; and although others were at different times chosen to bear the chief burden, he carried a greater or less degree of editorial responsibility until his death. He served as a member of the editorial committee, as associate editor, or in some other capacity as one of the responsible men connected with the publication of the journal.

The person above all others, however, who bore heavy editorial responsibility, and who did more than any other man to develop a strong church paper, was Uriah Smith. Clearly he was a man of God's own choosing to carry forward this responsible work. He was connected with the REVIEW for half a century, and nearly all that time he was editor-in-chief or one of the associate editors. The name of Uriah Smith

first appears as editor in the first number of the paper published in Battle Creek, Mich., Dec. 4, 1855, under the title of "resident editor." For three years previous to that time he had been connected with the REVIEW in Rochester. For a little less than a year, beginning June 15, 1869, Elder Smith was asked to do field work, and Elder J. N. Andrews was elected editor. The health of Elder Andrews was not good, and on March 29, 1870, Elder Smith was again asked to become editor of the REVIEW.

Beginning May 23, 1871, the name of James White appears as editor, and that of Uriah Smith as assistant. The next year, Jan. 23, 1872, James White, J. N. Andrews, and J. H. Waggoner are listed as editors, with Uriah Smith as resident editor. Beginning with May 27, 1873, Elders James White and J. N. Andrews were the editors. December 9 of the same year Uriah Smith was again made one of the editors. From that time on, his name continued to appear as one of the editors or as resident editor, until Jan. 3, 1882, when his name stood alone as editor, with J. N. Andrews and J. H. Waggoner as corresponding editors. From that time to the day of his death, March 6, 1903, Elder Uriah Smith was the editor, either alone or in association with others. During this period the names of G. C. Tenney, A. T. Jones, L. A. Smith, W. W. Prescott, and W. A. Spicer appear at different times as editors associated with Elder

Smith. At some time during this period the names of the following persons, in addition to those listed above, appear as having borne editorial responsibility: Assistant editors — M. E. Kellogg, A. J. Bourdeau; corresponding editors — Geo. I. Butler, S. N. Haskell, J. N. Andrews, J. H. Waggoner.

Following the death of Elder Smith, Elder W. W. Prescott was elected editor of the REVIEW. He continued in this capacity until July 1, 1909. Associated with him during some part of this period, were L. A. Smith, W. A. Spicer, and F. M. Wilcox.

July 1, 1909, Elder W. A. Spicer was elected editor. With him as associate editors were F. M. Wilcox, C. M. Snow, and W. W. Prescott. May 11, 1911, the present editor, Elder F. M. Wilcox was elected to that position, succeeding Elder Spicer. Since then, at different times, either as assistant or associate editors, appear the names of W. A. Spicer, C. M. Snow, W. W. Prescott, L. L. Caviness, and G. B. Thompson.

It will be noticed that during the span of seventy years only a few have held chief responsibility in connection with our church paper. This has been an element of strength, and perhaps the reason why we have been enabled to issue a journal of such influ-

ence and helpfulness as the REVIEW has proved itself to be during these seven decades.

Sizes and Prices

During the first years of publication, the paper had no stated subscription price, and when a price was first placed upon it, it was with the expectation that only part of the readers would pay. In those days there was always a deficit in publishing, which was made up by donations from those interested in the movement.

As stated earlier in this sketch, a price of \$1 for 26 numbers was first placed on Volume IV. Beginning with Volume V, the rate was fixed at \$1.50 a year to those who wished to pay.

At the conference held in Rochester, June 23-26,



PRESENT HOME OF THE "REVIEW AND HERALD"

1854, it was stated that the plan of publication then followed had disadvantages. Many were receiving the paper without paying for it. If the price could be reduced, it was thought the list might be materially increased. It was therefore voted to reduce the subscription price to \$1 a year, payable in advance, and all subscribers, except the worthy poor, were expected to pay for the paper. It was stated that this low price would not meet expenses unless the list was increased to 4,000. An effort was then made to increase the list to that number. Unfortunately, a circulation of but little more than 2,000 was attained, and not all these were paid subscriptions.

Beginning with the year 1856, the REVIEW began to be published weekly. The subscription price was \$1 a volume of 26 numbers. In 1862 the rate was changed to \$2 a year. This was for a weekly paper of eight pages.

Beginning with Volume XXIX, Dec. 11, 1866, the REVIEW was increased to 12 pages each week, and the subscription price was raised to \$2.50 a year. With the beginning of the next volume, June 18, 1867, the size was increased to 16 pages each week and the price to \$3 a year. It would seem as if the constitu-

ency was still unable to support a paper so large, for beginning with Volume XXXII, Sept. 1, 1868, the REVIEW was reduced to eight pages each week, and with the September 29 issue the price was changed to \$2 a year.

No further change was made in the size or price until Dec. 20, 1870. At that time the type page was enlarged to 11 x 16½ inches. This gave nearly double the amount of space for reading matter. This large size was continued until Jan. 1, 1880, when the type page was reduced to 9¼ x 13½ inches, but the number of pages was increased from eight to sixteen. A further change in the size of the paper was made April 8, 1902. At that time the type page was still further reduced, to 7¼ x 11 inches, and the number of pages increased to 24. This size and number of pages continued until Jan. 1, 1919, when an increase to 32 pages a week was made.

The subscription price continued at \$2 a year until Oct. 19, 1897, when it was reduced to \$1.50. That rate remained in effect until Jan. 6, 1910, when it was raised to \$1.75, and Nov. 14, 1912, a further increase to \$2 a year was made. Rising costs during the war made necessary further increases, the rate going to \$2.25 a year on Jan. 4, 1917, and to \$2.50 a year on Jan. 1, 1918.

Circulation

Not much data is available relative to the circulation of the REVIEW. When the paper was first established, 1,000 copies of each issue were printed. When the REVIEW was moved from Rochester, N. Y., to Battle Creek, Mich., the circulation was a trifle more than 2,000 copies each issue.

In the issue of Jan. 16, 1872, a statement was given showing the circulation by conferences, the total being 5,310. A more or less steady increase was made, until a list varying from 12,000 to 14,000 was obtained.

About five years ago a systematic effort was begun to build up the REVIEW list. At that time the circulation was about 14,000. Steady progress has been made, until at the present time the list is above 23,000. During this seventieth anniversary month an effort is being made to increase the list still further.

Illustrations

The REVIEW has been an illustrated journal for nearly the whole of its existence; illustrations were used as early as Volume II. For several decades, however, practically no illustrations were used, excepting to make plain some of the prophecies or other Biblical subjects.

Beginning about 1898, pictures were frequently used for general illustration. Since our mission work has been expanding so rapidly, these illustrations are becoming very valuable in giving a clear presentation of the development of our work in the fields abroad.

Departments

In 1866 the REVIEW began to classify matter under department headings. The first issue in which such classification was made (December 11) had these departments: The Sermon; The Commentary; Ed-

itorial; News and Miscellany; Conference; Obituary Notices; Publication; Appointments; Business. Later a Historical department was added.

In the earlier years of publication it was the practice to acknowledge remittances through the columns of the paper. When a subscriber renewed, his name would be published, followed by the volume and number to which his subscription was paid.

Another practice which seems odd to us now was to publish under the heading "Business Items," matter which ordinarily, one would think, demanded correspondence. To give an idea of the character of these items, we print herewith those appearing in one issue of the REVIEW:

"Business Items"

"The P. O. Address of A. A. Marks is Jackson, Mich.

"The P. O. Address of H. M. Ayers is Mill Grove, Erie Co., N. Y.

"J. Bates: — We do not find the name of Jno. Pierce on our books. Does he receive the REVIEW? If not, does he wish it?

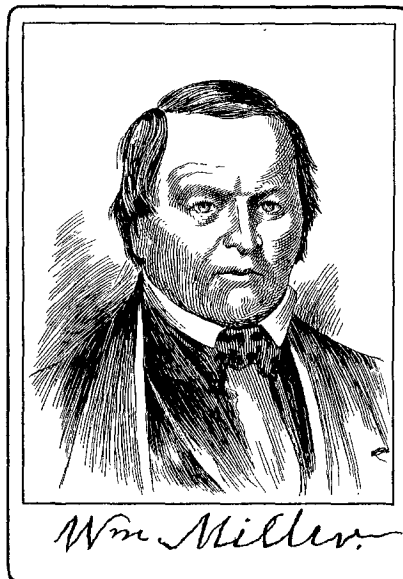
"D. Hildreth: — The P. O. Address you inquire for is Berryton, Cass Co., &c.

"M. S. Kellogg: — Do you receive the REVIEW? If so, at what post office? We do not find your name either at Portland or Matherton.

"H. N. Bates: — How shall we apply the 48 cents still your due?

"J. F. Case: — H. M. Kenyon's credit is all right on book.

"H. W. Brown: — You will find your money for Book Fund receipted in No. 3 of present volume."



In writing this sketch of the REVIEW, that which is most important — the influence which this paper has exerted, and the good which it has accomplished — cannot be estimated. Eternity alone will reveal this. Many persons will be in the kingdom of God who might not be there had it not been for the good work done by the REVIEW. May it continue to exert an influence for good as long as probation

lasts, or as long as there is need of such an agency as a church paper.

* * *

AWAKE!

ANNIE R. SMITH

AWAKE! oh, awake! now to life and to duty;
Faint not by the way till thy labor is done;
For quickly the King will descend in his beauty —
The warfare be ended, the victory won.
Though tempests may lower, and foes are deriding,
Stand firm for the truth in the face of earth's frown;
Oh, watch, fight, and pray, in thy Saviour confiding,
Till in glory thou sharest the conqueror's crown.

Awake! oh, awake! seek in heaven thy treasure,
Where, free from all care and all sorrow and pain,
Thou shalt range with delight o'er the bright fields of pleasure,
And join in the songs to the Lamb that was slain.
Be active and faithful, with ardor untiring,
Fearless and bold in defense of the right;
With faith, love and joy in thy bosom inspiring,
With courage undaunted to work with thy might.

Awake! oh, awake! heed the loud voice of warning;
Sound the tidings afar o'er the land and the sea,
Till dawns in its splendor the last, lovely morning,
When the shadows of night and of sadness shall flee.
Then gird on the armor, with lamps trim'd and burning,
Calmly upon his sure promise rely;
Oh, wait, hope, and trust till thy Master's returning,
To gather his chosen to mansions on high.

— The Review and Herald, Aug. 28, 1853.

The Pioneers

Some of Our Pioneers

DRURY W. REAVIS

It seems fitting, in this special seventieth anniversary issue of the REVIEW, to recall in appreciative remembrance some of our honored pioneers who rest from their labors, and who, through unprecedented sacrifice and untiring labor, made it possible for us to have the REVIEW, and the great world-wide developing Advent Movement of today. To these, more than to us, belongs the credit of what we hear and see at this time of the fulfilment of the Saviour's prophecy concerning the preaching of "this gospel of the kingdom" in all the world for a witness unto all nations before the end.

Leading all these early workers were Brother and Sister James White. In response to urgent messages coming to him through the visions of Sister White, Brother White began to write on the prophecies, the Sabbath, and the practical teachings of the Bible. These writings were printed first in a little sheet he named *The Present Truth*, which later became the REVIEW. He did his writing by pen, lived in rented rooms, and worked in every conceivable way to secure needed means. Sister White did her own work, made her own clothes, and besides, spoke often, and wrote more than any one today would think of doing.

They lived and labored exclusively for the cause they loved. It took strong courage and unswerving faith to face the tasks assigned them, which had to be performed under most unfavorable and trying circumstances. They had no money and no following. All they had was themselves, with deep convictions, poor health, and one of the greatest tasks ever assigned to human beings,—that of launching a most unpopular and sacrificing movement. Too much cannot be said in commendation of their efforts, and too great respect and honor cannot be bestowed upon their memory.

Associated with Brother and Sister White, we recall the names of other sacrificing men, to whom much credit and honor belongs for their untiring efforts in planting and nourishing the third angel's message in days of great want and most intense prejudice and opposition. The names of some of these we mention without attempting even a limited biographical sketch of any of them. Such an account would require far more space than is provided in this issue of the REVIEW. We shall not refer in this list to several of the pioneers still living.

There was Joseph Bates, a man of great faith and power, one who gave himself and all that he had to the cause he regarded of greater importance than anything the world could offer to a man of even his demonstrated abilities.

Urged by Elder White, Uriah Smith began to write for the REVIEW when he was a young man. In fact, he wrote and preached at first only as Elder White insisted upon his doing so. Though one of the meekest of men, he was also among the most talented men of the denomination, and was one of the great pillars of the cause in his time.

Elder J. N. Andrews was our first foreign missionary, and the historian of the denomination in his day. His "History of the Sabbath" still stands as an authority on the Sabbath question.

Elder J. H. Waggoner, a deep thinker and sound reasoner, did a great work in preaching and writing during the establishment of the foundation of the denomination.

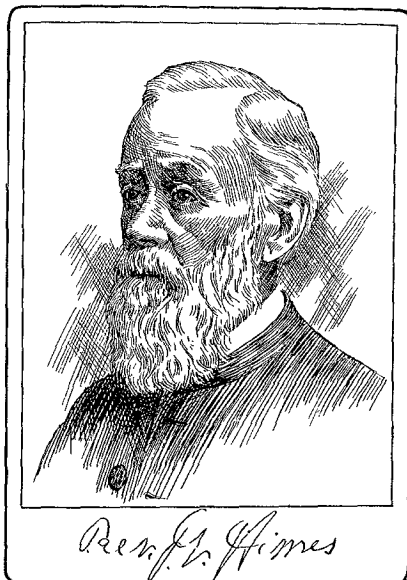
Elder George I. Butler, who served twice as General Conference president, was a man of marked ability and true devotion to God. In some ways he was a combined Peter and Paul, modified by the tender spirit of John.

Prof. G. H. Bell was the leader of our early educational work. Perhaps the least appreciated man in his day, he is today fondly cherished in the hearts of hundreds of his pupils. While he sleeps, he still works through those whom he trained for service in the cause of Christ.

Elders O. A. Olsen and G. A. Irwin were strong General Conference presidents, each giving the mold to the general work providentially demanded during his administration.

There is a long list of names of workers who rest from their labors, whom we should like to mention, and to specify in what marked ways they served the cause in the days when to be a worker meant sacrifice, privation, and the scorn and contempt of the world; but we can mention with deep appreciation, only a few of their names; however, these will be sufficient to awaken fond memories in the minds of thousands of the readers of the REVIEW. B. L. Whitney, D. A. Robinson, I. D. Van Horn, R. C. Porter, A. S. Hutchins, J. B. Frisbie, R. J. Lawrence, J. H. Rogers, R. M. Kilgore, E. B. and S. H. Lane, D. T. and A. C. Bourdeau, T. M. Steward, J. L. Prescott, J. H. Morrison, John Sisley, R. S. Owen, R. F. Cottrell, G. W. Amadon, J. W. Bachelier, E. S. Walker, J. M. Aldrich, L. O. Stowell, F. L. Mead, George A. King,—all were pioneers in the ministerial, publishing, and colporteur work.

It is not possible for the present generation, blessed with decidedly more favorable conditions, to realize how much all these faithful pioneers sacrificed and really suffered for the most common necessities of life in order that the cause they loved more than any personal consideration, might be advanced. Nothing but a full sense of personal responsibility, divinely impressed upon the souls of men, could compel them



so cheerfully to sacrifice and to labor as they did. To them, we who celebrate this seventieth anniversary of "the good old REVIEW" give the first place in our hearts for brotherly love and keen appreciation.

* * *

Looking Backward

JOHN N. LOUGHBOROUGH

My first acquaintance with Seventh-day Adventists and the ADVENT REVIEW was made on Sunday evening, Sept. 26, 1852, when eight of us First Day Adventists assembled with a few others at a private residence, 124 Mount Hope Ave., Rochester, N. Y., the home of the REVIEW and its printers. There we listened to a discourse by Elder J. N. Andrews, in which he reviewed all the texts used to prove that the ten commandments were abolished at the cross. By that discourse every one of us was convinced that the decalogue was still binding. Through the week following he held studies with us in our homes, on the 2300 days, the sanctuary, and the three messages. We all accepted the views presented by him, and kept the next Sabbath. I have kept it ever since.

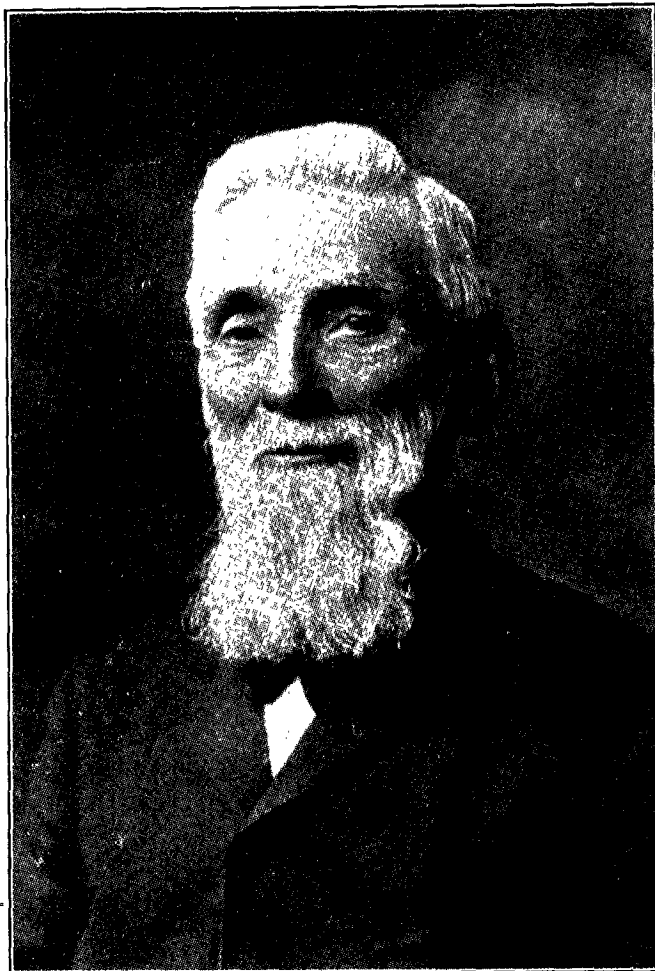
Up to March, 1852, all the Seventh-day Adventist printing had been done in outside offices, subject to delays in the issue of the REVIEW. Brother White decided that if they could only have a hand press and type of their own in some private residence, these delays would be avoided. So he made a call through the REVIEW for \$700 in gifts for this purpose.

Just then a favorable providence hastened the accomplishment of his plan. Brother Hiram Edson, of Port Gibson, N. Y., succeeded in selling his home, and let Brother White have the use of \$700 until means should come in. So the printing outfit was at once ordered. But now there must be typesetters, a foreman to make up the forms, a pressman, and a roller boy for inking the type on the press. Stephen Belden, Oswald Stowell, and Warren Bacheller partly met the needs, but who was to be the foreman to instruct these men? Luman Masten, an exemplary young man twenty-three years old, but not a professed Christian, had taken such a liking to our people while he was associated with them during a year's work in the office at Saratoga Springs, that he proposed to go to Rochester with them and instruct those selected to do this work. He agreed not to infringe on the Sabbath, and offered to do the work for less wages than he had been receiving. Brother White was glad to accept this offer.

In April Brother White secured a building on Mount Hope Avenue, an old-fashioned, square house of two stories, with a "lean-to" on the back which would serve for a kitchen. The parlor and dining-room, connected by folding doors, served as a meeting-room. In one of the lower rooms the printing office was established. The premises included a barn, woodshed, etc. The rent was \$70 a year. The workers, eleven persons in all, lived together as one family. Here the first number of Volume III of the REVIEW was printed, under date of May 6, 1852.

In the month of June, Brother and Sister White started on a tour through the New England States, for the purpose of holding meetings. In July of that year a great epidemic of cholera visited Rochester, and hundreds died. Luman Masten, the foreman, was attacked. Through careful nursing he was

making a recovery, but as the consequence of beginning work too soon, he suffered a relapse, and his physician told him he must die. In addition to the sorrow that would be felt at the loss of one of their number, the family realized that they would be in a sad plight with their workers only partially trained. Sister Bonfoey, one of the family, was deeply impressed that if Masten would yield himself to the Lord, he would be healed in response to their prayers. When she presented the matter to him, he readily yielded his heart to the Lord, and in answer to their prayers was restored to health. In a short time he resumed his training of the workers. The cholera, however, had left him with seeds of consumption in his system. After the workers had been well instructed in their duties, he gradually failed in health, and died on March 1, 1854, aged 25 years.



JOHN N. LOUGHBOROUGH

Brother and Sister White arrived in Rochester from their eastern tour October 28. They found Brother Stowell, the one who worked the hand press, prostrate with an attack of pleurisy, and given up by his physician to die. I had never met Brother and Sister White until I saw them at the Sabbath meeting, October 29. Brother Stowell had requested prayers, believing the Lord would heal him. I was introduced to Brother and Sister White as "an advent minister who had accepted the truth during their absence." Brother White requested that I join them in praying for Brother Stowell, and that those remaining in the room engage in silent prayer while we were praying with the sick man. Brother White anointed him and prayed, then Sister White prayed, and I prayed. Brother Stowell followed us in prayer, claiming victory in the name of the Lord, and was instantly healed.

The same blessing that healed Brother Stowell placed Sister White in an "open vision." So in about thirty minutes from the time I was introduced to Sister White I saw her in vision, and have seen her in vision more than forty times since. After the vision she related to the Rochester company some of the things that had been shown her. Pages 318-320 of "The Great Second Advent Movement" give an account of this vision.

At the close of that Sabbath service Brother White presented me with copies of the REVIEW published in Maine, the volume printed at Saratoga Springs, and all the numbers of Volume III up to that date. These I read, and have had the privilege of reading every copy of the paper since that time. When I read what Sister White said, not long before her last illness,— "To those who fail to read the REVIEW and keep track of the progress of the work, the loud cry of the message may come, and they not know it,"— I decided that I must see every number of the REVIEW.

During the winter of 1852-53 Brother Andrews wrote his eighty-page pamphlet on the 2300 days and the sanctuary. This was printed on the hand press in the early spring of 1853. The office had then no stitching or trimming machines, such work being done at the city bindery. Brother White was anxious to send copies of the pamphlet to all the brethren, so he called "a bee" of the Rochester members, who folded the signatures for nearly one hundred of the books. I perforated them with a shoemaker's pegging awl, the sisters stitched them with needle and thread, Sister Mary Patten (afterward Mrs. Robert Sawyer) put on the covers, and Brother Uriah Smith trimmed them with his pocketknife and a straight-edge. Sister White wrapped them, and Brother White addressed them for the mail. We were a happy company together, for we were "getting off the first book printed on a press owned by Seventh-day Adventists."

At the end of the first year at Mount Hope Avenue, the family of workers was increased, Brother Uriah Smith coming in as assistant editor of the REVIEW (on which his sister Annie was already working), and George Amadon to learn typesetting. The pressroom being needed now for the family, two other rooms were secured, one for the printing work and a smaller one for an editorial room. These were on the second floor of Stone's Block, near the center of the city, and on the corner of a street running through the city from east to west. That was the

home of the REVIEW until the fall of 1855, when the printing plant was transferred to Battle Creek, Mich.

* * *

Then and Now

STEPHEN N. HASKELL

SEVENTY years ago those believing the truths of the third angel's message consisted of a few persons scattered through New York State and the six New England States. They were poor in this world's goods, but rich in faith. The few workers went when and where they felt the Lord called them. Capt. Joseph Bates told me that on one occasion, when he had no money to pay his fare, he took the train for Springfield, Mass., for he felt impressed that he must go. A gentleman seated behind him

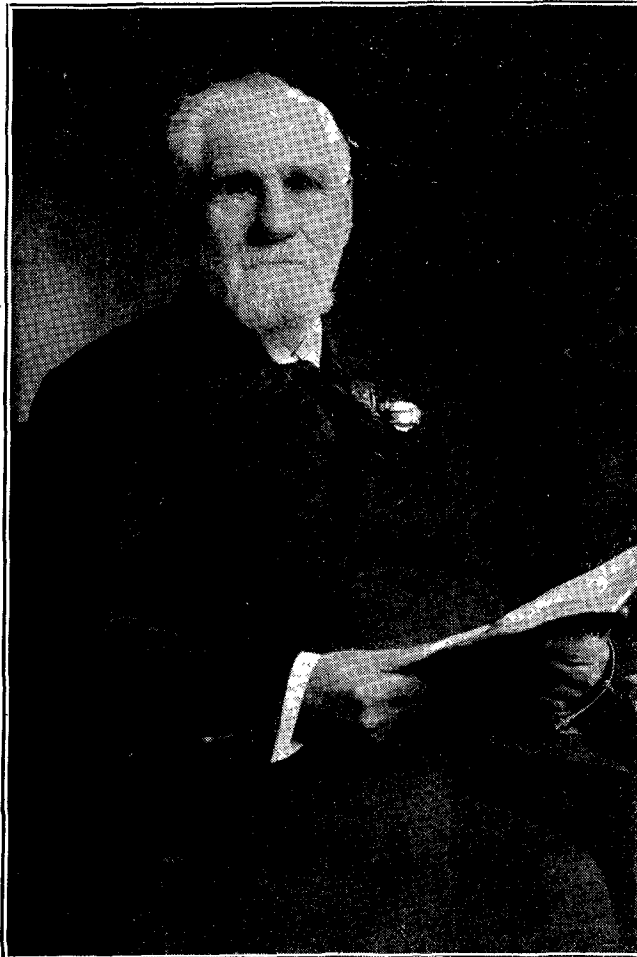
asked him what he did for a living. He replied, "I preach the third angel's message." The stranger asked, "Where do you get your money?" He said, "I get what people give me." Whereupon the stranger gave him some money, which happened to be just enough to pay his fare to Springfield.

The early pioneers of this movement worked for souls and not for wages. There was no treasury to which they could look for a check at the close of each month. The spread of the message was their great burden, and they went forward, believing that God would supply their needs. It is almost impossible for persons who have never worked for the Lord without knowing their salary was sure, to appreciate the faith of those early pioneers, who endured all kinds of privation and hardship, without knowing from

one month to another where the money was coming from to buy their bread.

They knew the mighty power wielded by literature in the proclamation of the first angel's message, and longed to print the truth and send it out to those they could not reach personally. At a meeting held Oct. 20-22, 1848, in Topsham, Maine, "the brethren began praying that a way might be opened for publishing the truths connected with the advent message."

In November of the same year, Sister White was given a view of the sealing message and of the duty of the brethren to publish the light that was shining upon their pathway. Brother Belden, of Rockyhill, Conn., had married a sister of Mrs. E. G. White, and their home was often visited by Brother and Sister White.



STEPHEN N. HASKELL

In the summer of 1849, with the burden of publishing the truth resting heavily upon them, Brother and Sister White went to Brother Belden's home. They were penniless and in destitution. Brother White thought he would again mow grass to secure the needed funds. When, some years later, I was called upon to preach the funeral sermon of Sister Belden, Father Belden told me the following story:

"Brother Ralph and I had taken a field of grass to mow, and Brother White thought of working with us to secure funds for printing the paper. We had the horse at the door ready to drive to Middletown to get a scythe for Brother White when Sister White fainted. We prayed for her. She was taken off in vision and shown that we should not wait to mow the field of grass, but should print the paper at once. Our house was small, and in order to have quiet Brother White took his Bible to my corn barn and there wrote the first paper."

Sister White was also shown that the rays of light from that paper would encircle the earth. Like Abraham of old, that little company "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." The weekly reports of progress in the REVIEW at the present time loudly proclaim the fulfilment of the statement that the rays of light from that first paper would encircle the earth.

There were one thousand copies of that first paper printed; now nearly twenty-five thousand copies are printed each week. There was no list of subscribers then, but the paper was sent to addresses secured by those interested in the work; now twenty-five thousand families, scattered all over the earth, eagerly await the coming of "the good old REVIEW" each week. Then there was no price charged for the paper, it being sent out free, and depending wholly on donations for its support — purely a work of faith; now the publishing of the REVIEW is maintained by a regular subscription price. Then Elder James White walked to Middletown, a distance of eight miles, with the first edition in a carpetbag; now the REVIEW is taken to the post office in large motor trucks.

The pioneers of the message felt that the little paper was a necessity; and it was. Likewise the REVIEW AND HERALD at the present day is a necessity. We may read that "this gospel of the kingdom shall be preached in all the world for a witness," but only the one who reads the reports in the REVIEW can truly know that this promise is being fulfilled. One may be looking and longing for the latter rain, and yet pass through it without knowing it, if he fails to keep abreast of the message by reading the evidences of the outpouring of the Spirit

in different parts of the earth, as given in the reports of progress in the REVIEW.

The truths of the third angel's message are not new truths, but old Bible truths reset in a new framework. The work is described by Peter as the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. The grand central truth of the message is the cleansing of the heavenly sanctuary from the confessed sins of God's people. At first there were many different views held by the Sabbath keepers, but gradually union and harmony came in, and in time an organization was perfected.

This movement, the work of the third angel's message, can be likened "to a grain of mustard seed, . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs." Matt.

13:31, 32. The truth which began in weakness and obscurity, has become a mighty power, known and recognized throughout the entire earth.

* * *

The Spirit of Prophecy

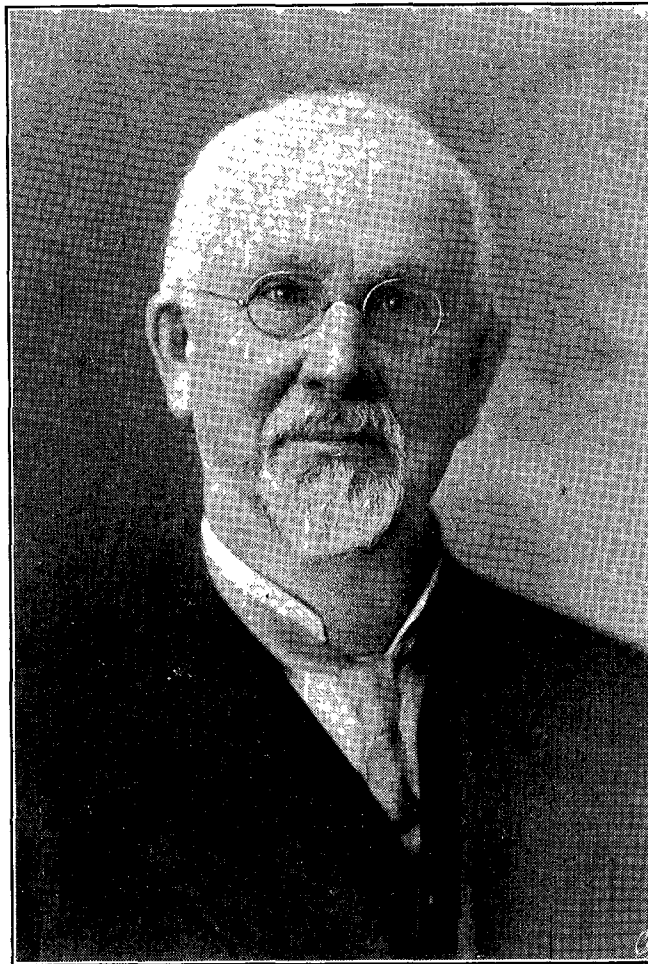
Its Relation to the Development of the Third Angel's Message

JOHN ORR CORLISS

In the days and weeks which succeeded the great disappointment of 1844, much confusion entered the minds of men who had hitherto been positively united in their ambitions and expressed hopes. It was a time when the guidance of God was greatly needed to clarify the situation, and so save honest souls from repudiating their entire experience in the proclamation of the message of the Lord's coming.

Just then a frail girl was called of God to reveal, through visions given her, the future of the work started in the proclamation of the second advent. Surely here was one who could not be charged with artifice or cunning skill, but who must be received as the messenger of God, since words of wise instruction came from her lips from time to time regarding the course to be taken in providing means for the spread of the message to earth's nations.

There were many things regarding the future that could not at first be spoken of, lest the work should seem too great for accomplishment. As late as 1866 no publications had been issued in any but the English language. Indeed, it was not then generally thought necessary to print in any other tongue; for it was supposed that the nations of the world would hear the message through their emigrant friends who received it in America. Indeed, when Elders J. N. Loughborough and D. T. Bourdeau were sent to



JOHN O. CORLISS

California in 1868, it was confidently stated that the end was about due, because the farthest limits of territory were then being reached.

But when Elder John Matteson, a native of Scandinavia, received the truth, he was anxious to carry it to his native country. Going to Greenville, Mich., in the spring of 1868, he received encouragement from Sister White to prepare for this contemplated work. In that same year an extended view of the great work to be accomplished was given Sister White, and she began to talk much in the hearing of the writer about the "unfolding" message. But how to prepare for it was the question.

It was seen that only through a united people could such a work be carried forward; for to do what would be necessary, schools must be established to educate messengers for foreign work, printing houses must be erected in various lands, and medical missionary work done. Until that year there had been only desultory ministerial work among the small companies of Sabbath keepers, which did not give them a united view of the great unfolding plan by which to reach all nations with the truth. Then the significant instruction was given: "The Lord's work is to widen and broaden until it encircles the world."

With this thought in mind, more than six weeks were spent by Brother and Sister White and Elder J. N. Andrews in daily visits to a small grove at the back of the little home farm at Greenville, Mich., whence their earnest voices could be heard pleading with God for his guidance in formulating a plan for the carrying on of the mighty work he had shown must be accomplished. Sister White maintained that the only way to secure unity of purpose in carrying on the great work, was to convene the people in general gatherings, where all could be taught how to become helpers in the tremendous effort God would place before his people.

After much consultation these ideas prevailed, and in the first week of the following September two or three hundred believers, sheltered under cotton coverings, camped in a grove in Ottawa County, Michigan, and studied the situation confronting this people.

Until then no one seemed to think of making book sales a general occupation. But that matter was introduced at the first camp-meeting, and several hundred dollars' worth of the scanty variety then in stock, were disposed of. The instruction was also given that books and pamphlets should be carried "into thousands of families" then sitting in darkness. It was said that handling the printed pages, and engaging in religious conversation with the people and praying with them, would "educate men and women to do pastoral labor."

It is very doubtful if such work would have been undertaken if the spirit of prophecy had not so earnestly and persistently urged it. But results have shown that it was God's definite counsel to have such a movement inaugurated. It is also now seen that no more important work could have been inaugurated,—a work by which the rank and file of the people can be instrumental in bringing souls to a saving knowledge of the truth.

The Australian work was entered upon in accordance with instruction given through the spirit of prophecy at a General Conference in 1875. At that conference it was pointed out that that distant field should be entered and be made a base for island mission work. In due time, from the same source came

the instruction that an advanced school should be established and maintained in that country, and thus the more deserving ones of that land should have the benefit of an education in an institution of learning operated in harmony with our views. Many bright young men and women have been graduated from that school, and have gone to fill important positions in God's ever-widening harvest field.

Had not schools and publishing houses, yes, and sanitariums as well, been established for the enlightenment of the nations, we are certain that the message which so many of us love could not have been propagated as it has been. But in every crisis demanding direct action, light from heaven has pointed the way, and united the people in securing the necessary equipment. Indeed, no people has ever arisen with a more united purpose to disseminate truth than this people. God has certainly wrought marvelously through human effort, and all because men and women have believed the Scriptures of Truth and the directions given through the spirit of prophecy.

But in looking back over the great work already accomplished, one may well ask, How could it have been done, had there been no direct guiding Power to give a uniting impulse to the people? Other men have started out to proclaim the Lord's speedy coming, but because there was no manifestation of the spirit of prophecy among them, divided counsels caused their plans to crumble, until little or no enthusiasm was left. This people would now be but a multitude of factions had it not been that God's chosen instrument of guidance led the way before them. This means that if this people, now well united, go forward to the successful issue, they must, to the end, hold aloft the banner of triumph which has attended the march from the first.

* * *

A Few More Years

WILLIAM C. WHITE

At the Sabbath morning service, in the little meeting house on Van Buren Street, the preacher had said, "Only a few more years we have to labor and wait, and then our Lord will come to end our struggle with sin and bring in everlasting righteousness."

Going home after the service, I said to my companions, "How many are a few years?" Edson did not know, but John Foy said, "Six or seven." Then I reckoned, "Seven and seven are fourteen. It may be that I shall be fourteen years old when Jesus comes."

During the seven years from 1861 to 1868 great changes came into our denominational work. An organization had been effected and a health institution established. Our publications were being wisely distributed and a church school had been established. Elders J. N. Loughborough and D. T. Bourdeau had gone by sea to California to carry the message to the people of the Pacific Coast.

Not so much then as in later years did we comprehend the vastness of the work to be done by the remnant church in developing agencies for the carrying of the message of the third angel of Revelation 14 to all the world.

We looked for the soon closing of the work to be the result of a miraculous movement—the whirlwind power of the "midnight cry." Gently and gradually was it revealed to our minds that through education

and organized effort we must do the utmost all that we could before the Pentecostal power could be expected to come for the completing of the great task assigned to us.

As this view of the work became clearer and clearer, this resolution was made: We will live as if Christ were to come tomorrow. We will prepare for service as if we had years to labor.

My fourteenth birthday was spent on the Wright, Mich., camp-ground. At that, our first camp-meeting, we heard the solemn words:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

We also heard an exposition of the great commission to the Adventist people:

"He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11.

The greatness of the work intrusted to us was clearly and forcibly set before us, and the young men and women said, "If the work is so great, and if we young folks are to have a part in it, we must improve every opportunity to fit ourselves for service. We must, if possible, secure a thorough education."

With eager enthusiasm the young people employed in the publishing house and the health institution in Battle Creek, entered into the plans outlined by Brother G. H. Bell. A writing class held before breakfast was well attended, and the evening grammar school was crowded with earnest and diligent students.

When a day school was permanently established, our hearts were glad, and we rejoiced to see the school overflow the 20 x 30 upper room of the first Review and Herald building, and move to the meeting house, and then from the meeting house to three rooms in the new Review and Herald building, where three teachers were employed.

When a college building was erected, the world sneered, saying, "The Seventh-day Adventists, who say they expect the Lord to come in a few years, have just erected in Battle Creek a \$20,000 brick building for a college." To this Prof. Sydney Brownsberger answered, "When the Lord comes, Adventists expect to leave their farms, their business, and their homes, and take their brains with them."

With this thought in mind, many of the youth in our ranks have endeavored jealously to guard and develop all their powers for service. "Let us study and train for the very highest service," they said, "and do all the good we can while in training."

In 1875 Battle Creek College was opened. Soon its rooms were filled. The spirit of study was growing more intense, and hundreds who could not come to the college were carrying certain lines of study in connection with their work. Two years before, in 1873, there was published a message, given Dec. 10, 1871, which contained these words:

"Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can improve their minds, and qualify themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."—*"Gospel Workers," p. 49.*



WILLIAM C. WHITE

Several who took up language study in connection with their regular labors, and many who studied the modern languages in our school, were selected in later years to serve in our work for foreigners in America and Europe. But as our work has advanced, and talented men of many nationalities have joined our ranks, we have been inclined to leave the burden of the work for foreigners largely with them. However, a review of the conditions of today cannot fail to convince us that efficiency calls for union of effort, and that until the close of the work, there

should be wise co-operation between the English-speaking workers and the laborers in other tongues.

The conditions created by the recent World War constitute a call to our youth to fit themselves quickly for labor in foreign fields. To this end let us revive language study. We must not follow the drift of the world. At the very time when the study of modern languages is being dropped out of the public schools, we, as men who "know what Israel ought to do," and seeing the need of a special preparation for a strong, quick work in home and foreign fields, should double and quadruple our activities in every line of preparation, especially the study of modern languages.

"A few more years" is not simply a rallying cry; it is a fact. Let us improve every day and hour of probationary time that yet remains for our use.

Seven Decades of Growth

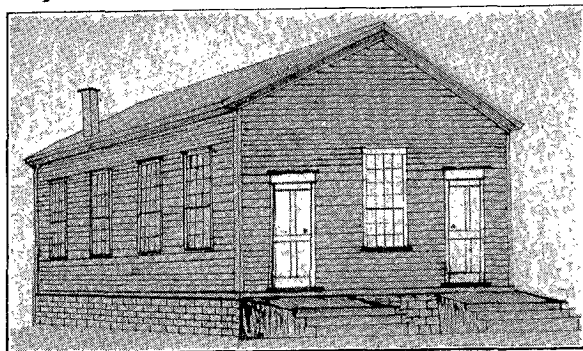
Growth of the Church in Material Resources

WALTER T. KNOX

WHEN we speak of the material development of the denomination during the last seventy years, we are carried back to practically nothing. Seventy years ago, and for a number of years after that, we had no publishing houses, no sanitariums or schools, no funds, and really no constituency. The Sabbath-keeping Adventists, confined chiefly to the territory now occupied by the Atlantic Union Conference, and perhaps not greatly exceeding one hundred in number, were unorganized. Our force of laborers was practically limited to Elder and Sister White and Elder Bates. Our chief assets were found in the unbounded confidence and faith of these zealous pioneers and their followers, and their devotion to the truth they had espoused.

Some time previous to this Elder Bates published a forty-eight-page tract on the Sabbath question. This, with four or five other small leaflets and the Bible, constituted the literature at their disposal for the promulgation of the message to which they had literally devoted their lives. There were no church buildings in which the believers could assemble; instead they utilized the homes of the believers or of their friendly neighbors, and occasionally a new barn. There was no revenue from tithes; a negligible amount of offerings for their support, or for traveling expenses, was given them by friends as they went from place to place to encourage the few believers and preach the message. But there was this,—an unbounded faith in the truth, a thorough devotion to the cause to which they had given their lives, a great love for souls—and God.

The lack of funds was overcome by the severest self-denial and by hard manual labor on the part of these devoted pioneers. They worked in the harvest fields, hauled stone, chopped wood, or did any other



First Church Building in Battle Creek, Mich.

work which gave promise of producing a few dollars to carry forward the message.

It was about this time, in 1848, that a message was borne by Sister White which was soon to bring about a great transformation in the work. The message was given at a time of great trial at Dorchester, Mass., and was as follows:

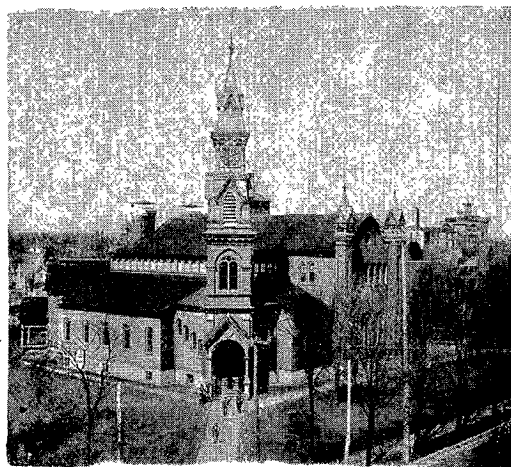
"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first;

but as the people read they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world."—*The Great Second Advent Movement*, p. 274.

From that time forward, the production of the paper called for, became one of the chief objects of the believers.

Some idea of the development of our publishing work may be obtained from the following facts and figures:

Beginning with the original investment in 1852, of \$652.93, in our one small printing office in Roch-



The Tabernacle, Battle Creek, Mich.

ester, N. Y., printing plants have been established in all the principal centers of our work, until they number 41 in all, with a total investment of \$2,371,828. We are producing literature in 94 languages, including 134 regular periodicals, books, pamphlets, and tracts, a complete set of which has a total valuation of \$758.48. There are employed in these publishing houses 802 men and women, while an average of 1,862 colporteurs are engaged in circulating the product of the presses.

During the years 1866 and 1867 the denomination entered upon its health and medical work, which in later years was to occupy so prominent a place in the message. The attention of our people had been called to this open door by the writings and teachings of Sister White and others, and they had been urged to give the subject of health and healthful living a place and part in the work. Subscriptions were taken for the purpose of establishing a health institute, which resulted in securing about \$2,600. With this money, property in Battle Creek was purchased and an institution established which afterward became known as the Battle Creek Sanitarium. Space will not permit us to enlarge upon the development of our sanitarium and health work. A large corps of workers, nurses and physicians, have been trained, and many of them have been sent to the four corners of the earth to carry the message of truth. Sanitariums, treatment-rooms, and dispensaries have been established in almost every land in which our message has been sent, until now the denomination owns 31 sanitariums, 16 treatment-rooms, and many dispensaries, representing an investment

of \$3,148,692.82. These institutions employ 2,059 physicians and nurses, and almost without exception their capacity is taxed to its limit and beyond.

Since those days our educational work has gone hand in hand with our missionaries. Wherever our work has gained a foothold, there some form of education has been established,—mission schools, church schools, or training schools, according to the needs of the field and our financial ability. This growth educationally is revealed in the following comparative figures:

In 1872 the educational work was represented by one school with three teachers, an enrolment of 90 students, and an investment of \$500. By 1917 these figures had been enlarged to: Primary schools, 738, with a teaching force of 869, an enrolment of 15,635, and an investment of \$237,006.09; colleges, academies, and intermediate schools, 68, with a teaching force of 669, an enrolment of 9,375, and an investment of \$2,748,961.46.

Going back to 1863, the date of the organization of the General Conference, the following facts and figures are culled from available reports. Our membership, confined entirely to North America, was 3,500, divided among six local conferences, counting among their laborers 22 ministers and 8 licentiates, with 30 churches. In 1917 there was reported a membership of 153,857, divided into 31 union conferences, 135 local conferences, and 119 missions. Our ministerial force consisted of 1,044 ordained and 701 licentiate ministers, 1,441 licensed missionaries, and 1,862 colporteurs, a total of 5,453 laborers. The membership was divided among 4,075 churches.

In 1874, during the session of the General Conference, steps were taken to fulfill the evident duty

of the denomination to send to all them that dwell upon the earth the threefold message of Revelation 14, and in so doing to carry the message to every nation, kindred, tongue, and people. At this meeting arrangements were made to send Elder J. N. Andrews as a missionary to Switzerland. Other laborers soon followed him, and the message rapidly spread to the various nations of Europe; and although this was in some instances accomplished under great hardship and persecution, yet God has prospered the work, and today we have there a strong, well-balanced band of workers, who in late years have taken a very prominent part in proclaiming and spreading the message in non-Christian lands.

Space will not permit me to write at length concerning the establishment of the work in Australia, South Africa, South America, India and the Far East, and the islands of the sea.

The financial strength of the denomination is revealed in the following figures, showing our receipts in tithes and gifts for home missions:

	Tithe	Home Missions
1863-1877 (15 years).....	\$ 362,307.17	\$
1878-1887 (10 years).....	983,916.95	39,478.22
1888-1897 (10 years).....	2,860,398.36	144,626.54
1898-1907 (10 years).....	6,952,343.20	879,909.89
1908-1917 (10 years).....	17,586,469.27	5,041,327.34
Totals.....	\$28,745,434.95	\$6,105,341.99

During the same periods there were contributed for foreign missions the following amounts:

1868-1877 (10 years).....	\$ 25,422.19
1878-1887 (10 years).....	148,139.65
1888-1897 (10 years).....	741,048.62
1898-1907 (10 years).....	1,536,830.72
1908-1917 (10 years).....	6,851,150.03
Total.....	\$9,302,591.21

In 1863, all the funds given by our membership were equivalent to \$2.29 per capita. This rate has steadily increased, with but slight interruption, until in 1917 the tithes and offerings were equivalent to \$33.28 per member, which, however, does not take into account the large sums that were raised in many conferences for institutional work.

Among other factors connected with the work of the message that add materially to the financial standing of the denomination as a whole, must be mentioned:

1,546 church buildings, valued at.....	\$2,513,377.85
Conferences	3,110,970.34
Conference associations.....	1,979,059.89
Tract societies.....	492,294.51
Food companies	177,779.64

Add to these items those already mentioned:

Schools	\$2,748,961.46
Publishing houses.....	2,371,828.00
Sanitariums and treatment-rooms.....	3,148,692.82

We have a total investment of.....\$16,542,964.51

Thus has the Lord in a material manner blessed and honored the devotion and self-sacrifice that characterized the work of the early pioneers of the message, and of those that have followed after them. Notwithstanding the many obstacles that have beset its pathway, he has caused his truth to prosper far beyond the expectation of the early workers. The same devotion, sacrifice, and faith today will surely bring its early and ultimate triumph.



RACHEL D. PRESTON

One of the First if Not the First Seventh-day Adventist

Educational Developement

Progress of Our School Work

WARREN E. HOWELL

FOR nearly thirty years after the passing of the time in 1844, the advent people had no school of their own. They did not even have the name they now bear — Seventh-day Adventist — till it was adopted at a conference held in Battle Creek in 1860. Three years later the General Conference was organized, but it was not until 1869 that serious consideration was given to the establishment of a denominational school.

Early Struggles

The method of recruiting laborers up to this time is well illustrated in an appeal made by Elder James White in the REVIEW of Dec. 12, 1871. After reciting the many calls for laborers in all parts of the field, he says:

"There are scores of young men who could become able ministers of the word, if they would *give up the world, and give themselves to study, and to God fully*. . . . In the gift of the Son of God for sinners, in his pardoning love which the repenting sinner is permitted to feel, and in the promised future glory and reward of the faithful saved, are reasons almost infinite why men and women should feel that they are *in debt to sinners*, and why they should devote their powers to the work of their salvation."

At the General Conference held the following month, this action was taken:

"That we cordially invite our young men who have the cause of God at heart, and who are constrained by the love of Christ so to do, to present themselves as candidates for the ministry." — *Review and Herald, Jan. 2, 1872.*

How such candidates were sometimes dealt with is told by Elder White himself, when speaking of one such case. A young man had come forty miles to offer himself as a subject for the ministry. After an hour's talk with him, Elder White gave him a Bible and a set of charts, and "told him to go right out into some place where our views had never been preached, and when he became satisfied that preaching was not his calling, to bring the Bible and charts back." In a few weeks Elder White heard that "the young stripling" was "bringing men and women to acknowledge and obey the Lord's Sabbath."

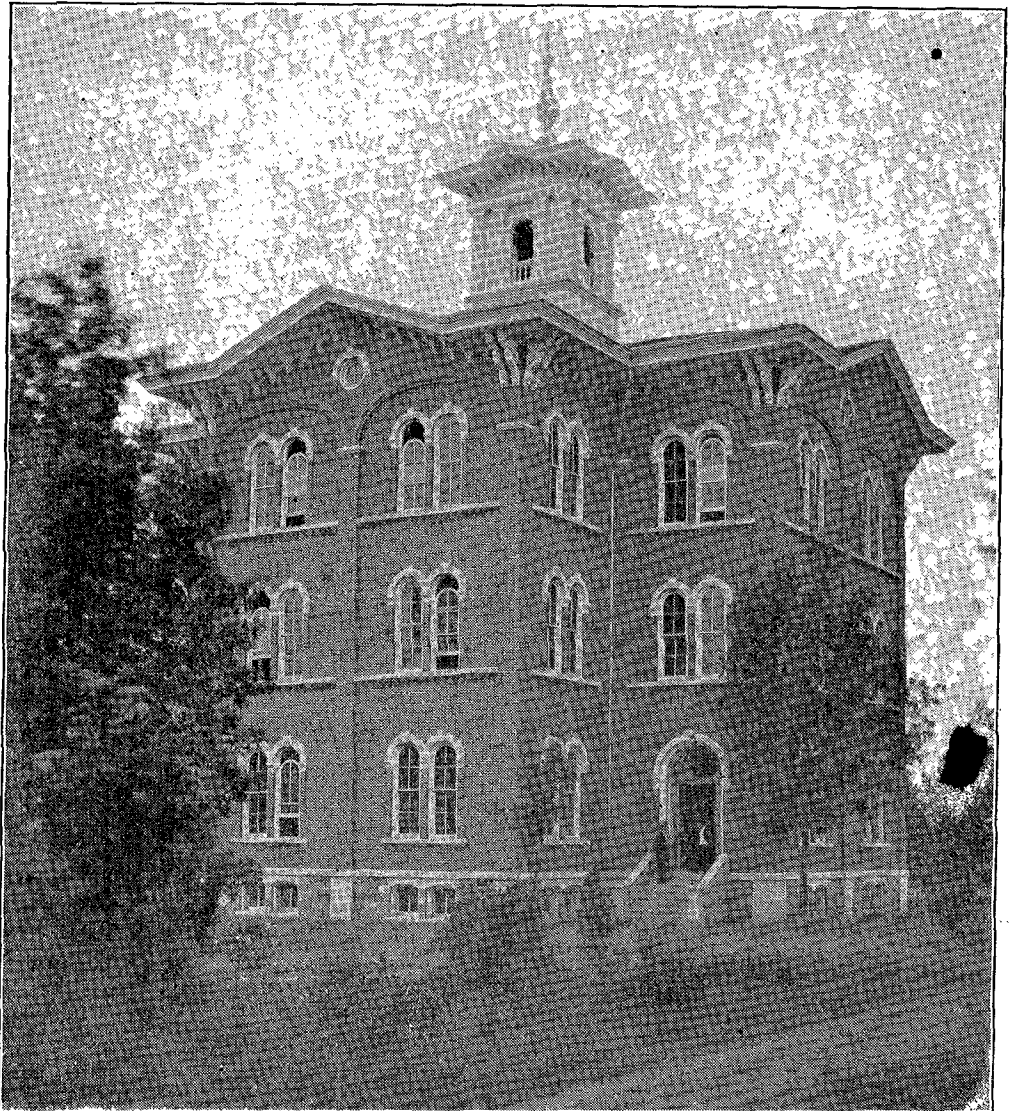
Telling of his success, Elder White wrote:

"This young man went right out into new fields, and *stayed out, and read, and studied, and preached, and wrote, and read, and preached, and studied, and he could not help growing up a strong man in God and in his Word.*" — *Review and Herald, Dec. 12, 1871.*

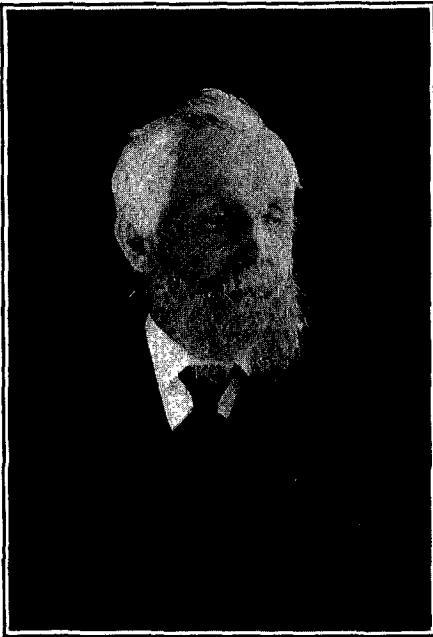
Excellent as it was in many respects, this method of recruiting proved too slow and too uncertain to meet the growing needs of the work. In 1869 Elder White introduced to the church and leaders in Battle Creek the idea of organizing an educational society and establishing a school of our own. Pledges were made and some money paid in, but through an unwise move by some the plan fell through.

Meanwhile a "select school" with twelve "scholars," was opened in a "small wooden building" near the REVIEW office, with Prof. G. H. Bell as teacher, and with many of the "office hands" attending.

At a general meeting held in the autumn of 1872, it was decided to establish a "denominational school," and to make a campaign for funds the following summer at the camp-meetings. The goal was set at \$20,000, but at the end of the season the sum total raised was \$52,000. Ground was broken in April, 1874, and the school building dedicated Jan. 4, 1875, Elder James White giving the dedicatory



ORIGINAL COLLEGE BUILDING, BATTLE CREEK, MICH.



FREDERICK WHEELER

address, followed by Elder George I. Butler, then president of the General Conference.

Meanwhile the little school in the wooden building had outgrown its quarters, and was held in the "meeting house" for several months, then to the new office building of the publishing house, where Prof. S. Brownsberger became its

principal, then finally to its own new quarters at the time of dedication. The enrolment had increased from 12 at the opening in May, 1872, to 150 by the time of dedication in January, 1875. Attendance of students from outside of Battle Creek was not urged till the autumn of 1874. The school was not named Battle Creek College till February, 1875, and no calendar was issued till the summer of 1875. Hence, in its function as a denominational school, it may be said that we had none from 1844 to 1874.

Laying the Foundation

That these leaders clearly felt that in starting a school they were laying an important foundation for expansion and advancement, is shown by their own words. After the opening of the little "select school" of twelve "scholars" in the small wooden building, the editor of the REVIEW said: "As the mustard seed among plants, we expect this school will come up to *occupy an important place* among the agencies in operation for the advancement of the truth."

Elder Butler wrote: "I expect to see this comparatively small beginning which is now being made, amount to *something very important* before the message shall close."

With almost prophetic foresight a layman wrote in an article in the REVIEW of June 25, 1872, under the title, "Our School," the following impressive statement:

"Although the heart of the work will be at Battle Creek, I confidently expect it will quickly assume proportions that will enable it [the school] to extend branches into all our churches of large membership for the instruction of children and such as cannot avail themselves of a course of study at Battle Creek. . . I do not know why young ladies could not qualify themselves by a course of study at Battle Creek to serve as teachers of select schools in our large churches, giving instruction in the common and higher branches of English and in the principles of our faith and hope."

One incident that occurred in the life of the little "select school" before it was a month old made a deep impression on our leaders. It was the arrival from Switzerland of Ademar Vuilleumier to attend the school. The little company of Swiss believers had learned through the REVIEW that the school was to be opened, and immediately sent one of their number to obtain its benefits. The REVIEW announced his

arrival and asked for prayers for his success. Two weeks later it reported that although Brother Vuilleumier could say in English only the two words, "Brother White," when he came, he had just given a short testimony in English at the students' meeting, then added, "Who will not say that this is a good record for only two weeks of schooling?"

The leaders said, in substance: If a young man can come all the way from Europe with no knowledge of our mother tongue, to learn how to work for God, what shall we say of the hundreds of young men and women at our own doors? Elder White grew bolder and said, in 1872, that when conditions were right in Battle Creek for the full establishment of the school, he would be one of one hundred to raise \$50,000 for it on the start; and again, "We warrant two hundred students within three months from the opening of the school."

During the second term (twelve weeks) of the little school, after Elder Smith had begun his Bible lectures, Elder Butler reported a visit to one of the lectures, in which he commented on the freedom the teacher enjoyed, and said that when he looked into the faces of those young men and women drinking in eagerly the precious truth they were to teach others, it stirred his soul to the very depths; that Elder Smith should have 100 in his class rather than 20; and that he was convinced that \$50,000 could be raised for the school in 90 days, and in six months 200 students (with 100 in the theological class) could be in attendance.

At the General Conference in March, 1873, the following action was passed:

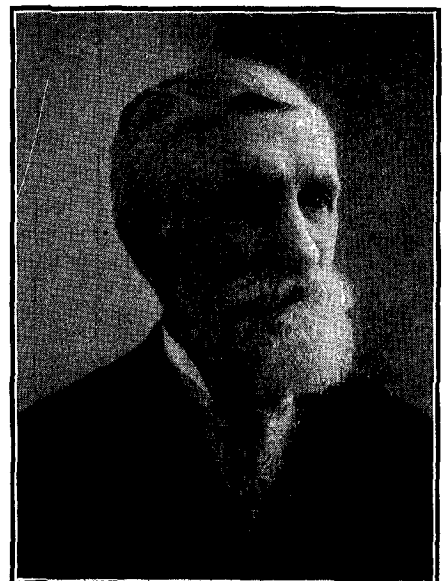
"That we regard it as the imperative duty of Seventh-day Adventists to take immediate steps for the formation of an educational society, and the establishment of a denominational school."—*Review and Herald, March 18, 1873.*

The carrying out of this action has already been briefly told.

An Educational Message

If we look for another source of the inspiration that impelled our leaders to press the beginning of educational work, we shall find it in an event of profound and far-reaching importance. The REVIEW of January, 1873, announced the publication of Testimony No. 22. Its first article is entitled "Proper Education"—the first on education in the published volumes, and first in the first compilation of testimonies on education in the old volume entitled "Christian

Education." This chapter is very comprehensive in its statement of the true principles of education, from the viewpoint of parent, teacher, and pupil, and covers the physical, mental, spiritual, and vocational phases. In fact, if nothing more had been written since,



JAMES L. PRESCOTT

the essentials of a right foundation for our denominational school work could be laid.

That this testimony was in circulation among our leaders, and that it exerted a telling influence on their activity and on their views of education, is evident from many ideas and expressions that appeared in their utterances.

Striking Parallels

There are several striking parallels that may be drawn between the years 1874 and 1919:

In 1874 there was a pronounced shortage in laborers. "We have not one man to spare where twenty are needed. . . . It is agonizing."—*James White*. "Men and women are wanted more than means."—*George I. Butler*.

In 1919, there is a marked labor emergency in our denominational work the world around.

In 1874 a general Biblical Institute of three weeks was held, devoting the forenoon to Bible study and the afternoon to revival themes and experiences, with Elder and Mrs. White assisting throughout.

In 1919 a Bible Conference of three weeks is being held in Washington as I write, devoting the forenoon to prayer and Bible study and the afternoon to further seeking God for light upon his Word, with the president of the General Conference as chairman and members of the General Conference Committee, leading editors, and our college teachers of Bible and history in attendance.

In 1874 (plus four days) our first denominational school was dedicated to the salvation of our youth and the development of laborers.

In 1919 our beautiful system of Christian schools, ranging from the first to the sixteenth grade, was rededicated, as it were, to the marvelous principles of Christian education found in the Bible and the writings of the spirit of prophecy, and this for the purpose of gathering in "the other half" of our boys and girls into our own schools and educating them as workers to meet a like emergency.

In 1874 the burden of the leaders was to prepare workers as speedily as consistent with efficiency. "We want hundreds of our people to take three, six, twelve, eighteen, or twenty-four months of schooling as soon as they can."—*James White*.



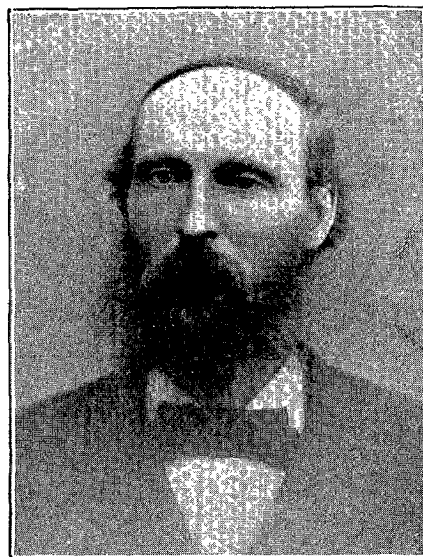
AUGUSTIN C. BOURDEAU

In 1919 one dominant note of our educational council was to speed up and grade up the effective education of our young people. Without neglecting the longer courses, action was taken at our recent General Conference to conduct every year shorter courses for the many who can attend school for only a short time. Some of our col-

leges are now offering such courses.

In 1874 Elder White urged the setting of the gospel net for the better-educated classes.

In 1919 there is a strong call for workers to enter our large cities, the intellectual centers of the population, and to labor for the more thinking classes among the heathen abroad.



DANIEL T. BOURDEAU

In 1874 it was repeatedly pointed out that the "impending doom" was drawing rapidly nearer, and what must be done must be done quickly.

In 1919 the "still small voice" says repeatedly to the heart, and our leaders constantly warn us, that the day of God hasteth greatly, and that we must rise as one man to finish the work.

In 1874 the educational cry was, "Come out of her, my people, that ye be not partakers of her sins."

In 1919 the call of educational leaders is, "Come out from among them, and be ye separate, saith the Lord." "This is the way, walk ye in it."

Progress

From the little select school of twelve in the small wooden building, our school work has grown under the dews of Heaven's grace from the tiny mustard seed to one of the greatest among herbs of the Lord's planting, with branches reaching to the ends of the earth.

In North America we now have, not twelve, but considerably more than 12,000 Seventh-day Adventist boys and girls in our own elementary schools alone, with enough more in our academies and colleges to raise this number to at least 18,000, with an estimated total number of graduates from the advanced schools of approximately five hundred this year. These schools carry a teaching staff of about 1,300, and represent a net investment of about \$2,000,000, practically all out of debt.

Outside of North America, our enrolment in schools of all kinds has increased to a number approximately equal to the total in North America, making a grand total of not far from 40,000 now enjoying daily instruction in Seventh-day Adventist schools.

The Task Before Us

With all this unprecedented educational prosperity, we are no more than halfway to the goal toward which we must unceasingly press till the work is done. That goal reads thus:

**EVERY SEVENTH-DAY ADVENTIST BOY AND GIRL
IN OUR OWN SCHOOLS**

EVERY STUDENT IN OUR SCHOOLS A WORKER

For the reaching of this double goal the prayers of every believer in the soon coming of Christ should ascend constantly to the Great Teacher. In united prayer and co-operation of service will be our power.

Health and Temperance

Medical Missionary Work Among Seventh-day Adventists

LOUIS A. HANSEN

THE history of medical missionary work among Seventh-day Adventists covers practically the entire existence of the denomination, the teaching and practice of health and temperance becoming a part of its work at almost the very beginning. The pioneers among this people, Elder and Mrs. James White, Joseph Bates, and others, saw the importance of right physical living, and advocated by pen and voice the observance of the laws of health.

The subject of health held a prominent place in our early literature. One of the first books published by Seventh-day Adventists was "How to Live," by Mrs. E. G. White, a volume now long out of print, copies of which are highly treasured by those fortunate enough to own the book. A striking thing about this book, published nearly sixty years ago, is the harmony between its presentation of health questions and the most authentic statements of modern medical science.

In August, 1866, the first number of the *Health Reformer* was issued, with H. S. Lay, M. D., as editor. In the year 1885 the *Pacific Health Journal* began publication at St. Helena, Calif. This journal became *Life and Health* in 1904, with its office of publication at Washington, D. C. Several other health journals are also published in various countries and languages. A considerable quantity of other health literature is issued, in tracts, pamphlets, and books. Nearly all our 134 periodicals devote some space to articles on health.

Of all the instruction that has been given, perhaps the most helpful and consistent with good sense and scientific accuracy has been that contained in "Testimonies for the Church," "Christian Temperance and Bible Hygiene," and "The Ministry of Healing." As a people we have been especially favored in having the clear, plain principles of truth contained in these volumes. In the providence of God we have been led to accept this truth and to make it a part of our gospel teaching.

In 1866 there was established at Battle Creek, Mich., the Health Reform Institute, with Dr. H. S. Lay in charge. Later this came to be called the Battle Creek Sanitarium. This institution, though not now operated by Seventh-day Adventists, enjoyed a large and rapid growth through the influence and support of this people.

In 1878 the Rural Health Retreat, now the St. Helena (Calif.) Sanitarium, was established. This was followed by other sanitariums in various parts of the United States, until at present we have thirty-

two conference sanitariums and as many more private institutions.

Our sanitariums are enjoying a heavy patronage. With several, additions to buildings and equipment have become imperative. The care and treatment of about fifty thousand patients a year gives these institutions a missionary field of unusual magnitude and possibility.

First among our facilities for training medical workers stands the College of Medical Evangelists, the history of which has been marked by many providences. Its splendid equipment and thorough instruction, and the excellent records made by its graduates in State Board examinations, are a credit to our denomination, and are consistent with the high standard that should characterize our work. The White Memorial Hospital is a most valuable addition to the college, and has, from its opening day, demonstrated its fitness for the important work it is designed to do. It is an institution for which our people can truly be thankful.

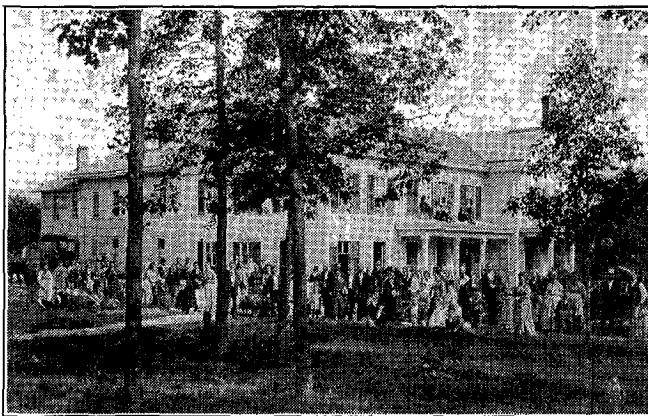
In several heathen lands we are carrying on dispensary and treatment-room work. Field work by missionary doctors and nurses is done in a number of places, and sanitariums are developing in a few countries. Dense population, gross ignorance of hygiene, and scarcity of medical help make these fields very needy of this service. Relief of physical suffering means as much there as elsewhere,

and has its influence in leading souls to Christ.

In many cities of the United States, and in several other countries, we have treatment-rooms, usually conducted by nurses. They are reaching a large number of people, and are doing great good by making people acquainted with our health principles and by creating favorable impressions that often lead to a search for further truth. Most of these treatment-rooms have our literature in the waiting-room, accessible to visitors, and some of the workers carry on active missionary work in various lines.

Our training schools for nurses are receiving many applications from prospective students. The outlook is promising for our conferences to make a greater use of graduate nurses. With a more definite training of nurses for conference needs, and a larger use of such workers, we see a still greater field for our training schools and a greater help to the conference field work.

Medical missionary work has a broad field of great blessing in connection with soul-saving. Character formation is closely related to reform in physical habits. Ability to grasp spiritual truth depends much upon a clear mind. Trying experiences require good health and a sound body to withstand them. A people that is looking for the coming of the Lord needs every possible help to prepare for that event.



Health Reform Institute, 1866

Miracles in Literature Distribution

Phenomenal Gains in the Publishing Work

CHARLES H. JONES

THE history of our publishing work is nothing less than a series of miracles, from its earliest inception down to the present time. Starting in obscurity, with an unpopular truth to proclaim to the world, it has steadily developed until it has come to be recognized as one of the largest and most important departments of our work.

The first document ever issued by any one connected with the denomination was a leaflet bearing the date, April 6, 1846, addressed "To the Remnant Scattered Abroad," written by Ellen G. Harmon. This was followed the same year by a tract by Elder Joseph Bates, entitled "The Opening Heavens," and a pamphlet by the same writer, entitled "The Seventh-day Sabbath a Perpetual Sign," and it was this pamphlet that convinced Elder James White and his wife on the subject of the seventh-day Sabbath.

The first periodical, a semimonthly entitled *Present Truth*, was published by Elder James White at Middletown, Conn., in July, 1849.

In November, 1850, the *Second Advent Review and Sabbath Herald* was begun as a monthly in Paris, Maine, with James White as editor. In the following year the name of the paper was slightly changed — to the *Advent Review and Sabbath Herald*, the name which its ninety-sixth volume still bears.

On May 6, 1852, the first number of Volume III was published in Rochester, N. Y., and was printed on a Washington hand press, with type owned by Seventh-day Adventists. The cost of fitting up the office with press and material was \$652.93.

This is the small and humble way in which the publishing work started only a little more than half a century ago. But it continued to grow.

In August, 1852, Volume I, Number 1, of the *Youth's Instructor* appeared; it is still published.

In 1855 the printing office was removed from Rochester to Battle Creek, Mich., and the first issue of the REVIEW AND HERALD at Battle Creek bears the date of Dec. 4, 1855.

May 3, 1861, the Seventh-day Adventist Publishing Association was organized and incorporated, and took over all the publishing interests of the denomination, which at that time consisted of the two periodicals above referred to, and sixty-five tracts and pamphlets, containing 3,445 pages, the combined value of which was \$6.08. All this literature was published in the English language only.

Then and Now

In 1867 the writer became connected with the Review and Herald office at Battle Creek, Mich., and had the privilege of operating the first power-press owned by the denomination, which had been purchased in 1857. On this one press was printed all the literature then issued by the denomination, and the press was kept running only about half the time.

Now we have forty-one well-equipped publishing houses, with their branches, scattered all over the world — in Europe, Asia, Africa, India, China, Korea, Japan, the Philippine Islands, Australia, South America, Central America, Canada, and the United States. These houses issue 134 periodicals, books, pamphlets, and tracts, covering every phase of the message, embracing more than one thousand different titles, and published in nearly one hundred languages. And new publications are constantly being added to this list.

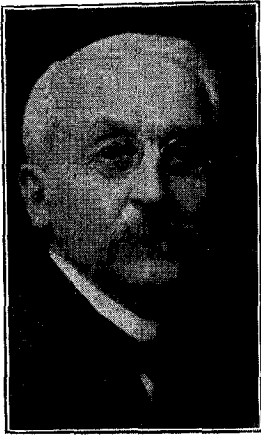
The combined value of one copy of each book, pamphlet, and tract, and a year's subscription to each periodical, at the present time is \$758.48. The price of the books is based on cloth bindings, not on the more expensive bindings.

During the last year the demand has been so great that the presses in our larger publishing houses have been kept running night and day, and then have hardly been able to keep up with the demand. Last year (1918) the sale of literature from all our houses amounted to more than \$3,000,000, and the reports of sales for the first five months of this year (1919) show an increase of from 50 to 100 per cent over the same period of last year.

At the present time more than 800 persons are engaged in the publication of this literature in our forty-one publishing houses, and about 2,000 are giving their whole time to its circulation. The total assets in 1917 amounted to \$2,393,248.54.

The following table, prepared by H. E. Rogers, our statistical secretary, shows the progress of the publishing work from 1850 to 1917:

Year	Publishing Houses	Employees	Periodicals	Languages — All Publications	Total Annual Sales	Total Value One Copy Each Publication
1850	—	—	1	1	—	(1846) \$.06
1855	1	7	2	1	\$2,000.00	(1854) .35
1860	1	17	2	1	3,000.00	(1862) 7.50
1865	1	20	2	1	4,000.00	8.33
1870	1	30	3	1	7,000.00	12.49
1875	3	71	8	2	18,000.00	29.57
1880	4	128	10	7	40,000.00	53.30
1885	6	232	21	9	121,692.36	96.60
1890	7	412	24	12	734,397.00	171.55
1895	11	585	40	23	250,000.00	243.60
1900	13	600	96	39	250,000.00	267.84
1905	20	400	89	46	548,067.03	300.00
1906	22	425	92	52	824,027.69	375.00
1907	23	466	96	54	1,035,565.62	420.00
1908	26	515	109	57	1,286,981.24	488.00
1909	27	605	124	65	1,402,444.00	500.00
1910	28	610	126	67	1,560,510.58	525.00
1911	37	645	125	71	1,627,657.83	Est. 540.00
1912	37	684	123	75	1,836,527.86	" 550.00
1913	37	734	128	80	1,869,714.48	" 575.00
1914	38	735	134	88	2,109,834.60	" 600.00
1915	40	698	120	95	2,174,591.94	" 640.00
1916	40	740	130	90	2,181,340.27	" 680.00
1917	41	802	134	94	2,937,422.88	704.50



J. WARREN BACHELLER

From this it will be seen that the circulation of our literature during the last three years was more than that of the first fifty years of our existence as a denomination. This is certainly a remarkable showing, and in the language of the prophet we exclaim, "This is the Lord's doing; it is marvelous in our eyes."

But it is not the financial side of the question to which we would call particular attention, although this is marvelous and very encouraging, but to the spiritual side. This

literature now being so widely circulated is wielding a mighty influence for good, and through this agency thousands are being brought to a saving knowledge of the truth. It is the pioneer in all mission fields, and opens the way for the living preacher.

Here in the homeland our literature is recognized as one of the leading evangelizing agencies. Letters are constantly received from persons who have become interested in the message or have embraced it from simply reading a periodical, tract, or book. In some instances whole churches have been raised up as the result of reading this literature.

In speaking of the publishing work, we are apt to get our minds fixed on a building with four walls and rooms filled with machinery. It may include this, but publishing means more than simply printing. Webster's dictionary defines the word "publishing" as follows: "The act or occupation of putting books, etc., before the public, . . . and selling or circulating them at first hand." From this definition it can be seen that it is the privilege of every Seventh-day Adventist to be a publisher and every home a publishing house.

* * *

No Barriers to Advancement

NELSON ZANE TOWN

In Great Britain

In the year 1890 a report was published in the *Home Missionary* telling of the first efforts of Seventh-day Adventist canvassers in Great Britain. A company of six canvassers reported as follows: 140½ hours, 81 orders, value about \$50. Speaking of this report in a letter to the General Conference agent, Brother William Saunders wrote:

"You will see from this that in less than seventeen days of eight hours' length, or about twenty-three and one-half hours each, the above [work] was done. So I am now sure that the canvassing work is a success in England."—*The Home Missionary*, January, 1890, p. 18.

This report showed that on an average the work of each member of this company amounted approximately to thirty-five cents an hour. Commenting on this beginning in England, the General Conference canvassing agent said:

"Verily we have reason to rejoice over this report from our brethren in England. . . . We look upon this as an advance move in the work of presenting our literature to the world."—*Ibid.*

When our subscription book methods were first introduced to the brethren in England they could not believe that such methods could be used successfully in that field where the people are so conservative. They thought they might do in a country like Amer-

ica, but not in England. But our experience in that field since that time has convinced the most incredulous that our colporteur methods are a success in Great Britain. In 1914, when the writer was visiting that field, he learned that some of the young men had in six days earned their year's scholarship by selling our publications. A recent report from the British field states that 118 canvassers there sold \$3,000 worth of books in a week.

Marvels in Australia

In the same year that these reports were published about the canvassing work in England, 1890, special mention was made in our papers of the fact that the colporteurs in Australia had sold during the year \$3,500 worth of books. This at that time was considered a most remarkable record. God has so wonderfully blessed the work in Australia that now, notwithstanding the limited population, they are selling approximately \$150,000 worth of literature each year.

Latin America

For a number of years after our work started in Latin America the workers thought it would be impossible to sell our literature to the Spanish and Portuguese Catholic population. But later they were led to make a trial, with the result that some of the largest individual records that have been made in any field have been made in Cuba and South America. Last year the sales in the South American Division amounted to \$131,000.

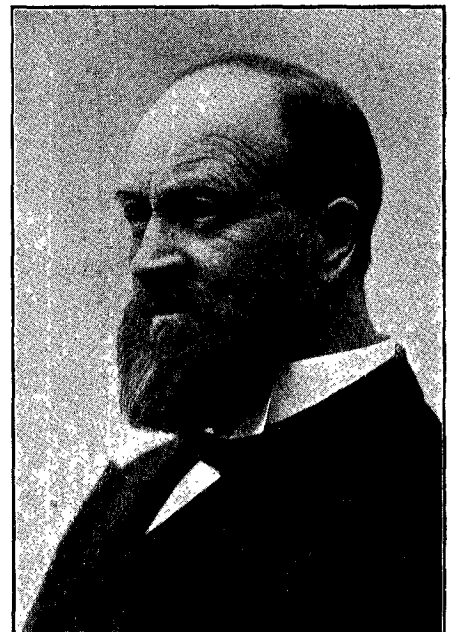
Writing under date of May 28, 1919, Brother Everett Everest, manager of the Buenos Aires Publishing House, says:

"Last year, as you know, the retail value of our sales from this house was more than \$82,000 gold. For the first four months of this year the retail value of our sales is a little more than \$37,000 gold, as compared to \$17,000 gold for the same period last year."

Marvels in China

In the beginning of our publishing work in China, colporteurs were employed and paid a weekly wage to give to the people the papers which we published. Later, when a subscription price was put on the papers, colporteurs received a subsidy, aside from receiving the papers free. Later, when the suggestion was made that we endeavor to place our literature work in China on the regular subscription basis, it seemed an impossible thing to most of the brethren.

But a trial was made with a few workers, and the Lord gave success. Within eighteen months after the Chinese paper was placed on the subscription basis at a reasonable price, the subscription list was increased from 12,000 to 40,000 copies. The greatest surprises that have come to us in our subscription book



GEORGE W. AMADON

work have also come from China. Recently a young man took \$369 worth of orders in one week. During seven hours he secured orders to the value of \$270.

Among the native peoples in every heathen and non-Protestant land, be it in Africa, India, Malaysia, China, Korea, Japan, Latin America, or the islands of the sea, our colporteurs find the same evidence that God has gone before them and prepared the hearts of these people for the accomplishment of a quick work among them in these closing days of the message.

* * *

The Two Great Pillars of Our Faith

LEON L. CAVINESS

AFTER the passing of the time in 1844, the advent brethren who had come out of the popular churches because of opposition to the preaching of the soon coming of Christ and the ending of the 2300 days in the tenth day of the seventh month, soon found themselves in some confusion. For a time nearly all of them held to the truth of the doctrine that the 2300 days ended Oct. 10, 1844, and they felt that the delay in the actual coming of Christ was a test of their faith. In the following year, however, some, while still looking for the soon coming of Christ, began to question whether the 2300 years actually did end in 1844. Others gave up all belief in the advent message which many of them had preached. A few held on to the fulfilment of the prophecy of the cleansing of the sanctuary, and received new light from further Bible study. To them came the fuller understanding of what the cleansing of the sanctuary meant—not the cleansing of this earth by fire, but the closing work of our High Priest in heaven. Following him as he passed from the first apartment to the second in his priestly work, they saw the door into the most holy place open, and within beheld the ark of the covenant.

About this time some gained a knowledge of the seventh-day Sabbath, and in view of the fact that in the earthly sanctuary the ten commandments were within the ark, that group of Adventists who afterward became known as Seventh-day Adventists, came generally to recognize the continued obligation of the seventh day. Further study of the book of Revelation made plain that there were three angels' mes-

sages to be given. While the first had been given in the preaching of the advent message, and the second in the call to come out from the popular churches, there still was a third message of warning against the beast and his image and the receiving of his mark. In this was seen the need of warning the believ-

ers concerning the change of the Sabbath and the agency through which it was brought about, in order that all might keep the true Sabbath according to the commandment.

It was early in 1849 that Elder James White, in order to scatter more widely the knowledge of the true understanding of the cleansing of the sanctuary at the close of the 2300

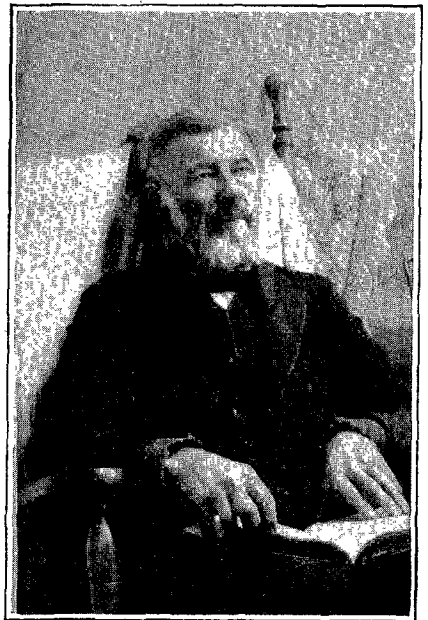
days, and the obligation of the seventh-day Sabbath upon Christians, published a little paper called the *Present Truth*. After eleven numbers of this paper had been brought out, there was made a change in the name. Inasmuch as the cardinal points of *Present Truth* were a true understanding of the Advent Movement and of the Sabbath commandment, the new paper was called the ADVENT REVIEW AND SABBATH HERALD.

We need not go into the history of the paper—of its removal from Rochester, N. Y., to Battle Creek, Mich., and subsequently to Washington, D. C., for this is dealt with in another article in this number. Throughout all the early numbers of the journal its name, ADVENT REVIEW AND SABBATH HERALD, continued to represent practically the whole contents of the paper, for almost all the articles and editorials dealt with either the Sabbath question, or the correct understanding of the preaching of the advent message in the 1844 movement.

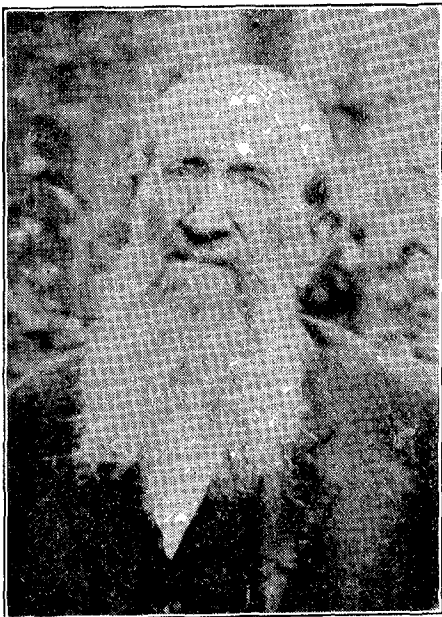
An important work of the REVIEW AND HERALD was to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction." This very scripture is applied in the REVIEW AND HERALD of Sept. 16, 1851, as an exhortation to the brethren.

The other main object of our church organ as published in those early days was to present the obligation, as was stated, of the Sabbath commandment. Almost every article that appeared in the advent journals which opposed the Sabbath, was reviewed in the REVIEW AND HERALD, and the Sabbath truth was made to stand out clearly in the powerful articles of those early days.

We need, as a people, to give our attention in a definite way, as was done in the early issues of this paper, to a consideration of these two cardinal points of our faith. I am certain the Lord would bless us in renewing our emphasis on the historical landmarks of this advent message. A consideration of the zeal and consecration shown in the Advent Movement of 1844, might, under God's blessing, bring more of the same warmth into our own hearts in these days when we are nearer to the end of all things than they were at that time.



CHARLES O. TAYLOR



L. OSWALD STOWELL

Lengthening the Cords

The Beginnings of Our Foreign Missionary Operations

JOHN L. SHAW

AFTER a full quarter of a century, in which the message, notwithstanding difficulties, rapidly spread to different parts of this country, it crossed the seas. The fire was kindled in European lands. By a Polish Catholic who had been converted to Protestantism in America, the Sabbath truth was taught in Switzerland. On New Year's Eve, 1867, a little company of believers pledged themselves to keep the Lord's Sabbath; a few months later, eight of these were buried with their Lord according to the instructions of his Word, in the beautiful waters of Lake Geneva.

The advent people in America were beginning to awaken to the greatness of their world mission task, and received their first call when James Erzenberger, a representative of these Swiss brethren, attended the General Conference as a delegate in 1869. Elder J. N. Andrews, one of the most gifted and pious leaders of our early pioneer days, was sent in response to this call. In 1874, only forty-five years ago, Elder Andrews crossed the Atlantic and settled in Basel, Switzerland. Such was the small yet significant beginning of our work in other lands.

The message quickly spread from Switzerland to Denmark, Great Britain, Germany, Russia, France, Spain, Italy, Austria, Holland, Belgium, and various parts of the Near East. Churches were raised up, conferences organized. Men and money from America were sent

to place the work on a strong operating basis. In 1907 the Sabbath keepers reported in Europe numbered 15,016. In 1914 the number had increased to 33,500. When the war broke out, the message was advancing on every side. People were readily accepting the truth. Our schools, publishing houses, and sanitariums, established during the progress of the movement, were growing remarkably, and were in an excellent financial condition. Europe had become a strong base for missionary operations. Men and means were going freely from that continent to mission fields in Africa and Asia.

In 1914 Elder L. R. Conradi, the leader of our forces in Europe, was able to report nine union conferences, forty-two local conferences, and fifty-two mission fields.

Africa

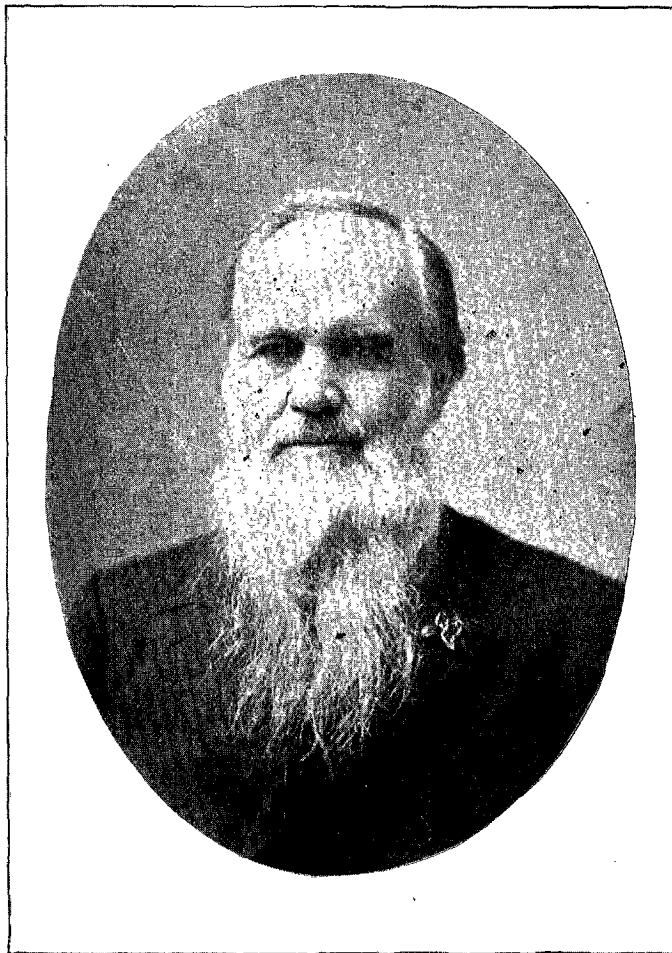
Our work on the continent of Africa had its beginning in the far south. A miner from a mining camp in California, hearing the message from Elder J. N. Loughborough before leaving for Africa, supplied himself liberally with Adventist literature, which led him and one or two others to accept the message. Meanwhile the Spirit was working upon the hearts of several of the Wessels family. While reading their Bibles, they learned of the Sabbath. The question came up, on one occasion, as to whether it was

right to let the windmill run on Sunday. One replied, in a jesting way, that if they were going to be so particular, why not follow the Scriptures and keep the Bible Sabbath. This stimulated thought, and a thorough search of the Scriptures convinced the seekers and led them to begin the observance of the Sabbath, without knowing that others were observing it.

As was the case with Europe, the call for the living preacher was soon pressed upon our leaders in Battle Creek, Mich., and not without response. In 1887 Elders D. A. Robinson and C. L. Boyd set sail for South Africa. I. J. Hankins, A. Druillard, and A. T. Robinson followed later.

While the message was finding its way to different centers among the English and Dutch in South Africa, our Foreign Mission Board opened its first mission

among the heathen peoples of that continent, starting work among the Matabeles near Bulawayo, in central South Africa. Elders G. B. Tripp, W. H. Anderson, and Dr. A. S. Carmichael were the first of the list of missionaries who have established mission stations among different tribes in Rhodesia, Nyasaland, and Cape Colony. Recently advance has been made far north, in Belgian Kongo. Many darkened minds have seen light. Among these heathen peoples churches have been raised up and training schools established. There is now, in addition to the foreign workers, a large and growing list of native



JOHN H. WAGGONER

workers who have been taught to carry the message among their own people. The experience of our missionaries in Africa declares how mighty is the grace of Christ to win heathen hearts and change both their characters and their plans and purposes in life.

As to the progress of the work, Elder W. B. White, the president of the South African Union, reports for the last two years 639 baptized, of whom 497 were natives and 142 Europeans.

Australia

About the year 1874, as the eyes of our brethren were turning toward Europe, Mrs. E. G. White stated that she had been shown that Australia was a country where many would accept the message. It was, however, not until ten years later that the General Conference adopted the following recommendation:

"That Elder S. N. Haskell go to Australia as soon as possible and superintend the establishment of a mission there, and that J. O. Corliss and other workers go at the same time to work in the mission."

Notwithstanding opposition, scarcely more than a year had passed before a church of about one hundred members was organized in Melbourne, a printing plant was started, and a missionary paper, the *Bible Echo and Signs of the Times*, packed with stirring messages of truth, began its mission, and has ever since continued its appointed ministry among the Australian people, being known now as the *Australian Signs of the Times*.

Six years after the first workers had landed, Mrs. E. G. White and her son, W. C. White, with other workers, felt a clear call to labor in Australia. This gave a strong impulse to the work in that field. Elder A. G. Daniells came from New Zealand, and the work spread to different places. A strong publishing center was built up at Melbourne, a training school at Avondale, and later a sanitarium at Sydney.

There was undoubtedly a divine providence in Mrs. White's going to Australia. From there she saw the unentered heathen lands from a different viewpoint. The needs of the island fields appealed to her. Already the message had taken root in New Zealand, and upon our people was pressed the call to hurry on the message to heathen lands. To the General Conference in 1893 this message was sent:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in

Australia, in New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

John I. Tay had found his way to Pitcairn. The readiness of these islanders to espouse the Sabbath truth kindled a deep interest in missionary work in the islands of the Pacific. The ship "Pitcairn," built by Sabbath school offerings, made

several cruises, taking workers to different islands. Elder B. J. Cady went to the Society Islands. Dr. F. E. Braucht and others opened a sanitarium in Samoa. Elder J. E. Fulton went to the Fiji Islands, J. D. Rice and Dr. J. E. Caldwell to Rarotonga, and E. S. Butz to the Tonga Islands. Australia and New Zealand became the operating base for the work in these and other islands in the South Pacific. From a small beginning, dependent upon America for both workers and means, the cause grew, until in 1913 the tithe for the Australasian Union Conference amounted to \$100,000. At the end of 1917 the membership in Australasia was 6,333, and the annual tithe receipts amounted to \$146,976.24.

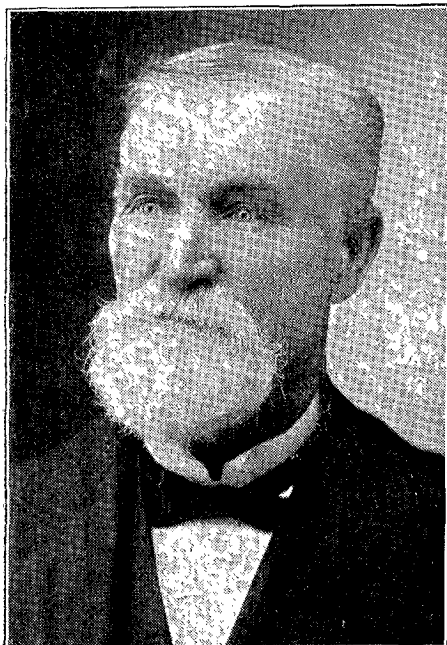
India

Two colporteurs, A. T. Stroup and William Lenker in 1893 led the line of advance into the great empire of India, and placed books in many of the leading cities. Sister Georgia Burrus arrived in 1895. The condition of her health had been such that it seemed inadvisable to the Mission Board to send her, fearing she would not be able to endure the climate; but a new believer in South Africa, who had means, hearing of her need, gave toward her support the proceeds from the sale of his billiard table. Thus she was assisted while studying the Bengali language and laboring from house to house among the Bengali women. Full twenty-four years have passed since Sister Burrus (now Mrs. L. J. Burgess) was led by faith to trust God for both physical health and temporal support in India. His promises have not failed, and still she and her devoted companion, Elder Burgess, labor on among the multitudes of Bengali people.

Elder D. A. Robinson and his wife and Miss May Taylor opened mission work in Calcutta in 1895. Ellery Robinson and his wife arrived in 1896 and W. A. Spicer and his wife in 1898. Dr. O. G. Place began medical work in Calcutta in 1896, assisted by Samantha Whiteis and Maggie Green (Mrs. I. D. Richardson), and later by Drs. R. S. and Olive Ingersoll. The writer took the superintendency of the field in 1901.

Teachers of the gospel have met with many problems in preaching Christ in India. These are not

alone the climate, the immensity of the population, or the great variety of tedious languages to be learned. There is the caste system, with its almost impossible barriers; child marriage, which has weakened the people; and the purdah system, that confines the better class of women in their own homes.



J. H. ROGERS



JOHN G. MATTESON

Yet those who started the work, and others who have given their life service since, have been undaunted. One language after another has been grappled with.

Soon the truth took root in Burma, a little later in south India, then in north and west India. The message has made a beginning in a dozen or more languages. A publishing house has been established at Lucknow; medical mission work at Calcutta, Simla, Kalyan, Chuharkana and Mussoorie; training schools at Meiktila, Burma, and at Calcutta, Lucknow, Mussoorie, and Nazareth, and mission schools in other places. English churches have been raised up in eight important centers; namely, Calcutta, Rangoon, Bombay, Lucknow, Simla, Mussoorie, Lanovla, and Madras. The time for the advent message to be proclaimed among India's millions has come. We look for a harvest of souls in that land. The opening up of our work in other mission lands will be considered in our next article.

* * *

The Speedy Realization of Our Hope

GEORGE B. THOMPSON

ALMOST home! How glad these words! The mariner who for long, weary months has been beaten about in trackless seas by the fury of the hurricane, is glad when he sees signs indicating that land is near, that the voyage which has been attended by many dangers is nearly over, and that he is soon to enter port. The tired soldier who has been away from home, bivouacked on the field of battle for long, tedious months, rejoices when the war is ended and he can return to his loved ones.

And now as the struggle draws near its end, threatening clouds hang over the world. Man's fairest prospects are haunted with a specter of approaching destruction. There are signs that the hour seen by prophets is at hand, when trouble will be on every side, and those who fear God will become a prey. How cheering to know that God is to finish his work, even to "cut it short in righteousness;" that he will hasten the conclusion of the great controversy.

The agencies are all prepared for the work. The evangelists of the cross have gone into all lands. Millions of heathen who had never before heard of a Saviour who loves them and died to pay the penalty for their sins, are hearing the glad news of redemption. The final message heralding the news of the coming of the Son of man is making its way to all nations. Signs in heaven and earth and sea, in society and among the nations, together with the fulfillment of prophecy, with united voice announce that the end is fast approaching. And the closing events will take place rapidly. The end will come more quickly than men expect.

While a power from beneath is seizing hold of all earthly agencies, and events are occurring with startling rapidity in preparation for the end, God's people must be endowed with the power of his Holy Spirit that they may quickly finish the work given them to do, and be ready when the Son of man comes. A renewal of Pentecostal power is our greatest need. This promised blessing will bring all other blessings in its train. Our need is the "latter rain."

Following Pentecost, the believers "went everywhere preaching the word," "and believers were the more added to the Lord, multitudes both of men and women." Acts 8:4; 5:14. It is worthy of note

that the enumeration was by the thousand,— "three thousand souls," "the number of the men was about five thousand."

We believe we shall see similar revelations of God's power during the proclamation of the last message of warning. The latter rain is to be more abundant than the former rain. It will reach throughout the world. It is to close in power far exceeding that of the midnight cry; and under the ministration of the Holy Spirit in the latter rain thousands will accept the message in all parts of the world.

* * *

Laying the Foundation

GEORGE IDE BUTLER

IN laying the foundation of this work, Sister White's Testimonies were blessed of God in a marked manner. The work could never have been done without them. That company of people could never have been converted into a strong church unless divine wisdom and divine truth had been brought into their minds and hearts. There was a terrible cross to be taken up in connection with the message,— the Sabbath, and the other doctrines that we hold, especially the Testimonies of a poor woman who was looked upon so slightly. All these beliefs were odious in the eyes of the world, and were used by it to ridicule the believers.

But there was great difficulty in sorting out the doctrines on which this denomination was to be founded, in getting all truth and no error. The only way it could be done was by earnest study of the Bible, by prayer, and by means of the light which God gave us through the Testimonies. The pioneers themselves were not altogether free from trouble. They did not all believe alike. Such things as this occurred: They would get together, and some of the brethren who did not see just alike would each advocate strongly what he believed; and so they would talk all night long perhaps, and then have to leave off just where they started. Well, what was to be done? I'll tell you what was done: Brother White would say, "Let us pray," and they would kneel down and pray earnestly, and light would be revealed and error unmasked. The brethren had confidence in the Testimonies. There was such an evidence of the power of the Holy Spirit present when Sister White had a vision, that any one who believed in the Bible and had a good Christian experience could recognize that they were from the Spirit of God.

It was by this method of meeting, and studying, and praying together that these various doctrines were developed from the Scriptures. Oh, I am so thankful to God, my friends, that we have a true foundation that no one can take from us! We have a Bible foundation that God helped us to build, for he sent his servant through whom he could speak to us and bring about that union that we so much enjoy. We can go over to China and find Seventh-day Adventists, and they believe just as we do. Go anywhere, and one finds the same thing. How did all that come about? It came by the study of the Bible, by prayer, by the influence of the Spirit of God through Sister White, his servant. That process went on and on, and laid the foundation for this great movement which is now encircling the globe.

¹ From a sermon delivered at the San Francisco General Conference, April 12, 1918.

SESSIONS OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Session	Delegates	Date of convening	Place of holding
1	20	May 20, 1863	Battle Creek, Mich.
2	20	May 18, 1864	Battle Creek, Mich.
3	21	May 17, 1865	Battle Creek, Mich.
4	19	May 16, 1866	Battle Creek, Mich.
5	18	May 14, 1867	Battle Creek, Mich.
6	15	May 12, 1868	Battle Creek, Mich.
7	16	May 18, 1869	Battle Creek, Mich.
8	22	March 15, 1870	Battle Creek, Mich.
9	17	February 7, 1871	Battle Creek, Mich.
10	14	December 29, 1871.	Battle Creek, Mich.
11	18	March 11, 1873	Battle Creek, Mich.
12	21	November 14, 1873	Battle Creek, Mich.
13	19	August 10, 1874	In camp, Battle Creek, Mich.
14	18	August 15, 1875	In camp, Battle Creek, Mich.
1st Special	15	March 31, 1876	Battle Creek, Mich.
15	16	September 19, 1876	In camp, Lansing, Mich.
2d Special	16	November 12, 13, 1876	Battle Creek, Mich.
16	20	September 20, 1877	In camp, Lansing, Mich.
3d Special	22	March 1, 1878	Battle Creek, Mich.
17	39	October 4, 1878	In camp, Battle Creek, Mich.
4th Special	29	April 17-21, 1879	Tabernacle, Battle Creek, Mich.
18	39	November 7, 1879	Tabernacle, Battle Creek, Mich.
5th Special	28	March 11-15, 1880	Tabernacle, Battle Creek, Mich.
19	38	October 6, 1880	In camp, Battle Creek, Mich.
20	41	December 1, 1881	Tabernacle, Battle Creek, Mich.
21	47	December 7, 1882	S. D. A. Church, Rome, N. Y.
22	65	November 8, 1883	Tabernacle, Battle Creek, Mich.
23	67	October 30, 1884	Tabernacle, Battle Creek, Mich.
24	70	November 18, 1885	Tabernacle, Battle Creek, Mich.
25	71	November 18, 1886	Tabernacle, Battle Creek, Mich.
26	70	November 13, 1887	S. D. A. Church, Oakland, Calif.
27	91	Oct. 17 to Nov. 4, 1888	S. D. A. Church, Minneapolis, Minn.
28	109	Oct. 18 to Nov. 5, 1889	Tabernacle, Battle Creek, Mich.
(At the 28th session it was voted to hold biennial sessions.)			
29	125	March 5-25, 1891	Tabernacle, Battle Creek, Mich.
30	130	Feb. 17 to Mch. 6, 1893	Tabernacle, Battle Creek, Mich.
31	150	Feb. 15 to Mch. 4, 1895	Tabernacle, Battle Creek, Mich.
32	140	Feb. 19 to Mch. 8, 1897	S. D. A. Church, College View, Nebr.
33	149	Feb. 15 to Mch. 7, 1899	S. D. A. Church, South Lancaster, Mass.
34	237	April 2-23, 1901	Tabernacle, Battle Creek, Mich.
35	139	Mch. 27 to Apr. 13, 1903	S. D. A. Church, Oakland, Calif.
36	197	May 11-30, 1905	Washington, D. C.
(At the 36th session it was voted to hold quadrennial sessions.)			
37	328	May 13 to June 6, 1909	Washington, D. C.
38	372	May 15 to June 8, 1913	Washington, D. C.
39	435	March 29, 1918	San Francisco, Calif.



WASHINGTON, D. C., JULY 31, 1919

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 J. L. SHAW E. E. ANDROSS

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

THE CAMPAIGN "EDUCATOR"

Last year, in spite of the war, our schools were filled. Today world conditions emphasize the necessity of gathering our youth into our own schools and giving them a Christian education.

To assist in this campaign, a special number of the Christian Educator has been prepared. The cut on the front cover of the campaign number tells the story. Its pages contain excellent articles prepared by leaders and students, setting forth present-day needs, our denominational objective, what our schools have done, and what they ought to be doing.

Every youth, parent, and worker should have a copy of this number. Help distribute it. Order through your tract society. Price, four cents, in quantities. O. M. John.

CAMP-MEETINGS FOR 1919

Atlantic Union Conference	
N. New England, Brattleboro, Vt., Aug. 14-24	
Southern New England, Aug. 14-24	
Maine, Lewiston, Aug. 21-31	
Eastern New York, Utica, Aug. 21-31	
Central Union Conference	
Nebraska, Aug. 14-24	
Missouri, Carrollton, Aug. 21-31	
Kansas, Winfield, Aug. 28 to Sept. 7	
Columbia Union Conference	
Ohio, Mount Vernon, Aug. 14-24	
Eastern Pennsylvania, Philadelphia, Aug. 22-31	
West Pennsylvania, Indiana, Aug. 28 to Sept. 7	
Chesapeake, Baltimore, Sept. 4-14	
District of Columbia, Sept. 12-21	
Lake Union Conference	
North Michigan, Cadillac, Aug. 21-31	
Illinois, Fairground, Peoria, Aug. 28 to Sept. 7	
Northern Union Conference	
Iowa, Marshalltown, Aug. 28 to Sept. 7	
North Pacific Union Conference	
Southern Oregon, Marshfield, Aug. 5-10	
Southern Oregon, Ashland, Aug. 12-17	
Western Washington, Auburn, Aug. 21-31	
Montana, Missoula, Sept. 5-14	
Pacific Union Conference	
S. E. California, Orange, July 31 to Aug. 10	
California, Oakland, Aug. 7-17	
Southern California, Los Angeles, Aug. 18-31	
Southeastern Union Conference	
Cumberland, Lenoir City, Tenn., Aug. 18-24	
Carolina, Charlotte, N. C., Aug. 25-31	
Georgia, Sept. 1-7	
Florida, Orlando, Sept. 11-21	
Southern Union Conference	
Alabama, Aug. 21-31	
Mississippi, Aug. 28 to Sept. 7	
Tennessee River, Jackson, Tenn., Sept. 4-14	
Meetings for the Colored People	
Arkansas, Brinkley, Aug. 7-17	
Oklahoma, Guthrie, Aug. 26 to Sept. 1	
Mississippi, Aug. 28 to Sept. 7	
Tennessee River, Sept. 4-14	
Alabama, Sept. 15-21	
Southwestern Union Conference	
North Texas, Jefferson, July 31 to Aug. 10	
North Texas, Keene, Aug. 12-17	
Oklahoma, Guthrie, Aug. 14-24	
Texico (Texas), Clyde, Sept. 4-14	

By an inadvertence the name of Mrs. L. Flora Plummer was given last week as attending the Colorado camp-meeting in place of that of Mrs. Flora V. Dorcas.

* *

MR. AND MRS. A. C. FORD sailed recently from New Orleans, en route to Peru, to take up mission work among the South American Indians near Lake Titicaca.

* *

MR. AND MRS. W. I. MONTANYE sailed this week from New York for Porto Rico. Brother Montanye will act as secretary and treasurer of the Porto Rican Mission.

* *

MR. AND MRS. L. W. MELENDY and their little daughter sailed from Seattle, July 12, for India, where Brother Melendy will connect with the treatment-room work.

* *

ELDERS A. G. DANIELLS AND W. T. KNOX left Washington this week for South Dakota. Brother Daniells will return in a few days to Washington. Brother Knox will attend camp-meetings in the Pacific Union Conference.

* *

ARRIVED in San Francisco, Sunday, July 13, after a voyage of forty-six days from Calcutta, Mr. and Mrs. Walter S. Mead and children, on furlough from India, planning to spend at least a part of the summer with Mrs. Mead's parents in Brooklyn, Iowa. With them came Miss Rachel Kinzer, returning from India for a training at the St. Helena Sanitarium; and Miss Loreta Smith, for the educational advantages of Lodi Academy.

THE Bible conference which was in session in Takoma Park for three weeks, closed July 18. This gathering proved a most profitable one. A report of the conference will be given by Elder A. G. Daniells in the near future.

* *

CHANGE IN THE DATE OF OUR EDUCATIONAL RALLY

It is on the program of the General Department of Education to provide for an Educational Rally in the latter part of each summer, usually in August. It is generally spoken of as Educational Sabbath. Its aim is to afford an opportunity for our educational and conference workers and all the churches to unite in rallying our young people into our schools of all grades.

Early in the year, the General Conference Committee set apart August 9 for the rally this year. It has seemed best to postpone this date one week, so that the date will now be August 16. Will all who read this notice extend this information as widely as possible?

The readings for this Educational Rally in all our churches are already in press, and will be sent out in good season to church elders, educational secretaries and superintendents, normal directors, and to our elementary teachers, so far as they can be reached. Any one in these classes who may desire more than a single copy of the readings may procure them by dropping a line at once to the General Department of Education, Takoma Park, Washington, D. C. Our educational officers are requested to see that isolated churches, companies, and individuals are supplied as far as consistent. W. E. HOWELL.

The Spiritual Condition of the Church

Are We Retrograding or Advancing?

BY THE EDITOR

As we have prepared copy for this anniversary number of the REVIEW, reviewing with our contributors the early beginnings and growth of this movement, we have been led to exclaim many times, "Behold what God hath wrought!" From humble origin and feeble beginnings, this religious movement with which we are connected has advanced into all parts of the earth. Where seventy years ago only a few had espoused its underlying principles, there are thousands today. Organizations have been formed and institutions have been planted in many lands. Thousands of young men and women are preparing themselves for gospel service. Flourishing publishing houses are printing the silent messengers of truth which in turn are being carried by thousands of earnest workers to the homes of the people. The aggressive, militant spirit of this movement is out of all proportion to the number of believers. It is a virile, forceful, living movement.

But gratifying as has been the growth of these material features, they do not, after all, compose the real, vital force and strength of this work. That vital force must be found in the lives of the men and women connected with this great movement. It therefore becomes a question of vital concern as to whether the growth of the believers in spirituality and practical godliness has kept pace with the growth in material resources. Wealth and numbers, institutions and organizations, are no evidence in and of themselves of the special blessing of the Lord. These are possessed in abundance by many worldly movements, and by many church organizations which are noted for their formality of Christian faith and experience rather than for their real godliness. The greatest and most convincing evidence of the special blessing of God will be manifested in the individual experience of the men and women connected with this cause.

That this spirit of consecration and devotion was possessed by the pioneers of this movement none can doubt who read our early history. Are we maintaining in our experience the high standards they set? There is great danger, as this movement grows older, that we will forget the lessons of past history, that we will become formal and worldly and backslidden, as have those in other religious movements.

This danger has threatened the church of God in every age. It was the bane of Israel of old. As soon as they became settled in the land of promise, though they had witnessed the marvelous working of God in subduing before them the heathen kings of Palestine, religion became in their experience mere form. The record is:

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods." Judges 2: 7-12.

Again and again did the Lord administer correction to his chosen people. They suffered persecution and imprisonment, and by these means were brought back to a renewal of their old-time consecration; but as often, when they were blessed with prosperity, they forgot the God of their fathers.

This was true of the early Christian church. In the days of the apostles the church was kept comparatively pure. But with the passing of the apostles and with the advent into the church of a large number of new believers, the mystery of iniquity began its work. The disciples lost their first love. Their religious experience became one of mere form, without living, vital power. (See Rev. 2:1-5.)

Later this same experience befell the church of the Reformation; and while in the great Methodist Church are many earnest Christian men and women who deplore the worldliness and formality which exist in that great church, one could hardly recognize in the adherents of Methodism today the simple, primitive type of Christianity which characterized the church of the Wesleys.

There is danger that some of us connected with this movement will go over the same ground and follow after the examples that have gone before. There is danger that we will lose our first love, the brightness of our Christian hope, the simplicity of our faith. It is well for Seventh-day Adventists to consider whether the fruit which this message is bearing in their own personal experience is what it should be; whether our faith in the soon coming of the Lord makes us more earnest, more devoted, than the nominal professors around us, or whether we are gradually settling down to the plane of ordinary Christianity. Are we seeking to live the Christ-life, to manifest his spirit in all life's relationships, as he would do if he were in our place?

We are demonstrating before heaven and our fellows today by the way we relate ourselves to the practical experiences of everyday life whether or not this message is sanctifying our hearts. The proof of our Christianity is not in our formal observance of the Sabbath, in our beneficences, in our attendance at church service, but in the life itself. If the heart is right before God, the outward service will follow as a natural result of the indwelling of Christ.

May God grant that we who are connected with this movement, who believe the great principles of truth composing the threefold message of Revelation 14, may have our hearts and lives sanctified through those principles. May we demonstrate in all our experience that spirit of devotion to God, that zeal for his cause and consecration to his service, which characterized the pioneers in this movement, and, above all, which characterized the life of the Master.

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