

Review and Herald

General church paper of the
Seventh-day Adventists. Vol. 115,
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Dedicated to the joyful task of
recording the progress of the
gospel message in all the earth.



"GOD SO
LOVED THE
WORLD,

THAT HE
GAVE HIS
ONLY-

BEGOTTEN
SON."

"COME UNTO
ME, ALL YE
THAT

LABOR AND
ARE HEAVY
LADEN AND

I WILL
GIVE YOU
REST."

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

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ORIGIN OF THE SEVENTH-DAY ADVENTIST CHURCH

WHEN and how did the Seventh-day Adventist Church originate? In answering this question we must go back into the first half of the last century. There arose a great revival in Bible study among devout Christians on both sides of the Atlantic. Their minds were directed to the prophecies of divine revelation, and particularly to those prophecies relating to the second coming of our Lord and Saviour Jesus Christ.

Among those early heralds were such men as Joseph Wolff, who proclaimed the message in many lands. From 1821 to 1845 this energetic preacher traveled extensively in Africa, visiting Egypt and Abyssinia, and in Asia, visiting Palestine, Syria, Persia, Bokhara, and India. He also visited the United States and spoke in some of the leading cities in this country.

In the Scandinavian countries when the privilege of proclaiming the near

coming of the Lord was denied the adult believers, the Holy Spirit rested upon little children, and they gave the message with appealing power.

Hundreds of ministers of the gospel in the Old World and hundreds in North America were engaged in preaching the gospel of the coming kingdom. In England, men like Edward Irving, a talented preacher; Henry Drummond, a member of Parliament; George Müller, the founder of the Bristol Orphanages; and in Scotland, Horatius Bonar, Alexander Keith, and others zealously proclaimed the near coming of Christ in the clouds of heaven.

In the Western Hemisphere, William Miller, a member of the Baptist Church; Josiah Litch, a Methodist clergyman; Henry Dana Ward, of New York City; Charles Fitch, pastor of the Marlboro Street Chapel, Boston; Joseph Bates, a retired sea captain; and others, united in the giving of the

advent message. They held many conferences and conventions. A large number of tracts, pamphlets, and periodicals were published in the advocacy of their views.

These men for the most part believed that the coming of Christ would occur in 1844. They based their conclusions upon the prophecy found in Daniel 8:14: "Unto two thousand three hundred days; then shall the sanctuary be cleansed." These prophetic days, or literal years, began, as they learned from the ninth chapter of Daniel, at the going forth of the commandment to restore and to build Jerusalem (457 B.C.). They would therefore end in the autumn of 1844 A.D.

William Miller and his associates believed that the sanctuary was this earth and that its cleansing would be by fire. Therefore the earth would be burned in that year, in connection with the coming of the Lord. Needless to say, this day passed, and the advent believers suffered a terrible disappointment. Many repudiated their belief in the coming of the Lord and considered that their prophetic reckoning had been entirely wrong. Others, however, believed that the computation of the prophetic period of the twenty-three hundred days was correct, but that the mistake was to be found in their application of the prophecy to the cleansing of this earth.

Further study convinced them that the sanctuary pointed out by the prophet Daniel was not this earth, but was the antitypical sanctuary in the heavens where Christ ministers as our high priest, as typified by the priestly service in the earthly sanctuary in Israel of old. These Bible students found in their study that the cleansing of the sanctuary was a work of judgment, that that judgment consisted of an examination of the books of record in the heavenly courts to determine the eternal destiny of those whose names had been enrolled in the Lamb's book of life, that those who were accounted worthy would be raised in the first resurrection, or translated without seeing death, when Christ should appear, that those who failed to avail themselves of the merits of Christ's sacrifice, even though they formally professed His name, would be found among the finally impenitent when Christ should come the second time.

Their study revealed further that the rule or measure of the judgment going on in the courts of heaven was the law of ten commandments. This law brings to view the seventh day as the Sabbath of the Lord. They therefore believed that they were called upon of Heaven to preach a great message of reform, calling men back to the worship of God in obedience to His holy law, preparatory to their acceptance by Christ at His coming. In expression of their faith in the near coming of the Lord and their observance of His holy day, these Bible students adopted the name, "Seventh-day Adventists."

This, in brief, was the origin of the Seventh-day Adventist Church. The development of this church and the progress of the message which this church is carrying to the world are represented in the following pages of this paper.



Josiah Litch

William Miller

Joshua V. Himes

Leaders in the 1844 Movement

The Great Second Advent Movement

An Unfinished Work

BY J. L. MCELHANY, *President General Conference*

THIS number of the REVIEW AND HERALD is of historical importance to every Seventh-day Adventist believer. It vividly portrays the progress of this cause during the seventy-five years of the General Conference organization. In 1845 we find a small group of Sabbathkeeping Adventists uniting their efforts to carry out what to them was a divine commission. Their resources consisted chiefly of a deep and abiding faith in the fulfillment of the prophecies of God's word. This fulfillment called for the rise of a movement having for its purpose the preaching of the message of the coming of Christ and the observance of the Sabbath of the fourth commandment. This message was based on the great prophecy of Revelation 14:6-12.

By 1863 this movement had so increased in strength and in determination of purpose, as well as in numbers, that the representatives of the organized churches and the local conferences were led to organize a general church body known as the General Conference of Seventh-day Adventists.

The record of that first General Conference session is reproduced in this number of the REVIEW AND HERALD. As that record is read, it will be evident that the words of the prophet are most fitting, "Who hath despised the day of small things?" Zech. 4:10. Out of that small and humble beginning has grown the advent movement that today encircles the earth. What we see today is not cause for boasting or pride of achievement, but is something that should lead us to deep thankfulness to God. What we see is but the fulfillment of His own word.

Has the time now come when we can relax our efforts and take our ease? Indeed, as we lift up our eyes and look out on the world field, despite all that has been accomplished, it appears as if we stand today at the very beginning of our world task. What has thus far been accomplished is like a thin skirmish line thrown out against the ranks of the enemy. In all the fields of

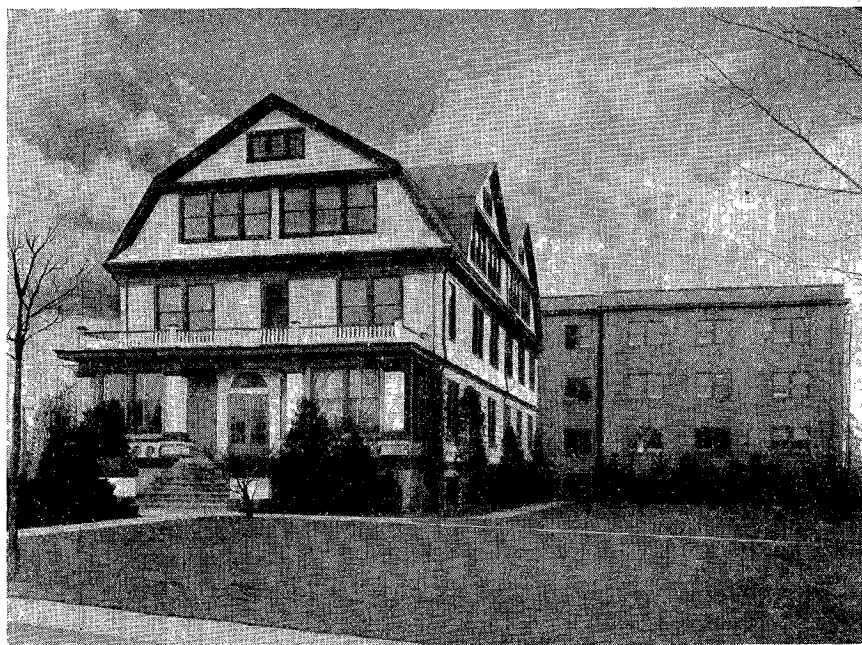
earth there is great demand for the consolidation and extension of our efforts. We must move forward and occupy new positions, and work new territories.

When work is opened in a new field, believers begin to spring up and to multiply. The interest spreads, and soon there are insistent calls for more help. In practically every field on earth this is the situation at the present time. Instead of facing a finished work today, we but stand on the threshold of greater needs and opportunities than we have ever faced before in the history of this cause. The call now is not to retreat or to relax our efforts or to lay down the weapons of our warfare. As the battle lines become more extended and the warfare waxed more difficult, the call sounds to advance. Our orders are to move steadily forward, ever forward.

As we survey the past, let us but pause to render grateful praise to our great Leader for His help, and then turn with renewed vigor to press the battle to a final victory. Let us look to North, Central, and Southern Africa,

with their scores of millions of people who have yet to hear the sound of this message, then to India, to the Orient, to Western Asia, and to Europe, —to all the fields of earth as places calling for greater and still greater effort.

The greatest history of this movement is not of the past, but it must be written of the future. With a new and deeper consecration, with a fuller surrender, with our believers trained and organized, let us hear the call to finish the work, and advance in unbroken ranks. In every home base, as well as in mission lands, there are great regions where unparalleled opportunities for preaching the message await us. It is surely in the order of God's providence that our home missionary forces are placing such stress on lay evangelism. Every believer must be a missionary. The highest concern of the church today must be the marshaling of all our forces and resources for the finishing of God's work in the earth. The call to finish the work is sounding still louder in our ears than ever before.



General Conference Administration Building, Takoma Park, D.C., U.S.A.

REPORT OF THE ORGANIZATION OF THE GENERAL CONFERENCE OF SEVENTH- DAY ADVENTISTS

The General Conference of Seventh-day Adventists convened according to appointment at Battle Creek, Michigan, May 20, at 6 P.M. The meeting was temporarily organized by choosing J. M. Aldrich, chairman, and U. Smith, secretary. The Conference was then opened by singing the hymn on page 233, and prayer by Brother Snook. A committee to receive and judge of the credentials of delegates being called for, it was

Voted, That we have a committee of three on credentials.

The following brethren were thereupon chosen as that committee: Elder J. N. Loughborough, of Michigan; C. O. Taylor, of New York; and Isaac Sanborn, of Wisconsin.

The remainder of this session was occupied in the presentation of credentials to the committee, and the meeting adjourned to the following morning, May 21, at nine o'clock.

In the morning session, the committee announced the following brethren as the duly elected delegates from their respective States: From New York, Brethren J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich. From Ohio, I. N. Van Gorder. From Michigan, the ministers present from that State, namely, Brethren White, Bates, Waggoner, Byington, Loughborough, Hull, Cornell, and Lawrence, with a lay representation of Brethren James Harvey, of North Liberty, Indiana, and William S. Higley, Jr., of Lapeer, Michigan. From Wisconsin, Isaac Sanborn. From Iowa, Brethren B. F. Snook and W. H. Brinkerhoff.

From Minnesota, Washington Morse. The report of the committee was accepted.

Voted, That Brother H. F. Baker be received as an additional delegate from Ohio.

The following brethren were then appointed a committee to draft a constitution and bylaws for the government of this Conference: Brethren J. N. Andrews, N. Fuller, I. Sanborn, W. Morse, H. F. Baker, B. F. Snook, J. H. Waggoner, and J. N. Loughborough. After due deliberation the committee presented the following constitution for the consideration of the Conference.

Constitution of General Conference

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State conferences, hereby proceed to organize a General Conference and adopt the following constitution for the government thereof:

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Art. II. The officers of this Conference shall be a president, secretary, treasurer, and an Executive Committee of three, of whom the president shall be one.

Art. III. The duties of the president and secretary shall be such respectively as usually pertain to those offices.

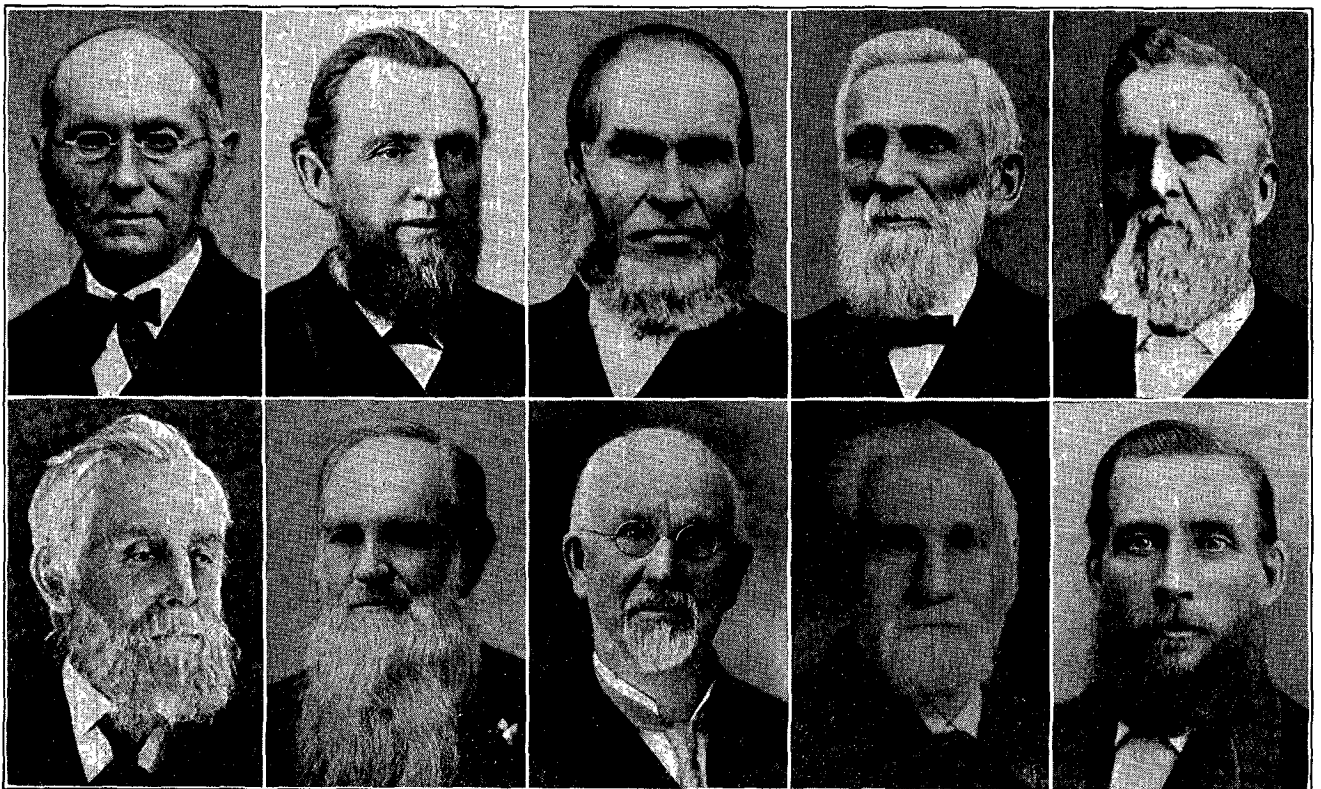
Art. IV. It shall be the duty of the treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Art. V. Sec. 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

Sec. 2. Means for missionary operations may be received by donation from State conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

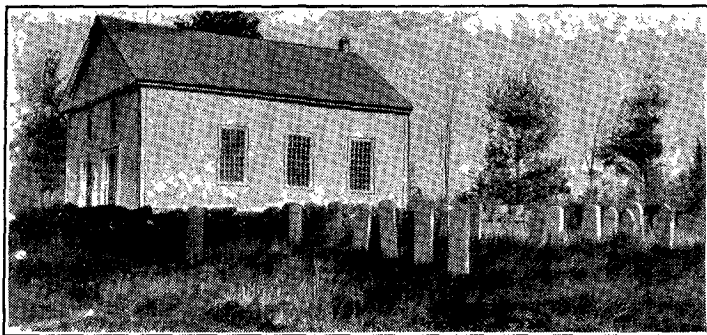
Sec. 3. When any State conference desires ministerial labor from a minister not a resident within the bounds of such conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the conference committee of such State: *Provided*, 1. That if such minister consider the State committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Art. VI. Each State conference shall be entitled to one delegate in the General Conference, and one additional



A GROUP OF EARLY PIONEERS (DECEASED) WHO WERE CONNECTED WITH THIS MOVEMENT

Upper, left to right: Joseph Bates, Uriah Smith, Hiram Edson, J. N. Loughborough, H. H. Wilcox
Lower: Frederick Wheeler, J. H. Waggoner, J. O. Corliss, S. N. Haskell, J. G. Matteson



Church Building at Washington, New Hampshire, Which Housed the First Congregation of Seventh-day Adventists

delegate for every twenty delegates in the State conference, such delegates to the General Conference to be chosen by the State conferences or their committees: *Provided*, That the delegates to such State conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Art. VII. The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the REVIEW.

Sec. 2. Special meetings may be called at the option of the Committee.

Art. IX. This constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

The report was accepted and the committee discharged.

The Conference then took up the reported constitution item by item, for consideration and discussion, which resulted in its entire adoption.

The Conference being now ready for a permanent organization, it was

Voted, That a committee of three be appointed to nominate officers to act under the constitution already adopted.

Brethren William S. Higley, James Harvey, and B. F. Snook were appointed as that committee.

Adjourned to 1 P.M.

Afternoon session. Prayer by Brother Cornell. The committee on nominations reported as follows: For President, James White. Secretary, Uriah Smith. Treasurer, E. S. Walker. Executive Committee, James White, John Byington, J. N. Loughborough.

Report accepted and committee discharged.

On motion the Conference proceeded to vote on the nominations presented. Brother White was unanimously chosen president, but declined to serve. After a considerable time spent in discussion, the brethren urging reasons why he should accept the position, and he why he should not, his resignation was finally accepted, and Elder John Byington elected as president in his stead.

The nominations for secretary and treasurer were then ratified. J. N. Andrews and G. W. Amadon were chosen as the remaining members of the Executive Committee.

JOHN BYINGTON, *Chairman*,

URIAH SMITH, *Secretary*.

—*Review and Herald*, May 26, 1863.

THE CONFERENCE

BY URIAH SMITH

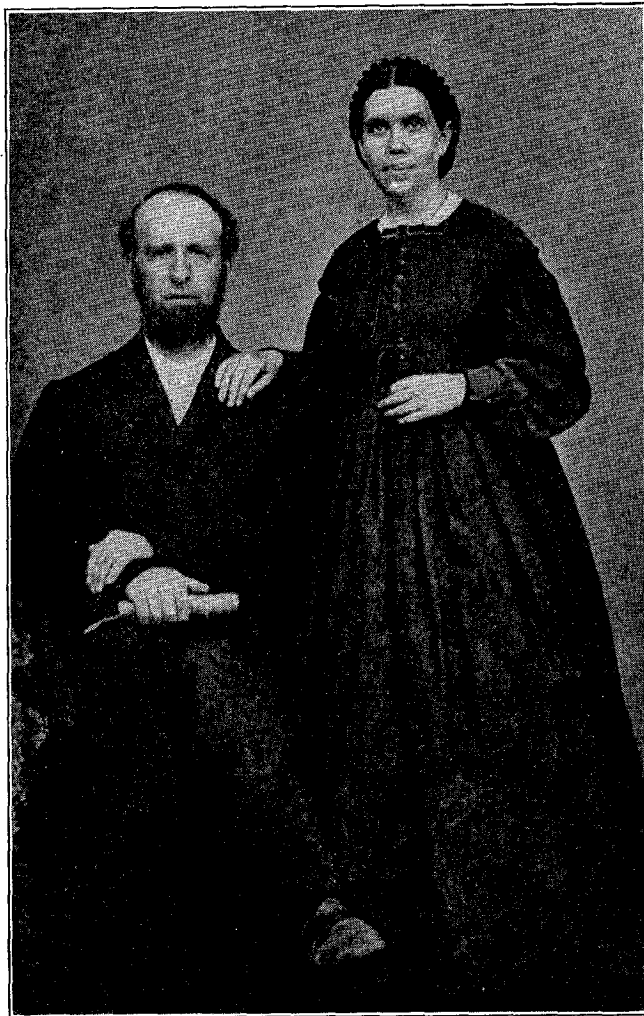
THE business proceedings of the Conference just held in Battle Creek, are given in other columns of this paper. But perhaps a few words concerning the meeting from a different point of view from that occupied in the record of its business proceedings may be of interest to the readers of the REVIEW. Taking a general view of this meeting as a religious gathering, we hardly know what feature of the joyful occasion to notice first.

We can say to the readers of the REVIEW, Think of everything good that has been written of every previous meeting, and apply it to this. All this would be true, and more than this. Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate ad-

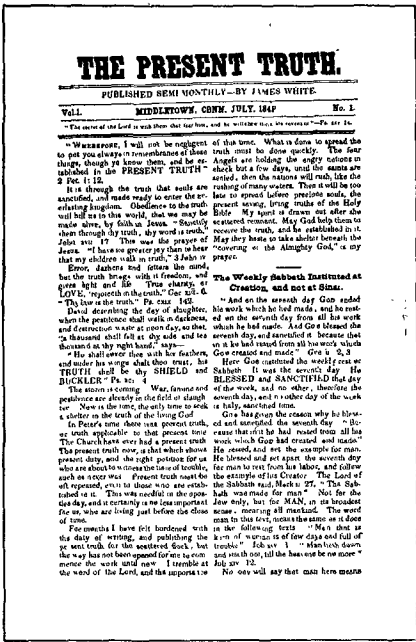
vancement of the cause, and its future glorious prosperity and triumph.

The majority of those present from any considerable distance were the delegates from the different churches in this State, and from abroad, and were consequently those whose hearts were all aglow with love for the glorious present truth. Their happy and hopeful countenances, and cordial greetings, as they arrived from their various, and in many instances, far-distant localities, are among the pleasant scenes which it is not for the pen to attempt to portray. The pilgrim heart enjoys them intensely here, and through them faith points forward to the greater, more glorious, and eternal meeting in the kingdom of God, of which these are but a faint emblem.

On Friday the Michigan tent was erected on the green a few rods from the office, as it was evident that the numbers who would be present on Sabbath and first day could not even find standing room in our house of worship. Six discourses were delivered, and two social meetings were held in the tent. A tent nearly full of Sabbathkeepers on the Sabbath, intently absorbed in listening to the proclamation of the great truths of our present position, was a cheering sight. Evenings, and on first day, a good attendance of friends from the immediate neighborhood furnished as large a congregation as could be comfortably entertained in the tent. There were, in all, eight stirring and instructive discourses



James and Ellen G. White in Their Younger Days



Facsimile of Front Page of First Copy of "Present Truth"

delivered, one each by Brethren White, Sanborn, Snook, and Loughborough, and two each by Brethren Andrews and Hull. At the close of the forenoon discourse on first day, we had an interesting season of baptism, in which eight signified their faith in the burial and resurrection of their Lord. The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feelings.—*Review and Herald*, May 26, 1863.

EARLY NEW ENGLAND EXPERIENCES

A. T. ROBINSON

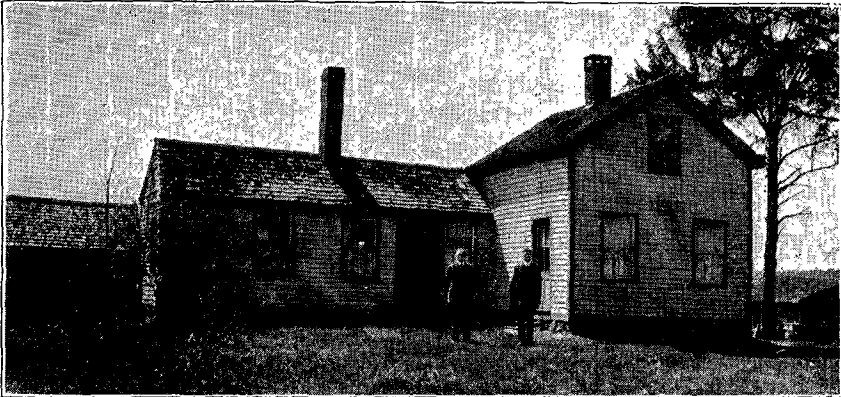
[A native of New England, and a minister long associated with various departments of our work.]

DURING the summer of 1844, Mrs. Rachel D. Preston, a godly Seventh Day Baptist lady, visited in the home of Cyrus K. Farnsworth, at Washington, New Hampshire. She became deeply interested in, and fully accepted, the Adventist views, and in turn was used by the Lord in instructing the advent believers in the Sabbath truth. Before the close of the year, as stated in Brother Andrews' "History of the Sabbath," "nearly the entire church at Washington, New Hampshire, which consisted of about forty persons, became observers of the Sabbath of the Lord, and then and there the first Seventh-day Adventist church in the world was organized." Strictly speaking, as a matter of history, the Washington church was not organized until sixteen years after the company began to hold regular Sabbath services. The church in Battle Creek, Michigan, was organized before the one in Washington, New Hampshire.

The old Washington meetinghouse, in which the first Sabbath services

were held, still stands in a fairly good state of repair, as a monument of the birthplace of the third angel's message movement. Services are frequently, though not regularly, held in the church. Cushions in the pews, chairs and pulpit on the rostrum, the organ, charts on the wall, etc., remain as they were in the early times of the message.

In 1845 Joseph Bates, a retired sea captain living in Fairhaven, near New Bedford, Massachusetts, began the observance of the Sabbath. One of his first impressions was to go to Washington, New Hampshire, where he had preached the first message to a Christian church, nearly the entire membership having embraced the advent doctrine, and tell them about the Sabbath. On his arrival he found William Farnsworth already keeping the Sabbath, and by comparing notes it was found that he had begun to keep the Sabbath a few weeks before Elder Bates had. These two men, the first to keep the Sabbath under what afterward became the third angel's message, declared to each other that their conviction came through the Spirit of God directing their attention to Revelation 11:19. Elder Andrews, speaking of Elder Joseph Bates, says:



Elder and Mrs. James White Began the Publication of "Present Truth" in 1849. They Were Then Living in the Home of Albert Belden on a Farm Near Rocky Hill, Connecticut As there have been several houses on this farm, it is difficult to know exactly where Elder and Mrs. White lived. This is the largest house on the place at the present time

"He was one of the first to see that the central object of the sanctuary is the ark of God, and that under the mercy seat is God's holy law, containing the Sabbath."—"History of the Sabbath," p. 774.

Soon after the company at Washington began the observance of the Sabbath, little companies began to spring up in other places in the New England States. James White, a young man living at Palmyra, Maine, destined to be a great leader in this movement, embraced the truth. Ellen Harmon, of Gorham, Maine, who also was to bear a most wonderful part in the message, connected with the movement at an early date, and later became the wife of Elder James White.

Various places in New England have been made sacred to the memory of Seventh-day Adventists on account of the heroic service rendered by these early pioneers, in what was then a humanly impossible enterprise. It has been my privilege to visit some of these places, aside from Washington, New Hampshire, where I lived for several years, and where it was my especially good fortune to secure as a

life companion the daughter of the first man to keep the Sabbath in connection with this movement.

A few years ago, while living in Hartford, Connecticut, I frequently rode out to the little country town of Rocky Hill, and was shown the place where Elder and Mrs. White lived.

After preparing copy for the little paper at Rocky Hill, Elder White made frequent trips on foot to Middletown, a distance of eight miles, to have it printed. I made several unsuccessful attempts to locate the place in the city of Middletown where the paper was printed. About the year 1920 Elder M. C. Wilcox and I went to the city with the determination to find the place if possible. After making several inquiries, we were informed that an old man, a druggist in the city, could give us all the information of which we were in quest. We went to his store and found him reading the morning paper, which seemed to occupy his undivided attention. We introduced ourselves as Seventh-day Adventists, but this elicited no interest. Finally I said,

"Mr. Pelton, I have in my possession a receipt for the sum of \$65.50 for printing four issues of a paper called

Present Truth. This receipt in favor of Mr. James White, is dated at Middletown, September 3, 1849, and signed Charles H. Pelton. Did you ever happen to know a man by that name here in Middletown, and who was here about that time?"

The old man dropped his newspaper and sprang to his feet, saying, "Why, that was my father. He learned the printers' trade of Horace Greeley in New York City, and was a printer in this city for nearly forty years."

We then asked him if he could help us find the place where the printing was done in 1849.

"Why, surely I can," he replied, "it was in a front room on the third floor, over the Cronin drugstore."

We were not long in locating the room, the entrance to which is by an outside stone stairway, long and narrow. I could but think of dear Elder White, then a young man, after a tramp of eight miles, climbing that long, narrow stairway to get a little paper printed; but it proved to be the beginning of a publishing work the influence of which encircles the globe.—*Review and Herald*, Sept. 18, 1924.

ROCHESTER DAYS

BY J. N. LOUGHBOROUGH

[Elder J. N. Loughborough, the last of the older pioneers connected with this movement, died April 7, 1924, in the ninety-third year of his life. A short time before his death, Elder Loughborough wrote these reminiscences of the early days of this movement. This, we believe, is the last statement he prepared for publication before he died; and for one of his age and in his condition of health, it is a remarkably clear expression of the experiences of the early days.—EDITOR.]

ELDER JAMES WHITE and Ellen G. Harmon were united in marriage August 30, 1846. Brother S. Howland, of Topsham, Maine, gave them a room in his house free, where with borrowed furniture they set up house-keeping. They were destitute of this world's goods, but determined to labor for God and His cause of truth. Brother White began to work on a railroad that was being constructed near that place; but failing to get his pay, he took his ax and went into the woods to cut cordwood. He worked from early morn till night, earning fifty cents a day.

On receiving a letter from Brother E. L. H. Chamberlain, of Connecticut, inviting them to attend a general meeting in that State in the early spring of 1848, Brother and Sister White decided to go if they could get the money for their railroad fare. On settling with his employer, Brother White received \$10. With \$5 of this Sister White made some necessary purchases and repairs of clothing; with the other \$5, and their little trunk, containing nearly all their worldly goods, they paid the fare to Dorchester, Massachusetts, and a donation of \$5 carried them to Middletown, Connecticut, where the meeting was to be held.

At a meeting held in Dorchester, Massachusetts, in 1848, Sister White had her first vision on the sealing of the 144,000. After coming out of that vision, she said to her husband:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

In August, 1852, was begun in Rochester the monthly issue of the *Youth's Instructor*. About that time Brother White said:

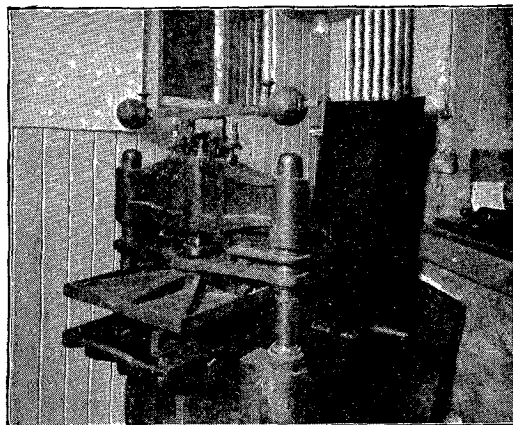
"Three years ago there was not a Seventh-day Adventist in Canada or Pennsylvania, nor a score in the State of Michigan. Since that time fifteen

first-day ministers have accepted the message, and with the other laborers are rejoicing over the hundreds who have accepted the message under their labors."

Notwithstanding the testimony to Brother White in 1848 that he should begin to print a little paper, and that as the brethren read it they would send him money to pay for the printing, he decided to wait until the next summer, and earn the money by mowing hay. So he waited until May, 1849, and then bargained with a man to mow his hay. As he drove up to the door of his home with Brother Belden's horse and buggy, going to Middletown to buy a scythe with which to mow the hay, Sister White fainted. Prayer was offered for her, and the power of God came upon her, which relieved her fainting, and placed her in vision, with a reproof for his going directly contrary to instruction that the Lord had given him in the matter. He received this instruction, and went directly to Middletown, not to buy a scythe, but to bargain for the printing of the first number of *Present Truth*. It was to be an eight-page paper, 7 x 9½ inches, two columns. Numbers 1 to 4 were published at Middletown, and 5 to 10 in Oswego, New York, and Number 11 was published in Paris, Maine, in the winter of 1849-50.

From November, 1850, to June 9, 1851, thirteen numbers of the paper were issued in Paris, Maine, having the title of the *Second Advent Review and Sabbath Herald*. In the spring of 1851 Brother White received a letter from a Sabbathkeeper (a rich farmer living near Saratoga Springs, New York), inviting him to have the new form of *Present Truth* printed at the Springs, offering house room and furnishings, and the use of horse and carriage for passage to and from the Springs. In response to that call, he went, and the second volume, called the *ADVENT REVIEW AND SABBATH HERALD*, was printed. The first number was dated August 5, 1851, and the volume consisted of fourteen numbers.

In the advent movement of 1844, Sister Smith, of New Hampshire, with her son and daughter, were earnest workers. After the disappointment of October 22, 1844, and before getting the light on the third angel's message, the children attended high school, that they might be fitted to teach. From



The First Press, Operated by Hand Power, Used at Rochester, New York, for the Printing of the "Review and Herald" and Other Publications

1848 to 1851 the son, Uriah, attended Phillips Academy in Exeter, New Hampshire.

While Uriah was at the academy, his sister Annie was attending a young ladies' academy at Charlestown, Massachusetts. As her course there was about completed, an offer was made to her and her brother to teach in an academy at Mount Vernon, New Hampshire, for three years, at \$1,000 a year, with room and board furnished.

About this time their mother heard and accepted the third angel's message. Elder Bates informed her that he was going to hold a Sabbath meeting in the home of Paul Folsom, in Somerville, whose house was situated beside the street railway, at the foot of the hill. It was decided that the mother should request the daughter to attend that meeting; and that she and Brother Bates would pray earnestly that the Lord would influence Annie to attend the meeting. It happened as they wished, and from that meeting Annie returned to the academy a firm believer in the third angel's message. The next day she packed her things and went home to her mother in New Hampshire. She there read of Brother White's need of help in proofreading and preparing matter for the paper, and offered her services for simply her room and board.

Because of the delay occasioned by having the printing done in a job office, it was decided to get a Washington hand press and type, and set up a printing press in Rochester, New York. After learning the price of such an outfit, Brother White made a call for donations. About this time Hiram Edson sold his large farm and rented a smaller one, that he might have money for the cause. He told Brother White to order his printing outfit at once, and he would let him have the use of the money until funds came in in response to his call.

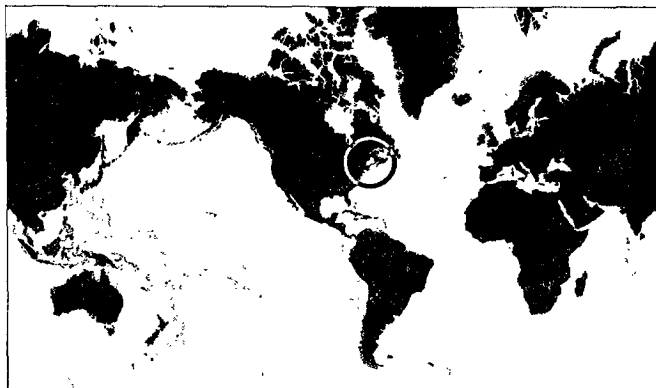
In a letter from Sister White to Sister Howland, of Maine, dated April 16, 1852, we read:

"We have rented an old house for \$175 a year. . . . You would smile could you look in upon us and see our



Rochester Office Workers: L. O. Stowell, J. W. Bacheller, G. W. Amadon

Brethren Amadon and Bacheller removed with the office from Rochester to Battle Creek, and were for many years connected with the *Review and Herald* Publishing Association in Michigan



Extent of Work in 1844

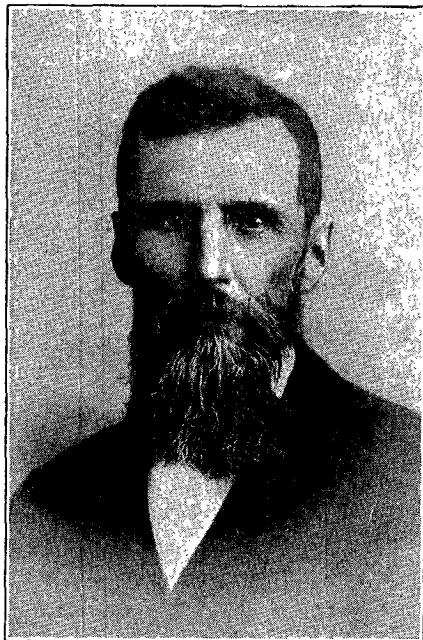
Work began in the New England States of America. See small white section in center of circle

furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid \$1, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. The frames are strong, and I have been seating them with drilling."

When the paper was moved from Saratoga to Rochester, Mr. L. V. Masten, the foreman of the office, went with our people to help until some one else could be instructed for that position. About that time, Stephen Belden, who had married Mrs. White's eldest sister, connected with the printing enterprise, and remained with the office the most of his life.

Uriah Smith first heard the third angel's message while attending meetings held by Brother and Sister White in Washington, New Hampshire, September 10-12, 1852, and began keeping the Sabbath the next December. He entered the Review office in Rochester, May 3, 1853, and was editor of the REVIEW almost continuously till the end of his life.

In speaking of the removal from Saratoga to Rochester, Brother White said, "Our expenses have been considerable; yet we are free from debt."—*Review and Herald, Sept. 18, 1924.*



Rufus Baker
Ordained the elder of the Seventh-day Adventist church at Mackford, Wisconsin, in 1861

stacles and much opposition. But nothing has been able to stay its steady march "into all the world." It has moved forward until its advancement constitutes the greatest miracle of this age.

1844 to 1874

Seven years after the third angel's message began to be preached, there were possibly a thousand believers. In that year, 1851, Elder Bates wrote to the readers of the ADVENT REVIEW AND SABBATH HERALD:

"Within two years the true Sabbathkeepers have increased fourfold in Vermont and New Hampshire. Within one year we believe they have more than doubled their number, and they are daily increasing as the paper and messengers [ministers] go forth."

Early the next year, Elder James White told the REVIEW readers of the progress the cause was making:

"We are all very happy to see the cause of truth rapidly advancing. It must be cheering to all the friends of the third angel's message to learn that the cause is onward, and that numbers are daily entering the ranks of those who observe the Lord's Sabbath."

In 1863, when the General Conference was organized, there were 3,500 members. As the work advanced, it went from the New England States to New York, Ohio, Michigan, Illinois, Wisconsin, and others of the States south and west of its starting point. In 1863 two ministers sailed around South America to California, and in a few years a strong work was developing on the west coast of the United States. By 1874 the number of believers had increased to 7,000. These were almost wholly in America. And it was in that year we began sending missionaries to other lands. It was on September 15, 1874, that Elder J. N. Andrews sailed from Boston for Europe.

1874 to 1894

This movement had its inception and was cradled in a country where the environment was favorable to its infancy

INTO ALL THE WORLD

BY E. D. DICK, Secretary
of the General Conference

THE second advent movement began in weakness. Just a few persons, without money or influence, driven on by the great message, began the work. They toiled in sacrifice and hardship. During its short history this movement has had to meet many ob-

stacles and early development. But it was a world message, and was not to shine on only one continent. Lights were to be kindled in all lands. Elder Andrews led the procession of missionaries who were to go to the world to tell the story. He set the light gleaming in Europe. Starting in Switzerland in 1874, within twenty years, messengers were carrying the work forward in England, Sweden, Norway, France, Italy, Germany, Holland, Denmark, Rumania, and the Crimea.

In 1885 we began sending messengers to Australia. By 1894 there were many believers in this island continent as well as in New Zealand and Tasmania. Also work had been estab-



Extent of Work in 1874

Northeastern part of the United States of America, California, and Switzerland the only territory in which we had workers

lished in three of the South Sea Islands.

By 1894 the work was getting well under way in South Africa. In that very year work was started for the heathen of the Dark Continent, missionaries having entered both Matabeleland and the Gold Coast. The work was also under way in several parts of South America, Mexico, and Central America. Asia, alone, of the great continental divisions of the world, remained unentered by our missionaries.

During the period of 1874 to 1894 the number of believers increased sixfold—from 7,000 to 42,763.

1894 to 1924

It was in 1894 that our advance guards began their march toward the millions of heathendom. Country after country was entered until the unentered territories were few. Let us survey briefly the status of our work as it was in 1924.

1. In North America the message was penetrating the continent in every direction.

2. Next a light was kindled in Europe. From Switzerland that light shone north, south, east, and west, until every country of Europe was entered. In 1924 we had 70,000 members in that continent alone. Europe was supporting its own work and was sending missionaries out to other fields. Though this splendid record was interrupted by the ravages of the World War, the European constituency quickly sprang back into line to carry

their share of the load when this catastrophe was past. Parts of Europe have since been denied the privilege of helping extend the gospel outside of their own borders because of financial restriction. Those parts not thus affected are responding nobly to these privileges.

3. Australia was the next great land to hear the story. Wonderful progress attended the cause there. Also in Australia the work has been self-supporting for years. In addition, she now carries the burden of the great mission fields of the South Seas.

4. Then the light went to Africa, truly a Dark Continent. Through sacrifice, toil, sickness, and death, the light of this message has penetrated to the very center of Africa. Were it not for the break made by the Sudan, there would not have been an unentered section of Africa between Cape Town, South Africa, and Cairo, Egypt. We must study the black spots in Africa.

5. The fifth continent to be entered was South America. In 1891-94 the pioneers of this movement were going into this land that has long been termed the "Neglected Continent." But the third angel's message is not neglecting South America. Look at the map. Here already thousands have responded to the call of the message.

6. The last of the great continents of the world toward which we turned the

1924 to 1938

While the previous era is characterized as a period of penetration, the later years are years of unrivaled expansion. Statistics are often considered by some as dry and uninteresting, but to every loyalhearted Adventist who is interested in the progress of the work, we believe that a recitation of the accomplishments in these later years cannot but be most thrilling.

Think for a moment what great strides are represented in the following: In 1924 the message was being proclaimed by 16,405 field and institutional workers in 119 countries and island groups, in 224 languages—written and oral. Now we find we have a working force of 28,029, laboring in 385 countries, in 714 languages. Such extension of the work is indeed nothing short of a miracle. God is going before His people and prospering them in their efforts.

But listen again to the remarkable growth. Then we had a membership of 238,657, joined together in 5,393 organized churches. Now our membership stands at 452,758, representing 8,388 organized churches. It is interesting to note that the gain since 1929, or during the last eight years, is 153,203, and is equivalent to the membership of the entire denomination in 1917, 74 years after the movement began.

Every phase of the work shows equally encouraging growth. A few further illustrations must suffice. In 1924, we found satisfaction in our 7,472 Sabbath schools with their membership of 274,455. At the close of 1937, we find the number of Sabbath schools had increased to 13,320, and the

membership to 553,389, which represents a gain of approximately 80 per cent in the number of Sabbath schools, and 100 per cent gain in membership during the last thirteen years.

The Missionary Volunteer Societies show even a larger percental gain in these years. Beginning the period with 2,574 societies, with a membership of 53,522, they now have 5,923 societies, with a membership of 130,748.

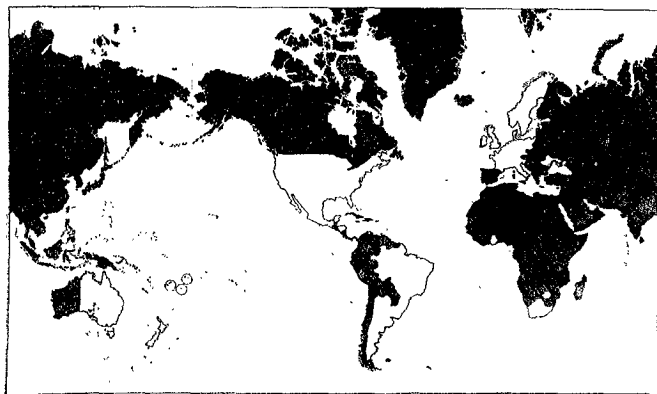
A long list of other comparisons might be made, but we hesitate lest the story become wearisome. One or two further facts will be of vital interest. The number of church buildings has sprung from 1,957 in 1924 to 4,124 at the close of 1937, while the number of institutions has increased from 248 to 498 in the same time.

Since 1901 we have sent out 4,331 missionaries, which is an average of a little more than 120 a year. Our total denominational investment in 1924 was \$40,675,237.72, and it now stands at \$60,026,066.23.

But these figures, representing great growth as they do, are lifeless and cold. They do, however, represent the results of a warm, living, life-giving message which is bringing hope and cheer and salvation to those who respond. The bivouacs of heathenism are crumbling and the work of God is triumphing in the most difficult fields. In the Southern Asia Division, the Gibraltar of heathenism, we baptized in 1925, 340 souls; last year 727 were reclaimed from the throes of these fatalistic, stupefying religions. Since 1925 the membership in the most difficult field has increased approximately 300 per cent. This surely is cause for rejoicing.

It is difficult to make selections of the high points in mission advance. Each division's progress seems to outdistance the others in one phase or another. The Far Eastern Division reports that work in Celebes was opened in 1919. In 1921 the first believers were baptized. This field rejoices today with 2,000 believers in 57 churches.

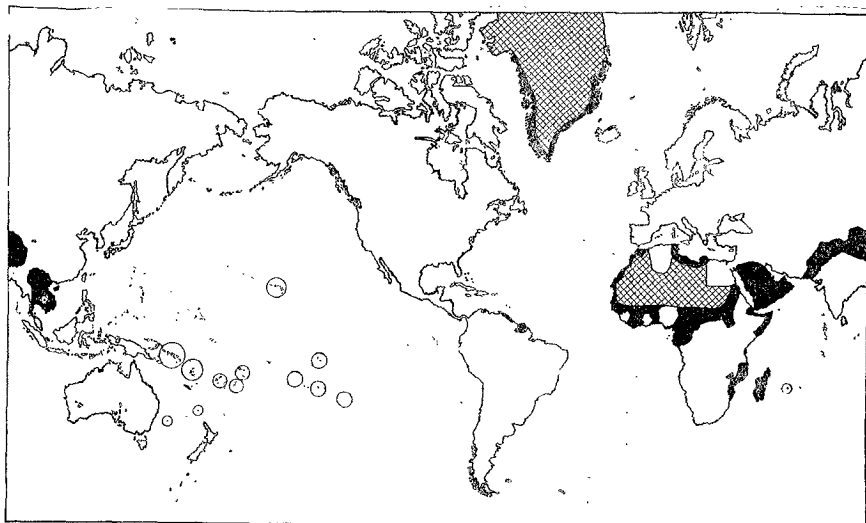
The Inter-American Division, reporting a Sabbath school membership of 9,054 in 1922, now has a Sabbath school



Extent of Work in 1894
Black represents countries unentered by missionaries of the Seventh-day Adventist Church

light was Asia. First India was entered, and then China. In these lands alone dwell one half of earth's people. These are in the bondage of heathen religion, which challenges the faith and fortitude of our valiant missionaries. While the results of early effort proved small, yet the courage of the early messengers did not fail. The seed sown has brought forth a large harvest and gives assurance of a great host of converts from these darkened lands.

As we closed this era of our work, our membership stood at 238,657, which is approximately thirty-four times what it was in 1874, when our foreign mission work began. In 1874 our total number of laborers was 140, and they were in America. In 1924 we had 8,679 workers, and they were scattered to the ends of the earth. These, with the faithful corps of institutional workers, brought the total laboring force to 16,405 who were proclaiming the gospel story to the men of all lands.



Extent of Work in 1924
Countries in which we had settled workers in 1924 appear white. The black represents unentered countries. Portions of Greenland and Africa shown in check are practically uninhabited. This does not mean that all sections of entered countries had been worked, but it shows how few were the countries of the world to which we had not sent the heralds of the Coming King in 1924

membership of 49,000. When the division was organized in 1922, it had a church membership of 8,146. Now, sixteen years later, it has approximately 32,000.

This division reports regarding its work that in one field during the past year, eight organizations of another denomination have accepted our truth in its entirety and have manifested a desire to join with us. In Jamaica the church membership is now 300 per cent more than it was in 1922, and the Sabbath school membership has increased 600 per cent.

But these records of advance are rivaled by reports from the Dark Continent. The work which was begun in sacrifice and suffering is now yielding a harvest of many hundredfold. In the Southern African Division alone, our membership now stands at 29,849, with thousands of others in baptismal

classes preparing for church membership.

The baptized membership of the missions of the Northern European Division in East and West Africa in 1924 stood at 1,172. At the end of 1937, it was 9,216, while the Sabbath school membership in 1924 was 3,500, and at the close of 1937 it was 28,000. God is causing this truth to shine forth in increased splendor in the Dark Continent.

Truly this is an era of expansion, but in all sincerity let me say that I believe these reports are only prophetic of a much larger work. We believe the work of the angel pictured in Revelation 18 is just beginning to be seen. The whole earth is to be lighted with his glory. Let us labor and pray for the speedy finishing of this work, which under the blessing of God must triumph soon.

BIBLE FINANCE

BY W. E. NELSON, *Treasurer of the General Conference*

God's plan for supporting His work by tithes and offerings was largely lost sight of during the decline of the early Christian church, and was forgotten in the great apostasy of the Dark Ages. Some of the early reformers advocated the Bible principle of tithe, but with practically no results as a means of support of the church.

The history of the adoption of the tithing system in our denomination is an interesting one. As early as 1859 a meeting was called by the Battle Creek church to consider a plan for the proper support of the "cause." The following is quoted from the records of this meeting:

"The Battle Creek church assembled January 16th, in the evening, to consider the subject of a System of Benevolence, which would induce all to do something to sustain the cause of present truth, and thereby fully sustain the cause, and at the same time relieve some who have given beyond their real ability.

"Brethren Andrews and Frisbie were present, and spoke upon the subject.

Others also freely expressed their views; all seemed deeply interested in the subject. Brethren Andrews, Frisbie, and White were chosen to prepare an address on Systematic Benevolence, founded upon the declarations of Holy Scripture.

"January 29th, after the hours of the holy Sabbath were past, the church assembled, when the address was read before the church, and adopted by a unanimous vote. Also voted that the address be published in the REVIEW AND HERALD.

"Brother J. P. Kellogg was then chosen collector and treasurer for the Battle Creek church, and Elder James White was chosen corresponding secretary to correspond with the brethren scattered abroad who may wish to address him upon the subject of Systematic Benevolence.

Suggestions Made in Address

"1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

"2. Each sister from eighteen to

sixty years of age lay by her in store on the first day of each week from two to ten cents.

"3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.

"Each church may choose one of their number whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner.

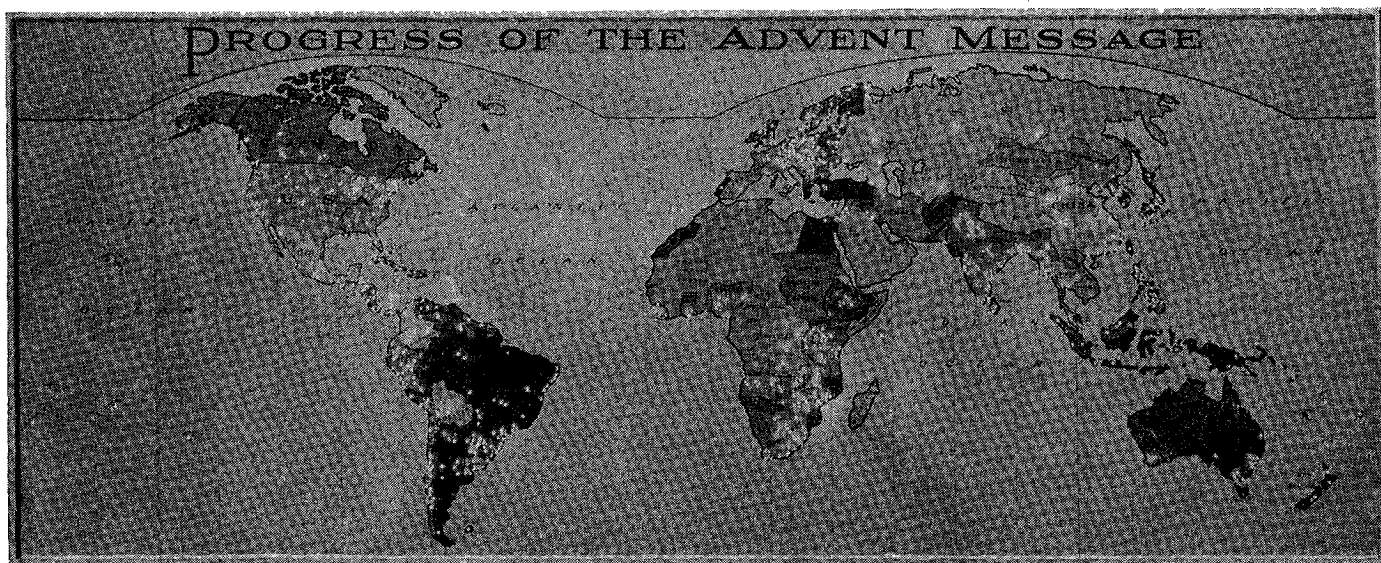
"The lowest sums stated are so very small that those in the poorest circumstances (with very few exceptions of some widows, infirm, and aged) can act upon this plan; while those in better circumstances are left to act in the fear of God in the performance of their stewardship, to give all the way up to the highest sums stated, or even more, as they see it their duty to do."

The following quotation presents some interesting information regarding the beginning of the tithing system in our denomination:

"In the month of March, 1858, Sister White stated to her husband, 'The Lord has shown me that if you call the ministers together, and have J. N. Andrews come down from Waukon, and hold a Bible class, you will find that in the Scriptures there is a complete plan for sustaining the work of the ministry.' . . . In the month of April of that year the Bible class was held in Battle Creek for two days, and at the end of it our brethren said, 'The tithing system is just as binding as it ever was.' They said, however, in first introducing it, 'Let us call it systematic benevolence on the tithing principle.'"

Early in the history of our denomination, Elder James White gave the following cautions in regard to the use of the tithe:

"Systematic benevolence with our people is a thrifty and tender plant.



"GO YE INTO ALL THE WORLD"

In response to the Master's command and with His blessing this gospel of the kingdom is now being preached in 378 countries, islands, and island groups, and in 714 languages, lighting the world with His glory. The little lights on the map represent only a portion of our world-wide work.

All our preachers should be guardians of it. Its definite object is the advancement of the third message. If our preachers appropriate it to other objects, they will discourage the brethren, and the system will go down. The tithe of all our increase, conscientiously and systematically cast into the treasury of the Lord, is a sacred trust. It is holy unto the Lord. Take care, then, friends, how you appropriate it. It is a most solemn duty of our brethren to know how their money is to be appropriated before handing it out; whether to meet immediate wants of preachers to enable them to bear the message, to spread abroad the truth; or whether to build houses, feed and clothe the indigent. We expect censure from a certain class for our plain remarks. What use to be always firing, and never hitting? The fluttering of the bird is the best proof that the shot has hit. We have been charged with selfish purposes in systematic benevolence.

"Facts for our friends may be proper. We pay more than thirty dollars annually into the Battle Creek treasury, from which we have never received a penny, and receive from other churches when laboring with them only to meet traveling expenses. All surplus has gone either into the missionary fund, or the Publishing Association. If any person, who shall read this, can point to one instance where we have been personally benefited by systematic benevolence, if they will write out the facts, we will give them in the REVIEW. If they cannot, then let the mouth of him who 'loveth and maketh a lie,' be stopped."

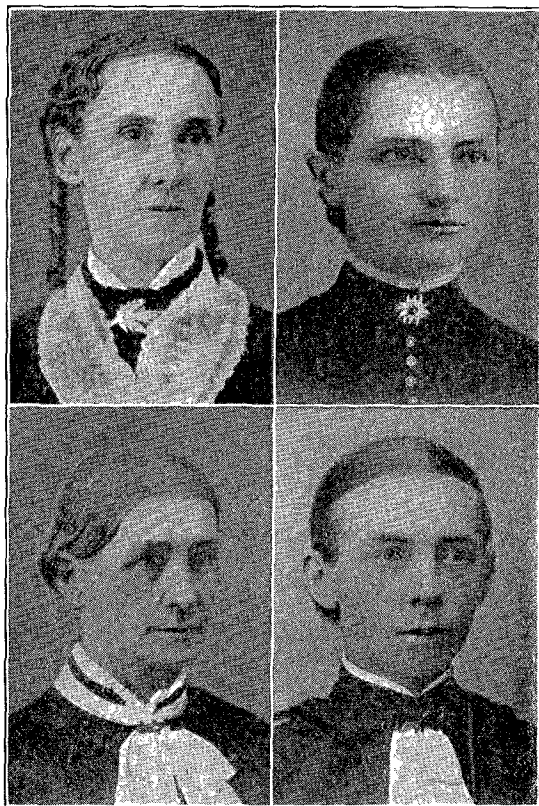
For several years in the beginning of our work, the plan of systematic benevolence was followed, but the financial results were not sufficient to meet the requirements of extending the work

that God had committed into the hands of His people.

About 1878 there was published a pamphlet entitled, "Systematic Benevolence, or The Bible Plan for the Support of the Ministry." The tract clearly points out God's requirement in tithe paying, and also stresses His claim to offerings. The results of the circulation and reading of this tract were the adoption by the denomination of the Bible plan of tithing, which is one tenth of our increase, or income. God has many, many times verified His promises of blessing to the faithful tithepayer. While there are not many rich in our churches, there are not many poor.

The tithe and offerings of our people throughout the world during the life of the General Conference organization from 1863 to 1937 have amounted to \$253,088,999.35. During the year 1937 they totaled \$11,801,441.07.

Elsewhere in this issue of the REVIEW, the reader will find pictured the progress of our work as revealed in the increased membership and the building up of a strong organization. Well did the wise man say under inspiration, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Let us be faithful to God's requirements.



Pioneer Tract and Missionary Workers
Upper, left to right: Mrs. Roxie Rice, Miss Jennie Thayer.
Lower: Mrs. Mary L. Priest, Miss Maria L. Huntley.
Miss Huntley later became secretary of the International Tract and Missionary Society

PIONEER DAYS IN HOME MISSIONARY WORK

BY MRS. J. W. MACE

*Assistant Secretary of the Home Missionary Department
of the General Conference*

IN the beautiful village of South Lancaster, Massachusetts, in the year 1869, individual missionary effort by lay members took on larger proportions than had previously been known. This gave rise to the organization of what was known as the "Vigilant Missionary Society," which was composed of ten Seventh-day Adventist women, led by Mrs. Roxie Rice and Mrs. Mary L. Priest. The name "Vigilant Missionary Society" was exceedingly appropriate, for it was no halfhearted, spasmodic effort which these few women put forth; but most diligently did they work in sending thousands of message-filled papers and tracts by post, following the literature with carefully written personal letters.

The meetings of this pioneer missionary society were held weekly, on Wednesday afternoon, at three o'clock. It was expected that each member not only be present, but be prepared to give a report of the missionary work carried on during the intervening week. The plan was for each member to visit a portion of the neighborhood during

the week, distributing tracts and papers, and talking and praying with the people.

These pioneer missionary workers, however, had a vision which extended beyond their immediate neighborhood and community. From many different sources came a steadily increasing list of names and addresses of people in different parts of the world, and the chief purpose of the weekly meeting was to address and mail literature. Soon an extensive correspondence developed, which broadened until it reached every English-speaking country. In fact, these "vigilant" missionary workers became so enthusiastic over the possibilities which they saw in this personal endeavor, that several of the members began the study of French and German, in order to be able to carry on correspondence with people in European countries.

First General Missionary Organization (1874)

An advance step in organized missionary endeavor came five years later,

in 1874, when "The General Conference Tract and Missionary Society of Seventh-day Adventists" came into existence. The influence of the Vigilant Missionary Society had extended beyond the bounds of South Lancaster, and small groups of believers in other parts of the State began to follow the example. In 1871 the first State organization of missionary endeavor was created, under the name "The Tract Society of the New England Conference." Other conferences throughout North America followed in adopting the plan as far as possible under existing circumstances, and demonstrated that this phase of missionary organization was to be a permanent feature. The president of the General Conference at that time, George I. Butler, made the following statement: "The tract society work is no longer a mere experiment. It has proved a brilliant success where it has really been taken hold of intelligently and worked out properly. . . . We need none of us talk of a reaction in the Tract and Missionary Society. There is no need of this, but we do need much greater activity."

With such endorsement, the missionary society became a part of the General Conference organization, and the appointment of a leader was not a difficult matter. S. N. Haskell had been a close observer, counselor, and adviser in the work of the Vigilant Missionary Society. In the apparent results attending the united effort of the ten consecrated Christian women comprising this society, he saw possibilities for a greatly enlarged field of organized endeavor, and his influence and direction had been a prime contributing factor in the development of

State tract societies. He was therefore chosen as the president of the General Conference Tract and Missionary Society, and in this enlarged field of operation he was ably assisted by Maria Huntley, as corresponding secretary.

Steady advancement marked the era of the General Conference Tract and Missionary Society, and in due time it became merged into a larger organization, known as the International Tract Society.

The International Tract Society (1882)

At this time the organized missionary movement of the Seventh-day Adventist denomination took on much larger international proportions, and every church, and each member of the church, was assigned a definite part in distributing literature and carrying on extensive missionary correspondence. Elder Haskell and his associates continued to carry the responsibilities of leadership and promotion.

The Home Missionary Department (1913)

Under the departmental form of organization established by the General Conference in 1901, the work of the International Tract Society became known as the Home Missionary Department of the General Conference, with headquarters at Takoma Park, Washington, D.C. The creation of this department occurred in the year 1913, and the task assigned involved the training and the setting to work of every member of the church in all parts of the world. To this appointment the leaders of the Home Missionary Department have proved true to their trust. They have entered ever-enlarging fields of activity, and their efforts have been crowned with increasing success.

PRESIDENTS OF THE GENERAL CONFERENCE

BY J. L. MC ELHANY, *President of the General Conference*

A RETROSPECTIVE view of the General Conference during the seventy-five years of its existence and activities would not be complete without mention of the men who have been chosen as its leaders. Up to the beginning of the present term, nine men have served as president of the General Conference. At this point it should be noted that the session term of the General Conference was one year from 1863 to 1889, two years from 1889 to 1905, and four years since 1905.

For the benefit of many of our members who, perhaps, are not familiar with the earlier history of the advent movement, I will give brief sketches of these men and their labor.

Elder John Byington was the first president of the General Conference. He was elected to this office in 1863, and served for two years. Elder Byington was born October 8, 1798, in Hinesburg, Vermont, and died January 7, 1887, in Battle Creek, Michigan. In early life he became a devoted Christian, and was an active worker in the Methodist Church. He came from hardy New England stock. His father, who was a Methodist minister, had served as a soldier in the Revolutionary War. In the year 1852, while John Byington was living in the State of New York a copy of the REVIEW AND HERALD came into his hands, and in reading this his attention was directed to the Bible Sabbath. He took his stand for this and the other doctrines taught by Seventh-day Adventists, and immediately entered upon the work of proclaiming the message. To this labor he faithfully devoted the remainder

of his life. During his last illness it was his custom to exhort all who visited him to be living, earnest Christians. He exhorted his fellow ministers to preach holiness of heart and life. Thus ended the life of a just and wise man, an earnest advocate of the message so dear to his heart.

Elder James White followed Elder Byington as president of the General Conference, being elected to this office May 17, 1865, and serving until May 14, 1867. After an interval of one year he was again chosen to head the General Conference from 1868 to 1871. Then followed another interval of three years, and again he was elected as president, serving for six years.

James White was born August 4, 1821, in Palmyra, Maine, and died August 6, 1881, in Battle Creek, Michigan. He was of Puritan stock. William White and his wife were among those who came to the New World in the "Mayflower." Peregrine White, their son, was the first white child born in New England. James White was a direct descendant from him.

Elder White's leadership in this cause did not begin with his election as General Conference president. From the earliest days of the movement he was the outstanding and recognized leader. It was in large measure due to his courage, zeal, and determination that this cause was built up and its institutions were brought into being. Especially is this true of our publishing work. In all this he was ably assisted by his wife, Ellen G. White.

Immediately after his death, the editor of the Battle Creek Journal



A GROUP OF EARLY PIONEERS (DECEASED)

Upper, left to right: C. O. Taylor, J. P. Kellogg, J. B. Goodrich, M. E. Cornell, R. F. Cottrell
Lower: Stephen Pierce, William Ingraham, Washington Morse, T. M. Steward, Isaac Sanborn

wrote an editorial on the life and work of Elder White which gave, from the editor's standpoint, a clear estimate of his life and work. I quote part of this:

"Elsewhere in this issue, we present an account of the death of Elder James White, with a sketch of the leading incidents of a career which it would not be exceeding the bounds of strict justice to term extraordinary.

"He was a man of the patriarchal pattern, and his character was cast in the heroic mold. If the logical clearness to formulate a creed; if the power to infect others with one's own zeal, and impress them with one's own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree.

"The essential feature of his life's work was constructive. He had the rare power of social organization, and laid the foundation, and marked the design, for the erection of a social and religious structure for others to develop and further complete. Hence it is that his influence was not only commanding during his life, but will be realized long after his death. The work begun by him will not in the least flag by his departure, as the institutions so largely shaped by his practical wisdom and untiring diligence will continue to prosper and further develop in the future as in the past.

"Therefore, as with all true founders of communities, his life is not a broken shaft, but an enduring column, whereon others are to build. He lived to see the Adventist denomination, with all its various institutions with which he has been identified as founder and chief executive, firmly established upon a stable basis. The management of its affairs in this city is left in thoroughly competent hands, and there will be no interruption to its progress by his demise. His mantle will be worn by worthy successors, who have caught his inspiration, and who, like him, with earnestness, sound judgment, and executive ability, will carry forward the designs and projects which he had so large a share in inaugurating, and afterward conducting with such distinguished success."—*In Memoriam*, pp. 10, 11, *Review and Herald Press*, 1881.

May 14, 1867, Elder John Nevins Andrews was elected president of the General Conference. He served for a term of only one year. He was born July 22, 1829, in Poland, Maine, and died October 21, 1883, in Basel, Switzerland. He was one of the small group of pioneers who laid the foundations of the advent movement. He was an associate of Elder and Mrs. White in their labors. He was a profound student of the Bible and a gifted writer. Elder Andrews is remembered widely by the believers in this cause from the fact that he was the first man ever to cross the seas as a foreign missionary sent out by Seventh-day Adventists. He sailed for Europe on September 15,

1874. As a result of the foundation he laid, our believers are now found in every country in Europe. His most enduring literary work was the widely circulated book entitled, "History of the Sabbath."

Elder George Ide Butler was elected president of the General Conference December 29, 1871, and served until 1874. After an interval of six years he was again elected president in 1880 and served until 1888. He was born in Waterbury, Connecticut, November 12, 1834, and died in Healdsburg, California, July 25, 1918. His father was a Baptist deacon, and his grandfather, who was a Baptist minister, also served as governor of Vermont.

Elder Butler was baptized into this message by Elder J. N. Andrews in 1856. He occupied a number of responsible positions in the cause. It is written of him that he was "a strong, loyal-souled standard-bearer, . . . a forceful preacher, a virile writer, and an efficient and able executive."

It was he who baptized Elder A. G. Daniells when the latter was a boy in Iowa. Later he ordained him to the gospel ministry. Truly Elder Butler was a man of God, fearless in standing for the right. He was a great leader.

Elder Ole Andres Olsen was the next man to be called to General Conference leadership, being elected to this responsible position October 17, 1888, and serving thus until February 19, 1897.

Brother Olsen was born July 28, 1845, in Skogen, near Oslo, Norway. He died in Hinsdale, Illinois, January 29, 1915. While a small child he came to America with his parents. They settled in the State of Wisconsin, where he grew up. When he was about nine years of age his parents began the observance of the Sabbath. In such an environment he grew to manhood. In 1873 he was ordained to the gospel ministry. Soon after this he was elected president of the Wisconsin Conference. Because of his gifts of administration, he was called to serve as the leader of several local and union conferences in different parts of the world. He was always willing to serve in any capacity and wherever the need existed. Elder Olsen was highly esteemed by all who knew him. He was truly a man of sterling character and of deep piety.

Elder George A. Irwin was born November 17, 1844, near Mount Vernon, Ohio, and died May 23, 1913, in Takoma Park, Maryland. As a young man he enlisted in the Union Army and served as a soldier during the American Civil War. He first learned of the teachings of Seventh-day Adventists in a series of lectures delivered near his home in the winter of 1883-84. He accepted the message fully.

Elder Irwin began his public labors as a district director, and then served as treasurer of the Ohio Conference. Four years after he accepted the truth he was elected president of the Ohio Conference. In 1897 he was elected president of the General Conference, and served in this office for four years. Following this term he served four years as the president of the Australasian Union, and after this was elected vice-president of the General Confer-

ence for North America. He next served as president of the Pacific Union Conference. At the time of his death he was president of the board of directors of the College of Medical Evangelists. He was a man of outstanding loyalty to the cause he loved and served so well.

Elder Arthur Grosvenor Daniells, the seventh president of the General Conference, was born September 28, 1858, in West Union, Iowa, and died in Glendale, California, March 22, 1935. At an early age Brother Daniells was converted, and dedicated his life to the service of God. Despite a timidity about entering upon the sacred work of the ministry, he responded to the call of God.

In 1886, accompanied by his wife, Elder Daniells sailed for New Zealand, where by his personal ministry he laid the foundations for a strong, enduring work. During the fourteen years he spent in New Zealand and Australia he served as president of the New Zealand Conference and later of the Australian Conference. As the work grew and developed and new organizations were added, the Australasian Union Conference was organized, the first of its kind in our world work. Brother Daniells served as its first president. Near the close of 1900 he returned to the United States. At the General Conference session in 1901 he was elected president. He served in this office for an unbroken period of twenty-one years. It was during his administration that many important developments took place in connection with this cause, including the organization of many union conferences, the establishment of distinct departments of the General Conference itself, and the development of our sustentation plan that has proved a great blessing to our retired laborers. It was under his leadership that the headquarters of our denominational work were removed from Battle Creek to Washington, as also was the Review and Herald Publishing Association. Following this, he led the General Conference into giving special attention to the development of our world-wide mission program. Associated with him in this work were W. A. Spicer as secretary and W. T. Knox as treasurer.

Following the close of his tenure of office as president, Elder Daniells was elected secretary of the General Conference. His last position in connection with the cause was that of president of the board of trustees of the College of Medical Evangelists, which position he held at the time he was called to lay down his burdens and rest from his labors. Elder Daniells' outstanding contribution to this cause was doubtless his ability as an organizer and administrator.

Elder William Ambrose Spicer was born in a Seventh Day Baptist home, December 19, 1865, in Trenton, Freeborn County, Minnesota. When he was about nine years of age, his parents, who had accepted the third angel's message, moved to Battle Creek. There, growing up and attending school in an Adventist community, he developed as a typical Seventh-day Adventist boy. Converted at the age of thirteen, he began to prepare himself

for whatever line of work should open before him. His first definite service as a stenographer undoubtedly gave him a taste and ability for literary work. All through the years Elder Spicer has been a forceful writer. His experience as foreign missionary to England and to India, as editor, and as secretary of the Mission Board and the General Conference, has given him a vast and varied background. With this training he came to the presidency of the General Conference and served in that capacity for eight years, from 1922 to 1930.

Elder Spicer has visited more mission fields and has had more direct contact with mission problems than perhaps any other man who has ever served this cause in any capacity. His recital of God's providences in the development of our mission work, is of continual interest to all our people. He is still a valued counselor on the General Conference staff. His life and experience are a fine example of what God can do for our young people when in consecration they yield their all to Him.

Elder Charles H. Watson was the ninth man to be called to General Conference leadership. He was elected president May 30, 1930, and served for six years, until the General Conference session of 1936. At this time he requested release from the responsibilities of the office, that he might recuperate and conserve his health. Elder Watson was born in 1876 in the town of Port Fairy, Victoria, Australia. His father was a merchant of that city. After receiving his education in the public schools of the state of Victoria he entered upon a business career in the city of Geelong. At about twenty-five years of age he accepted the truths

taught by Seventh-day Adventists. His former religious affiliation had been with the Church of England. After uniting with this movement Elder Watson continued in business for a time, until he felt the call to engage in the work of the ministry. In preparation for this he entered the Australasian Missionary College as a student. Following his graduation he entered the ministry in the state of Victoria. He was elected to various offices in Australia, including the presidency of the Australasian Union Conference. Elder Watson was called to the general vice-presidency of the General Conference in 1922. From 1926 to 1930 he labored again in Australia, where he served as head of the Australasian field, and was then elected to the presidency of the General Conference. Following the session of 1936, he returned to Australia, where he has since carried responsibility as president of the Australasian Division. Elder Watson is held in high esteem as an administrator and as an earnest Christian leader by those who have been privileged to work with him.

During the seventy-five years that the General Conference has served as the general church body of this cause, a noble group of men have served as leaders. They would have been outstanding men in any walk of life. Our cause is greatly indebted to them for their faithful service. May God help those who follow these men in office to be as faithful to duty and as true to great principles of Bible truth and to the world-wide interests of the advent movement as were these able leaders whose service has been so briefly sketched herein.

EDITORIAL NOTE.—This sketch of the various General Conference presidents

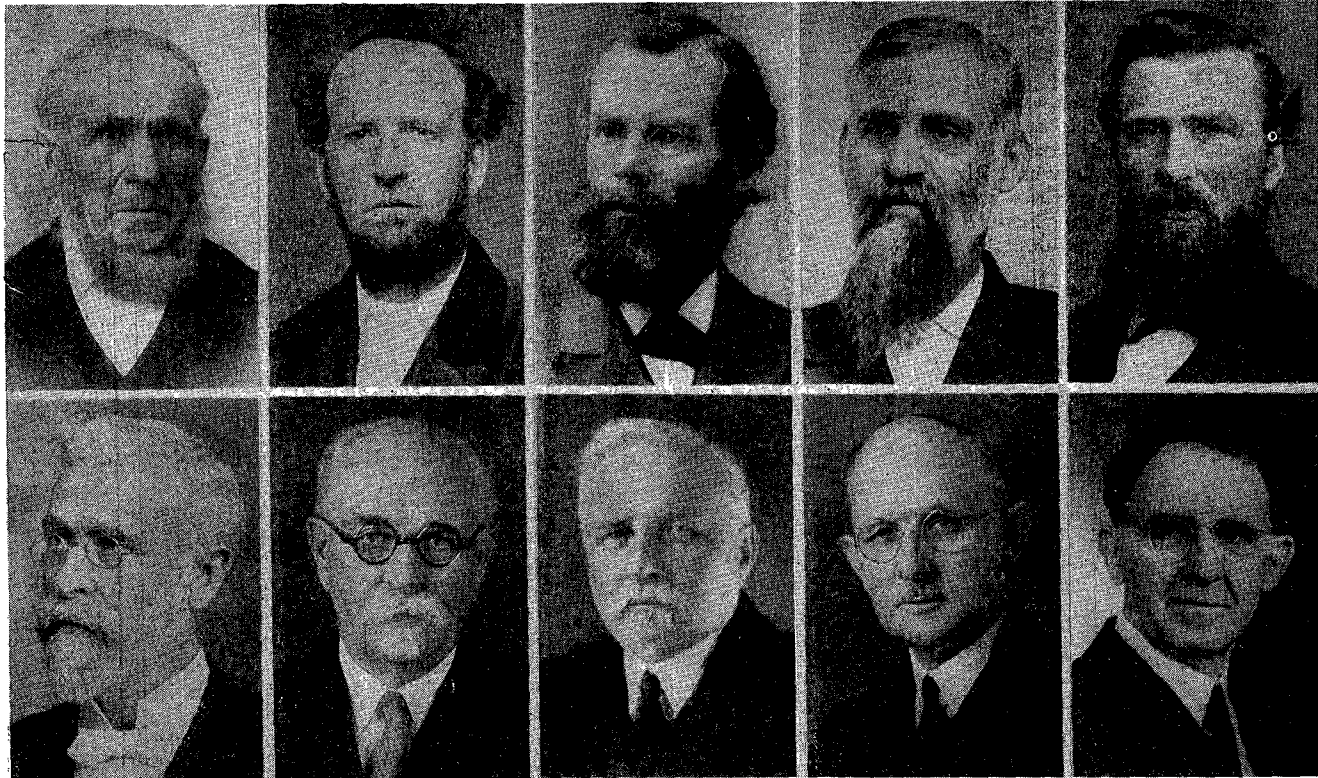
would be incomplete without an added statement regarding the present incumbent of this high office.

Elder James Lamar McElhany is the tenth president of the General Conference of Seventh-day Adventists. He was elected to this office at the General Conference in San Francisco in June, 1936.

He was born January 3, 1880, at Santa Maria, Santa Barbara County, California. His parents accepted the message when he was about six years of age. Soon the family moved to Healdsburg, California, in order that their children might attend the denominational school established in that place. At that time this was our only school west of the Rocky Mountains.

J. L. McElhany entered upon the work in 1901, connecting first with the California Conference, and later when it was organized, with the Southern California Conference. On July 16, 1903, with his consecrated wife he sailed for Australia, having been invited to connect with the work in that field. He was ordained to the gospel ministry soon after his arrival in Australia, and engaged in evangelistic work for nearly three years. He was then asked to take charge of the work in the Philippine Islands. Here he remained for a period of two years. Returning to Australasia, he spent two years in evangelistic work in New Zealand.

In 1910 Elder McElhany returned to the United States, the land of his nativity, and was stationed in Washington, D.C. Here for two years he was president of the District of Columbia Conference. In 1913 he was transferred to the Greater New York Conference, where he acted as president of this field. In 1915 he was called



PRESIDENTS OF THE GENERAL CONFERENCE, WITH DATES OF SERVICE

From left to right, top row: John Byington, May 21, 1863, to May 17, 1865. James White, May 17, 1865, to May 14, 1867; May 12, 1868, to Dec. 29, 1871; Aug. 10, 1874, to Oct. 6, 1880. J. N. Andrews, May 14, 1867, to May 12, 1868. George I. Butler, Dec. 29, 1871, to Aug. 10, 1874; Oct. 6, 1880, to Oct. 17, 1888. Ole A. Olsen, Oct. 17, 1888, to Feb. 19, 1897. Lower row: George A. Irwin, Feb. 19, 1897, to April 2, 1901. Arthur G. Daniells, April 2, 1901, to May 11, 1922. William A. Spicer, May 11, 1922, to May 28, 1930. C. H. Watson, May 28, 1930, to May 26, 1936. J. L. McElhany, May 26, 1936, to —

to the California Conference, where he served as president for four years. He was then transferred to the South-eastern California Conference as president of that field.

In 1920 he was called from local conference work to the Southern Union Conference as president of that union. Two years later he returned to the Pacific Union, this time as president of the Pacific Union Conference.

He was then chosen to connect with the General Conference as vice-president for the North American Division. In response to the needs of the Pacific Union he resigned as vice-president of North America and again took the leadership in the Pacific Union Conference. In 1934 he was again elected general vice-president of the General Conference. This position he occupied until the time of the General Conference in 1936, when he was elected to the position which he now occupies.

Elder McElhany's varied labors in

numerous sections of the world-wide field, both in this country and overseas, prepared him in an eminent degree for the larger responsibility which he now carries. His broad grasp of the general work is recognized by his associates, and the kindly manner in which he administers his office of General Conference president has endeared him to our workers and church generally throughout the world-wide field.

F. M. W.

THE SPIRIT OF PROPHECY

Its Place in the Second Advent Movement *

BY J. E. FULTON

OF special value to the church of God has been the gift of prophecy. The apostle Paul, speaking to the church, indicates that the testimony of Christ, which is the Spirit of prophecy, is to be confirmed in the believers so that they "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. The same apostle exhorts the church to "despise not prophesyings," which signifies that the gift is of primary importance. We are in the world where there are many counterfeits, many false christs, and many false prophets. While we have these many warnings against being deceived by the prophecies of the false, we must not, on the other hand, fail to realize the blessings of the true gift as "set" in the church of God.

Paul further states that the gifts (and this is particularly true of the Spirit of prophecy) were bestowed upon the church for the "edifying of the body of Christ," and he also says that the possession of these gifts would unify the church and guard it from being "tossed to and fro, and carried about with every wind of doctrine." Through the ages from the time of the apostles downward there have been tracings of the operations of the Spirit of prophecy. In the days of apostasy this gift was largely obliterated, but traces were found in the early centuries and among God's scattered saints through the Dark Ages; and in Reformation days, here and there God manifested some of these gifts. But, as the enemy has always hated the gifts, and the Spirit of prophecy especially, it has likewise been despised by man, and often by the Lord's professed followers.

Called of God

The history of the beginnings of this gift in the remnant church is not only interesting, but thrilling. It was in the year 1844, just two months after

the passing of the time at which the advent believers expected the Lord to appear, that Ellen G. Harmon, of Portland, Maine, then about seventeen years of age, began to receive divine visions. The Lord sometimes chooses the weak to confound the mighty. He did so in this case. Weak in body, Miss Harmon received her commission to write out her visions, but her trembling hand seemingly refused to write. As she made the effort to obey, however, supernatural strength invigorated her body, and the hand of that timid girl held the pen for her Lord for seventy long years, early and late, from 1844 to 1915. So far as we know, no other woman in all time has produced such an abundance of Christian literature as has this frail messenger of the Lord.

In the pages of instruction to the church, not only has God given the church the richest of spiritual instruction, but for those early days some special cautions and directions were given with reference to the organization of His church and the establishment and maintenance of our institutional work. Among the earliest directions to the church was the instruction to proclaim the message in printed form; and so in 1849 a little paper was started in Middletown, Connecticut. It was an unpretentious paper, but the instruction from the Lord was to start in this humble way, and assurance was given that the work would grow, until it should be like rays of light that would go clear round the world. What a fulfillment of this prediction we have seen! It is interesting in this connection to quote what the messenger of the Lord has written concerning one of her early visions:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the



Mrs. Ellen Gould White at the Age of Fifty

glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.'—"Gospel Workers," p. 378, old edition.

Establishing Our Health Work

It is very significant also to note the instruction which the Spirit of prophecy has given with reference to the building up of our sanitariums and the establishment of our health work; and the writings of God's servant contain many hundreds of pages of wonderful material relating to the subject of diet and health, and the right conduct of our medical institutions. We have some scientific men among us, physicians and authors, who have made the statement that the instruction upon health given in the Spirit of prophecy in those early days, was in some respects half a century in advance of what medical science had proclaimed. The question can rightly be asked, Whence this remarkable foresight? If the instruction were not from God, how could it be given so clearly by one who possessed no medical education?

* For list of books written by Mrs. E. G. White, see page in advertising section.

The messenger of the Lord gave special instruction about the importance of establishing a medical college. This was a great undertaking. It would seem impossible to accomplish such a task. The blessings of the work are now clearly seen, but it is unlikely that the denomination could have seen its way to go forward without such divine directions. God's fostering care also has been manifest for our educational work in the building up of schools and colleges. Much indifference was encountered in our churches with reference to establishing such schools, but as evolutionary and infidel teaching is increasing in the schools of the world, the benefit of religious instruction in our church schools is now more and more evident. Again may we ask, Whence this wonderful foresight on the part of this frail woman? Was it not special direction from heaven for God's remnant people?

As we view the work of the Spirit of prophecy in the remnant church, we see what a wonderful blessing and balance it has brought to the cause. With a message of such serious import as is borne by Seventh-day Adventists to the world, naturally some of extreme and fanatical tendencies would connect with the movement, and had it not been for the help and guidance of the Spirit of prophecy in maintaining the unity of the faith, in "perfecting the saints," and "edifying the church," surely we would have been at the mercy of "winds of doctrine," and fanatical movements. God, knowing the weakness of the flesh, used the priceless gift of the Spirit of prophecy to "unify" and "edify" His church, lest the enemy push them over the line into fatal fanaticism. Satan does not care how religious people become if only he can sidetrack them into some fantastic error or some extreme view. The history of the movement has shown how many times God has helped balance the movement through this wonderful gift.

When God's messenger lived among us, she made no claims to be a miracle worker, nor did she even assume the term of "prophetess," as though her work were to be known by outstanding forecasts of the future; but, rather, she desired to be known as the "messenger of the Lord." Notwithstanding this, there were many notable predictions made concerning the world, the church, our institutions, and individuals, in her testimonies. Some of these covered long periods of time, and gave opportunity for the most rigid tests of the work of the Spirit of prophecy. Deeply impressed by God to write out and send what she had seen in vision, the messenger of the Lord often met crises at the very day of extreme need, and some messages crossed continents and even oceans to reach their destination. Surely God led His humble servant.

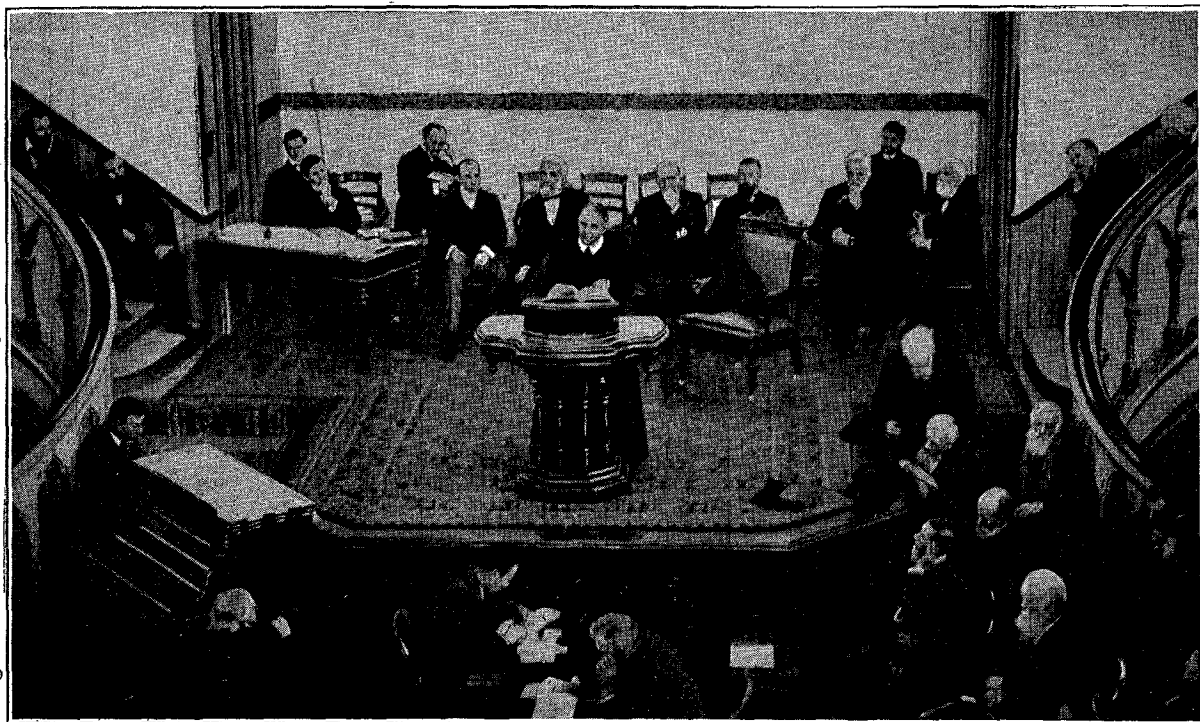
The denomination has every reason for confidence and satisfaction as we view the manifestation of this gift through His servant, and we thank God not only for the wealth of literature and instruction left the church, but also for the beautiful example of self-sacrifice, love, and devotion of this servant of the Lord. Mrs. White's exemplary home life, her tender care for the unfortunate, the poor, the sick, and the aged, have called forth the gratitude not only of our own members, but also of the outside public. Her interest in the young, and her burden to establish schools, colleges, sanitariums, publishing houses, and a medical college for missionary doctors, nurses, and dietitians, are notable features of a long, devoted, useful life. Besides all of this, Mrs. White traveled extensively in North America, in Great Britain, and on the Continent of Europe, in Australia, Tasmania, and New Zealand, preaching to our people, and to large outside audiences, on Bible truths and Christian temperance. In addition to her platform labor, she has left to the church, and to the world, a great number of tracts, papers, pam-

phlets, and large and useful books, many of which have been translated into various languages.

Three quarters of a century is a sufficiently long term for the most crucial testing of the gift, and we say with confidence that the work of Mrs. E. G. White has stood the test. Says the Scripture, "By their fruits ye shall know them." With confidence we can point to the fact that the fruits are good. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." God's messenger has spoken in harmony with the divine rule. One of the many evidences of the genuineness of these testimonies has been the ring of evangelism that characterizes these writings. "Go ye into all the world, and preach the gospel to every creature," is the divine commission, and throughout the writings of Mrs. E. G. White the same note is sounded—a note of world evangelism.

Mrs. White had a great world vision. She was one of the pioneers in the early days when every prediction of success seemed impossible of fulfillment, for God's people were few in number, without worldly influence, and poor in this world's goods; but the messenger of the Lord saw a great world movement, and she called for the establishment of publishing houses, sanitariums, and schools for the training of young men and young women, because she spoke for a world-wide movement.

Again, we may ask, Whence this wonderful foresight? Today we see a fulfillment of what these very testimonies indicated should come about, and the bitter opposition to her work on the part of some can be accounted for by the text: "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ [the Spirit of prophecy. Rev. 19:10]." Rev. 12:17.



Mrs. E. G. White Speaking in the Battle Creek Tabernacle at the 1901 General Conference

TWELVE GREAT DIVISIONS

Embracing Our World-Wide Work

THE NORTH AMERICAN DIVISION

BY M. N. CAMPBELL, *President*

SEVENTY-FIVE years represents a long time in the life of a man, but it is a very brief period in the history of the work of God in the earth. The seventy-five years from 1863 to 1938 covers the history of the Seventh-day Adventist General Conference organization, and practically the history of this movement.

Growth Since Organization

The messages of the three angels began in a small way. A few faithful men, in their search for truth, were led to see the fulfillment of prophecy and were impressed by the Holy Spirit to proclaim the light they had found. Honest souls were added to the little flock, and in 1863 they were of sufficient number to justify a definite organization. At that time the total number was 3,500, and only twenty delegates assembled for the organization of the General Conference. In the comparatively short space of seventy-five years the membership has rolled up to half a million. In the North American Division alone there is a membership of about 165,000.

When we reflect on the fact that during our history we have carried to the world an unpopular message, and have faced opposition from many quarters, that in almost every instance in which men and women have taken their stand for the message it has involved a sacrifice of income, social standing, or family ties, we are inclined to exclaim, "What hath God wrought!"

The net gain in membership in North America during the last ten years is over 50,000, or an average of 5,000 a year. In considering this large net gain it should be remembered that our ministers are practically limited to one evangelistic effort a year on account of being compelled to spend a large portion of their time in raising funds for the world field.

The year 1861 marked the opening of the first printing establishment among us. At first, it had a hand press. Our publishing houses with their branches now number 73, with book and periodical sales running well over three and a half million dollars annually. In 1863 one copy each of all our publications would have cost \$7.50; today, it would take the sum of \$2,397.95 to buy a copy of each publication.

In 1863 we had in North America six local conferences, and 125 churches with a membership of 3,500. We have in this division practically doubled our membership every ten years since the work was established. Today we have ten union conferences, with 57 local conferences, 2,500 churches, and

165,000 members. While numbers do not present convincing evidence of the Lord's presence in a movement, it is nevertheless true that His presence will ensure a healthy and steady growth.

When the General Conference was organized in 1863 the force of evangelistic laborers in North America amounted to just 30. Today we have over 3,000.

Expansion Abroad

In 1863 our work did not extend beyond the United States and Canada, and the tithe paid at that time was less than \$15,000 annually. Today the annual tithe in this division amounts to over four million dollars, or twice that paid in all the rest of the world field. Thus the North American Division becomes the recruiting station, not only for missionaries to man the fields beyond, but to supply the funds to maintain them. We not only send abroad millions in mission offerings, but we also share with them our tithe. This division has sent over 4,000 workers to the foreign fields, and during the last ten years has sent abroad to other fields the large sum of more than \$23,000,000. Since the organization of the General Conference, the North American Division has sent \$55,000,000 to other fields.

In 1863 we had no health institution. A beginning in health instruction was made two years later when Mrs. E. G. White's book, "How to Live," was issued. Our first sanitarium was opened in 1866. This type of work spread until we now have under denominational direction 95 sanitariums and 68 treatment rooms.

At the organization of the General Conference we had no training school. Our first college was erected in Battle Creek in 1874. In this division we now maintain six senior colleges, and five junior colleges, with an enrollment of 3,000 students. Forty-six academies serve the local conference fields, with an enrollment of 5,000, and a thousand church schools provide for 17,000 children, a total of 25,000 students in our North American schools. In addition to this we have the College of Medical Evangelists, the Seventh-day Adventist Theological Seminary, and the Home Study Institute. The latter has an enrollment of 1,250 students. Practically every college, academy, and church school is overcrowded with students, and additional accommodations must be provided. Even so, only a small proportion of our youth and children are in these schools. There are 1,602 teachers in the advanced schools and 1,073 teachers in

the primary schools of the church.

We sent our first missionary abroad the same year we erected our first college. The year 1874 marked the beginning of both our educational and our foreign mission work. Since then we have sent abroad many thousands of workers. From 1901 to 1936 the number sent abroad, not including children, was 4,094.

While statistics do not make especially interesting reading, it must, nevertheless, be a source of encouragement to our self-sacrificing people to know that their sacrifices have not been in vain, but, under the blessing of God, have produced a harvest of souls and an array of institutions that stand as lighthouses in the world and as a means of training additional workers for the world field.

Work for Colored People

We must not overlook another important phase of our work in North America—that in behalf of the colored people. In the early days of colonial history, thousands of the inhabitants of Africa were forcibly transplanted to this country. This traffic in human souls continued until the proclamation of emancipation in the very year the General Conference was organized. These people now number 12,000,000 in the United States and Canada. Eighteen years after the Emancipation Proclamation our first church was organized in Tennessee, with a membership of ten. That work has grown steadily since then, until at the present time we have a colored membership of about 13,000, with over 200 churches and 80 ordained and licensed ministers. A fine, up-to-date magazine is now being issued, bimonthly, to meet the requirements of our colored people. It now has a circulation of 6,000 copies.

Most of the nations of earth are represented on this side of the water by immigrants who came to these shores in search of liberty of conscience and equality of opportunity, which were denied them in the land of their birth. These, with their children of the first generation, number 40,000,000 in the United States and Canada. We have carried on work among these people for more than twenty-five years with most encouraging results. We have 110 German churches, with a membership of 5,793; 62 Scandinavian churches, with 6,300 members, and several thousand more Spanish, Italian, Ukrainian, and Russian people, and representatives of several other nationalities.

The work of God is steadily growing in North America. Our evangelists use the largest halls in the cities to proclaim the message of the soon coming of our Lord. Those who once despised the advent movement are now convinced that it is a force to be reckoned with, and ere long the earth will be lightened with the glory of the message.

THE SOUTHERN EUROPEAN DIVISION

BY A. V. OLSON, *President*

In the year 1864, M. B. Czechowski, a Polish Catholic priest who had been converted to Protestantism, and who on a visit in the United States had received a knowledge of the third angel's message, returned to Europe. Though nominally working as a missionary for the First-day Adventists, this man preached the Sabbath truth and kindred subjects in the Piedmont valleys of northern Italy, in Switzerland, and in Rumania. Accidentally, some of those who had commenced to keep the Sabbath in Switzerland as a result of Czechowski's preaching, learned the address of our publishing house in Battle Creek and began to correspond with our people in America.

In the year 1869, these Swiss believers sent two of their number, James Erzenberger and Adémar Vuilleumier, to Battle Creek with an appeal for some one to come over and teach them the way of life more perfectly. It was in response to their representations, and to further appeals by letter, that the General Conference sent J. N. Andrews to Switzerland in the year 1874. His coming brought great joy and courage to the hearts of the little groups of believers scattered about in the Jura Mountains.

In the early part of the year 1876, Brother and Sister D. T. Bourdeau arrived from America to join Brother Andrews in his labors, and the following year William Ings and Maud Sisley came over to assist with the publishing work. B. L. Whitney and his family joined the little band of workers in 1883, and Elder and Mrs. A. C. Bourdeau a year later. Brother Andrews did not, however, rely on America to supply all the workers needed. As a wise, farseeing leader, he at once began to enlist and train young men from among the believers on the ground to act their part in the proclamation of the message. James Erzenberger, one of the two representatives who had been sent to America, Albert Vuilleumier, and many others developed into strong, successful workers. Five of the workers (Brethren J. Vuilleumier, J. Robert, E. Borle, and J. Curdy, and Sister Noualy) who entered the work back in those early days are still with us. Though now on the sustentation list, some of them are still rendering valuable service.

The first general meeting of Sabbathkeepers in Switzerland after the arrival of Brother Andrews was held in Neuchâtel, November 1, 1874. Representatives were present from seven little companies. At this meeting "the urgent necessity for publications was considered," and a sum of 1,800 francs was donated to begin the work of publishing. A committee consisting of J. N. Andrews, Albert Vuilleumier, and Louis Schild was chosen to take the oversight of the work for the ensuing year. We believe this was the first Seventh-day Adventist mission committee to be chosen outside of North America.

The work of publishing was begun early in 1875. Large editions of tracts, covering a number of the most im-

portant points of our faith, were published. The following year a publishing office was established in Basel, "the old city which fostered the present truth of the sixteenth century, and in which Frobenius turned off from his rude presses words which electrified the thinking minds of that day." Here, in the month of July, 1876, a French monthly missionary paper called *Les Signes des Temps* was born. From that day to the present, this messenger of truth has continued its regular visits in thousands of French-speaking homes in many lands. It is now being edited and printed in our French publishing house near Paris.

One unique method employed by Brother Andrews for making known his paper and tracts was to advertise them in the newspapers of Switzerland, France, and other countries. In this way orders were received from far and near, and the good work began to grow.

Spreading Influence of the Work

Having learned, through a lodger at the home of one of our sisters near Basel, that there were Sabbathkeepers near Elberfeld, Germany, Elder Andrews entered into correspondence with them. Soon thereafter, Brethren Andrews and Erzenberger visited these Sabbathkeepers, many of whom accepted the message and united with us. From that time on, Brother Erzenberger spent much of his time in Germany, where God blessed his labors.

In October, 1876, D. T. Bourdeau and his family moved to Southern France, where they labored for about a year in different localities. In a report of their work there, we read that they experienced much difficulty in holding public meetings. "The laws prohibited holding assemblies of more than twenty persons in any private house, and there was also difficulty in the circulation of our publications, as none were allowed

to be sold except those stamped at Paris by a Catholic archbishop." Notwithstanding these hindrances, a number of persons embraced the truth in several different places, the largest number being at Valence, where seventeen were baptized.

Visits were made by Brother Andrews and others to Sabbathkeepers in France, Germany, Corsica, North Africa, Italy, and Rumania. From the publishing house in Basel, tracts and papers were soon issued in several languages besides the French. When the Swiss mission was organized into a conference at the annual meeting held in Bienne in 1884, delegates were present also from Germany, Italy, and Rumania, and the Adventist churches located in these countries were admitted into the newly organized conference.

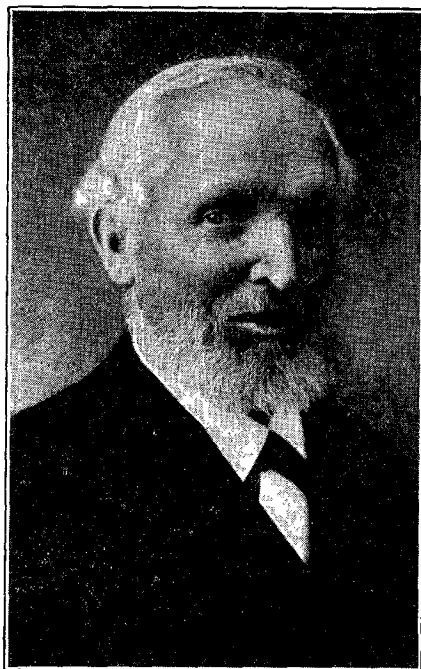
In 1883 S. N. Haskell and Doctor Kellogg came over as the first representatives from the General Conference to visit the work in Europe. This visit brought great joy to the believers, and it also resulted in the purchase of ground for, and the erection of, a large and well-equipped publishing plant of our own in Basel, where we had until then been located in rented quarters. The following year George I. Butler, the president of the General Conference, visited the field, and it was he who was instrumental in bringing about the organization of the Swiss conference already mentioned. At the request of the executive committee, Mrs. E. G. White and her son, W. C. White, spent some time in Switzerland during the year 1885. The influence and labors of Mrs. White left a mold upon the work in this field that is evident even today. We still have a number of aged members who remember that visit with joy and gratitude.

Although the message early found its way into a number of countries in Southern Europe, no regular work was undertaken outside of Switzerland and France until many years later. Soon after the opening of the present century, workers were located in Spain and Portugal. In 1907, Brother and Sister Jasperson were sent to North Africa, and about this same time Brethren Everson, Vaucher, and Creanza engaged in aggressive work in Italy. It was also about this time that workers were sent into Rumania and Jugoslavia. Practically all of the many mission fields in Africa and the islands of the Atlantic, Mediterranean, and Indian Oceans, in which the Southern European Division is now carrying on active mission work, have been entered during the last decade.

In 1904 the property in Basel was sold. The publishing office was transferred to Germany, where the work was making rapid progress, and the sanitarium work, which had been carried on in Basel by Doctor De Forest, was transferred to its present site near Gland, on the shores of Lake Geneva. The little training school, which had been started by B. G. Wilkinson in rented quarters in Paris, was also transferred to Gland.

Growth in Spite of Hindrances

Because of limited means, few workers, untold restrictions, persecutions,



Elder James Erzenberger
Prominently associated with the early development of the message in the European field

and other hindrances in most of the countries of Southern Europe, the work has not made as rapid progress as in some other fields, but we praise God for what has been accomplished. When the World War broke out in 1914, there were, in the territory now comprising the Southern European Division, 3,092 members. At the close of 1920, two years after the termination of the war, the membership had increased to 6,225. January 1, 1929, when our division conference began to function, the membership stood at 14,644, and by the end of 1937 it had risen to 29,045. (Ethiopia is not included in these figures.) In the year 1920, in all of our vast territory with its 200,000,000 souls, the Seventh-day Adventist denomination possessed, according to the statistical reports, one small sanitarium property and four

are of good courage, and the work is growing.

The year 1937 was in many ways the darkest and most difficult that we have experienced in our field, but it was also the most fruitful. For a number of years we have added an average of 2,650 new members a year by baptism and on profession of faith, but last

year we added 3,200, which is the largest number gathered into the fold in this field during any one year. Tithes and offerings also showed a good increase. For this we praise God.

We solicit the prayers of our people throughout the world for the work and believers in the Southern European Division.

THE AUSTRALASIAN DIVISION

BY A. W. ANDERSON, *General Field Secretary*

THE Australasian Division comprises the Commonwealth of Australia, the Dominion of New Zealand, and the islands of the South Pacific Ocean, a vast area of land and water stretching over many millions of square miles of the earth's surface from the equator to the most southern inhabited land, and from the Indian Ocean to Pitcairn Island, far beyond the mid-Pacific. The headquarters of the division are situated at Wahroonga, one of the most beautiful suburbs of the city of Sydney.

Fifty-three years ago a mission party consisting of S. N. Haskell, J. O. Corliss, and M. C. Israel, together with their families and assistants, sailed from California for Australia to open up work in that far-off land in the Southern Hemisphere. They began their work in the city of Melbourne, and their first efforts were largely directed to the distribution of denominational literature. Six months after their arrival they began the publication of a monthly magazine entitled the *Bible Echo and Signs of the Times*. Later on, this magazine was published as a weekly, and was called the *Signs of the Times*.

Early Labors and Growth

The first Seventh-day Adventist church in Australasia was organized in Melbourne in January, 1886, with a membership of twenty-nine. Within six months the membership had increased to ninety-five. Gradually the small band of pioneer workers carried the message to the other states of Australia, and at the same time, the work was being pushed very successfully in New Zealand by A. G. Daniells.

At the opening of the present century the message was firmly established in all the principal cities, and in many country centers. At that time the membership had reached about 2,000, and there were actually 350 persons devoting their entire time to evangelical or institutional work in Australasia. Five years later, in 1905, missions had been established in several of the islands of the Pacific, the church membership had reached 3,000, and the Sabbath schools had an enrollment of 3,853. At the end of the third decade the church membership stood at 5,422, and the Sabbath school membership at 7,156. The following decade the figures had reached 10,300 for the church membership, and 15,908 for the membership of the Sabbath schools, and the sum raised for home and foreign mission work amounted to \$484,000 a year. That was twelve years ago. It will be interesting to compare those figures with the statistical report for 1937.

	1925	1937
Church membership	10,300	18,180
Sabbath school membership	15,908	29,543
Tithes, mission offerings	\$484,000	\$702,050

Possibly there is no other division of the General Conference in which there are as many Adventist workers in proportion to the population as in Australasia, for although the total population of the division does not exceed eight million, there are no less than 2,072 persons employed as ministers, missionaries, teachers, office workers, sanitarium workers, printers, departmental employees, and colporteurs.

The value of the institutions which have been built up for the propagation of the message in this field amounts in round figures to \$4,000,000, and the total assets of the division approximate no less than \$7,000,000. When we think that less than fifty years ago we had but one very small printing plant in this field, no schools, no sanitariums, and no church buildings, and that during the last half century the assets of the division have reached such a huge sum, that over eighteen thousand persons are now enrolled upon our church books, and that almost thirty thousand are members of our Sabbath schools, we can surely say, "What hath God wrought!"

Could Elders Haskell, Corliss, and Israel, who landed in Australia fifty-three years ago to preach the third angel's message in this country, see the results of their pioneering work, they



Mme. Catherine Revel
One of the earliest, if not the very first, to accept the Sabbath in Europe

chapels. Outside of Switzerland and the island of Mauritius, we did not own a foot of ground or a brick anywhere. Since then, with the help of God, the situation has improved. Today we have more than 200 chapels; many of our unions, local conferences, and missions own their headquarters buildings; in our mission fields there are mission homes and schools, as well as chapels; France and Rumania have their own printing plants, and also their own training schools. In Madagascar, land has been purchased, and buildings are now being erected thereon for a training school.

The territory of the Southern European Division is a promising field. True, it presents many problems and hardships, but it also promises a rich harvest of souls for the kingdom of God. When converted to God and His truth, these people develop into strong, loyal Christians. They are ready to sacrifice and suffer for their Lord and Master. While I have been writing these lines, word has come from one of our fields telling us that a number of our brethren there have just recently been sentenced to as high as two years of imprisonment for having attended a prayer meeting. These are common occurrences; yet our people



Mrs. Maud Sisley Boyd
First of our women missionaries to go overseas

would surely gasp with astonishment. How wonderfully accurate was the thought uttered by Mrs. White some forty-six years ago in a meeting held in Melbourne. "You have little idea of the magnitude to which this work will grow in Australia," she told the handful of folk gathered together at that time. Certainly none of the brethren in those days ever dreamed that the work which appeared so small and insignificant at that time would ever attain its present proportions. The faithful pioneers, who laid the foundations so energetically half a century ago, are now resting, but truly their works do follow them.

The work in Australasia has been singularly fortunate in having several leaders of wide experience, whose outlook on life was not bounded by a narrow horizon. First and foremost we would mention the valuable service which was rendered to the cause in Australasia by Mrs. E. G. White, whose untiring labors in various centers in this field for nine years were of untold value in the early history of our lead-

ing institutions and conferences. Her influence upon the work in Australasia was most marked. Mrs. White had unbounded confidence that a strong center of missionary activity would develop in Australasia. In the *Bible Echo* (September 1, 1892) Mrs. White published an article in which she said, "The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. . . . God purposes to set in operation agencies in your own country to aid in this great work of enlightening the world."

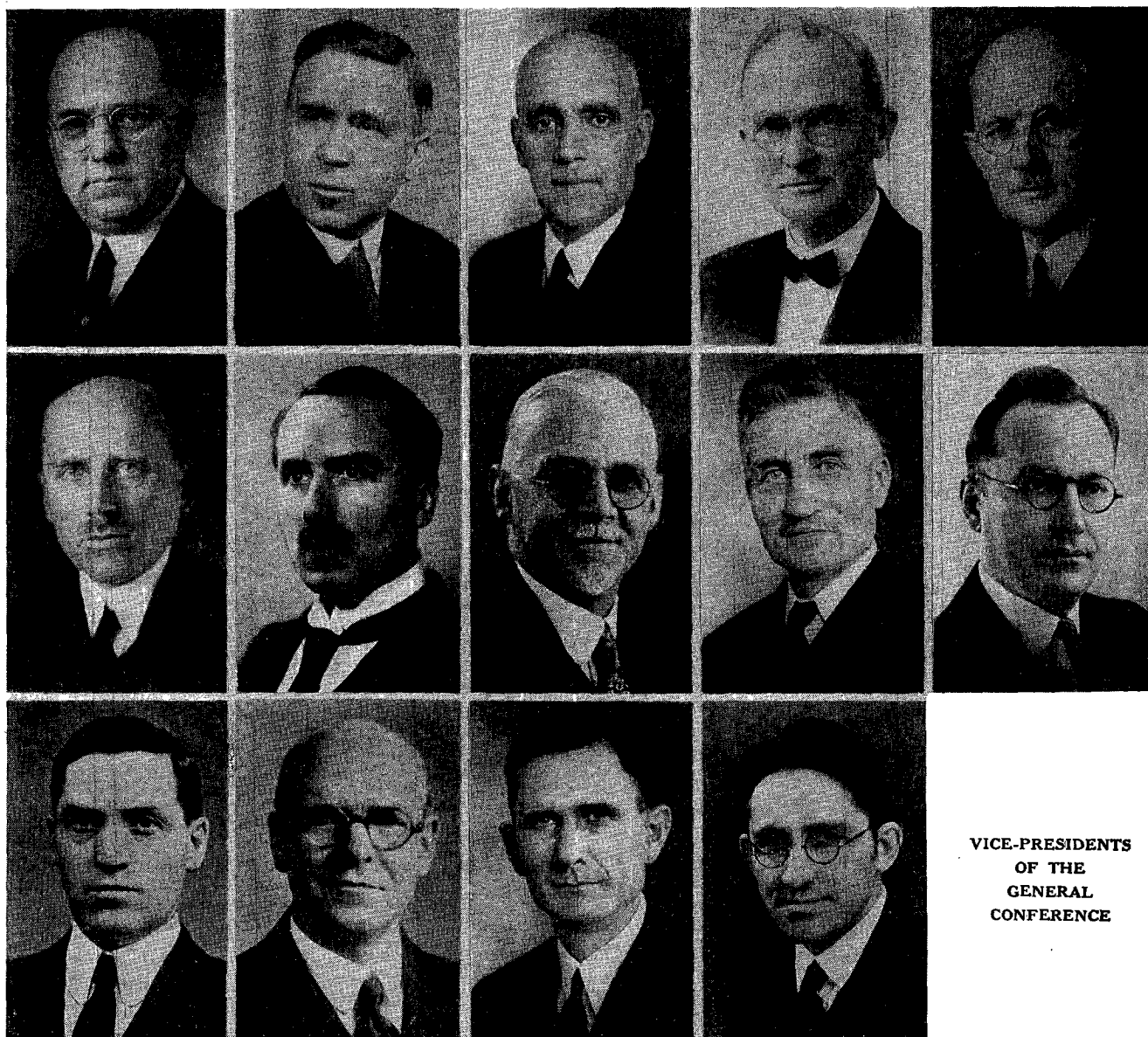
Students from Avondale School (now the Australasian Missionary College) have gone to many countries and have filled some of the most responsible offices in the work of God. Even the highest offices of the General Conference itself have been filled by former students from this school, while other students have gone to India, Burma, China, Japan, Malaysia, and the numer-

ous island groups in the Pacific, as well as to Europe and Africa; and almost the entire force of evangelistic laborers in Australasia received their training at Avondale.

To provide for the young people in places remote from Avondale, two other training schools are being conducted, one in New Zealand and the other in Western Australia. The total enrollment of these three colleges now stands at 449. Then, too, there are thirteen academies and nineteen church schools, employing seventy-two teachers, with an enrollment of 1,045 students. This gives a total enrollment of students of all grades in the home field of 1,529. Almost the entire teaching staff in these colleges and schools received training in this field, either in our own schools or in the universities or public schools of Australia and New Zealand.

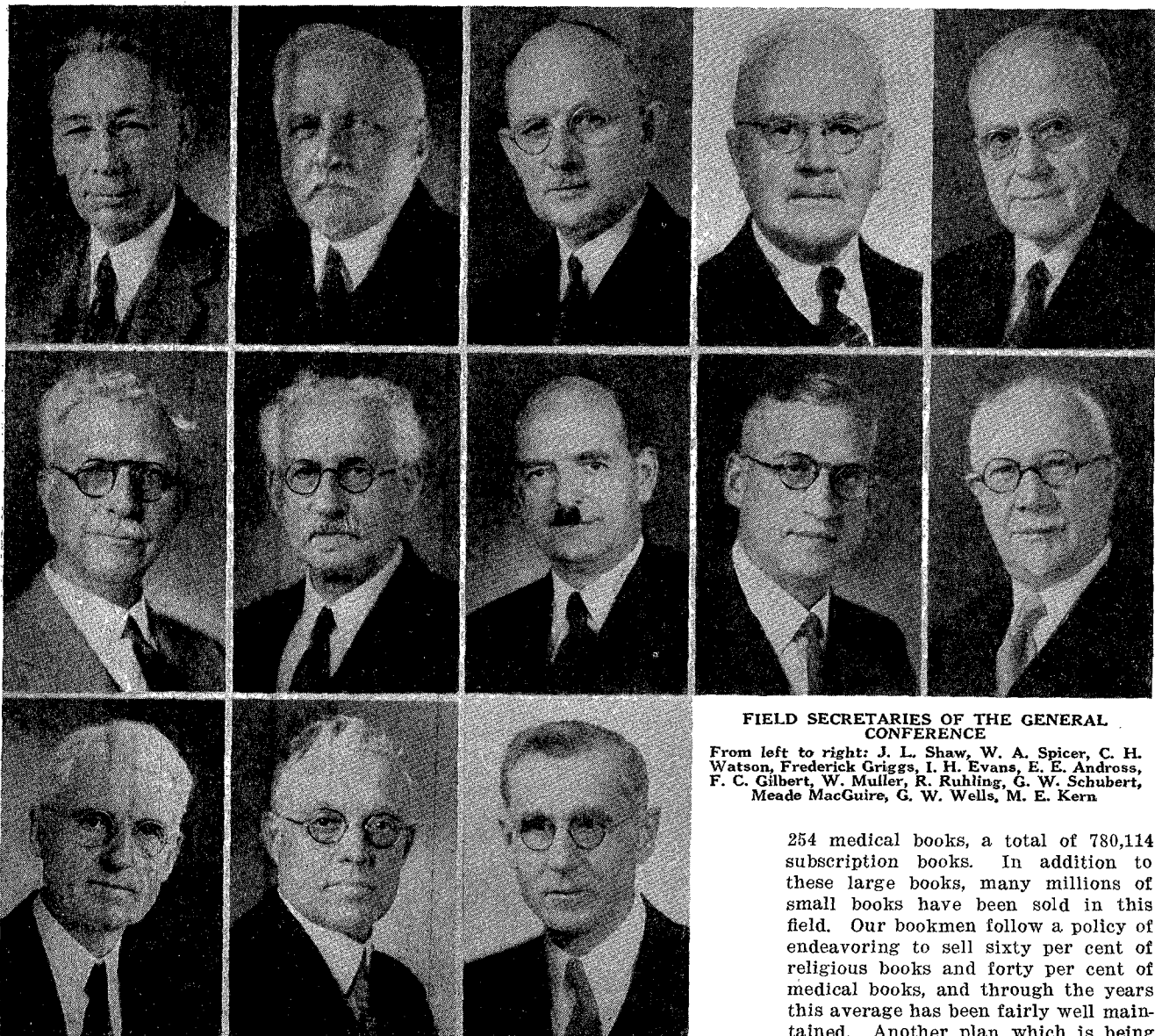
Training Schools in the Islands

A most gratifying feature of our island mission work is the way in which our educational facilities have developed. We have no less than six



VICE-PRESIDENTS
OF THE
GENERAL
CONFERENCE

Left to right: W. H. Branson, general vice-president, acting president of the China Division; L. H. Christian, general vice-president; W. G. Turner, general vice-president; M. N. Campbell, vice-president for the North American Division; C. H. Watson, vice-president for Australasian Division; A. V. Olson, vice-president for Southern European Division; A. Minck, vice-president for Central European Division, Section I; W. E. Read, vice-president for Northern European Division; N. P. Neilsen, vice-president for South American Division; J. F. Wright, vice-president for Southern African Division; V. T. Armstrong, vice-president for Far Eastern Division; G. A. Roberts, vice-president for Inter-American Division; N. C. Wilson, vice-president for Southern Asia Division; H. L. Rudy, vice-president for Central European Division, Section II



FIELD SECRETARIES OF THE GENERAL CONFERENCE

From left to right: J. L. Shaw, W. A. Spicer, C. H. Watson, Frederick Griggs, I. H. Evans, E. E. Andross, F. C. Gilbert, W. Muller, R. Rühling, G. W. Schubert, Meade MacGuire, G. W. Wells, M. E. Kern

training schools in the islands, situated at Buresala, Fiji; Vailoa, Samoa; Aore, New Hebrides; Batuna, Solomon Islands; Miregeda, Papua; and Put Put, New Guinea. From these schools have gone forth large numbers of native teachers who operate small primary schools in the native villages. These native teachers make successful missionaries, and are very devoted to their work.

Health-Food Department

One factor which has been of great financial value to the students as they have sought to prepare themselves for the work of God, is the health-food business, the growth of which has been phenomenal. In 1899 a small health-food factory was established at Avondale in the expectation that this little business would furnish some employment for the students, in addition to the farm, and the printing plant which was commenced about the same time.

From that small beginning our health-food business has grown to gigantic proportions, and instead of one small factory at Avondale, which has now grown to the extent that it is able to furnish constant employment for 302 persons, it has been found necessary, in order to cope with the demand for our products, to erect two other factories in Australia, one at

Warburton, Victoria, and the other at Carmel, West Australia. This latter establishment is operated in conjunction with the West Australian Missionary College. To supply the demand in New Zealand we have established two factories, one at Auckland, in the north island, and the other at Christchurch, in the south island.

From the profits of the health-food business the sum of \$40,000 is allocated annually to the education fund of the division conference. Substantial sums are also provided for our foreign missions and for the carrying on of our sanitarium work and other activities which need financial assistance.

Publishing Work

From the very inception of our missionary activities in Australasia the book work has been a wonderful factor in the promulgation of this message. The seeds of truth through the printed page have surely been sown in this division "like the leaves of autumn." One hundred colporteurs are employed in the distribution of our large books, in addition to a number of lay people who devote some portion of their time to the distribution of our magazines, the *Signs of the Times* and *Health*.

During the past half century we have sold 465,860 religious books and 314,-

254 medical books, a total of 780,114 subscription books. In addition to these large books, many millions of small books have been sold in this field. Our bookmen follow a policy of endeavoring to sell sixty per cent of religious books and forty per cent of medical books, and through the years this average has been fairly well maintained. Another plan which is being followed is to include a year's subscription to one of our periodicals to each purchaser of a subscription book. This enables us to keep in touch with these people for twelve months after the colporteur has passed on his way to other districts.

Medical Work

At the fourth session of the Australasian Union Conference held at Avondale, in 1899, a resolution was passed recommending the erection of a sanitarium at Wahroonga. Eighteen years later a new brick wing was added to the original building, in order to accommodate the increasing patronage. In 1933 another fine block consisting of three floors and a basement was added to the original building.

At this institution our medical missionaries receive their training for the home and foreign field, and many of our most successful island missionaries have gone out to labor for the primitive peoples in the South Pacific from the Sydney Sanitarium.

At Warburton, Victoria, we have another fine sanitarium, which ministers to the medical needs of the people in that part of the field. These institutions have made such a favorable impression upon their patrons that there is a constant demand on the part of the public for the opportunity of participating in the medical benefits they

can secure at this health institution.

Though there are many great unsolved problems associated with the work in Australasia, and though much remains to be done, yet we take courage in the thought that God is leading, and that He has surely blessed us as we have entered His opening providences. If there is one thing that we need in this field more than another, it is more of the divine power of the Holy Spirit to enable us to impress the people with the great importance of preparing to meet their God and fleeing from the wrath to come.



Sanitarium Health Food Company. The Old Factory Building From the South

and helpful service for their friends and neighbors.

Our Institutions

We feel very grateful to the Lord for these centers of activity. Would that we had more of them, more publishing houses, and especially more medical institutions, where our youth could be trained for God's work, and from which could go forth not only our publications, but an influence which would tell mightily in the winning of souls to Christ.

In the northern part of the division, we have at the present time but eight educational centers, with about 500 students enrolled. During the years men and women have gone forth from these schools, not only to Africa, but to other lands, and most of them are carrying responsibilities in the work of God and bearing faithful witness for the truth as it is in Jesus.

We have but few denominationally owned medical institutions, but we feel grateful for what we have. In addition, however, there are many privately owned clinics and treatment rooms. No less than fifty-five are to be found in the northlands, and a few in other fields, and we very much appreciate

THE NORTHERN EUROPEAN DIVISION

BY W. E. READ, *President*

Early Beginnings

In reviewing the leadings of God in the work of the Northern European Division, we feel grateful for all the many evidences of the Lord's favor and blessing, and for the many tokens of His divine care and overruling providence. It seems remarkable, but it is only a comparatively short time since the message was first preached in the north countries. In Denmark the advent banner was unfurled in 1877; in Norway and the British Isles in 1878, and in Sweden in 1880. Later the standard was erected in other lands. However, it is just over sixty years ago that the third angel's message began to be sounded in the northern part of Europe, and the definite beginning was made to gather out a people who "keep the commandments of God, and the faith of Jesus."

This beginning came about largely as a result of the definite awakening in the New World. Papers and tracts were sent by new converts to the three-fold message, to their friends and relatives in Denmark, Norway, Sweden, the British Isles, and other countries. Soon interests sprang up here and there, and people began to observe the Sabbath, and to look for the coming of the Lord.

When J. G. Matteson first began his work in Vejle, Denmark, in the year 1877, according to reports there were, about fourteen miles away, three families living the truth. Following a series of meetings at that time, Elder Matteson baptized about twenty persons, and soon the first church in the north was organized. Denmark has the honor also of being the first conference organized outside of North America. The next year, Elder Matteson visited Norway and preached in the capital city as well as other centers in that country. Erelong believers were added to the Lord and joined in the march to the kingdom of God.

In the year 1880, as the result of an urgent call from Sweden, J. P. Rosqvist, who had been assisting in the work in Norway, responded and began work. After several months of earnest effort, a church of about forty-seven was organized.

Progress During the Years

In the British Isles, the first Seventh-day Adventist preacher was William Ings, who was born in England, but who had lived many years in the

United States of America. He reached Southampton in the year 1878. A beginning was made in that city, and a small group of believers was gathered together.

Later, the work began in other countries, in Finland, the Baltic States, and Poland, and also in the large mission territories in Africa.

It is interesting to trace the develop-



A. La Rue, China

William Ings, England
Early Ship Missionaries

George R. Drew

ment of the work by decades. Notice the following:

1. As to church members:

In 1907 we had 5,095 church members
In 1917 we had 10,248 church members
In 1927 we had 20,701 church members
In 1937 we had 35,951 church members

2. As to Sabbath school members:

In 1907 we had 4,462 Sab. school members
In 1917 we had 9,567 Sab. school members
In 1927 we had 21,188 Sab. school members
In 1937 we had 60,508 Sab. school members

Thus it will be seen that the church membership has almost doubled each decade, while the Sabbath school membership shows an increase during the last two decades of about 500 per cent.

There has been a remarkable growth in our mission fields in Africa. In the East African missions of Kenya and Uganda, we had in our Sabbath schools in the year 1928 just over 6,500 members. Now we have over 14,500. In our missions in West Africa in 1928, we had 2,500 in the Sabbath school. Now we have over 13,500. The prospect for increasing our membership in these African missions was never brighter than it is today. The great need, however, is for trained African evangelists and teachers who not only can lead their people into the message of God, but can build them up strongly in Christian experience

the faithful work that is being done in these centers.

In our African missions we have at the present time but one hospital, and this is located in the Kavirondo country in Kenya Colony on the east side of the great continent. We are very grateful for the overflow in the Thirteenth Sabbath Offering which has recently come to us, and it is our plan to go forward with the establishing of a small hospital in Nigeria with this excellent help. Here there is a great opportunity and certainly a great need.

God has richly blessed the work of our colporteurs during these difficult times. Notwithstanding persecution in some countries, and difficult restrictions in others, they have been busy scattering the printed page, and we are glad that the sales are on the upward trend.

Evangelistic Work

The work of evangelism has a large place in our mission activities in Africa. Apart from the regular work of missionaries and the African workers and evangelists, it is quite customary in most fields to carry forward each year a month's evangelistic campaign in which all the church members take part. In one field not long ago, over

10,000 heathen attended the meetings. As a result, twenty-five new Christian villages were started. In another field, ten new Sabbath schools were organized at one mission station, which were the result of the work of one such special effort.

In one of the West African villages, there was an urgent call from an upcountry village, and the brethren hardly knew what to do, as no regular African worker was available. So they appealed to one of their bright, promising laymen, a young man with a good Christian experience, to go up and teach the truth to these people. He arranged his business affairs and gladly responded. The blessing of the Lord went with him, and within a year Isaiah reported over 200 converts won to the threefold message.

In another place, a young man who came to us just four years ago, told how the chief in the territory in which he was working had made a law that no other god but the juju of that particular village should be worshiped. The chief ordered that no one was to open a door to the Seventh-day Adventist worker, for he said, "The Adventists have a strong medicine that draws the people to them." In spite of this opposition, however, seven people finally gave their hearts to God, and now there are 130 Sabbathkeepers in that place. People have burned their idols, and are ready for baptism. One could recount many experiences of like nature, but the work is advancing, and if we could only provide larger and better facilities in our African missions, we could double our membership in a very little while. On our recent visit to the great continent, there was one baptism of 326 souls won from heathenism at Aba in southeast Nigeria.

The Unentered Fields

During the last few years, on account of the reduction in appropriations, it has been difficult to keep even existing work going, and yet during

those years unprecedented opportunities have presented themselves in our far-flung mission territories. In some cases, we have been compelled to press in. These unentered fields are a great burden upon our hearts, and if only larger appropriations could be made available, we should be able to open up work which would bring a rich harvest of souls in a very short time. We certainly need to pray that the Lord of the harvest may send forth laborers into the harvest field, for soon the time of reaping will be over. The unwarned millions in our fields constitute a clarion call to the advent people at this time.

We wish to express our gratitude to

our brethren for their kindly thought toward us in the Northern European Division, and for the excellent help which has been provided for us during the years. Our believers send their greetings to all our brethren and sisters in all parts of the world field, and we want you to know that we are one with you in the great work of carrying the gospel to all the earth. With you we consecrate our hearts anew to God, praying that a larger baptism of the Holy Spirit may descend upon us all, and that we may be led with hearts yielded anew to God, to make greater sacrifices in this time of need, that the work of God may be quickly finished in all the world.

THE SOUTH AMERICAN DIVISION

BY N. P. NEILSEN, *President*

It may be somewhat difficult to say just when this message first entered South America; but so far as the writer has been able to learn, the message in printed form first reached this continent in the year 1884, when ten copies of our German paper, *Stimme der Wahrheit*, came to Carlos Dreefke, in Brusque, Santa Catharina, Brazil. This was twenty-one years after the organization of the General Conference. Then in three different ways, independent of each other, but almost simultaneously, two years later the truth came to Argentina. This work began among persons of three different nationalities. The history of these early beginnings is but the story of how Providence leads out in this cause.

Beginnings of the Work

In 1886 a newspaper ridiculing a baptismal scene of Seventh-day Adventists at Neuchâtel, Switzerland, fell into the hands of an Italian by the name of Pedro Peverini, who lived at a place called Las Garzas, in the northern part of Argentina. He was a Catholic, and his wife a Waldensian.

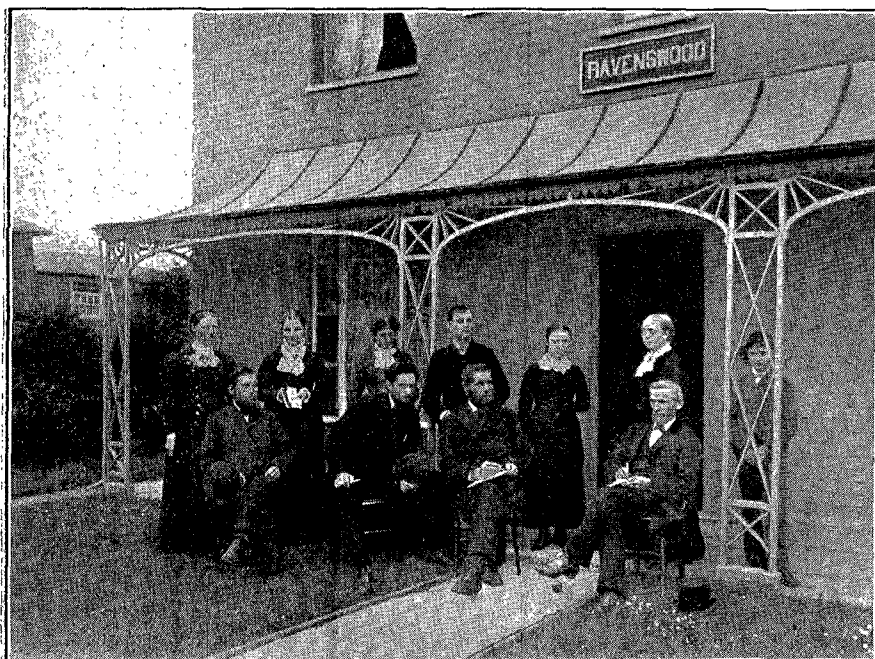
This paper ridiculed the Adventists for their belief, and mentioned our French paper published in Switzerland, also D. T. Bourdeau, our laborer who worked there. This ridicule aroused the curiosity and interest of the Peverini family. They sent for our paper, with the result that after three years they embraced the truth in 1889, before ever seeing a Seventh-day Adventist. So far as we know, they were the first in South America to accept the message.

The second case is somewhat similar to the one mentioned above. It occurred shortly afterward, and started the work in the province of Santa Fé, Argentina, among the French people. A certain Baptist minister spoke to some of his members about a people in Switzerland who kept the seventh day as the Sabbath and published a small paper. Then some of them asked him to get this paper for them. He did so, although it may have been with reluctance. The result was that two families, the Dupertues and Pidoux, accepted the truth.

About this same time a certain German by the name of Jorge Riffel, who had formerly lived in Argentina, accepted the truth in Tampa, Kansas. His heart was stirred with the message, and he desired to return to Argentina, so as to tell his old friends and neighbors. So in the year 1890 he returned, together with three other German families.

These four families arrived at their destination, Diamante, Argentina, one Friday evening. They were met at the river port by a certain Reinhardt Hetze, who was completely unknown to them; but being a Russian German, he bade them welcome. It is evident that the hand of God was in all this, for he became interested in these newcomers and invited them to his home, as they had nowhere to go. He had recently come from Russia and was somewhat interested in the truth. Upon hearing that they kept the Sabbath, he decided to unite with them, and so kept the next day. This was a day of rejoicing for these believers.

Brother Hetze continued a faithful member of the church until the day of his death, about a year ago. Jorge Riffel also remained faithful to this message, and brought up a large family



British Mission House, Ravenswood, Shirley Road, Southampton, England, About 1882

Left to right, back row: Mrs. J. L. Ings, Miss Jennie Thayer, Mrs. Gardner, Delmer, May, and Mrs. Loughborough, H. L. Jones. Front row: William Ings, Mr. Gardner, S. N. Haskell, J. N. Loughborough



Camp Meeting at Eagle Lake, Minnesota, 1876, illustrating the style of the Earlier Camp Meeting Period

of children in the truth, a number of whom are workers in our cause today. He recently passed away. These believers who came from America became the nucleus for the organization of the first church in South America, at Crespo, Argentina, with thirty-six members, organized by F. H. Westphal in 1894.

Our first colporteurs from North America entered Argentina in 1891; they were E. W. Snyder, A. B. Stauffer, and C. A. Nowlin. They sold mostly German and English books. Their efforts were soon crowned with fruit. They sold about two hundred books during the first four months of work. One of their first converts was L. L. Brookings, a young Englishman, who accepted the truth through reading during the first part of 1892. He began to canvass that year, and so became the first colporteur that South America produced.

Our First Minister

F. H. Westphal was our first ordained minister to South America. He entered Argentina. He was sent by the General Conference in response to an appeal made by the German-Russian believers for a German-speaking minister. At that time there were about one hundred fifty believers, not baptized, in all of South America.

Elder Westphal and family landed in La Plata on a dreary day, after a month of continuous travel. Brother Westphal remained in Buenos Aires one week to settle his family, and then went to the province of Entre Rios to work among the people from whom the call had come for a minister. There was a good interest, and in about three weeks he was able to organize a church of thirty-six members, the first Seventh-day Adventist church in South America. In the latter part of this same year he organized a church in Buenos Aires with about twenty members.

During this same time some had accepted the truth in Brazil through reading our literature, and the message slowly spread from place to place. W. H. Thurston came to Rio de Janeiro in 1894 to open up the work in that

city. The first church in Brazil was organized with twenty-three members in the year 1895. F. W. Spies was also one of our pioneer workers in Brazil. Two of our colporteurs, J. H. Davis and F. W. Bishop, pioneered our work in Chile. A Christian carpenter seems to have been our first representative of the truth in Peru. He came there from Chile in 1898 and combined his secular labor with missionary endeavor.

Early Difficulties and Trials

These early years of the message in South America were not without their difficulties and trials. Early in these pioneer years N. Z. Town arrived in Buenos Aires and took charge of the tract society and the treasury office in that place. One day, upon passing through Buenos Aires, F. H. Westphal called at the conference office, and Brother Town said to him: "The treasury is empty, and we have just received a letter from the president of the General Conference, stating that the Mission Board cannot send us any money because the General Conference treasury is empty and that we are just as near to the Lord in South America as they are in North America." But the Lord did not forsake His people; means came to the struggling workers, and the work continued to go forward.

The first Spanish book published in South America by our people was "El Don de Profecia." One of our canvassers went to San Cristobal, where was a colony of Swiss Catholics. He canvassed the whole colony thoroughly, but he could not sell a single book. Finally he met a certain man by the name of Kalbermatter, who said to him: "We do not need any books of that kind. Our priests look after the spiritual interests of the colony. We attend to business matters, but do not bother about matters of faith. We pay the priests to attend to such matters."

Finally the colporteur offered to lend him a copy. He accepted it, and as a result of reading it, he embraced the truth and desired to be baptized, with his family. But as it was a prairie country, there was no water for baptism near by, for there was neither

river nor lake in that section. Elder Westphal was called to perform the rite. Undaunted, Brother Kalbermatter said to him, "We have an abundance of water for that purpose. Follow me and I will show you." He then went to his large well and, pointing to its gloomy depths, said, "There is plenty of water down there."

So the necessary arrangements were made, and the family was called together for the service. Then Elder Westphal was let down into the well in a large bucket, and those who were to be baptized followed him in their turn. So in this strange manner the father and his older sons were all baptized in the depths of the well. They had never witnessed a baptism by immersion before. It was a solemn occasion. The darkness of the well and the echoing of the voice made the service very impressive. It reminded them of the dark grave where Jesus was buried, and from which He arose again. They, too, arose to walk in newness of life. Brother Kalbermatter and his family became faithful members and firm supporters of our cause.

Our schoolwork began in South America in the year 1899, and in the following year a school building was erected at Puiggari, Entre Rios, Argentina. N. Z. Town and J. A. Leland, with their wives, were in charge. It opened with an attendance of fifteen. There were about two hundred fifty Seventh-day Adventists living in that section of the province of Entre Rios at that time, and the school was planted in their midst. This school has steadily grown from the first, and many laborers have gone out from there into the work of the Lord. About two years after the opening of the school a small sanitarium was started near the school, with Dr. R. H. Habenicht in charge. Although opposers made it difficult for the doctor to obtain permission to practice, the sick kept on coming and filled the building even before the doors and windows were finished.

Work Organized

J. W. Westphal arrived in South America in the year 1901. In that year the three republics of Argentina, Uruguay, and Paraguay were organized as the "Asociacion del Rio de La Plata," with N. Z. Town as the first president. In October, 1902, there were about five hundred members in these three republics. In March, 1906, the "Asociacion Union Sudamericana" was organized at Paraná, Argentina, and J. W. Westphal was elected president. W. A. Spicer was present at the organization. He was then secretary of the General Conference. This same year marked the opening of a printing office in Buenos Aires. This has since developed into a strong base of supplies for the Spanish sections of our field.

In the year 1909 F. A. Stahl sold out his treatment rooms in Cleveland, Ohio, and offered himself for the "most needy field." The General Conference then sent him as medical missionary to the Indians of South America. He located at La Paz, Bolivia, and the Lord greatly blessed his work among this benighted people. Our membership in what is now the Inca Union

territory, at that time was 128. Our membership in Brazil had at that time reached 1,371, and in the rest of our territory it was 1,093 or a total of 2,585. In the year 1915 our training school was opened in Brazil, near São Paulo, by John Lipke and J. H. Boehm. This, too, has grown throughout the years until it has become a very strong factor in the progress of our work.

The South American Division was organized at Buenos Aires, in February, 1916, with W. W. Prescott representing the General Conference. O. Montgomery was elected president, and W. H. Williams, secretary-treasurer. The total membership of the division when it was organized was 4,903. The work has gone steadily forward since those days. From time to time workers have come from the United States and from other countries to help carry forward the work, while many have been trained here in South America, and are doing very efficient work for the Lord.

Rapid Advancement

It may be of interest to notice how rapidly the work has advanced during the years. Our membership has

doubled and trebled from time to time. We sent our first ordained minister to South America forty-four years ago. This was thirty-one years after the General Conference was organized. At the time our first minister was sent down here, there were but a very, very few Seventh-day Adventists in all of South America. Then after we had labored on for *twenty-two* years the membership had increased to 4,903, at the time that the South American Division was organized.

Now another *twenty-two* years have rolled by since then, and our present membership is 28,945, which is almost six times as large as it was at the close of the first twenty-two years. In other words, it took us twenty-two years, and more, to win 4,903; but now in the last twenty-two years our *increase* has been almost five times as large as our membership was at the time of the organization of the division. We wish it were more; but thank God for what He has done for us. Had we but been more faithful, the gain might have been still larger. We would not boast of what we have done; but with humbleness of heart we yield ourselves to Him anew for better service.

who had the same faith that they had. Immediately they went to find them.

As a result of this meeting, eight persons were baptized in 1876, and the church in München-Gladbach was organized, the first church of the Seventh-day Adventists in Germany. This group stood alone until 1884, when Elder Erzenberger and Mrs. E. G. White visited them again.

In 1888 J. Frauchiger and G. Perk started the colporteur work with great success in Germany, so that in 1889 the first steps were taken to establish a publishing house. A suitable place for it was found in the city of Hamburg. The Lord blessed the effort that was being held in this city, so that in November of the same year twelve persons were baptized and a church of twenty-five members could be organized there. This brought the number of Sabbathkeepers and advent believers in Germany up to fifty-three.

In 1891, upon counsel of the General Conference, in the presence of J. Erzenberger, and H. P. Holser of the Central European Conference, the German mission field was organized. This field included, in addition to Germany, Austria, the Netherlands, Hungary, Rumania, Bulgaria, and Serbia, a territory with about 110,000,000 inhabitants, in which we then had 165 members and five German churches. Germany, the land of Luther and the Reformation, thus became a center and base of the advent message for all of Central Europe. In the next decades hundreds of messengers of the gospel, and missionaries, went out from here into the lands of Central Europe, and also into all the world, to spread the message of a returning Christ and the grace of God. They met with great success. When the German mission field was organized, the German mission and tract society was also organized in order that the colporteur work might be more successful. For

THE CENTRAL EUROPEAN DIVISION, SECTION I

BY A. MINCK, *President*

The beginning of the advent work in this field shows how providence was at work. Already in 1850 a certain J. H. Lindermann, in Rhineland (Prussia), had recognized the Biblical form of baptism. In 1867, after faithfully studying his Bible, he recognized that the Sabbath, the seventh day of the week, was the day of the Lord. Immediately Lindermann began to spread his light, and soon he had a following of forty members. This small church believed itself to be alone in the pos-

session of the Sabbath truth and the advent hope, whereas already in another part of the world, in another country, there was a small denomination the members of which had raised the standard of the ten commandments. These two groups of believers were united through J. Erzenberger and J. N. Andrews, who in 1870 and 1874 were sent to Europe by the General Conference, and who settled in Switzerland. A pilgrim told them about these people in the Rhineland



SECRETARIES, TREASURERS, AND AUDITORS OF THE GENERAL CONFERENCE

From left to right: E. D. Dick, A. W. Cormack, H. T. Elliott, W. E. Howell, W. E. Nelson, W. H. Williams, H. H. Cobban, J. J. Ireland, Claude Conard, H. W. Barrows, W. E. Phillips, M. C. Taft (Attorney)

the education of apt preachers a Bible course was established, which had thirty-five attendants to begin with.

A Rapid Growth

Beginning with the year 1893 we can note a very rapid growth of the advent message in Central Europe. In this year Elders Oblander and Klingbeil were added to the group of workers. Elder Klingbeil assisted in spreading the message in the Netherlands, and Brother Oblander, in Germany.

With the consent of the General Conference and through their kind help, the mission building in Hamburg, Grindelberg 15a, was purchased. The believers in Germany showed their interest in the development of the cause by donating and pledging 41,000 marks toward this project. Soon after this building had been purchased, a chapel was built on the property, which was dedicated in 1895. In the same year the publishing work was moved from Basel, Switzerland, to Hamburg, which was now the focal point of the book and literature mission for Central Europe.

To meet the ever-growing demand for prepared preachers, H. F. Schubert, who was a native of Hamburg, but had emigrated to the United States, was called back to Germany in 1894. Through his efficient help, in cooperation with the leading brethren, the field soon had fifteen capable preachers and fifty tireless colporteurs. In numerous large cities efforts were held, in which the message was proclaimed with success. Berlin was one of these. In 1894 the first church, with eleven members, was organized in that city. Today we have twenty-four churches, with 2,166 members, in Berlin. This also God has wrought!

For the better and sure education of our workers, a piece of property was bought in 1899 near Magdeburg, which is the present Friedensau. Before long a sanitarium and a health-food factory were added to this school, and later on an old people's home. The first year this mission school had twenty-four students; the next year thirty-eight. Professor Lüke, who had a government teacher's certificate, was put in charge of the school, which grew to the blessing of

many students, preachers, and missionaries.

The Strengthened Work

In 1901 the German Union was organized. This union included, in addition to Germany, Austria, Netherlands, German Switzerland, Belgium, Hungary, Russia, and the Balkan lands, with a total of 255,000,000 inhabitants. Headquarters remained in Hamburg. The union was divided into five conferences and six mission fields, with a membership of 4,238, organized into 126 churches. There were seventy-nine preachers in the gospel work at that time.

In the union were several institutions for spreading the truth. The publishing house in Hamburg printed five different periodicals, in addition to books in fourteen languages. Two hundred colporteurs, in addition to the active mission societies of the churches, busily distributed the printed matter. There was a yearly turnover of 125,000 marks. The school in Friedensau, the sanitarium, and a health-food factory developed steadily and normally. Now came a time of rapid growth in all branches of the work, which even the World War in 1914 could not stop.

The steady and wholesome growth of the advent work encouraged the leading brethren in the division to begin with foreign mission work. To have a proper base, the advent mission society, with headquarters in Hamburg, was organized in 1901. And in 1903 the first missionaries were sent into the colonial district of East Africa (Tanganyika). Step by step the foreign missions gained territory, so that by the beginning of the World War we had twenty-two missionaries in German East Africa, located in fourteen stations with twenty-four outposts. We are sorry to say that the great liberality and the many sacrifices which our division made, suffered sad setbacks during the World War, and recently through financial conditions of our division. We say with the apostle

Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." 2 Cor. 4:8. The Lord can change everything for the best.

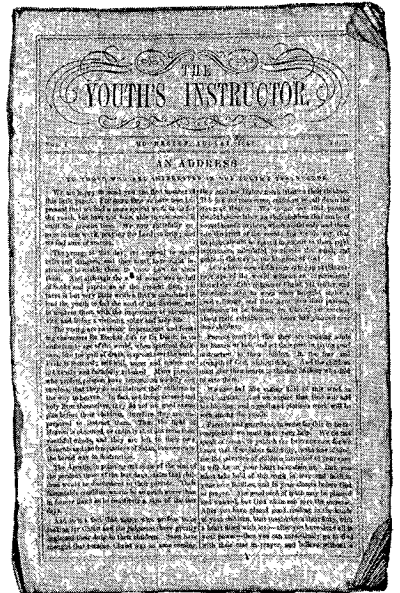
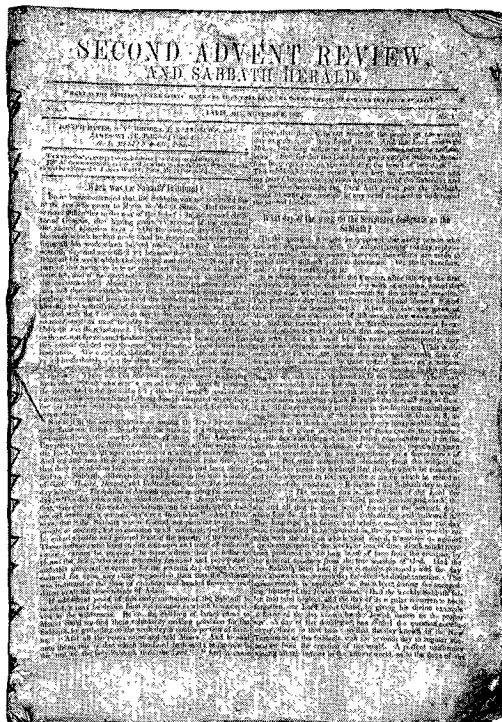
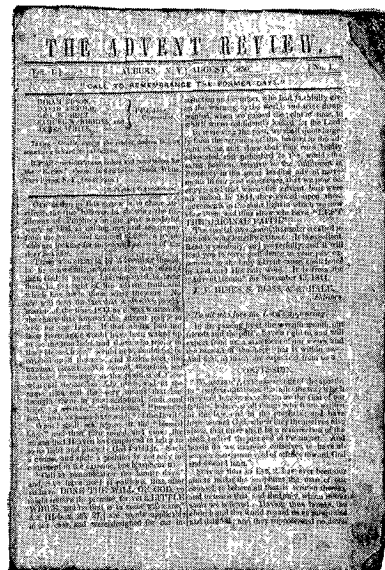
Let us turn again to the work in the homeland, especially in the three German unions. In 1910 these had a membership of 10,421; in 1914 it had grown to 15,829. Statistics show that the World War could not put a stop to the winning of souls in Germany—in 1918 our membership had risen to 20,440. God accomplished this through devoted workers in His cause.

The time after the war, with all its hardships, with its longing for God and eternal things, brought almost a one hundred per cent increase in membership to Germany.

In the other fields of the division the membership increased so rapidly, by the grace of God and the influence of the Holy Spirit, that in 1928, when the large European division was divided into three parts, the German association, together with Austria and the Netherlands, numbered 866 churches with 35,307 members. This means that since the end of the World War we have had a net yearly increase of 1,500, or a daily average increase of four members, in this territory. In round numbers we had 400 preachers and 444 colporteurs who were proclaiming the gospel in these countries. Who would not see the kind and mighty hand of God and recognize His providence, who let His work grow so rapidly in these years, so that in later time it would be strong and be a refuge to the faithful?

The Present Organization

When the Central European Division was reorganized and divided into two parts in the fall of 1937, this division had only the three German unions, Austria, and the Netherlands. With heavy heart, the leading brethren and the preachers and church members in Germany parted from their mission fields and the other territory in Central Europe. Their preachers and colporteurs had built up a great work through the decades. Higher interests were at stake, and so a large part of the Central European



FIRST PAGE OF THE FIRST COPY OF EACH OF OUR PIONEER CHURCH PAPERS

Division which had existed since 1928 was organized into Section II and entrusted into the faithful hands of the General Conference, with the hope for better times.

But still the division, with its 37,644 members, 972 churches, 464 preachers, and 335 colporteurs is a strong bulwark in the cause of the Lord.¹ The publishing house in Hamburg, with its ninety employees, still publishes books and periodicals to proclaim and further the gospel. In 1937 it had a turnover of 1,061,968 marks. Our health-food factory in Hamburg employs at the present time eighty-six workers

and enjoys a good reputation in health reform movements. In 1937 it had a turnover of 2,076,414 marks. The sanitarium Waldfriede near Berlin employs five doctors and sixty nurses, and has 120 beds. Last year they took in 404,884 marks. All these institutions are free of debt.

Our educational work, which was prospering in the years after the war, its three schools having an attendance of 700 students, has been greatly weakened through circumstances. But also in this line no hardship, no sacrifice, is too great. We must win and keep our youth for our message.

lation of one and a quarter million. One of our ministers from Greece is to visit Albania this autumn and baptize a small group of believers who have been brought into the truth by a layman, Daniel Lewis, a pharmacist in Korce, one of the larger cities in Albania.

If present prospects materialize, we should have our first organized company of believers in Albania before the close of the present year. Asiatic Turkey is another country in which we have no organized church or company. We have one church in European Turkey located at Istanbul [Constantinople], consisting of 80 members, but unfortunately these believers are not permitted to meet for public worship. The Turkish government has closed down our work, together with the work of many other religious organizations. The Mohammedans themselves are finding it very difficult to practice their religious exercises in Turkey. But the Lord is opening the way for us in this large field, and we hope to extend our work beyond the walls of Istanbul in the near future.

Czechoslovakia

The other countries in our territory present a little different picture. Czechoslovakia came into existence after the Great War, in 1918, when it became a republic. It embraces Bohemia, Moravia-Silesia, and Slovakia. Bohemia will be remembered as the home of the Hussite Reformation, and Moravia as the home of the first Protestant missionaries of modern times. They came to North America to work among the Indians. In 1919 this territory was organized into a union with a membership of 1,100. J. Cepl, secretary of the union, has recently summarized the accomplishments in Czechoslovakia thus: "The advent truth took root here in the year 1892. As we had no native workers in the beginning who could teach in the Czechoslovakian language, the work advanced very slowly, so that it took thirty years to gather in the first 100 of our members. Ten years later, that is, in 1918, we already had 1,000 members. In the year 1918 the Lord gave

CENTRAL EUROPEAN DIVISION, SECTION II

BY H. L. RUDY, *Secretary*

SECTION II of the Central European Division came into existence at the time of the Autumn Council in Battle Creek, Michigan, in 1937. The territory embraced in this division has been under various administrations during the brief history of the Seventh-day Adventist Church. The Great War, 1914-18, and the present political situation in Central Europe, have been largely responsible for these various changes. Despite the troublous times which have passed over the countries of this division, the work of God has continued to hold its own, and in several fields has made good progress.

Population and Membership

There are four unions and two detached mission fields in this division. There are ninety-two million people living in its territory, speaking many different languages. They are children of various creeds and customs. About half of them are Mohammedans, and of the other half nearly all are either Roman Catholics or adherents of the Eastern Church. Excepting in Czechoslovakia, there are very few Protestants to be found. It is evident that our part of the Lord's vineyard is hard, stony ground. This accounts for the fact that the church

membership is comparatively small in the respective countries. The present membership, given by unions and detached missions, is as follows:

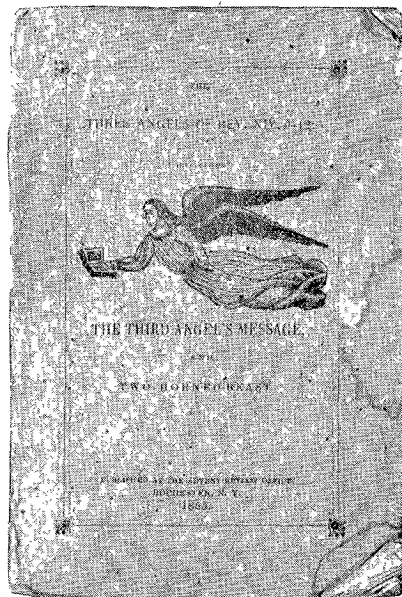
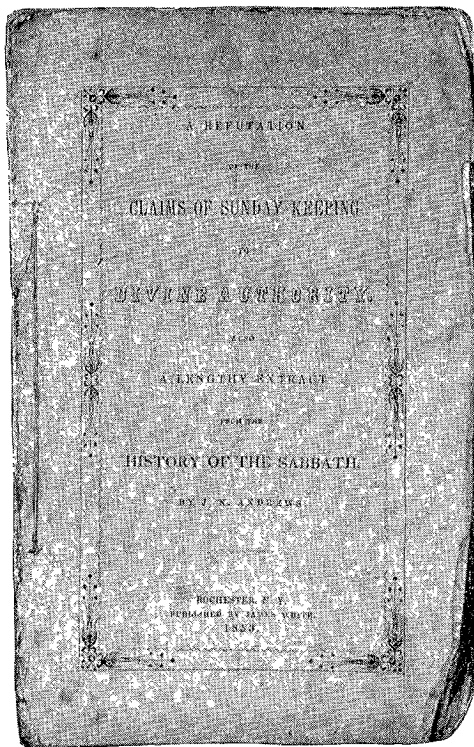
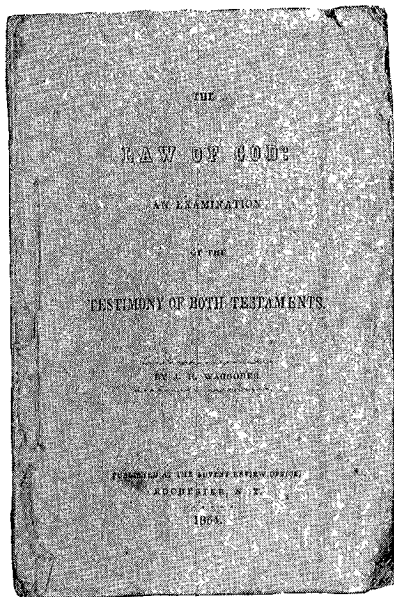
	Population	Membership
Czechoslovakian Union ²	15,000,000	3,803
Hungarian Union	9,000,000	2,465
Balkan-Egyptian Union		
Mission	27,832,000	1,045
Arabic Union Mission	23,200,000	253
Tanganyika Mission	5,023,000	2,431
Iran Mission	12,000,000	157

What Has Been Accomplished

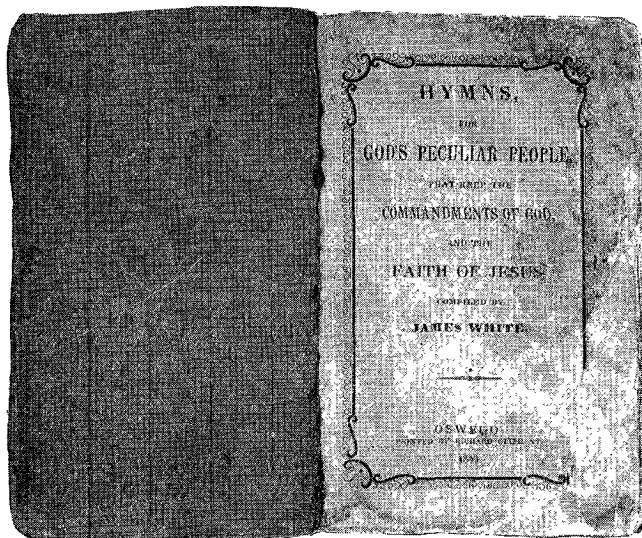
There are several countries where we do not have a church organization. Albania, just north of Greece, bounded by the Adriatic on the west, does not have a single Seventh-day Adventist church. At the time of our visit to Albania in May of this year, we had only four members in that whole country, which has a popu-

² Since this report was written, Czechoslovakia has been materially reduced in size by the transfer of portions of its territory to Germany, Hungary, and Poland. This has decreased our church membership in that country by about one half, while the membership in the adjacent countries named has been correspondingly increased by transfer of membership.

¹ Since this report was written, by transfer, the territory of this division has been considerably enlarged and the church membership increased.



THREE PAMPHLETS ISSUED FROM THE OFFICE IN ROCHESTER, NEW YORK



Earliest Hymnbook Used by Seventh-day Adventists

freedom and independence to this people. Since then the work has made further progress, and within the last ten years our membership has grown to 3,803, and will, we believe, increase this year to 4,000."

The publishing work has had a large place in the work of God in Czechoslovakia. The small beginning made in 1919 has developed most encouragingly all through the years. The message is now being published in eight languages: Bohemian, Slovakian, German, Hungarian, Polish, Russian, Yiddish, and Ruthenian.

J. Popelka, the veteran colporteur and colporteur leader in Czechoslovakia, writes concerning the blessings of the literature ministry in the field. He states: "Perhaps in no other European country have the words of Mrs. White met with such signal fulfillment. We have 110 churches in our union, and in sixty of them the beginning was made by our faithful colporteurs."

The educational work was definitely begun in Czechoslovakia in 1925, when it was the writer's privilege to assist in establishing our training school at Lodenice. We began with a small enrollment; in fact, there were scarcely more than thirty-five at any one time. It is very gratifying, however, to find that a fine group of workers are now bearing the burdens of the Lord's work in Czechoslovakia, who received their training in the school at Lodenice. Because of a lack of means to carry on this work, the training school suspended operation two years ago. A small training class is, however, being conducted at the present time in the city of Prague.

Hungary

When J. F. Huenergardt came to Hungary in 1898, he found twelve believers. The Lord richly blessed his work from the first. He learned the Hungarian and Slovakian languages. During the first year of his labors he was able to baptize fifty converts. In 1904 our work started in Budapest. In 1912 the Danube Union was organized, with headquarters at Budapest. By that time the membership had grown to 2,000.

But the World War brought great changes in Hungary. Two thirds of the territory of the former Danube Union territory was transferred to

other union organizations, which were formed after the creation of the new postwar countries by the peace treaties in 1919. In this field were left only seventeen churches, with a membership of 414, and fourteen gospel workers.

The Hungarian Union, under the leadership of L. Michnay, is enjoying a period of good progress. The church membership has now reached 2,465, and a strong colpor-

teur and evangelistic force is pushing the advent message into the cities and villages not yet touched with the truth for this time. One of our most urgent needs in Hungary is to obtain recognition by the government. Because of this fact we are not recognized as a legal religious body, we are not permitted to have our children under eighteen years of age with us in our regular church services. In recent years our people have taken hold of the welfare work, with the result that government officials throughout the country are very favorably impressed with us as a denomination.

Prospects are now good for obtaining government recognition. Many of our churches were closed in Hungary during past years; indeed, sixteen of them are still closed. Once the desire for recognition has been realized, however, we hope to have all churches opened again and to have our children with us in Sabbath school and church services. Our older young people in Hungary love the advent message, and are constantly calling for a training school where they can prepare more definitely for the Lord's work. A very good beginning in raising funds for this purpose was made during the annual meetings this past summer, and we are hoping to open a training school for the Hungarian Union in another year or two.

The Balkan States

At the close of the war in 1918, the membership had increased to sixty-nine. A further hindrance to the work in Bulgaria was caused by the expulsion of all foreign workers from the country; but at the end of 1920 A. Thomas reentered the field and resumed the work along with the remaining national workers. By this time the membership had increased to eighty-five, and the work showed signs of progress. At the end of the first quarter of 1938, Bulgaria registered a membership of 769, with over 1,000 members in our Sabbath schools.

Greece

In 1907 W. E. Howell and his family entered Greece and settled in a suburb of Athens, where they began the study of modern Greek. Brother Howell translated some of our truth-filled literature into the Greek language. By

means of the printed page, the seed of truth finally began to bear fruit. In a very providential way, a Greek family came in touch with Professor Howell and later accepted the truth. They were baptized eight years later by R. S. Greaves. Salonika, the Thessalonica of the Acts, was made the headquarters of the work. In 1928 A. N. Stabellos, our first Greek worker, engaged in the colporteur work and really first started the work among the Greeks. Our work has progressed very slowly in Greece. After more than thirty years the church membership is only 118. This is due to the fact that Greece has been neglected. For years that field has struggled along without proper leadership and workers. If there ever was a land that needed help, Greece needs it. The five workers there are of good courage and are doing their best. We have three good churches, one in Athens, one in Piraeus, and one in Salonika. During 1937 our church in Salonika was closed by government orders for several months, but it was permitted to reopen early this year.

The Arabic Union

The Arabic Union comprises the countries of Egypt, Palestine, Transjordan, Syria, Iraq, and Arabia.

Egypt.—It was a happy day when the first converts in Egypt took their stand for present truth. Early in 1912, G. Keough, who had gone to Egypt in 1908, wrote, "Last Sabbath we were rejoiced to have our first Sabbathkeeper with us for the Sabbath lesson. . . . You may be sure that we hardly knew how to thank God that He had led some, at least, to serve Him fully." In the third quarter of 1912 Elder Keough reported that two new Sabbathkeepers had been won, one in Akhmim and one in Beni Adi. These experiences are typical of how people in the Arabic fields enter upon obedience to the advent message.

Recently, writing about those early days, Elder Keough, now superintendent of the Arabic Union Mission, says: "After many years of labor, under most trying conditions, our first native church in Egypt was organized in May, 1913. In June of that same year, about a month after the baptism and organization, the organizer of the church was struck over the head by a Moslem, and suffered a fracture of the skull. That seemed a poor reward for success in God's work, but such experiences were of common occurrence in the history of the first Christian missionary, and we were not dismayed, for such things 'fall out rather unto the furtherance of the gospel.' Phil. 1:12. This experience later resulted in creating special confidence in the work of the Adventist missionary, so that Moslems began to investigate the truth of God for themselves."

Our work in Egypt has progressed slowly. Many changes have taken place. Our medical work has brought many blessings, but it has had to be discontinued because of lack of funds. Our training school also had to be closed, for the same reason. We have only 161 believers in Egypt, but the way is opening for a greater work. This is one of our most needy mission fields.

Palestine and Transjordan.—In 1898 H. P. Holser visited Palestine. We began medical work in Jerusalem in 1900. In 1904 our first church, Jerusalem-Jaffa, was organized. It was composed largely of workers' families, and Germans who had been won to the truth principally through the medical work. W. K. Ising, reporting on the evangelistic work in Palestine, says: "The first Arab convert in Palestine, a woman teacher from Ophra, was baptized in the river Jordan in July, 1930. Another baptism of three, among them a native Bible woman from Bethlehem and two brethren from Ophra, was administered by G. W. Schubert at the place where John the Baptist baptized 1900 years ago. This was in the spring of 1931.

Our first church in Salt, Transjordan, was organized April 2, 1926, by Elder Keough. Twelve persons were baptized in the river Jabbok. The work began at Salt in 1913, and thirteen years passed by before a church could be organized. Thus one by one the precious souls are gathered together in these ancient Bible lands.

Syria.—This land of primitive Christendom is scarcely touched with the advent message. Here also the work started along medical lines. Later a school was organized in Beyrouth. This city now has two good church organizations, one for the Arabic believers, and another for the Armenian. Both of these congregations have good church buildings.

During recent years Damascus has opened its doors to the teaching of the message. Charlotte Lesovsky began conducting a kindergarten in Damascus soon after her arrival in Syria with her husband in 1929. Just a few months ago she wrote:

"The work in the kindergarten developed nicely. Children from the better families came, and as a result the missionary's wife came in touch with the mothers of the children, and thus gained an entrance into homes otherwise closed to the gospel. This autumn [1938] we expect to see a small training school for the youth of the Arabic Union Mission opened in the Arabic church building in Beyrouth. We are glad that the way is opening for us to make this small beginning in training our native young people of these fields for work among their own people. We trust that in the near future it may be possible for us to erect a small plant for this school.

Iran [Persia].—Iran, a country with a population of approximately twelve million, is another Mohammedan field in this division. Christianity, which found a home in Iran in the days of the apostles, was stamped out by Mohammedans. F. F. Oster, our veteran missionary in Persia, went there in 1910, and with the exception of but a few brief intervals, worked in that difficult land until this past summer, when he was asked to take up the superintendency of the Turkish Mission.

The medical work has been a very important feature in Persia for many years. After nearly thirty years of faithful toil, our evangelists and medical missionaries are beginning to see the dawn of a new day. The present shah is breaking the ground for a

new civilization in Iran. Doors are thus opening for the entrance of God's word. The Bible is being permitted to be read and circulated. Old customs and traditions are being cast aside, and the future seems bright.

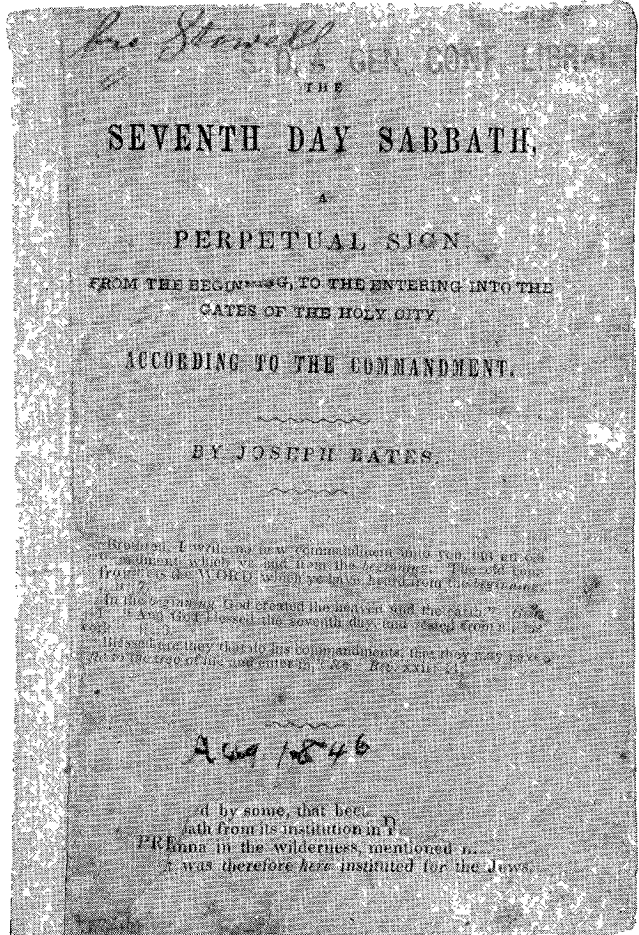
Tanganyika, East Africa.—The Tanganyika Mission is the remotest field in point of distance in our division. It is one of our most promising fields, with respect to soul winning. A Splogis, the superintendent, writes:

"Tanganyika, in the heart of Africa, has an area of 360,000 square miles. On the east it is bounded by the Indian Ocean, on the west by the great lakes Victoria, Tanganyika, and Nyasa. The population is now well above 5,000,000. During the last four years from 300 to 500 persons have been added to our membership annually. At present we have 4,200 adherents to the faith, of whom 2,465 are baptized members, and some 1,800 are in the baptismal classes."

As one reviews the experience of the advent movement during the forty-three years of its ministry in Southern Asia, he cannot but deeply admire the devotion and courage of the early workers, and fervently thank God for the remarkable growth that we are privileged to witness today.

Consider for a moment the size of the task in Southern Asia—India, Burma, Ceylon. This territory contains over one fifth of the population of the world. It is the home of Hinduism, Mohammedanism, and Buddhism. There are nearly two hundred fifty million Hindus, ninety million Mohammedans, and thirteen million Buddhists in Southern Asia. India is the most powerful citadel of error and idolatry in the world.

Such a task the pioneer workers in Southern Asia faced when they came to India over forty years ago. There was not one Seventh-day Adventist in the entire country to greet them. Today we have approximately six thousand baptized church members, in addition to many thousands who believe the advent truth, but who have not yet been baptized.



First Tract on the Sabbath, Written and Printed by Joseph Bates

Thus the Lord has blessed in the past. His word has not gone out in vain. We believe He is ready to bless His work in this division in the future. Indeed the doors are opening for the proclamation of the advent message much faster than we can enter.

THE SOUTHERN ASIA DIVISION

BY N. C. WILSON, *President*

Those of us who labor in Southern Asia today remember with sincere appreciation the earnest service of those who laid the foundation of the advent message so solidly and so well. We recall the names of many early workers—Elder and Mrs. D. A. Robinson, Elder and Mrs. W. A. Spicer, Dr. and Mrs. O. G. Place, Elder and Mrs. L. J. Burgess, Elder and Mrs. J. L. Shaw, and a long list of other noble men and women who have labored faithfully and given their best to this field. Some of our noble band have gone to their rest in the land of their adoption; others continue with us to join in the last mighty attack on the enemy's stronghold. That which we enjoy today in the way of a more bountiful harvest of souls is largely due to the self-sacrificing efforts of those who have preceded us in service here.

Growth of the Work

In 1919 Southern Asia's total church membership had not yet reached the one-thousand mark. This was after twenty-five years of hard work. We are hopeful that we may add to the church one thousand new members during the present year. We are not

unmindful of the fact that this record is made possible through God's special blessing and the efficient foundation building of those who have been here before us.

Our records show that after twenty-six years of service in Southern Asia we reported twenty-six churches—an average of one new church each year. During the eighteen years which have followed, and which bring us up to the present, we have added one hundred new churches—an average of over five each year.

In the early days of our work in India, mission activities were confined to a few places, such as Calcutta, Lucknow, and Bombay. But what a difference is found now. Our six hundred workers, foreign and indigenous, are scattered over the country from Ceylon in the south to Afghanistan in the north, and from Bombay in the west to the borders of China in the east. God's plan for Southern Asia, as for all the world, is that "every nation, and kindred, and tongue, and people" shall hear the advent message.

Faithful Under Persecution

That which encourages us most is the way the truth of God grips those who open their hearts to receive it. It is wonderfully encouraging and inspiring to see a man or woman in a Hindu or Buddhist village stand for Christ against the ridicule and sometimes the persecution of the entire village. One of our workers has recently sent us the following experience:

"A young woman about eighteen years of age attended a series of meetings. She recognized the message of truth and accepted it. For a few weeks her mother attended with her and agreed to the teachings, but later, she turned against her daughter and joined in opposing her. The young woman continued to study and obey.

"The persecution became severe. She was beaten and forbidden to attend meetings; however, she was always present. When she returned home at night, the doors were locked and no one would answer her call or open the door for her. She was forced to go to the home of a neighbor. Often when she was reading her Bible, it was knocked from her hand. She was slapped and driven from the house. Her mother gave her much hard work to do, but she gladly performed every task, trying to win the heart of her mother. When she was scolded and beaten, she remained patient and quiet. Her meekness and silence infuriated her mother, who threatened to beat her into submission. At such times, she said, these words of Jesus were very precious: 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' John 16:33.

"She remembered also the message written to youthful Timothy: 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' 2 Timothy 3:12. One Sabbath morning the mother commanded her to gather firewood and carry water. Neither water nor wood was needed, as the daughter had brought them on the preparation day. So she said, 'My dear mother, why do you treat me in this way? I

love you, and want to obey you in all things, but you know I cannot disobey God.' Constant persecution caused the young woman to become ill. She was taken to the hospital, where she remained for three weeks. While there she sent a message of courage to the believers, saying that God had permitted this in order that she might study and pray and meditate. After she returned home, others joined her mother in trying to turn her from the truth. But she had surrendered fully to Christ, and the power of His truth was in her life.

"Once when she was eating, her mother knocked her to the floor, and, crying out in very abusive language, kicked her again and again on the head. The neighbors ran in to learn what was happening. Seeing the mother kicking the daughter, one asked, 'Why do you continue to punish your daughter? She is an obedient child.' The mother replied, 'Yes, she is obedient, but what profit is her obedience when she refuses to follow me in religious things?' When the daughter related the story, she told how glad she was that God had used the experience to cause some of the neighbors to become friendly to the truth. Always the young woman tries to excuse her mother's actions, saying, 'If she understood, she would not treat me so.'

"When the time came for her to be baptized, she was threatened and beaten. She was told that she would be forced to give up her faith. Very quietly, but bravely, she answered, 'You have already learned that it is impossible to turn me from God's truth. Even if you take my life, I shall be true. I am willing to die for Jesus.' A few days later more than six hundred people witnessed her baptism, and many of them praised God."

Literature Distribution

We depend on our colporteurs to do much of the pioneering work. With the truth of God in printed form they pass from place to place, and we are encouraged by the results.

Interests are developing, and light is breaking forth in unexpected places. God is going before us. In one place in Burma where an evangelistic effort was recently held, sixty-eight people, many of whom were Buddhists, have taken their stand with the people of God. We are living in the day of God's power, and we thank God for these tokens of His presence with us, and for the assurance of even better things in the future.

Lay Evangelism

We are encouraging our lay members to join in a mighty soul-winning crusade. They are having a large part in planting the advent banner in new places. It is stated on good authority that there are more than half a million villages and towns in Southern Asia to which the gospel of Jesus Christ has never been taken. In the Dark Continent—Africa—there are fifty-six missionaries to each million souls. In India, on the other hand, there are only nine missionaries to each million persons. No doubt Southern Asia today is one of the most, if not the most, neglected continent. But God's plan of evangelizing the world includes every one who has joined himself to the advent family; and so our working staff is not confined to the six hundred regularly employed workers, but is increased and supported everywhere by the laity.

One of our Indian young men from Spicer College felt impressed to engage in missionary service during a recent vacation. God wonderfully blessed him. He was invited to speak in Christian churches and before non-Christian public groups. He placed our literature in the homes of people of great influence in several cities. He has sent me a list of six people of prominence in one city with whom he has studied, and who are now so deeply interested that they are calling for a worker to instruct them in preparation for baptism. Yes, the light of the blessed advent truth is rapidly being carried by workers and lay members to places far and near.

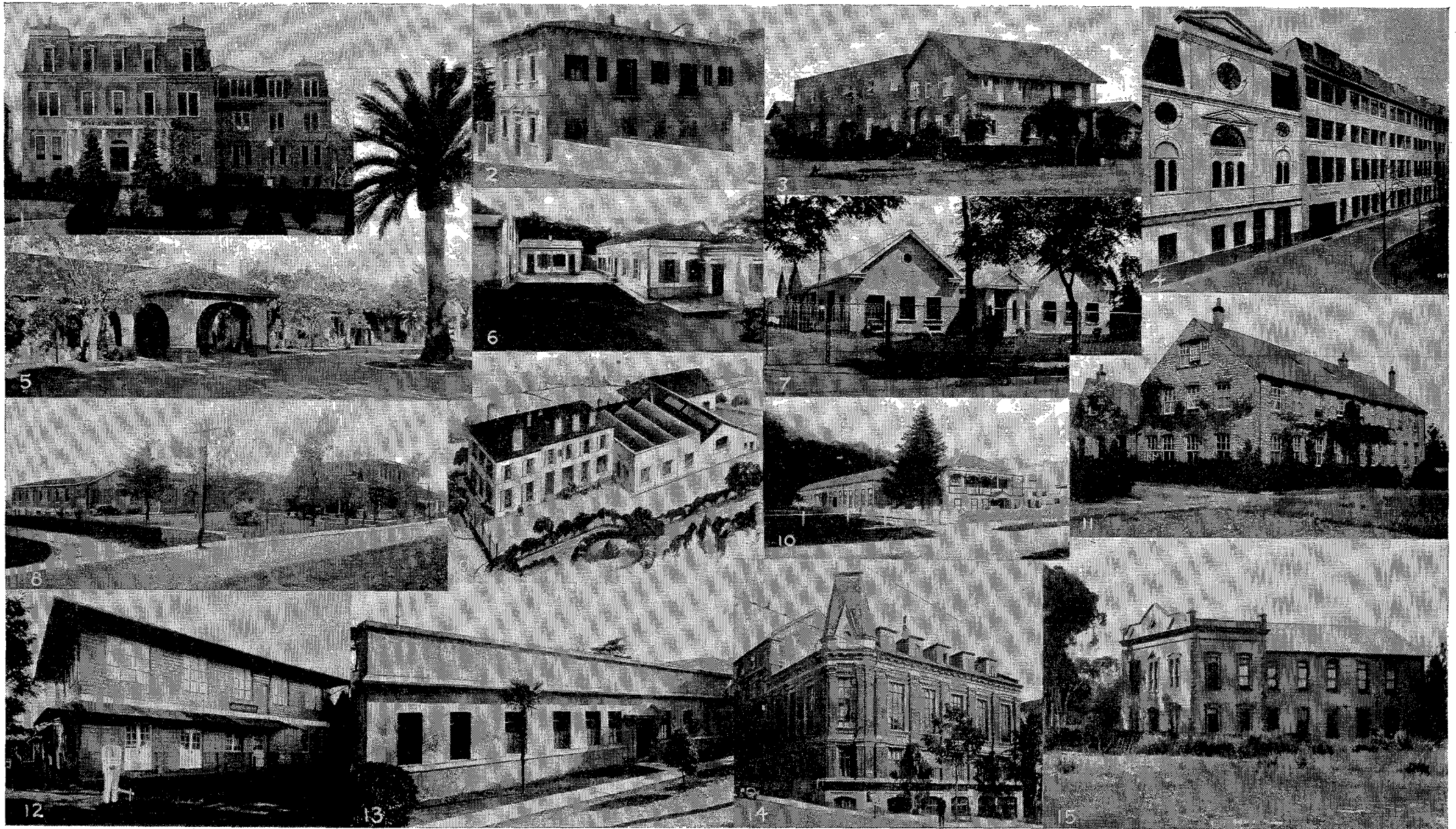
THE CHINA DIVISION

BY FREDERICK GRIGGS, *Former President*

Beginnings of Organized Work

THE fiftieth anniversary of the entrance into China of the second advent message was observed by the China Division on May 3, 1938. Self-appointed missionary Abram La Rue arrived in Hong Kong from Honolulu on the boat "Velocity" May 3, 1888. He was a real missionary sent of God. So far as is known, on his arrival he was the only Seventh-day Adventist believer in this great non-Christian land, which contains one quarter of all the peoples of the earth. There was war in China at the time. In writing about it he said, "The missionary war must go right along, war or no war." Brother La Rue began a very vigorous correspondence with the General Conference, urging the sending of gospel workers to China. He visited places along the China coast, doing missionary work, selling literature, and in every possible way advancing the message of Christ's soon coming.

In 1901 the General Conference placed under appointment to China, Pastor and Mrs. J. N. Anderson and Miss Ida Thompson. They arrived in February, 1902. A little later a baptism was held in Hong Kong as the result of the labors of Pastor La Rue and others. The next missionaries to arrive were Brother and Sister E. H. Wilbur, who came to Canton in the autumn of 1902. Thus work was begun in China proper. The Scriptures had been translated and published in the Chinese language, so that from the first our missionaries had the sword of the Spirit with which to prosecute their gospel warfare. Shortly after Pastor and Mrs. Anderson arrived, while walking in the country near a village, they saw an inscription over the doorway of a little house, which read, "May the great truth come to this door." This had been placed there because the



A GROUP OF PUBLISHING HOUSES, REPRESENTING MANY OTHERS IN OUR WORLD-WIDE WORK

1. Review and Herald Publishing Association, Washington, D.C.
2. Italian Publishing House, Italy
3. Oriental Watchman Publishing House, India
4. Hamburg Publishing House, Germany
5. Pacific Press Publishing Association, California

6. Brazil Publishing House, Brazil
7. Buenos Aires Publishing House, Argentina
8. Southern Publishing Association, Tennessee
9. French Publishing House, France
10. Signs Publishing Company, Australia

11. British Publishing House, England
12. Philippine Publishing House, Philippine Islands
13. Japan Seventh-day Adventist Publishing House, Japan
14. Scandinavian Publishing House, Norway
15. Sentinel Publishing Company, South Africa

Scriptures had been read in that home, but were not well understood.

In due time Pastor and Mrs. Anderson made a trip to Central China. As a result of their visit and work they baptized a number of believers, and thus on February 15, 1903, was organized the first Seventh-day Adventist church in China.

In the autumn of 1903, Drs. H. W. Miller and A. C. Selmon arrived in the country. They had thought to locate in the great central city of Hankow; but because of the work which was opening in the province of Honan about 150 miles north of Hankow, they decided to locate in that region. Before leaving America, Doctor Miller had secured from a Chicago firm the gift of a printing press, and in due time the publication of literature was begun at Shangtsai, Honan. Among this literature was a periodical, the *Gospel Herald*, which was the forerunner of the Chinese *Signs of the Times*. Here, too, were the beginnings of our medical program in China.

Meanwhile progress was being made in South China. Miss Ida Thompson began a school for girls in Canton. This was really the beginning of our schoolwork for all China. In 1904 a young man, Timothy Tay, who had learned of the truth in Singapore, came to Amoy to study his mother tongue. There he met a Christian minister, Mr. Keh, who tried to set him right in regard to the truths of the Bible. But as a result of his studies with this young man, he himself became converted to the truth, and began to proclaim it. Before long other missionaries, J. P. Anderson, Miss Vanscoy, W. C. Hankins, and B. L. Anderson, joined the force of workers in South China. Thus here and there the light of truth was kindled.

First General Meeting

It was in 1907 that W. W. Prescott made a visit to this new mission field. He spent some two months in visiting the different stations in China and counseling with the workers. February 10 to 20 he attended a meeting of the workers of the China field in Shanghai. "The whole delegation present at that meeting, including ten children, was thirty-two." But it was an epoch-making meeting; for broad plans for the prosecution of the cause were laid. It is an interesting coincidence that this meeting was held just one hundred years after the arrival of Robert Morrison, the first Protestant missionary to China; and the spirit of this meeting was well typified by a conversation which Mr. Morrison is reported to have had at the time of his sailing:

"And so, Mr. Morrison, you really expect that you will make an impression upon the idolatry of that great Chinese empire?"

"No, sir," replied Mr. Morrison, "I expect God will."

This truly is what this little company of workers for all China expected God to do; and He is doing it. At that time we had but two organized churches, with a total membership of thirty-eight. There were, however, eight companies of believers who were meeting on Sabbath. There were ten Sabbath schools, with a membership of 280, and six church schools, with an enrollment of 145. As a result of this important meeting at Shanghai, our church membership began to mount. It more than doubled the next year, and from then on steadily increased, until in 1916 there were sixty-six churches with a membership of 2,155, of whom 558 had been baptized that year.

In 1909 I. H. Evans, who had served for years as treasurer of the General Conference, made a visit to this division, and a year later returned as its leader. His ripe experience and his missionary zeal brought great help and encouragement to the workers. The headquarters at Ningkuo Road, Shanghai, were established. The training school, printing plant, and dwellings were erected. The medical work, not only in the Shanghai area, but in different parts of the field, was promoted, and broad plans were laid for the promotion of all departments of our cause.

On August 1, 1916, forty-one missionary appointees sailed from San Francisco on the steamship "China," as recruits for the Asiatic mission fields. This was the largest number of missionaries that had ever sailed at one time for one part of the world. R. C. Porter, then president of the Asiatic Division, headed this party. China was at that time part of the wide-flung Asiatic Division. Of this large company of missionaries, all came to China save six.

Large Division Meeting

Great impetus was given to the work in China by the missionary council of the Asiatic Division held in Shanghai in the spring of 1917. A. G. Daniells, W. T. Knox, and others were present from the General Conference.

The health of Pastor Porter had so failed that at this meeting J. E. Fulton was chosen president of the division.

Space forbids the mention of the zeal and devotion of many of the early pioneers of our cause in China, such as Pastor and Mrs. R. F. Cottrell, Pastor and Mrs. F. A. Allum, Pastor and Mrs. Frederick Lee, and many others who gave years of strenuous and effective service. They are not forgotten; their work still goes on.

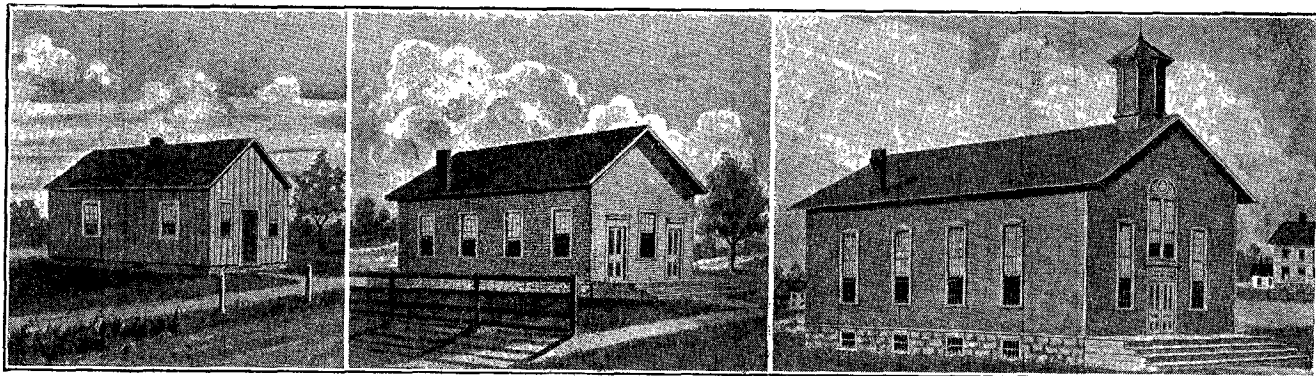
Years of Extensive Growth

In 1918 I. H. Evans returned to China as president of the Far Eastern Division, remaining until 1930. During these years the number of churches in China increased from sixty-one to 156, and the membership from 2,283 to 9,476; the Sabbath schools from 137, with a membership of 4,636, to 429, with 13,864 members. The return of Dr. H. W. Miller gave great impetus to our medical missionary work. The Shanghai Sanitarium was built, and the activities of the medical department were strengthened in many places. Property was bought at Chiaotoutseng, near Nanking, and commodious buildings were erected for the central training school. Altogether this twelve-year period of Brother Evans' administration was one of great progress in the upbuilding of our cause in China.

The work of the Far Eastern Division had grown to the place where it seemed wise to the General Conference, in 1930, to make a division of its territory and work. Accordingly, the unions of Japan, Chosen, the Philippines, and Malaya were set off in a division by themselves, to be known as the Far Eastern Division. This left China as a unit. The Far Eastern Division embraces many language areas. While we would naturally think of China as having but one language, there are many languages and dialects, particularly when one takes into consideration the Mongolians, Tibetans, aboriginal tribes, and the distinct dialects of the Chinese. The language problem of this division is not a small one.

From 1930 to 1936 Dr. H. W. Miller served the China Division as its president. This, too, was a period of great growth. The number of churches increased from 156 to 292, and the membership from 9,476 to 16,706. The Sabbath schools grew in number from 429, with a membership of 13,864, to 759 schools with 22,903 members. Every other feature had a corresponding growth.

C. C. Crisler, for twenty years the secretary of our organization in the Far East, had laid upon his heart a great burden for an advance of the truth into every hsien (county) of



The First, Second, and Third Church Buildings Owned by Seventh-day Adventists in Battle Creek, Michigan. The Third Building, in Order, Was Replaced by the Battle Creek Tabernacle

China, and into Mongolia, Tibet, and the borderlands. This movement received a decided impetus at the first quadrennial session of the division held in Shanghai in 1932. A goal was then set to make this advance. Brother Crisler's death occurred while he was on a journey into those faraway regions. It is this spirit of devotion and sacrifice that is carrying the message to its completion in China.

During the period of Doctor Miller's leadership, the medical work in China developed to the place where it was felt by the General Conference, in 1936, that he should devote his full time to it. These periods of growth are truly encouraging to our workers and believers in China.

A Period of Perplexity

We are now passing through a period of great perplexity in our work in China. Incident to the war, our workers have been obliged to evacuate some stations; nevertheless, in spite of difficulties, the message of truth is onward. We have reports of 1,317 baptisms during 1937. While the preaching of the word, the distribution of literature, and other features of our work have been greatly hindered by the war, yet in some sections there has been a most encouraging advance. This is particularly true of our work among the aboriginal tribespeople. Brother and Sister Milton Lee, who were stationed in the province of Yunnan about a year and a half ago, report a very interesting and encouraging development. They have at the present time approximately one thousand persons attending four Sabbath schools. Pastor C. B. Miller, the director of the Yunnan Mission, had previously done some work in the locality in which Brother and Sister Lee are working. There are now some five hundred of the tribespeople in baptismal classes. Three summer schools are being conducted among them for the preparation of workers.

In the very nature of the case our medical work and workers have filled an important place during this trouble. This is particularly true in Central China. Doctor Miller and his associates have been able to develop the resources of the new Wuhan Sanitarium, located at Hankow, to the place where it has cared for hundreds of refugees and patients. We had to evacuate our sanitarium and clinic in Shanghai, but a very excellent work has been carried forward in rented quarters. Altogether it can be said that in the midst of perplexity and real trouble our workers are of good courage, and are endeavoring to enter every opening.

Our needs are many, and they are far from being met. Workers and money must be supplied to rehabilitate and restore our institutions and working forces. Out of this welter of blood and sorrow must come a spirit of renewed consecration and courage to press into the many providential openings in all parts of the field. We appreciate more than we can express, the eager and liberal response which our people are making to meet the great needs incident to this calamity which has come to China. We are very thankful for the blessed tie that binds together the believers in this message the world around.

opened among the Matabeles in Southern Rhodesia. Those composing the first missionary party to this tribe were Elder and Mrs. George B. Tripp, and their little son George, Elder and Mrs. W. H. Anderson, and Dr. A. S. Carmichael. In those days, the South African Railway extended only as far north as Mafeking, leaving over six hundred miles to be traversed by ox wagon over the hot sands and thorn bush of the African veld, to the place where the mission is now located.

Without question, those early pioneer days were days of extreme hardship and severe conflict. It was no easy undertaking, let me assure you, to launch our first mission among the heathen. Not long after the mission opened, famine came, and the Matabele war broke out. Such experiences could do nothing more than increase



Battle Creek Tabernacle Erected in 1878; Destroyed by Fire on January 7, 1922

THE SOUTHERN AFRICAN DIVISION

BY J. F. WRIGHT, *President*

THIS seventy-fifth anniversary year of our General Conference organization marks fifty-two years of "blazing the trail," of seed sowing, of advancement, and of most fruitful reaping for the third angel's message, in South and Central Africa. As we pause to recount briefly what God has wrought during this half century, we find nothing but heartfelt praise and thanksgiving to ascribe to His matchless power and saving grace.

It was back in 1886 that Africa's first ardent appeal, from G. J. van Druten and Peter Wessels of the diamond-field region, was read to our believers in the old Battle Creek Tabernacle. Tears of joy were shed by those who listened, and in response to this pleading call for help, D. A. Robinson and C. L. Boyd, with certain associate workers, were appointed for service in this far-flung land of earth's harvest field. These workers arrived in Cape Town in July, 1887, to assume their Heaven-appointed task.

Indeed, it is heartening to report

that within one month following their arrival, the first fruits of Brethren van Druten and Wessels' labors were organized into a little church of twenty-one members, in Beaconsfield, near Kimberley. True, it was a small beginning; yet how precious it must have been in the sight of Heaven. From this tender plant, there has, during the years, grown up a fine European constituency in South Africa, which is proving to be a strong home base for the supplying of young missionaries and funds for the mission fields to the north.

First Mission Enterprise

Viewing the picture now from another angle, we turn for a moment to our mission program. In this we find it equally interesting to discover that this anniversary year of the General Conference likewise marks forty-four years of work among the heathen in South and Central Africa; for it was back in 1894 that our first mission station in all the world (Solusi) was

the difficulties faced by our first corps of workers in the midst of a heathen country, so far removed from their homeland and their loved ones. Their faith, courage, and nerve were tested to the full; but, thank God, they failed not! However, this was not all. Soon the cruel hand of death laid its heavy stroke upon Elder Tripp, his son George, and Doctor Carmichael. What a trial! What a test! Truly those who were left, trod in the shadow of a dark valley. W. A. Spicer, in his wonderful book, "Our Story of Missions," says, "No missionary enterprise we have ever started since has had to endure so severe a trial." Yet from it all, Solusi has become the parent stock of a very large, progressive, and deeply spiritual soul-winning work.

Division Organized

It was during the Autumn Council of 1919, that the work in Africa once more claimed the very definite and earnest consideration of the delegates in session. As the outcome of the deliberations at that council, the African Division was formed. This new organization included the Union of South Africa and two large mission fields. W. H. Branson was appointed vice-president of the General Confer-

ence, to care for this new member of our world-wide organization. During the first division council held in 1921 he was able to report 2,200 baptized members in forty-two churches.

From the very beginning of this new division it can be truly said that Elder Branson rendered very strong and courageous leadership; thus laying an excellent foundation upon which to build during the coming years. His ardent, faithful service will never be forgotten, and when he was called to the office of a general vice-president of the General Conference, in 1930, he was able to look back upon a task well done.

At the 1930 General Conference session, Elder Branson gave a most cheering report. From it we are pleased to give the following interesting figures: Six union fields and fifteen local fields with a baptized membership of 13,070, and 12,976 in the Bible classes preparing for baptism, or a total of 26,046 Sabbathkeepers. At this time the working force of the entire division consisted of 781 workers, both European and native. From these foregoing figures it is quite evident that there had been a marked advance since the organization of the division in 1921.

Since 1930 it has been the pleasant task of the writer to follow on in the division administration. At the close of 1937 we found that our baptized membership had increased to 29,849 members, together with 27,530 in the Bible classes, giving us a total of 57,379 keeping the Sabbath in the entire division. At the same time we employed 329 Europeans and 915 natives, thus making a total working force of 1,244, who carry on their efforts in over sixty languages. Also our tithes were \$531,286.76, and offerings, \$688,390.64, for the years 1931-37, as compared to tithes and offerings of \$377,875.10 and \$488,858.92, respectively, for the

previous seven years, from 1924 to 1930.

Again we can but exclaim, It is a marvelous work of soulsaving grace that God has wrought since the inception of the work in this country fifty-two years ago! Our hearts are certainly filled to overflowing with praise to our kind heavenly Father; hence we press on the more earnestly toward the completion of the unfinished task.

Our Needs and the Future

However, as we stop to compare what has been achieved with that which remains to be done, our hearts at times almost faint within us. The question of how we shall cope with the yet-unfinished task and the need before us at present is most overwhelming. As we look west to Angola, north to the Rhodesias and the Congo, and over east to Nyasaland and Portuguese East Africa, as well as to Barotseland, Bechuanaland, and many parts of the Union of South Africa, we behold tremendous stretches of territory still unentered. Somehow, these sections, too, must yet be given the message ere the Lord returns. There are literally millions still sitting in the shadow of death. They must hear the gospel call! To do this is the perplexing problem which now daily stares us in the face. But surely God has some way out. We are anxious, yes, indeed, very anxious, to discover *that way* before it is forever too late.

Our courage is good; our faith is strong; our zeal is ardent! The outlook for greater things to be achieved within the Southern African Division was never brighter than it is now. We therefore ask the earnest prayers of the great advent family around the earth's circle, as we continue to give humbly of our best toward the finishing of the tremendous and overwhelming task yet confronting us.

INTER-AMERICAN DIVISION

BY G. A. ROBERTS, *President*

It was a ship captain who first carried a knowledge of the advent message to the Inter-American Division territory. It happened in this way:

A branch of the International Tract Society was established in New York City in 1883, which made large use of the vessels leaving New York harbor as mediums for the circulation of denominational literature. One day William J. Boynton, a member of the staff of workers, asked the captain of a ship bound for British Guiana if he would be willing to distribute a roll of religious periodicals in that country, and he consented with some degree of reluctance. Not long thereafter, a woman living near the wharf in Georgetown, British Guiana, called on an old man with whom she was acquainted, and saw lying on the table in his house a copy of the *Signs of the Times*. When she inquired where it came from, he told her that a few days before a sea captain had stepped ashore and scattered a bundle of periodicals on the wharf, saying as he did so, "I have fulfilled my promise."

This woman, after reading the papers, began to observe the Sabbath and

to follow all the light she received. Soon other souls began to accept the light not only in Georgetown, on the mainland of South America, but in the adjacent islands and countries.

Ten years later, in 1893, Elder and Mrs. A. J. Haysmer were sent by the General Conference to the island of Jamaica. This was in answer to the urgent plea of Sister M. Harrison, who had accepted the truth as a result of having read some papers containing the light. She personally, and at her own expense, visited the General Conference in Battle Creek to make this plea, stating that she could not go back without some one to preach the message.

Elder and Mrs. Haysmer, then eager young people, faithfully trudged over the many steep mountains and through the hot, fever-infested valleys and lowlands of Jamaica, riding bicycles or pushing them up the grades, till they had sown the island with literature. As a result of this and other methods of faithful seed sowing, we rejoice that there are in Jamaica today about six thousand Seventh-day Adventist church members and more

than eleven thousand Sabbath school members.

On the island of Tobago, supposedly Robinson Crusoe's island, the work began in the usual way, with our literature. A Sister Taylor, the first to accept the truth on the windward side of that island, told A. R. Ogden, superintendent of the Caribbean Union, that thirty-eight years ago she used to walk nineteen miles across the island to attend Sabbath school. Two or three others who began the observance of the Sabbath about the same time walked with her. Thirty-eight years ago two colporteurs, young brethren from Trinidad (Jamaicans), came to sell books on the island. They stayed at Sister Taylor's home. She read "Coming King," and began the observance of the Sabbath. Six hundred now follow the truths of the third angel's message on that small island.

In much this same way literature has pioneered the message into the twenty-three countries and island groups that make up the Inter-American Division Conference.

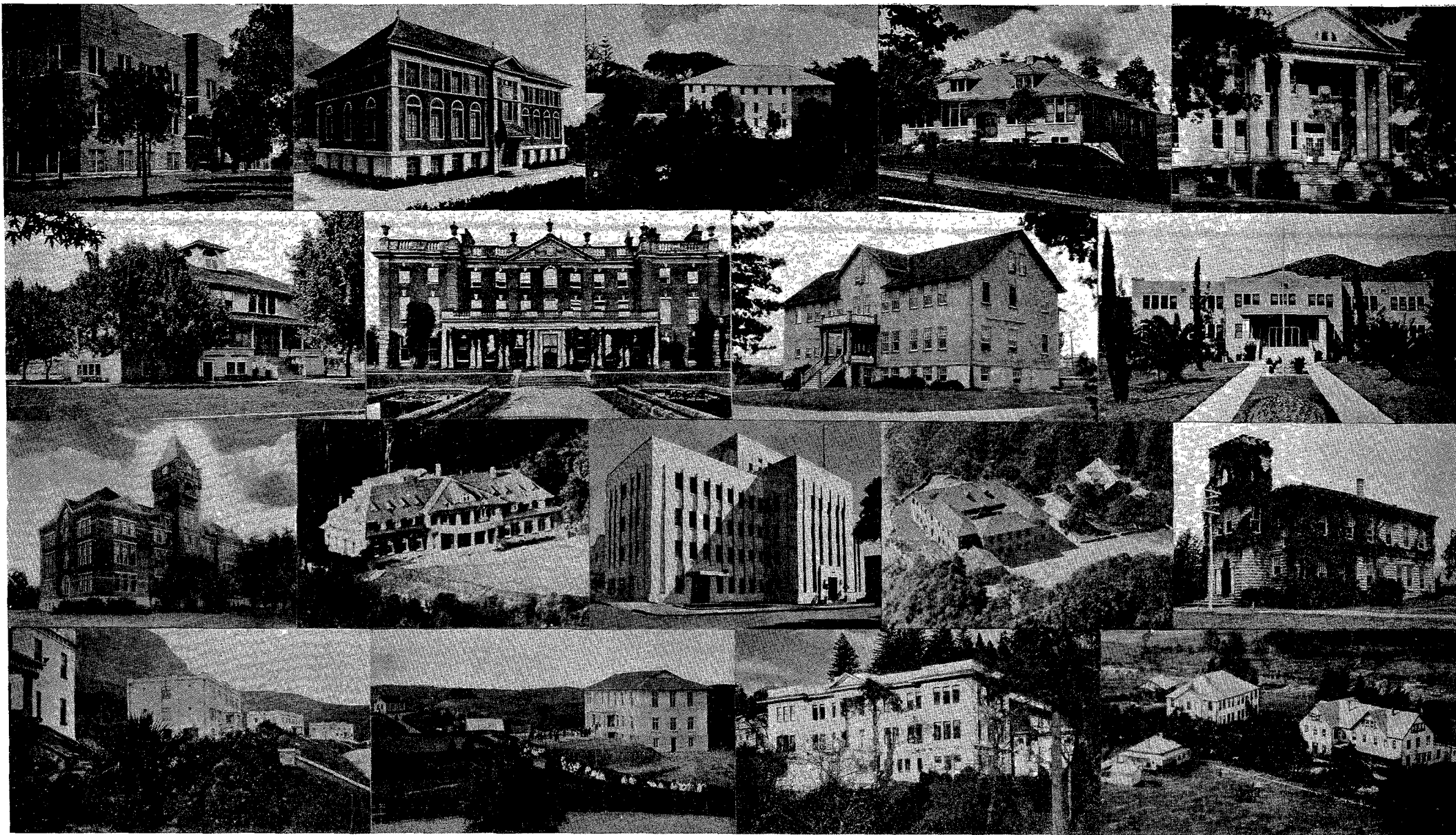
Publishing House Established

In the year 1917 the Pacific Press Publishing Association established a printing plant in Cristobal, Canal Zone. At the request of the General Conference, however, they were supplying the field with literature prior to the building of the plant. The cost of buildings and improvements was \$100,235.27. Since that time they have contributed by outright donations, \$124,350.20. Since the Pacific Press began to serve the field they have furnished literature to the amount of \$539,214.60 worth of books and periodicals. Besides this, probably at least \$60,000 to \$70,000 worth of literature has come from other publishing houses, making a total of over \$600,000 worth of literature that has been placed in the hands of the people in the territory of the Inter-American Division Conference.

Division Organized

The Inter-American Division was organized in the year 1922 with a membership of 8,146. E. E. Andross was the first president. He served till the year 1936, about fourteen years, with F. L. Harrison serving as treasurer almost all this time. Thus it has been under their efficient administration that the work has developed to its present status. To the year 1937, there were 37,211 baptisms, and the net membership of the field to December 31, 1937, was 31,136. There are 554 church organizations, but only 352 church buildings.

This membership and these churches have been organized into five union fields comprising the division: the Mexican Union, with C. E. Wood as director; Central American Union, C. P. Crager, superintendent; Colombia-Venezuela Union, L. V. Finster, superintendent; Caribbean Union, A. R. Ogden, president; Antillian Union, H. M. Blunden, superintendent. W. C. Raley is the secretary-treasurer of the division; E. R. Sanders, assistant secretary-treasurer; W. L. Adams, educational and home commission secretary; R. R. Breitigam, home missionary, Missionary Volunteer, and Sabbath



A GROUP OF COLLEGES AND ACADEMIES, REPRESENTING MANY OTHERS IN OUR WORLD FIELD

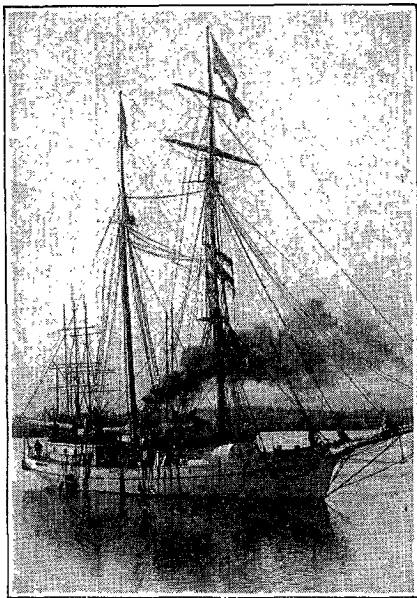
First row, left to right: Southwestern Junior College, Texas; Sema-
naire Adventiste du Saleve, France; West Indian Training College,
Jamaica, British West Indies; Mount Vernon Academy, Ohio; Wash-
ington Missionary College, Washington, D.C.

Second row: Lodi Academy, California; Newbold Missionary College,
England; Oshawa Missionary College, Ontario; Southern California
Junior College, California

Third row: Union College, Nebraska; Marienhoehe Seminary, Ger-
many; White Memorial Hospital, New Main Building (A unit in the

College of Medical Evangelists); Vincent Hill School and College,
India; Oakwood Junior College, Alabama

Fourth row: Helderberg College, South Africa; Brazilian Training
School, Brazil; Pacific Union College, California; Australasian Mis-
sionary College, Australia



The Missionary Ship "Pitcairn"
Built in 1889 by donations from our Sabbath schools

school secretary; W. A. Bergherm, publishing secretary; G. A. Roberts, ministerial association secretary.

Division Territory

The territory of the Inter-American Division may be described as follows: It extends on the north to the southern boundary of California, Arizona, New Mexico, and Texas, and reaches south to the northernmost border of Ecuador, Peru, and Brazil, and comprises the following countries and island groups: Mexico, Guatemala, Honduras, British Honduras, Salvador, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, British, Dutch, and French Guiana, West Indies,—Cuba, Haiti, Jamaica, Santo Domingo, Puerto Rico, Trinidad, Windward and Leeward, also Virgin and Bahama, Islands.

It is well named the Inter-American Division. Those who administer this division, and the workers who visit these many countries and islands, find it to be a most interesting field of seas, and ships, and souls. The population is about 43,000,000 Spanish, 3,500,000 French, and 4,900,000 miscellaneous. The approximately 4,900,000 miscellaneous, as well as some listed above as Spanish, are mostly Indians who have their own dialects. In Mexico alone there are 2,000,000 Indians who do not speak Spanish, and in the forests of the Guianas, Venezuela, and Guatemala, there are many thousands more.

The General Conference has faithfully fostered the work in this field. It has supplied workers and means from the homeland. Appropriations from this source since 1922 aggregate \$4,597,339.78. Truly a very large sum, which has been very gratefully received by the field. The members here are loyal in heart to do their part also in supporting the work and in pushing it on into the extensive unentered sections in which darkness of the blackest heathenism still holds sway. Cannibalism is not unknown at times in some parts. The membership has paid tithes amounting to \$1,840,091.20. Besides this, they have given for work in the division, \$239,979.30.

These items, added to the General Conference appropriations, equal \$6,677,470.68. This amount has been used in the prosecution of the work since the organization of the division.

It may be interesting just here to recall that literature used in the field has nearly equaled in value the amount that has been spent in all other ways to advance the cause:

Literature \$6,000,000.00

Other methods \$6,677,470.68

The loyal hearts of those who have accepted the truth in this field return devout thanks to God, and they are filled with undying gratitude to those in the homeland who have made sacrifices to begin and maintain the work of the message in this division of the world field.

THE FAR EASTERN DIVISION

BY V. T. ARMSTRONG, President

THE landing of W. C. Grainger and T. H. Okohira at Yokohama, Japan, on November 28, 1896, marks the opening of the work of Seventh-day Adventists in the present territory of the Far Eastern Division. The history of our work is therefore forty-two years old at this time. Gleaning from the records of those early days we find that the first church in our territory was organized in Tokyo, in 1897, with a membership of thirteen.

In 1899 the young mission began the publication of literature in the form of small tracts and a monthly paper.

Early Workers

In 1901 F. W. Field and his family arrived in Japan, and assumed the responsibility of leadership in that territory. From Japan the light of truth was next carried to Korea. One day Hide Kuniya, who had studied the message at the little Bible school in Tokyo, and who was engaged in the work, noticed a Korean man reading the sign which was written in Chinese characters in front of the little meeting hall in Kobe. Brother Kuniya invited the man into the meeting place, and there they conversed together, by writ-



Early Seventh-day Adventist Missionaries to the South Sea Islands. Left to right: Mrs. E. H. Gates, Mrs. J. I. Tay, Elder E. H. Gates, J. I. Tay, Elder A. J. Cudney

Brother Tay carried the Sabbath truth to Pitcairn Island, and he and his wife and Elder and Mrs. Gates were missionaries on the first cruise of the "Pitcairn." After Brother Tay's first visit, and before the "Pitcairn" was built, Elder A. J. Cudney attempted to secure passage to Pitcairn to complete the work begun by Brother Tay. Not finding ready steamship passage, he purchased a boat at Honolulu, and with a hired crew started from the island in 1888, and was never heard of after. He probably suffered shipwreck.

This small magazine, *Owari No Fukuin*, which in English is known as *The Gospel for the Last Days*, was no doubt the first literature published in the Far Eastern Division by our denomination.

After a church was organized, the publishing work started in a small way, two Bible schools began operation, and the work began to grow and expand. Later, other workers joined the small staff, and with courageous hearts our first missionaries in this interesting and expansive field pressed on with their work. It was not long, however, before a severe loss came to our young mission. Pastor Grainger became ill after three years of strenuous labor, and before the close of 1899, passed to his rest. This was a sad hour for the mission. Brother Grainger was buried in the Aoyama Cemetery in Tokyo, where he sleeps awaiting the resurrection morning. His is the first Seventh-day Adventist missionary grave in the territory of our field.

ing Chinese characters. This Korean was a Christian, and before long he and a friend, who was also a Christian, became regular attendants at the little gospel hall. Later they were baptized, one going to Honolulu, and the other returning to his native land.

On the journey back to Korea, this brother had the privilege of passing on the new-found truth to a man by the name of Lim K. Pao, another Korean, who readily accepted the message and began to teach it to his friends. Some months later, thirty persons were calling for further studies and baptism, and earnestly requesting Pastor Kuniya to visit them.

During the first visit of Pastor Kuniya to Korea, meetings were held, and new interests developed. Pastor Field later joined Pastor Kuniya, and before their visit terminated, four small churches were organized. In 1905 W. R. Smith responded to a call from the General Conference, and



A GROUP OF SANITARIUMS, REPRESENTING MANY OTHERS IN OUR WORLD-WIDE WORK

1. St. Helena Sanitarium, California
2. River Plate Sanitarium, Argentina
3. Stanborough Park Sanitarium, England
4. New England Sanitarium and Hospital, Massachusetts
5. Wuhan Sanitarium and Clinic, China

6. Malamulo Mission Hospital and Leper Colony, Africa
7. Sydney Sanitarium, Australia
8. Lake Geneva Sanitarium, Switzerland
9. Skodsborg Sanitarium, Denmark
10. Krankenhaus Waldfriede, Germany

11. Manila Sanitarium, Philippine Islands
12. Florida Sanitarium, Florida
13. Simla Sanitarium Hydro-Electric Institute, India
14. Jerusalem Institute for Massage, Hydrotherapy, and Electrotherapy, Jerusalem
15. Boulder-Colorado Sanitarium, Colorado

sailed for Korea. The light that shone in those two needy fields was soon to be multiplied in the southern territory of the Far Eastern Division; for the same year that Brother Smith went to Korea, R. A. Caldwell visited the Philippine Islands, and devoted his time to the colporteur work. He was successful, and sold considerable literature in English and Spanish. The same year G. A. Irwin visited the Philippine Islands on his way from Australia to America, and was very much impressed with the needs and opportunities in these islands.

In 1907 Pastor and Mrs. J. L. McElhany were sent to the Philippine Islands as our first missionaries to that promising territory. Later, Pastor and Mrs. L. V. Finster accepted a call to mission service in that field, and arrived in the Philippine Islands in 1908.

While the Lord's Spirit was working upon the hearts of the people in the regions already mentioned, and was opening doors for this work to enter, light began to shine in the islands to the south. R. W. Munson, at that time a missionary of another denomination, working in Sumatra, returned to America on furlough, and it was while he was a patient at the Battle Creek Sanitarium that he first heard the message. A little later on he identified himself with our people. Upon his return to Sumatra he began to preach our message in Padang, Sumatra. Thus our work began in the Netherlands East Indies in 1898.

In 1904 G. F. Jones opened work in the city of Singapore; and two years later George Teasdale and Miss Petra Tunheim opened the work in Java. Reports show that in 1914 the membership of what is now the Netherlands East Indies and the Malayan Union combined, had reached 114, with a staff of nine foreign missionaries.

Growth in the Work

It was not long before literature had been carried to various parts of the field and new interests had been created. Calls for help came from the Celebes in 1920, as the result of the literature ministry. A native who had procured some of our literature, and accepted the truth, immediately ordered more, and began to do colporteur work in the northern part of the Celebes.

That work which the colporteur started eighteen years ago has grown until today there are fifty-seven churches, with a membership of about two thousand. The jets of gospel light which began to shine in Japan in 1896, and which then spread to Korea and the Philippine Islands, Sumatra, Singapore, and Java, were later to shine also in Siam, Borneo, and French Indo-China, as well as in other sections of our territory.

Beginning in one place, where a little church of thirteen members was organized, the work has grown in a wonderful way. Latest reports show that at the present time there are 1,057 Sabbath schools and 661 organized churches with a total membership of 30,678. Literature is being published in twenty-one languages within our territory, and is being distributed by 436 colporteur evangelists and a host of laymen. The report for the year ending December 31, 1937, gives our list of workers, including colporteurs, as 1,086. Tithes and foreign mission offerings received for 1937 in the present territory of our Far Eastern Division amounted to \$185,131.72 (U.S. currency), including Big Week and the Harvest Ingathering funds. This is equal to the total receipts in tithes and offerings for the whole denomination for the year 1886.

It is encouraging to observe that for the year 1937, just forty-two years since the landing of the first missionary in the territory of the Far Eastern Division, where a large proportion of the population is non-Christian, our work has made a record equivalent to that of the world field for one year, after the first forty-two years of our church history (1844-1886; and 1896-1938).

Departmental Progress

Literature sales in 1937 reached \$112,962.23 (U.S. currency) in the Far Eastern Division; and four publishing

houses are printing tracts, magazines, and books in the twenty-one languages in which we are publishing the gospel in this division.

Schools for the training of the youth are yearly furnishing the field with native teachers and other workers, who are uniting to help finish the task in the territory of our division. The only accredited senior college being conducted by Seventh-day Adventists outside North America, namely, the Philippine Union College, is located a short distance from Manila. It is

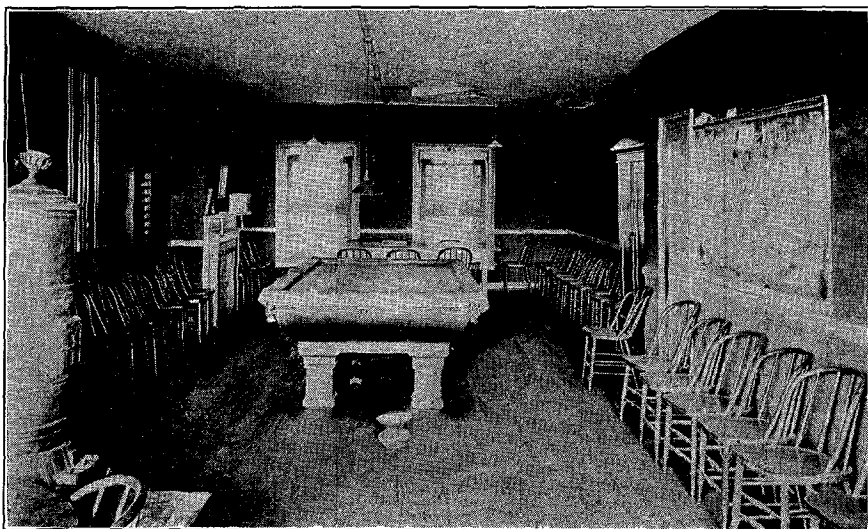


House in New England in Which J. N. Andrews Wrote a Large Portion of the "History of the Sabbath"

doing a good work, and, with a total enrollment of 336 students, is wielding a mighty influence for good among the young people of that great island mission field. In the Philippine Union there are also a number of church schools and three well-organized academies. We have a training school in Japan, another in Korea, one in Singapore, and still another in Bandoeng. These institutions are assisting greatly in saving and training our youth for service.

We have four well-patronized sanitarium-hospitals that are accomplishing much in relieving the suffering and in fostering medical missionary work. Three of these institutions are also conducting three-year nurses' training schools, and are thus affording many of our young people an opportunity to train for service in medical lines. Eleven young people, who have completed nurses' training, are now giving their entire time to field visitation in the villages and countryside. We also have six clinics in which medical aid is given daily to hundreds of sufferers, and thus the way is opened for the entrance of truth into many honest hearts.

A brief survey of the growth and expansion of the work in this division is most encouraging, for in the progress that has been made we are assured again that this message which means so much to our own hearts is truly God's great message for these last days. And yet our hearts are greatly burdened as we think of the unfinished task, and of the sections of the field that are still waiting for the message of salvation.



Room Where the First "Present Truth" Was Printed, Now Used as a Clubroom

"God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him."
—*"The Desire of Ages,"* p. 294.

General Conference Departmental Ministry

THE PUBLISHING DEPARTMENT

BY C. E. WEAKS, *Secretary*

Remarkable Growth

Our pioneers were quick to use the press in those days when the third angel's message was young. It is interesting to read of those early days, "May 6, 1852, the first number of Volume 3 of the ADVENT REVIEW AND SABBATH HERALD was printed in Rochester, New York, on a Washington hand press, with type purchased with the first general contributions by believers in the 'second advent.' The total cost of the press and material, \$652.93; the contribution for that purpose, \$655.84." It is interesting to note that provision more than ample was made for launching that early venture. They could start free of debt. Through the years our great publishing program has largely been conducted on a self-supporting basis. Our publishing houses in many lands have contributed from their earnings tens of thousands of dollars for the prosecution of the work in other lines.

We have traveled far since that early venture into the publishing field. Today it is not one little hand press with an investment of less than a thousand dollars; instead we have more than seventy publishing houses and branches scattered to every corner of the globe. These houses have combined assets of nearly four million dollars. They employ well over a thousand institutional workers, strongly backed by a regular army of approximately three thousand colporteurs, besides the tens of thousands of faithful laymen in the churches who are doing their part in taking the output from the presses to the world. Since that small beginning made in the late forties, literature with a retail value of well over \$110,000,000 has gone out from our presses. The latest statistical report, just at hand, contains this very interesting paragraph on our literature work:

"The sale of denominational literature during 1937 aggregated \$4,066,181.07. This is \$443,881.69 more than in 1936. This literature, issued in 194 languages, is prepared in the form of 310 periodicals, 2,096 bound books, 1,168 pamphlets, 4,796 tracts, a total of 8,370 separate publications (containing 601,208 pages), one copy of each (books in cloth binding) being valued at \$2,397.95."

Surely this is a work of no small magnitude.

Today our houses are, taking them as a group the world around, in an excellent financial position, and they are contributing thousands of dollars for the prosecution of our work in other lines.

Our Literature a Pioneer Agency

It is a recognized fact that throughout the history of our

work the literature ministry has been a great pioneer agency. In fact, the story of how God has used and is using the printed page to open doors in new lands is more interesting than fiction. Sometimes it has been the personal contact of the colporteur, sometimes the reading of a tract, a book, or a pamphlet, or just a fragment from one of our books, that has in a most unique manner found its way to a new land and there accomplished its work. On page 573 of that interesting book "Origin and Progress of Seventh-day Adventists," we read:

"Periodicals first brought the advent message to Brazil. One of our German papers, probably handed to a sea captain in Southampton by a ship missionary, found its way to San Francisco, California, and thence to Brusque, in Brazil. There it fell into the hands of a school teacher who was given to drink. He saw on one of its pages a notice to the effect that further copies would be sent free of charge to persons desiring to read them, and he wrote a letter to the editor, requesting such copies. Papers then began to be sent regularly, and the man sold them in order to get money for more drink. But the people read them, and some were convinced of the truth. These corresponded with the brethren at headquarters, and years afterward F. H. Westphal visited Brusque. He remained there only a week; but before leaving he was able to organize a church of twenty-three members. This was the first Seventh-day Adventist church organized in the great republic of Brazil."

We cherish the name of that dear old brother Abram La Rue, who faithfully labored alone as a colporteur in Hong Kong, for a number of years, praying for some one to come and definitely begin work for the Chinese on the mainland. When the missionary finally arrived, Brother La Rue was nearly eighty years of age, but he was happy in the knowledge that his prayer in behalf of China's millions had been answered. From that day to this our literature has pioneered the way

in nearly every province of China.

In the early nineties, when the General Conference was considering opening work in India, it was "recommended that William Lenker go to that country as a colporteur. In compliance with this recommendation he went to India and introduced the literature of Seventh-day Adventists." Brother Lenker says of those early days: "A native preacher walked sixty miles to purchase a copy of 'Thoughts on Daniel and the Revelation.'"

We think of Elder John Matteson, who was sent to Scandinavia in the year 1877 as our pioneer in those north countries. We read, "When we went to that country there were a few who had begun the observance of the Sabbath through the reading of papers and tracts sent to them by friends in America."

The other day I was reading a most interesting story about the early days of our work on the Pacific Coast. That early church in San Francisco was a missionary church. We read of its activities:

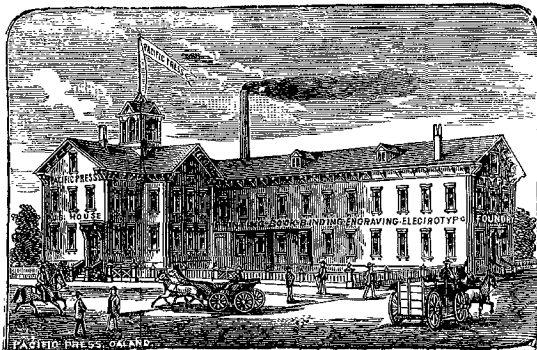
"The missionary society in the San Francisco church were sending papers to Australia, having secured a voters' list of the residents in that faraway country. E. A. Stockton saw the name of J. H. Stockton of Melbourne, and with the remark that 'he must be a good man,' decided to send the *Signs* to him. The recipient of those papers from Brother Stockton in California, ten years later became the first convert to the third angel's message in Australia."

An Interesting Experience

And so these pioneer stories with our literature might be continued almost indefinitely. Many a church in many a land today owes its origin to an interest started by Seventh-day Adventist literature, and this literature which has been scattered through the years is still carrying on its work.

No wonder Mrs. E. G. White has said: "We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the highways and hedges, shedding light upon the pathway of truth."—*Review and Herald*, Aug. 27, 1903.

In the light of the above statement, how we ought to treasure the wealth of literature that is coming weekly into the homes of Seventh-day Adventists. After we have read it, should we not send it out into the world to do its work? Wouldn't it be well for us



Pacific Press Publishing Association, Oakland, California, Before the Removal to Mountain View, in the Year 1904



Upper, left to right: W. P. Elliott, Review and Herald Publishing Association; J. H. Cochran, Pacific Press Publishing Association; M. V. Tucker, Southern Publishing Association; A. Vollmer, Hamburg Publishing Association; Arthur Warren, British Publishing House; L. A. Nilsen, Scandinavian Publishing House. Lower: E. Meyer, French Publishing House; J. G. Slate, Sentinel Publishing Company; J. B. Johnson, Buenos Aires Publishing House; E. Doehnert, Brazil Publishing House.

GENERAL MANAGERS OF SEVERAL OF OUR PUBLISHING HOUSES

now to go through our bookshelves and magazine racks and get out literature that has been accumulating which might be doing a wonderful work for God if it were placed in the homes of the people?

Literature to Strengthen the Church

Our literature is not only valuable as a pioneer agency, but it also serves to establish converts in Bible truth.

"The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. . . . In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone."—*Colporteur Evangelist*, p. 8.

What a treasure house of truth we have in our literature! In days like these when deceptive errors are on every side, when the evil one is doing all in his power to deceive, if possible, the very elect, we ought first to be faithful students of this literature ourselves and particularly of those books which have been given as a special legacy to the church. The messages in these books inspire to higher and holier living. They help to engender a greater spirit of service in the Master's work. From one of the Catholic fields comes the following testimony from a sister who is a convert from a false religion. She and her husband have brought scores into the truth. In one place alone "through hers and her husband's efforts a group of over eighty Sabbathkeepers was raised up in one of the most inaccessible places in the mountains." Our sister writes:

A Fine Tribute

"A most valuable factor which has proved a strength in my missionary work is the books of the Spirit of prophecy, the careful reading of which I recommend to all my brethren in the

faith if they desire to fortify themselves in the hope of eternal life and in the art of winning souls to Christ. I have shed tears and I have thanked God as I have put my eyes upon these powerful glasses which supplement our shortsightedness in order that we may recognize the great and mysterious characters of Bible truth. Praise to our God for this rich provision of His mercy.

"The Christian experience which I am enjoying today establishes in me an absolute confidence in the truths con-

tained in the writings of Mrs. E. G. White, as divinely revealed and inspired. Not only are they in perfect harmony with the Bible, but the counsels, when put into practice, result in tangible blessings."

So again we thank God for our publishing houses, for the good literature He has given us, for our faithful army of 3,000 colporteurs, for a loyal church membership who, appreciating the value of our literature, are doing such a noble work in carrying the gospel message it bears to the world.

THE SABBATH SCHOOL DEPARTMENT

BY J. A. STEVENS, *Secretary*

THE prophecy of Malachi foretold the last-day reformation that was to be heralded to the world in the spirit and power of Elijah, turning "the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6. Very early in the history of the advent movement, following 1844, our pioneer brethren were stirred to provide for the spiritual needs of the children. Robert Raikes' Sunday school idea had long been firmly rooted in America, and a Sabbath school had been started as early as 1739 at Ephrata, Pennsylvania, by one Ludwig Häcker, a German Seventh Day Baptist.

The deep concern of our leaders for the spiritual welfare of the children was crystallized in a plan for Sabbath school lessons to appear in a children's paper, the *Youth's Instructor*, which was announced in the REVIEW AND HERALD, July 8, 1852. And so the *Youth's Instructor* appeared, the first number bearing the date of August, 1852.

The first Sabbath school lessons appearing in it were written by Elder James White. These were followed by a year's lessons, in 1854. In 1859 a

series on the book of Daniel was prepared, and in 1863 Uriah Smith prepared a series of thirty-two lessons for adults. Later Professor Bell developed the "Progressive Bible Lessons" used in the Sabbath schools for many years. Such, in brief, is the history of the development of the Sabbath school lesson, adapted today to the need of every Sabbath school member, from the cradle roll infant to the oldest in every school, and presented to them in more than seven hundred languages around the world.

Organization and Reporting

The earliest historically recorded Sabbath schools were held in Rochester, and in Bucksbridge, New York, in 1853 and 1854. A year later, in 1855, a Sabbath school was begun in Battle Creek.

The ministering brethren of that day gave such leadership as they could to the Sabbath school, but it was not until the late sixties that very necessity brought about lay leadership. By 1870 the plan of having superintendents and secretaries, and some semblance of division organization according to age, had become an established feature of

many Sabbath schools, along with a regular program for each session.

In 1877 a plan was suggested to organize the Sabbath schools within the boundary of each State into an association, for mutual aid in promoting unity of organization and method. As a result, California organized the first State Sabbath School Association in August of 1877, and by the autumn of 1878, eleven other such organizations had been perfected. In March of 1878 the General Conference Sabbath School Association was organized at the General Conference session. At that time there were some six hundred Sabbath schools in the United States. It was recommended that a superintendent, an assistant superintendent, a secretary, and an assistant secretary be elected, and the term was for one quarter.

The first report to the General Conference Sabbath School Association was made at the close of 1878. Seven State associations reported. These represented 124 schools, with 4,626 members. Thus began the quarterly reporting plan that now covers the wide world, with 13,254 schools and 567,390 members, as of March 31, 1938.

From Raindrops to Rivers of Gifts

Early in Sabbath school history it was plain that no school could carry on without the lessons provided in the *Youth's Instructor*, and other simple necessities had to be furnished. So the adult brethren were asked to make an annual donation of one dollar, and the children, of fifty cents, to the expense fund. It seems that for many years there was opposition to the taking up of offerings in the Sabbath school. At the first annual meeting of the General Conference Sabbath School Association, held in October, 1878, the problem of meeting Sabbath school expense was an important item, and among other methods, a penny offering in the Sabbath schools was discussed. Mrs. White thought such an offering would be proper, and presented what the Lord had shown her, how that the children of Israel came

to the synagogue on the Sabbath, and each, according to his ability, dropped a bit of money into the treasury in token of thankfulness for blessings received.

It was not long after this that offerings were being taken in all the schools. Later the plan was adopted of using envelopes, one being handed to each pupil each Sabbath to take home and return with an offering the following Sabbath.

In 1885 the Upper Columbia Conference, then comprising the States of Oregon and Washington, made the first gift to missions from its Sabbath school funds. The California Conference followed the example of its neighbor by giving \$700 for work in Australia. In 1887 all Sabbath schools were asked to give the surplus above expenses to missions, and \$10,615 was raised to be sent on to Africa to open the first mission station. In 1906 Vermont marked the beginning of a new era in Sabbath school support of missions by giving all its offerings to our foreign missions program, and within six years every Sabbath school throughout the world had joined in this plan of giving all its offerings to missions, and had found other ways of financing its expense budget. How mighty a stream has grown from those first rivulets! The million-by-million record has been:

	million dollars	25 years, 1887-1911
First	"	3 years, 3 months
Second	"	2 years, 3 months
Third	"	1 year, 9 months
Fourth	"	1 year
Fifth	"	9 months, 3 weeks
Sixth	"	8 months, 3 weeks
Seventh	"	8 months, 1 week
Eighth	"	9 months, 2 weeks
Ninth	"	9 months, 2 weeks
Tenth	"	8 months, 2 weeks
Eleventh	"	7 months, 2 weeks
Twelfth	"	7 months, 2 weeks
Thirteenth	"	7 months
Fourteenth	"	7 months
Fifteenth	"	6 months, 2 weeks
Sixteenth	"	6 months, 1 week
Seventeenth	"	6 months, 1 week
Eighteenth	"	6 months
Nineteenth	"	6 months, 2 weeks
Twentieth	"	6 months
Twenty-first	"	6 months, 2 weeks
Twenty-second	"	6 months
Twenty-third	"	7 months, 3 weeks
Twenty-fourth	"	8 months, 1 week
Twenty-fifth	"	9 months, 1 week
Twenty-sixth	"	9 months
Twenty-seventh	"	
Twenty-eighth	"	

Twenty-ninth	"	8 months, 3 weeks
Thirtieth	"	8 months, 2 weeks
Thirty-first	"	8 months, 2 weeks
Thirty-second	"	7 months, 3 weeks
Thirty-third	"	7 months, 2 weeks
Thirty-fourth	"	7 months, 1 week

Other Advance Moves

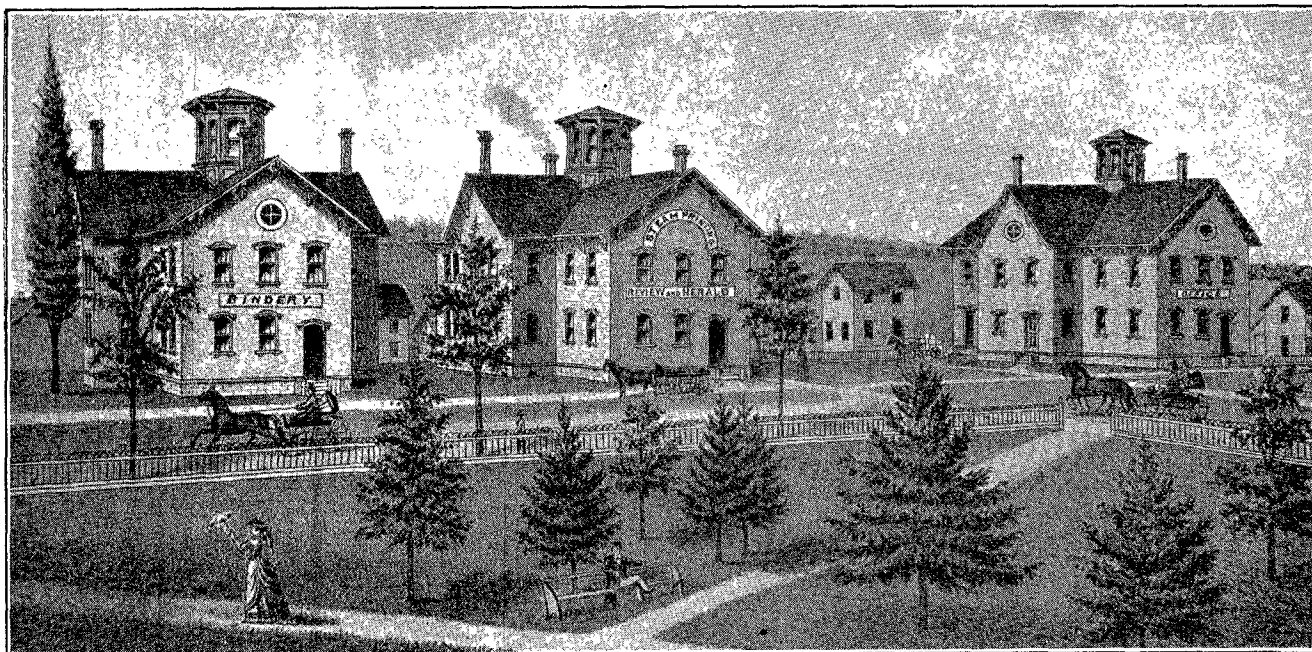
The first Sabbath school songbook, "The Song Anchor," was provided in 1878, followed by "Joyful Greetings," containing a number of songs for children, in 1886. Then came "The Gospel Song Sheaf," in 1895, and the first edition of "Christ in Song" in 1900.

One of the most important steps in Sabbath school progress was the publication of the *Sabbath School Worker*, first issued in 1885 as a sixteen-page quarterly. For a while, at a later period, it was issued as a supplement to the *Instructor*, but in 1889 it was restored to its original form. Today it has the largest circulation in its history, and is doing much to give the work the proper mold in all the world.

The Sabbath school needs of the younger children were met in 1890 by the publication of *Our Little Friend*, by the Pacific Press Publishing Company.

In 1900 Sabbath school workers were provided with most important counsel in a compilation of testimonies on Sabbath school work under the title, "Testimonies on Sabbath School Work." In 1938 a new and larger volume, entitled, "Counsels on Sabbath School Work," was published. It included valuable instruction from the pen of Mrs. E. G. White written since the compilation of the earlier volume, as well as most of the material appearing in it.

The extension of the work to other lands necessitated a change of the name from "General" to "International Sabbath School Association" in 1886. The ten years from 1877-1887 were marked by many forward steps. Convention work was developed, the lessons were adapted to the various grades of pupils, record books and report blanks were perfected, the *Instructor* was changed from a monthly to a weekly, the *Sabbath School Worker* was begun, the schools



THREE BUILDINGS—BINDERY, STEAM PRINTING PLANT, AND OFFICE BUILDING—OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION, BATTLE CREEK, MICHIGAN, ABOUT THE YEAR 1874

became self-supporting and began turning funds toward missions.

Organization of the General Conference Department

Until 1901 the Sabbath school work was under the direction of its association officers, consisting of a president, a recording secretary, and a corresponding secretary, all of whom were subject to an executive committee chosen by the General Conference. This brief historical survey will not allow mention of all those who made valuable contributions to the upbuilding of the Sabbath school work down through the years, but it included G. H. Bell, W. C. White, and C. H. Jones, Miss Winnie E. Loughborough, Mrs. Vesta J. Farnsworth, and many other faithful workers.

At the General Conference session of 1901, recommendations were adopted which gave to the General Conference the work, the property, and the funds of the International Sabbath School Association, which was henceforth to be operated as a department of the General Conference. The officers appointed by the General Conference Committee were: M. C. Wilcox, chairman, Mrs. L. Flora Plummer, recording secretary. In 1904 G. B. Thompson connected with the department, and served as chairman from 1905-1908. From 1909-1913 he served as secretary of the department, and Mrs. L. Flora Plummer served as corresponding secretary. From 1913 to 1936 Mrs. Plummer ably filled the position of secretary of the department. In 1914 Miss Rosamond Ginther became assistant secretary, a position which she still fills. In 1920 J. S. James connected with the department as associate secretary, occupying this position until his return to India, in 1925. J. C. Thompson joined the de-

partment as associate secretary in 1925, serving in this capacity until 1937. In 1926 S. A. Wellman, with a background of long years of mission service, connected with the department as associate secretary. He still carries this responsibility. W. K. Ising joined the staff as an associate secretary at the Autumn Council of 1937, filling the vacancy made by the resignation of J. C. Thompson. The writer was elected to the secretaryship of the department at the General Conference session in 1936.

A World-Wide Institution

The Sabbath school has been our pioneer organization in every part of the world. And still it moves forward, its arms of loving interest encircling increasing thousands of men, women, youth, and children, and its beneficent ministry continuously enlightening them concerning the love of God in Christ as it unfolds the lessons from the Bible.

In every division conference an efficient staff of leaders is directing the Sabbath school work to greater achievement, and in every school the leadership of officers and teachers is working toward greater spirituality and greater efficiency. In every land conference officials and ministry are giving the Sabbath school work their most hearty cooperation, and there is every indication that God is leading the Sabbath school work on to even greater achievements in spiritual power, in number of schools, increased membership, and larger giving. For the victories of the past and for the promised blessings of the coming days, we of the Sabbath School Department in all the world thank God, and press on with courage.

WORK OF THE MEDICAL DEPARTMENT

BY H. M. WALTON, M.D., *Secretary*

THE basic importance of healthful living can be traced through the history of the human race, for in the beginning the Creator gave the parents of the human race specific counsel regarding their food. In His dealings with ancient Israel, we are again impressed by the record of God's solicitude for the health of His people, evidenced by His giving them detailed rules and statutes for the care of the body as relates to cleanliness, healthful dietary, prevention of disease, sanitation, etc.

The relationship of physical living to spiritual experience is emphasized in Paul's letter to the Corinthians as follows: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your *body*, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

Counsels relative to healthful living have been a part of the Seventh-day Adventist teaching since its earliest beginning. Even before our doctrines became well defined, the Spirit of the Lord was manifestly leading and influencing the minds of some, for as

early as 1827 a pioneer apostle of this faith, Joseph Bates, was led to adopt principles of healthful living, and he became active in promoting temperance societies and in teaching hygienic reforms.

At a time when there was a great dearth of knowledge relative to disease prevention and healthful living, our pioneers, guided by the counsels given by the Spirit of God, led out in developing a health message and therapeutic reforms that have now encircled the globe. The principles of diet, and the reforms in treatment of disease called to the attention of this denomination in that early day, have been proved sound and scientifically correct, and are widely known and employed today.

Sanitariums

As a means of making known to others the principles of healthful living and of putting them into actual practice, counsel was given that "our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits

which are His."—*Id.*, Vol. I, p. 492.

Thus it was that our sanitariums were established, not to be boarding houses for the sick or hospitals in the ordinary use of the term, but that "it should ever be kept prominent that the great object to be attained through this channel [the Health Institute] is not only health, but *perfection* and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from the worldling's standpoint."—*Id.*, p. 554.

Medically speaking, our sanitariums were characterized principally by a reform in diet and in therapeutics. It is to be borne in mind that in the early days of our medical work the present-day knowledge of vitamins, mineral salts, and balanced nutrition had not come to light. Likewise, the present rather widespread use of hydrotherapy and other forms of physical therapy was in its infancy. In those early days the average dietary consisted largely of meats and cereal products in various hearty forms, while the fruits and vegetables were neglected. In treating sickness, the main reliance was placed in drugs, some of which were used very freely, though they were very toxic to the patient.

Since the beginnings of our medical work, important changes and discoveries have taken place in these two fields, and with the remarkable growth of the knowledge of nutrition in the scientific world, emphasis has been placed upon the healthfulness and actual necessity of making fruits, vegetables, and other "protective foods," as produced in nature's laboratory, prominent in the diet.

Likewise, with advances in the science of medicine less and less dependence is placed upon drugs, and there is an increasing recognition of the virtues of physical therapy and hygienic habits of living. It is therefore obvious that the health message to which the attention of this people was earnestly called in a day when it was advanced light, has through the succeeding years been corroborated and its scientific reliability has been proved.

Medical Education

Since the nature of our medical work was somewhat different from the general practice, the need for training and fitting our own workers to fill the needs of our unique work was early recognized. Particularly was this true in the field of nursing, and in 1874 a school for training missionary nurses was established at Battle Creek, Michigan, under the able leadership of Dr. Kate Lindsay. As progress and enlargement came, many young women and young men were well trained as nurses, and all through the years these faithful medical missionary nurses have made possible the distinctive work carried on in our institutions and in field endeavors, both in the homeland and overseas.

In connection with our work in Battle Creek, the American Medical Missionary College was established in 1895. This college, in affiliation with the University of Michigan, at Ann Arbor, trained medical missionary doctors to fill the many calls for physi-

cians in our work, both at home and in overseas fields. Many leaders in our medical work were graduated from this school, which was succeeded in 1909 by the College of Medical Evangelists at Loma Linda. This college, established under the direction of God's messenger, has expanded and advanced under providential blessing. Nearly 1,200 physicians have been graduated. Our sanitarium and mission medical work is largely carried on by these graduates, and many in private practice are faithful representatives of this truth in their communities.

Health Education

Efforts have been made all through the years to extend the knowledge of these truths to the whole world. In addition to educational endeavor, fostered by our sanitariums through their physicians, nurses, and other workers, promulgation of health reform principles has been effectively carried forward through health literature. Magazines, books, and numerous leaflets bearing a distinctive message in healthful living have been widely sold and circulated.

The Medical Department has sought to promote our health educational work in a definite, organized form in connection with our entire educational system, from the church school through the college years. In harmony with the counsel of the Spirit of prophecy, it has been the purpose of the denomination to educate its workers in the great principles of health reform, so that they would not only be fit physically to cope with the problems which they would meet in their service

in this cause, but that they also might be able to teach others the reasons for the practices which have proved of such benefit in their own lives. This educational program is begun with the child in the church school, and as a result of this work the graduates from our colleges today are better fitted physically to answer the ever-increasing calls for more recruits in our mission field than ever before. Where formerly 32 per cent of the recruits were rejected for physical disability, today only 3 per cent fail to measure up to the physical requirement for work in foreign lands.

In an endeavor to reach the rank and file of the church members with definite instruction in our health principles, the plan of classes for lay members was adopted in 1919. Every year a thousand or more of our lay members complete the twenty classes, or approximately forty hours of instruction, in health hygiene and elementary nursing, outlined for this group.

To further promote the program of health education and to enlist, in larger numbers, our loyal medical missionary doctors, nurses, dietitians, and technicians who are engaging in self-supporting work in this educational, health, and medical ministry, the Medical Missionary Association was launched at the beginning of 1938. It is the purpose of this organization to foster the interests of medical missionary educational work through these practical medical missionary workers in their respective communities. On account of the close relation of the work of this group to the gospel ministry, *The Ministry*, a monthly maga-

zine sponsored by the Ministerial Association of the General Conference of Seventh-day Adventists, was chosen as the official organ of this association. Eight pages in this journal are devoted each month to the medical missionary phase of the denominational work. Through this medium, various activities are fostered, outlines and articles related to health education are published, and encouragement is given to combining efforts in gospel and medical ministry, which is one of the objectives of this organization.

As the work has progressed in our nursing and medical schools, there has been a growing need for the preparation of medical workers with more than the ordinary ability to act as teachers in the thirty-two schools of nursing conducted in the world field by this denomination, and to have a special preparation for the field of public-health effort in conferences and mission lands. Accordingly, in 1927, a teacher-training course for graduate nurses was established at Washington Missionary College. In 1936 a similar department was established at Pacific Union College. In these two centers it is the endeavor of nursing educators to prepare graduate nurses who not only will receive an enlarged vision of the problems of the medical missionary nurse, but who will also be trained to understand the principles and the technique of teaching in the field of health, hygiene, and nursing.

Since its organization in 1905, the Medical Department of the General Conference has sought to foster and promote all these phases of medical missionary endeavor and medical edu-



MEDICAL SUPERINTENDENTS

Left to right: H. W. Vollmer, M.D., St. Helena Sanitarium (California); W. A. Ruble, M.D., New England Sanitarium (Massachusetts); H. A. Green, M.D., Boulder-Colorado Sanitarium; R. A. Hare, M.D., Washington Sanitarium (Washington, D.C.); W. B. Holden, M.D., Portland Sanitarium (Oregon); A. D. Butterfield, M.D., Loma Linda Sanitarium (California); Arthur E. Coyne, M.D., Glendale Sanitarium (California); C. E. Nelson, M.D., Paradise Valley Sanitarium (California); A. E. Gilbert, M.D., Iowa Sanitarium; C. J. Larsen, M.D., Florida Sanitarium; A. L. Moon, M.D., Porter Sanitarium (Colorado); W. W. Frank, M.D., Hinsdale Sanitarium (Illinois); A. N. Hanson, M.D., Resthaven Sanitarium (British Columbia); O. B. Pratt, M.D., White Memorial Hospital (California)

cation. We regard the need for health education, in the sound, balanced principles of hygienic living, as a vital one.

There is a work to be done in every church, every school, and in every Seventh-day Adventist home.

schools who are missionaries." "The character of the work done in our church schools should be of the very highest order." "Our church schools are ordained by God to prepare the children for this great work."—"Counsels to Teachers," pp. 168, 174, 176.

GROWTH OF OUR EDUCATIONAL WORK

BY HARVEY A. MORRISON, *Secretary*

WHILE this people were yet very few in number, they early recognized that it was necessary to train their own children and youth. We find that in 1857 a group of families of this faith, who were living in Battle Creek, Michigan, felt the need of having a school conducted for their children. As a result of this, a church school was started at that time, but was carried on only intermittently until 1866. When Professor G. H. Bell moved to Battle Creek he opened a private school for Adventist children. This continued to grow, and was forced to move from time to time into larger quarters.

Out of this experience, the denomination was led to see the need of establishing a college and a complete system of education. In 1872 Elder James White and Mrs. White, with other pioneer workers, began to promote the plan to establish such a college. From the very beginning, the principle of education in our schools was the training of mind and heart and hand. As a result of this promotion, plans for Battle Creek College were organized, and the school was built in 1874. This institution grew, and in it many of the

prominent workers of this denomination secured their training.

As the city was built up around the college grounds, there arose the feeling of a need of greater freedom and more room in which to develop industries. In 1901 the college was moved to Berrien Springs, Michigan, where it continues to serve in training the Adventist youth in what is now known as the Lake Union Conference.

Battle Creek was the only institution until 1882, when another school was established, at South Lancaster, Massachusetts. Before the next eleven years had passed, four other institutions were opened, which have since become prominent in our educational endeavors.

In the early nineties much instruction came from the pen of Mrs. White concerning the opening of schools for elementary education. In 1894 she said that she saw this country dotted over with Seventh-day Adventist schoolhouses. About that time a church school was started at Ottawa, Kansas. In 1897, while Mrs. White was in Australia, she made this statement: "In all our churches there should be schools, and teachers in these

Rapid Development

During 1897, thirteen churches opened schools for the children of the grades, and normal-training departments were established in connection with many of the colleges and advanced academies. The development of the schoolwork from this time on was very rapid.

You will note that in 1897 there were only thirteen church schools, five colleges, and five academies. At that time the institutions which were listed as "colleges" provided for the work from the ninth to the sixteenth grade, and the larger portion of the attendance was in grades nine to twelve. It is therefore impossible to make exact comparisons with the enrollments in these institutions at the present time.

However, it is most interesting to note the marvelous growth in our educational development. In 1897 there were thirteen church schools. The number has grown in the United States to more than nine hundred elementary schools, with over one thousand teachers. Two hundred of these schools carry secondary work, and of the one thousand teachers, almost four hundred are teaching secondary work. We now have about fifty academies, with more than four hundred teachers, and six junior and six



PRESIDENTS OF OUR NORTH AMERICAN COLLEGES

Left to right: P. T. Magan, College of Medical Evangelists; M. E. Olsen, Home Study Institute; M. E. Kern, Theological Seminary; B. G. Wilkinson, Washington Missionary College; W. I. Smith, Pacific Union College; H. J. Klooster, Emmanuel Missionary College; G. W. Bowers, Walla Walla College; H. H. Hamilton, Southwestern Junior College; E. E. Cossentine, Southern California Junior College; F. R. Isaac, Oshawa Missionary College; G. Eric Jones, Atlantic Union College; J. C. Thompson, Southern Junior College; A. H. Rulkoetter, Union College; J. L. Moran, Oakwood Junior College; L. W. Cobb, Canadian Junior College.

senior colleges, with about two hundred fifty teachers. We also have one medical college, which has a teaching faculty—full-time and part-time staff—of more than three hundred.

During the decade 1890 to 1900, movements were on foot to begin the establishment of institutions in some of the fields outside North America, such as South Africa, Great Britain, and the Scandinavian countries. The work outside this division has now grown to the following proportions:

	Number of Schools	Enroll- ment	Teachers
Elementary	1,775	67,209	2,226
Secondary	100	3,386	840
College	10	434	

The concept of education as given to us by the Spirit of prophecy is a fine testimony to its divine origin. Embodied in it are principles of education which have been promoted by some of our great educators many years after



H. S. Lay, M.D.

Phoebe Lamson, M.D.

Kate Lindsay, M.D.

Three of the pioneer physicians connected with our work

My impressions are that without these schools this work would have ceased to grow and would have fallen by the wayside. If we should now wipe out of existence all the workers

committed to that endeavor, that our schools should more and more fulfill the great purposes of their establishment.

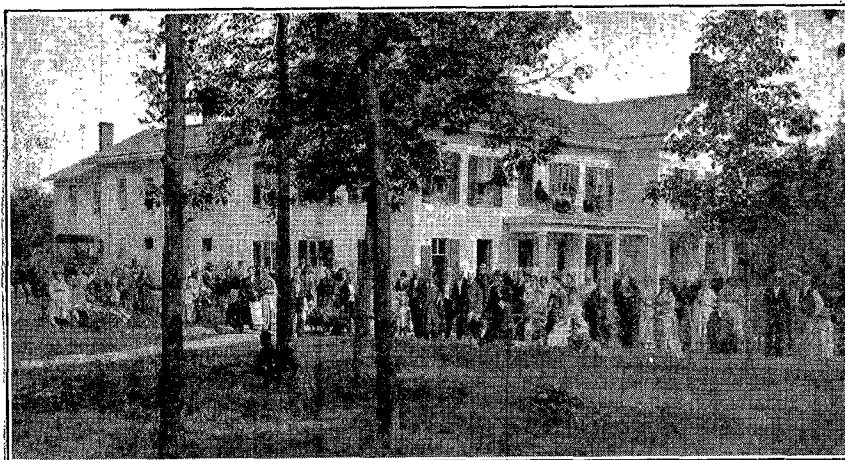
In this progressive age of ours we have found it necessary for the teachers in our colleges to give more and more attention to their technical training in the particular field in which they work. How to accomplish this has been somewhat of a problem, both to the teacher and to the institution involved. While there may have been some mistakes made in endeavoring to meet this need, yet on the whole we find our teachers and institutions loyal to the objectives and purposes for which these schools were established. I do not believe any group of workers has been more devoted and more self-sacrificing than those who have been doing that "nicest work committed to man"—training the children and youth.

Theological Seminary

Our young ministers and our Bible teachers have felt the need of an opportunity for research and study beyond that which is available in a regular college course. They have to meet the best scholars of the world, and it is highly important that they be prepared in Biblical language and archeological and historical research, that they may defend the truths we teach.

The leaders of this denomination for years have felt the need of creating this opportunity for study for such workers. As a result of this conviction, in 1934 the Advanced Bible School was started, and summer sessions were held at Pacific Union College from 1934 to 1936. At the 1936 Fall Council it was voted to give this institution permanent establishment in Washington, D.C., under the name of the Seventh-day Adventist Theological Seminary. It was planned that both summer and winter terms be held.

The purpose of this institution is not only to sharpen the tools of research, but to develop the findings of any significant research in such a manner that those who do this work will be prepared more fully to defend our doctrines even from the viewpoint of a scholar of the world. This institution is not organized to create new doctrine, or to be a tribunal where a proposed teaching would be referred for decision as to whether it is in harmony with the Seventh-day Adventist doctrines. However, it will be a



Health Reform Institute, 1866, Battle Creek, Michigan

This was the beginning of health institutional work among Seventh-day Adventists

the enunciation of those principles in the Spirit of prophecy. We have not always appreciated the breadth and the depth of the plan that God has given us. One of the prominent evidences of the greatness of this system is the very large place these schools have had through the years in preparing men and women for service in this cause.

Training the Leaders of the Work

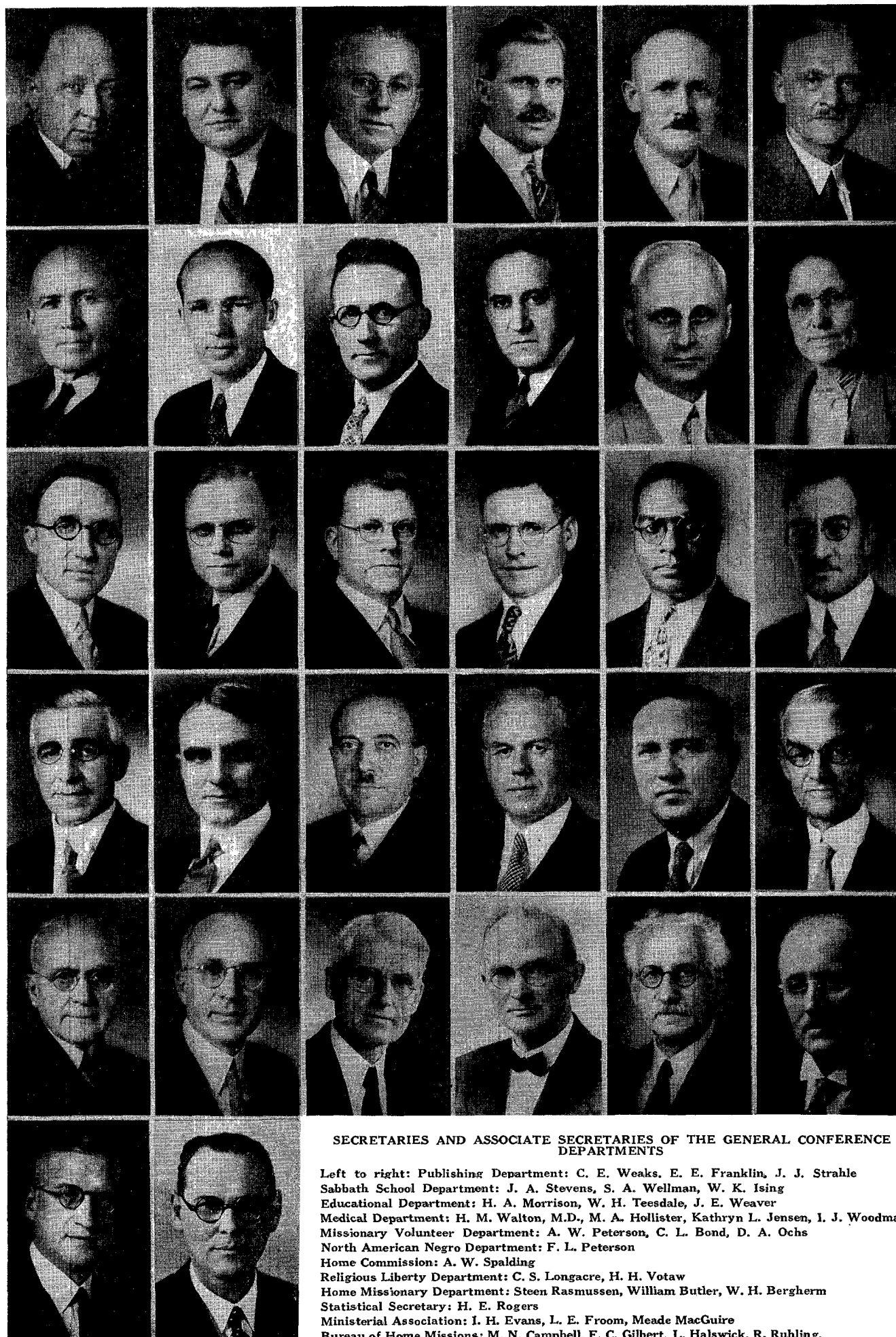
As we turn back to the eighties and nineties, and pick out the workers of responsibility, strength, and power, we find that most of them were prepared for their posts by the training which they received at Battle Creek College. The majority of those attending this institution found their way into the organized work in some capacity.

During the next twenty years—1895 to 1915—Union, Healdsburg (now Pacific Union), Walla Walla, South Lancaster (now Atlantic Union), Washington Missionary College, and other of our schools had taken their place by the side of the mother school, and had paralleled the work that she was doing. This gave real impetus to the work both at home and abroad, and developed a new speed whereby the message was carried to various parts of the earth. Since 1915 not only have these colleges grown by leaps and bounds, but the elementary and secondary work has grown rapidly also.

who have come up through our schools and the work which they have done, there would be little, if anything, left. God knew how large a place these schools would have in this work, and that is why He has given us such full and complete instruction concerning our system of education. He has tried to impress us with its great importance. To whatever extent we have followed the counsel, we have been greatly blessed, and wonderful success has accompanied this endeavor.

Meeting Changing Conditions

We are living in a day of great changes in society, of changes in the philosophy of life and in the thinking of the people. These changes have brought about drastic readjustments in the educational processes of the country and of the world. These changes cannot be altogether ignored, for they have a certain influence on all the people in the world. On the other hand, the objectives and motivating purposes of Christian education for Seventh-day Adventists can never change, for they are divinely appointed. We may have to make types of readjustment for this changing world of ours, but if our eyes are properly focused upon the pattern given us, we shall, in each change, see to it that such a change incorporates even closer following of the plan given us so many years ago. We believe, and are



SECRETARIES AND ASSOCIATE SECRETARIES OF THE GENERAL CONFERENCE DEPARTMENTS

Left to right: Publishing Department: C. E. Weaks, E. E. Franklin, J. J. Strahle
 Sabbath School Department: J. A. Stevens, S. A. Wellman, W. K. Ising
 Educational Department: H. A. Morrison, W. H. Teesdale, J. E. Weaver
 Medical Department: H. M. Walton, M.D., M. A. Hollister, Kathryn L. Jensen, I. J. Woodman
 Missionary Volunteer Department: A. W. Peterson, C. L. Bond, D. A. Ochs
 North American Negro Department: F. L. Peterson
 Home Commission: A. W. Spalding
 Religious Liberty Department: C. S. Longacre, H. H. Votaw
 Home Missionary Department: Steen Rasmussen, William Butler, W. H. Bergherm
 Statistical Secretary: H. E. Rogers
 Ministerial Association: I. H. Evans, L. E. Froom, Meade MacGuire
 Bureau of Home Missions: M. N. Campbell, F. C. Gilbert, L. Halswick, R. Ruhling,
 H. D. Casebeer

great force in molding and continuing a unification of those doctrines and principles which are the basis and cause of our existence, and the funda-

mental truths on which we are established. The future opportunity of this institution is wide. A great field lies before it.

THE RELIGIOUS LIBERTY DEPARTMENT

BY C. S. LONGACRE, *Secretary*

THE Seventh-day Adventist denomination very early in its history recognized the fundamental principle of proper relationship of church and state as set forth in the teachings of Jesus Christ, who taught that the church and the state ought to function separately and independently, when He said: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The Adventists found that Christ based the principles of His government upon the motives of love and faith and mercy, proclaiming liberty to all the inhabitants of the earth and placing all upon the same equality. The Adventists hold that the Scriptures teach that civil government is divinely ordained to function in civil things only, in matters that pertain to man's relationship to man, but that the civil authorities should not prescribe the duties a man owes to God and religion, or punish offenses against God and religion, but should leave every individual free to follow the dictates of his own conscience so long as he respects the equal rights of his fellow men.

As early as January, 1886, the Seventh-day Adventists began to publish a monthly periodical known as the *American Sentinel*. This magazine was devoted to a defense of the fundamental principles of Christianity as conceived by the Author of Christianity in their relationship to civil government, and of the ideals of civil government as conceived by the founders of the American Republic and set forth in the declaration of human rights in the fundamental law of the Federal Government of the United States.

Organization

The religious-liberty phase of the work among Seventh-day Adventists took still more definite shape in 1889, when the National Religious Liberty Association was organized, with its headquarters in Battle Creek, Michigan.

Sunday Bill of 1888

The occasion which prompted the need of such an organization was the introduction into the Congress of the United States, during the year 1888, of a so-called Christian amendment to the Constitution of the United States, and a national Sunday-observance bill known as the Blair Sunday bill, which has become famous. These proposals were fostered and promoted by certain religious organizations which felt that the Christian religion should be recognized as the national religion of America, and that religious usages, customs, and observances should be given a legal basis in the fundamental law of the land.

The representatives of the National Religious Liberty Association vigor-

ously opposed the proposal to compel the citizens of the United States to observe Sunday under duress of the penal codes, and contended that Congress was prohibited by the First Amendment to the Federal Constitution from enforcing religious customs and obligations upon its citizens, as such a religious law would interfere with the free exercise of the conscience of the individual in religious matters.

Other Sunday Bills

But similar compulsory Sunday-observance bills have been introduced into nearly every session of Congress since the Blair Sunday bill was first introduced, and to date none of these religious measures have been enacted into law by Congress. In 1926 as many as eleven compulsory Sunday-observance bills were introduced into Congress at the instigation of certain religious organizations, and at that time thirteen hearings were held before the House District of Columbia Committee. Over seven million individual protests were sent in by the Religious Liberty Association, and many millions of pages of religious liberty literature were scattered in this campaign against these Sunday-observance bills, which resulted in the defeat of all these measures before Congress.

The Religious Liberty Association has many affiliated organizations operating in all the States in the Union and also in countries outside of the United States. In the countries outside of the United States the association is known as the International Religious Liberty Association.

"Liberty" Magazine

The *Liberty* magazine today is the worthy successor of the *American Sentinel*, and is the official organ of the International Religious Liberty Association, as well as of its national and State organizations. Its regular subscription list has averaged as high as 163,000. When religious measures have been pending before Congress and special campaigns have been inaugurated by the association, extra editions of the magazine have been circulated, which have amounted to nearly a million an issue.

The association has vigorously opposed compulsory Sunday-observance bills before State legislatures and city municipalities, and through its influence has succeeded in securing the repeal of all the Sunday laws in five States and the District of Columbia, and the repeal of many sections of similar laws in many of the other States.

Departmental Activities

When an attempt was made to close up all private and parochial schools,

and to forbid the denominations to educate their own children in their own schools at their own expense, and compel all to be educated in public or state schools under government control, the Religious Liberty Association joined the Roman Catholic authorities in appealing a test case to the Supreme Court of the United States, and secured a reversal of the decision of the supreme court of the State of Oregon, which State had outlawed all private and parochial schools. The Religious Liberty Association has opposed all bills before Congress and the State legislatures which have aimed to destroy free education in the United States, or to deny the right of a religious education in religious schools which are sustained by voluntary gifts, so long as these religious institutions meet the educational standards set up and approved by the State.

The Reformed Calendar

This association has taken an active interest in the Reform World Calendar plan which was considered twice by the League of Nations. In 1931, when the thirteen-month blank-day calendar plan was considered by the delegates of forty-two governments convened by the League of Nations, the International Religious Liberty Association and the Seventh-day Adventist denomination sent eleven delegates to Geneva to oppose the blank-day principle in calendar reform, which, if it had been adopted, would have destroyed the unbroken succession of the weekly cycle each year. The new calendar scheme would have caused Saturday and Sunday, which are observed as fixed religious days, to wander through the entire gamut of the weekly cycle, and would have changed the weekly cycle twice each leap year. It was this destruction of the fixed religious days which are observed by religious people that was opposed by the International Religious Liberty Association, not only in 1931, but again in 1937, and at each time the arguments of the opponents to the blank-day plan in calendar reform prevailed before the assembly of the delegates to the League of Nations, and caused the League to reject the blank-day principle in calendar reform. The League has always been sympathetic toward religious minorities, and has sought to protect them in the enjoyment of their natural and inherent rights and to relieve them from hardships and oppressions that might be inflicted upon them by powerful majorities. The Religious Liberty Association sought to protect and defend the rights not only of Seventh-day Adventists, but of all other religious denominations whose religious customs and prerogatives would have been infringed upon if the blank-day plan in calendar reform had been adopted by the League and the various governments of the earth.

During the World War

During the World War the Religious Liberty Association rendered a noteworthy service in adjusting difficulties which arose between the military establishments and the young men who were drafted into the service when conflicts arose because of the Sabbath-



G. H. Bell

S. Brownsberger

Two of the early educators

keeping and noncombatant principles practiced by the members of the denomination. Many of the troubles which arose between the military officers and these drafted noncombatants grew out of misunderstanding and lack of information, and the representatives of the association, who looked

after the welfare of their members in the army camps and in the trenches at the front, were instrumental in bringing about a better understanding and a consequent adjustment of the difficulties, saving many a conscientious boy from being sent to Leavenworth, and also bringing deliverance to those who were sent there through misunderstandings.

The publicity work of the Religious Liberty Association is carried forward by the holding of mass meetings, scattering literature

from ruin? Let there be companies organized in every church to do this work."

Later, in the fall of 1893 there came this call: "Let there be a company formed somewhat after the order of the Christian Endeavor Society."

Many Youth Movements

God was seeking to arouse the church to the need of saving and training the youth for service and to safeguard them from those influences which even then threatened to swing the young people of the church out into the world. Besides the urging of the servant of God, there were many other influences, cumulative in effect, which made it imperative that definite action be taken in behalf of the youth. For years the economic and social life of our country had been in a state of transition. The country was becoming industrialized, with a resulting trend toward the cities. Then came automobiles, good roads, motion pictures, radios, and a flood of literature which threatened to bring the sophistication of the cities to the remotest families of the land.

Not only were Seventh-day Adventists concerned about their youth, but parents and pastors of all denominations were seeking to overcome these worldly influences and hold their youth for the church. It is significant that the Methodist Episcopal Church, as early as 1872, started a movement to organize its youth, and in 1889 united

THE STORY OF THE MISSIONARY VOLUNTEER DEPARTMENT

BY ALFRED W. PETERSON, *Secretary*

THE history of the young people's work in the Seventh-day Adventist denomination bears eloquent testimony to the divine leadership of this movement through the years.

Planning a New Work

The beginnings of our young people's work can be traced back to the summer of 1879, when two boys in their teens, Luther Warren and Harry Fenner, were walking along a country road and talking earnestly about the young people of their church at Hazelton, Michigan. They had conceived the idea of having a boys' society; so, before separating, they climbed over an old rail fence bordering the road and had prayer together. This first young people's society had a membership of only five or six. Elder Warren says, "We were somewhat diffident and backward in trying to carry on religious exercises together, but we tried to do things according to our ideas of order. . . .

"At our weekly meetings the work done was reported,—papers and tracts given away, missionary letters written and received, and other work of like character. A temperance pledge against the use of alcohol, tobacco, tea, coffee, and pork, was drawn up and signed. . . .

"A short time later some one suggested that a number of the girls desired to join us in our work, and after some discussion it was decided to invite them to unite with us in our meetings and work." Little did that earnest group of Adventist boys and girls of the Hazelton church realize the significance of that first young people's society.

Instruction From the Lord

But God had larger plans for the youth of the advent movement, and through His messenger, Mrs. E. G. White, He sent a number of calls to the advent people, urging that the youth of the church be trained and or-

ganized for service. In a message dated December 19, 1892, she wrote: "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."

Again, under date of May 29, 1893, the *Signs of the Times* carried the following message from Mrs. E. G. White to the youth of the denomination: "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls

Battle Creek, Mich. Feb. 9 1874

Dear Bro White—

According to vote of the Office hands, I transmit to you the following Preamble and Resolutions, which speak for themselves. They were passed at our season of prayer, Sunday morning, Feb. 8 1874

M. S.

Whereas, When the work of publishing in connection with the cause of present truth was commenced in 1848, the first edition of the paper which was mailed was carried to the post office in a common carpet bag, and

Whereas, The work is now, through the blessing of God so enlarged, that for the single week ending Feb 5 1874, two hundred and ten bushels of reading matter went out from this Office by mail and express, therefore

Resolved, That we deem this a fitting occasion to express the gratitude of heart we feel to God for His prospering hand that has been in the work from its commencement

Resolved, That we offer to Elder James White, the founder of this publishing work, its manager from the beginning and the present President of the Publishing Association, our congratulations on the success that has attended his untiring and arduous efforts in this direction

Resolved, That past success gives hope and confidence for the future, and we feel like according to them our most earnest and hearty co operation in his efforts and plans for the future progress of this cause

Resolved, That a copy of these Resolutions be transmitted to him, now in California, and that they be also published in the Review

Facsimile of Letter Written by Elder Uriah Smith to Elder James White

all its youth organizations into what is now known as the Epworth League. The Baptist Young People's Union was organized in 1891. The World Christian Endeavor Union was formed in 1903.

Among Seventh-day Adventists there were churches and conferences which through the years had organized young people's societies, so that by 1907 there were 281 young people's societies scattered here and there throughout the world field, and these had a membership of 5,329. In 1907 the General Conference issued a call for a convention of over 200 representative workers of the denomination who were charged with the responsibility of shaping plans for the organization of a young people's movement. This convention met on the campus of the Mount Vernon College, Mount Vernon, Ohio, July 10-20, 1907, and at the first meeting of this convention, Elder A. G. Daniells, then president of the General Conference, said, "I am profoundly grateful for this meeting. It is my conviction that so far as its benefit, character, and far-reaching results are concerned, this meeting will take its place among the most important meetings in the history of our cause."

Larger Plans for an Expanding Work

The Mount Vernon convention gave careful study to the problems relating to young people in the local church and adopted a series of resolutions which have influenced profoundly our denominational thinking throughout the years. These resolutions laid the foundation for an aggressive young people's organization which was to circle the world. Plans were adopted which would lead our young people into habits of Bible reading, prayer, and service. The Morning Watch, the Bible Year, the Missionary Volunteer Reading Courses, the Standard of Attainment, now called the Study and Service League, by which the youth were to be led into the study of our Bible doctrines and denominational history, and other features, were provided for. The convention also recommended the appointment of a yearly Missionary Volunteer Week of Prayer and a Young People's Day when the whole church should study the needs of our young people.

As the needs for the different age levels of our young people have increased through the years, Junior work, with its Junior Law and Pledge, its nature work, and its wholesome outdoor activities, has developed. With the advancing needs of the time, the denomination has also provided a plan of Progressive Class work for Senior young people, the activities of which are tremendously effective in developing attitudes, ideals, and purposes which hold our youth to the church. The Master Comrade Progressive Class work for Senior young people is designed to prepare the older youth to work for Juniors, because, "Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."

The Advanced Study and Service League is a plan of progressive youth which is designed to lead our young

people into definite soul-winning work. To complete this course, one must give a series of twenty Bible readings, or conduct a series of twenty cottage meetings, or give a series of twenty sermons in an evangelistic effort, or engage in canvassing for Seventh-day Adventist subscription books or magazines during a period of five weeks of forty hours each, or conduct a branch Sabbath school or Sunday school for a period of three months.

This is the Missionary Volunteer Department's response to the following challenge sent to the youth of this movement through Mrs. E. G. White and published in the REVIEW AND HERALD under date of October 15, 1903: "Time is short.

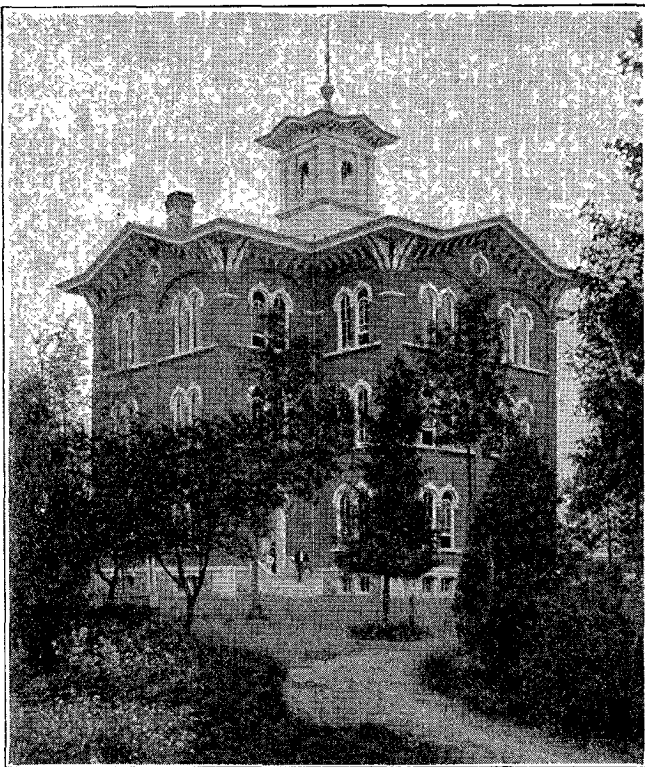
Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. . . . The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth."

Results in Soul Winning

One striking item in the Missionary Volunteer report for the world field for the close of the year 1937 was the following: "Number of people baptized whom young people helped win, 3,666." This is equivalent to the membership of a large conference. During the last seven years the number of people baptized whom young people helped to win amounts to 15,904, which is equivalent to the membership of a union conference. What a mighty army of youth could be recruited within a short time if in every church groups of youth were organized to pursue the Progressive Class work designed to prepare our constantly enlarging army of young people for aggressive evangelistic service. The report for the first quarter of 1938 for the world field shows 6,117 societies with a membership of 131,363. The following tabulation of a few items from the summary of our young people's reports is significant when we think of the attitudes which lie behind these figures:

Total young people baptized since 1911	142,935
Total M.V. Certificates issued since 1925	480,888
Total invested in Progressive Classes since 1927	43,922
Total Bible readings and gospel meetings held since 1907	7,603,063
Total pieces of literature distributed since 1907	93,455,082
Total funds gathered and given by young people since 1907	\$4,516,529.62

More and more our young people around the world are launching into evangelistic work. W. R. Vail, Missionary Volunteer secretary for the Congo Union Mission, wrote under date of May 23, 1938: "Each year at the close of the school seasons, the various mission fields organize their territory and divide the students into bands, sending one paid teacher with perhaps five or six or even more Missionary Volunteer members, who volunteer to go for two or three weeks into certain districts to preach and hold evangelistic efforts. . . . Then as they gather in the regular meeting on a Sabbath morning allotted to the Missionary Volunteer Society each month and relate



Battle Creek College—Original Building
Elder White and Professor Brownsberger on the steps

their experiences, it is really inspiring to listen as they tell of this one and that one who has finally given his heart to God after they had worked with them over a period of several weeks."

Under date of September 18, 1938, D. E. Rebok, Missionary Volunteer secretary for the China Division, wrote: "Brother C. B. Miller desired to enter into this program, and set to work six groups of Miao student Missionary Volunteers. These students were to go into unentered territory of the Yunnan Mission and conduct meetings in as many villages as possible, and offer for sale a set of books in the Miao language, made up of Bible doctrines, a copy of the New Testament, and a hymnbook. They went out the first week in July and spent six weeks in this village campaign work. During that six weeks they conducted 146 meetings in 96 different villages, with a total attendance of over 3,600 people, and sold 217 books."

Thus through the young people's work, God is marshaling a mighty army of youth and training them for heroic service during the crisis at the end.

THE HOME MISSIONARY DEPARTMENT

BY W. H. BERGHERM, *Associate Secretary*

THE General Conference Home Missionary Department is now twenty-five years of age. It came into existence by official action of the General Conference in 1913, and was set apart for the twofold purpose of uniting all our churches in a general missionary movement, and leading our people everywhere to bestir themselves to greater missionary activity.

General Organization

True to the original purpose of its organization, the secretaries of the General Conference Home Missionary Department have ever sought to provide practical plans and instruction intended to enlist all lay forces in some form of missionary service. It is interesting to follow the development of these plans. Attention was first directed to the need of missionary leadership in the local church. It was recommended that church missionary leaders and secretaries be appointed in all our churches who would be responsible for the missionary work in the church. Further provision for church missionary leadership was made by the recommendation that the church board constitute the official church missionary committee. This committee was charged with superintending the general missionary plans and programs of the church, so that all members of the church could be enlisted for service, properly instructed in the various lines of missionary endeavor, and assigned a particular post of duty.

In the conferences, home missionary secretaries were appointed whose work it was to assist and strengthen the missionary leaders of the churches. In order to provide leadership and help for conference secretaries, union leaders were appointed. In divisions outside of North America, the department was further strengthened by the appointment of division home missionary secretaries. Such a system of missionary organization, never undertaken before and without parallel anywhere in the world, has provided harmonious and united action, mutual encouragement and strong leadership, to a movement which, during the years, has never swerved from its noble objective.

At the present time the Home Missionary Department of the General

Conference is administered by a General secretary, two associates, an assistant secretary, and office helpers. The eleven division secretaries and all home missionary secretaries of organized union conferences and missions are members of the General Conference Home Missionary Department. In North America there are ten union home missionary secretaries and fifty-three conference and mission secretaries, numbering, in all, sixty-three union and local department secretaries within the North American Division.

Departmental Literature

The effectiveness of this system of organization is enhanced by the departmental literature, which covers a broad field of education and training. The general outline of the literature prepared by the department is as follows:

1. A series of home missionary leaflets, dealing with the various phases of missionary endeavor and organization, such as lay Bible work, the Dorcas Society, home-foreign work, prison work, etc.

WHAT HAS BEEN ACCOMPLISHED DURING TWO DECADES

	1918-1927	1928-1937
Souls Won	57,832	111,857
Bible Readings or Cottage Meetings	5,768,935	24,957,830
Missionary Visits	11,318,142	35,191,004
Missionary Letters Written	2,889,136	4,872,982
Literature Distributed (pieces)	94,891,386	195,132,694
Treatments Given	1,530,191	7,222,839
Harvest Ingathering Funds	\$7,549,927.95	\$11,434,335.20
Missions Extension Funds	\$ 653,594.74 ('21-'27)	\$ 1,234,463.38

2. Textbooks and manuals such as "How to Give Bible Readings," "Lay Preachers' Manual," "Christian Service" (compilation from writings of the Spirit of prophecy), "Fishers of Men," etc.

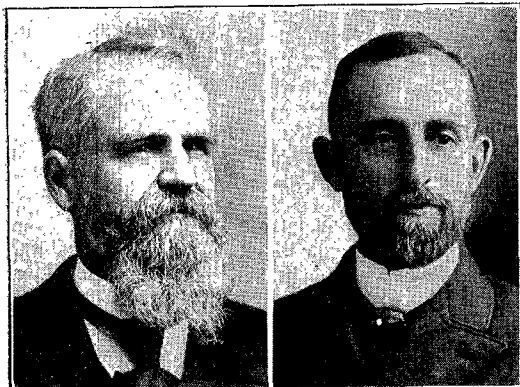
3. The *Church Officers' Gazette*, a monthly publication devoted to home missionary and Missionary Volunteer work, the carrying on of programs for the monthly and weekly church missionary services, and general missionary articles and experiences.

4. A monthly mimeographed bulletin known as "The Home Missionary Promoter," for the exchange of plans, ideas, experiences, and suggestions between home missionary leaders throughout the world field.

5. The *Lay Preacher*, a bimonthly four-page printed sheet now sent forth to 2,500 lay preachers.

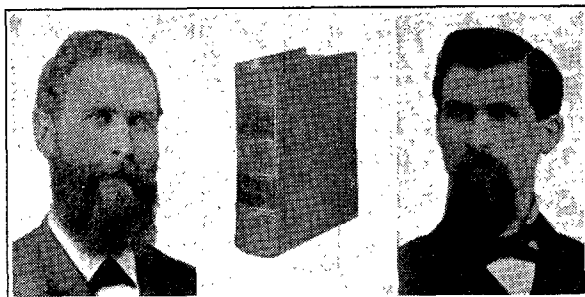
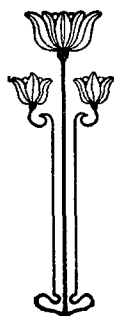
These figures represent missionary activity as reported by believers in all the world, and include the work of our Missionary Volunteer Societies.

A remarkable sentence from "Testimonies to the Church," Volume IX, page 47, one that has long been familiar to all home missionary leaders, reads as follows: "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power." In keeping with this noble objective, our plans for the future look forward to the enlistment of all forces in definite phases of soul-winning service. For the last two years the department has placed special emphasis upon personal evangelism, using the familiar slogans "Win One" and "Win Another." These stirring watchwords of personal evangelism have been sounded around the world



Pioneer Colporteur Evangelists

F. L. Mead, for many years director of the colporteur work of the denomination, who died as a missionary in Central Africa; William Arnold, who sold denominational subscription books in many countries.



The Colporteur, the Book, and the Purchaser

George A. King, pioneer of denominational colporteur work; "Thoughts on Daniel and the Revelation," the first subscription book sold; D. W. Reavis, purchaser of the first book



PRESIDENTS OF NORTH AMERICAN UNION CONFERENCES

Left to right: E. K. Slade, North Pacific Union; W. H. Heckman, Atlantic Union; Glenn Calkins, Pacific Union; J. K. Jones, Southern Union; J. J. Nethery, Lake Union; J. F. Piper, Central Union; H. J. Detwiler, Columbia Union; E. H. Oswald, Northern Union; R. L. Benton, Southwestern Union; W. B. Ochs, Canadian Union

in scores of different languages. Under the inspiration of this call to definite soul-winning ministry, the number added to the church by our laity has shown an encouraging gain. We believe 1939 will bring about an even greater increase in souls won.

Laymen's Movement

We believe the time has come when it is the plan of Heaven that thousands in every land should go forth from door to door with Bibles under their arms, explaining the message for these times. The hour for God's great outpouring of power under the latter rain has come. This power is waiting to fall upon all who, surcharged with a burning passion to win souls, volunteer themselves for service. To assist our people in this work of Bible evangelism, the department has recently brought forth a study plan embracing thirteen lessons in methods and general information. By this course of study it is hoped that many thousands in all lands may be encouraged to engage in lay Bible work. Some of our unions are already working toward a goal of a thousand certified Bible workers.

Moreover, the department hopes to see a great army of lay preachers equipped and sent forth on their own charges to lift up their voices in warning to the inhabitants of this world. In the lay-preaching work we see a parallel to the sending forth of the seventy in the days of Christ. These consecrated men and women are to be sent forth to act as a helping hand to our full-time evangelists in reaching those who may never hear the voice of our regular ministers.

Neither are we unmindful of the fact that "through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140. A far larger literature distribution through the Home Bible Study League and the more recently developed Conference Bible Study League plan is being earnestly promoted. Our literature should

now be sent forth in quantities which would make it possible to contact every home with Seventh-day Adventist tracts, periodicals, and other literature.

Finally, our plans include a more comprehensive and intensive world uplift and Christian help work. Welfare and Dorcas Societies, together with the active cooperation of the recently authorized Society of Missionary Men, are to perform an important service, for without this helpful ministry, we are told, no church can prosper.

We appreciate the friendly cooperation of the other departments of the organized work, and the faithful support given us by the ministers and leaders of our work in reaching these important goals and objectives. The present officers of the General Conference Home Missionary Department—Steen Rasmussen, General secretary; W. A. Butler and W. H. Bergherm, associates; and Mrs. Grace D. Mace, assistant secretary—pledge their earnest support to a greater program of lay evangelism.

THE MINISTERIAL ASSOCIATION

BY I. H. EVANS, *Secretary*

SINCE 1914, from time to time during Autumn Councils and General Conference sessions, various leaders suggested an organization to promote the development of our ministry spiritually, mentally, and physically. The first step in this direction was the formation of the Ministerial Reading Course at the General Conference session of 1914.

For a time the Ministerial Reading Course was placed under the Educational Department of the General Conference. This reading course proved to be a great blessing to those who availed themselves of its privileges, and the number of readers increased year by year. In 1922, its promotion was transferred to the Ministerial Commission, which had been appointed by the General Conference in session, with A. G. Daniells as secretary.

The selection of books for the Ministerial Reading Course from 1914 to the present has generally been made by a special committee of men qualified to pass on the merits and appropriateness of each particular book. Courses in church history and homiletics have been especially strong. Biography has had a good representation among the books offered, and all the standard works of Mrs. E. G. White have been read once, and some of them twice, since our first course in 1914.

Ministerial Commission

At the 1922 General Conference session, the following plans were adopted:

"GENERAL CONFERENCE "PROCEEDINGS

"Twenty-third Meeting
"10:45 A.M., May 26, 1922

"WHEREAS, The obvious need of the hour is an effective ministry to challenge the sinful conscience of a judgment-bound world; and,

"WHEREAS, Our experience as a church has proved that great advantages result from the specific study of each phase of activity, thus effectively fostering and promoting special lines of work; and,

"WHEREAS, We believe that the time has come, in the providence of God, for the establishment of a medium for the interchange of plans, methods, and information, and for the definite strengthening of the gospel ministry; and,

"WHEREAS, We believe further that this can be accomplished without the creation of additional machinery in either union or local conferences, but would function through existing leadership; we therefore respectfully,

"Recommend, The establishment of a Ministerial Commission, the secretary of which shall be a General Conference

field secretary, working under the direction of the General Conference Committee, and whose duty it shall be,

"a. To collect valuable facts and information relating to the work of ministers and Bible workers, both at home and abroad, and in rural and urban spheres, and to gather information on the problems of the minister's work for the church and the world, cooperating with the General, union, and local conferences as a counselor.

"b. Also to form the medium for the interchange of ideas, methods, and information between ministers on problems pertaining to their sacred calling.

"c. Further, to give special attention to the encouragement of the desire on the part of young men in training for the gospel ministry in our educational institutions, that the material drawn upon to meet our ever-growing demands shall be charged with a burning passion of soul."

In carrying out these recommendations, it soon became evident that the Ministerial Commission needed a small organ through which it could promote its plans. A small monthly mimeographed sheet was therefore prepared and sent to the workers. In some foreign fields selections from these sheets were translated, and, with other matter added, mimeographed in the vernacular of each field, and placed in the hands of the native workers.

Ministerial Association Organized

During the Milwaukee Council the following resolutions pertaining to the work of the Ministerial Association were adopted:

"MINISTERIAL ASSOCIATION:

"1. That the name of the Ministerial Commission be changed to Ministerial Association.

"3. That the membership of the Association be: ministers, licentiates, Bible workers, editors of denominational papers, heads of sanitariums and superintendents of nurses' training schools, heads of senior and junior colleges and academies.

"5. That such multigraph matter be used as shall be required from time to time.

"6. That such leaflets of instruction be issued on fundamental principles governing the work of the gospel minister as may be needed.

"11. That in addition to the efforts of union and local conference presidents, a lecture committee be appointed to render help through the Ministerial Association to union and local leaders in their work in the schools, the work of these committeemen being to present a course of studies upon the gospel ministry.

"In view of the urgent necessity of encouraging many more young men to enter the ministry, and considering the fact that nearly all students have decided on their lifework before entering college,

"We recommend, 13. That our conference presidents and ministers in the field search out young men of ability and spirituality and encourage them to study for the ministry.

"14. That the members of this lec-

ture committee endeavor to visit our academies each year, lecturing and otherwise stimulating prospective ministerial students to prepare for this exalted work.

"We recommend, 15. That each division appoint a division committee, with a secretary, as a means by which the Association may communicate with the workers abroad."

The work in the association grew apace until it was beyond the limits of its secretary. Hence, Elder Daniells had two associate secretaries, Meade MacGuire and L. E. Froom to assist him in his work. Elder MacGuire joined the secretary in field work, while Elder Froom cared for the office end. A vigorous correspondence was carried on with the workers throughout the world field and continual help was offered in the best methods of service.

Elders Daniells and MacGuire held many workers' institutes and urged a deeper spirituality and greater seeking after God.

The membership of the association includes ordained and licensed ministers, editors of denominational papers, medical heads of sanitariums and superintendents of nurses' training schools, and heads of senior and junior training schools.

Incentives to More Efficient Work

In 1928 the material hitherto prepared and issued in mimeograph form appeared in a thirty-two-page monthly magazine, called *The Ministry*, with L. E. Froom as editor. Later this was changed to a twenty-four-page number of larger size. In 1938 *The Ministry* changed to a forty-eight-page magazine, with the understanding that the Medical Department would supply reading matter for from six to eight pages. This reaches many workers who read English in all parts of the world field, and is doing a fine educational work.

In each division field of the General Conference, the work of the association is supplemented by an auxiliary organization for that division with a qualified secretary, to promote the varied interests of the association. Much of the material in *The Ministry* is translated into the vernacular,

thus giving to the native workers approximately the same help that the English-speaking workers receive.

Reading Courses are promoted among all the national workers in their own vernacular.

It would be encouraging if the number taking the Reading Course could be doubled. There surely ought to be at least 2,500 taking the course each year. Our ministry have never had such valuable help as at the present time. It is the endeavor of the board who choose the Reading Course to recommend only the best books, books which will be helpful and suggestive to those who read them. They are supplied to the workers at cost, and being bought in large quantities, are furnished to the reader for less than he can buy them for elsewhere.

The Ministry magazine and the Reading Course books are but a small part of the books a minister should read every year; but these should stimulate the desire to study and thus stimulate their readers to seek for self-improvement. In this way they may be steppingstones to stronger and more efficient ministry.



"ALL power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—*Jesus*.



An Early Picture of James White
This shows Elder White in the strength of manhood, standing beside his law chart

THE NORTH AMERICAN NEGRO DEPARTMENT

BY F. L. PETERSON, *Secretary*

WHILE the advent people, upon whom God had placed the solemn responsibility of proclaiming the gospel to every nation, kindred, tongue, and people, were organizing themselves, in order to hasten the message into all the world, there were upon these North American shores 4,441,830 men and women of African descent, who had been brought to this country by the cupidity of commerce and sold into bondage.

Early Workers

One of the first Seventh-day Adventists to begin work in the South was Silas Osborne, a Kentuckian who had moved to Iowa in 1851, and there accepted the message. In the year 1871 he returned to Kentucky to visit his brother. Although he was not a minister, he began to preach the Bible truth, and through his labors a few colored people accepted the advent message. In Kentucky colored believers grew in number, and included some persons of refinement and education.

In other sections of the South a few colored people were being led into the advent faith, until in 1883 the first colored church was organized, with a membership of ten. The donations the first Sabbath amounted to twenty-four cents. This church was brought out by a colored believer who had received the message through reading the *Signs*.

In 1889 A. Barry, a former slave, who had previously accepted the message by reading the *Review*, brought out a company of believers in Louisville, Kentucky. In that same year C. M. Kinny, the oldest colored minister in the denomination, who is still alive at this writing, was sent to Louisville to look after this company.

It was through the growth of this colored constituency that the attention of the General Conference was directed to the need of educational and evangelical work among this people.

In 1891 R. M. Kilgore, superintendent of the work in the Southern States, presented to the General Conference this plea for the colored work: "In all the educational work connected with the denomination, no provision has been made for the development of workers to labor especially among the colored people. . . . We therefore urge upon this Conference the consideration of this matter, and ask this body to make some provision for the training of workers from the rank and file of this people, to labor effectually with those of their own race."—*General Conference Bulletin*, 1891, p. 21.

In 1892 only one ordained minister and one licensed missionary were laboring among the colored people of the South.

In response to the appeals coming from the South, the General Conference took action that "local schools for . . . colored students be established at such places in the South, and on such a plan, as may be deemed best by

the General Conference Committee after careful investigation of all the circumstances."—*Seventh-day Adventist Year Book*, 1893, p. 62.

This action of the General Conference presaged an advance move in the work for the colored people of North America, and in the next few years some progress was made.

In 1894 there were only fifty colored believers in the territory now embracing the Southern and Southwestern Union Conferences. These believers paid a tithe that year of about fifty dollars. During that same year six baptisms were reported.

The first church for colored believers was erected at Edgefield, Tennessee, near Nashville, at a cost of three hundred dollars.

In an appeal directed to her fellow workers urging that laborers for the Southern States be supplied, Mrs. E. G. White said: "Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field?"—*"Southern Work,"* p. 23.

Notable among those who were impressed by the Spirit of the Lord to devote their energies to the preaching of the gospel to the colored people was James Edson White.

"The Morning Star"

Elder White was joined by a young man named W. O. Palmer, of Battle Creek, Michigan. A boat was suggested to them as the most practicable means of transportation for such a missionary adventure, and accordingly a seventy-two-foot steamer was built and christened the "Morning Star." In the fall of 1894 they set sail via Lake Michigan, through the Chicago Canal and the Illinois River, and finally they reached the Mississippi.

As a means of support, the "Gospel Primer" was published. This book also served as the basis for teaching the untutored colored people to read, and creating a desire to know more of the Bible.

F. W. Halladay, who labored long and untiringly for the uplift of the colored people in both North and Central America, and who today is re-



M. E. Cornell Standing Beside the Prophetic Chart

membered and loved by hundreds of colored people for his quiet and earnest service, dedicated his life for work among this people when the "Morning Star" cast anchor at Peoria, Illinois, en route to the South.

On the morning of January 10, 1895, the "Morning Star" came steaming up into Centennial Lake, and cast anchor just below Fort Hill, at Vicksburg, Mississippi. Truly this was the morning star of reformation in the lives of hundreds of colored people. For them schools were established and churches erected. Many accepted the message as it was taught by these true reformers.

In order to supervise properly and care for this growing work, the Southern Missionary Society was organized. So rapidly did the work develop that as early as 1899 colored teachers, who had been trained for this work, were placed in charge of the mission schools which had been established. Among these were F. G. Warnick, T. B. Buckner, W. H. Sebastian, M. C. Strachan, and their wives.

The work in the South, both evangelical and educational, has gone steadily forward. Our churches have multiplied, and our schools have advanced in dignity and character.

Organization of Department

At the 1909 General Conference it was felt by the General officers and our leading Negro ministers that if the work among the colored people of North America was to make advance-

ment, a different form of organization should be effected. It was at this conference that the North American Negro Department was organized. At this time there were about two thousand colored Sabbathkeepers in North America.

A. J. Haysmer was the first active secretary of this department. He served faithfully until the 1913 General Conference. At this General Session, C. B. Stephenson was elected secretary, and under his efficient leadership the work developed rapidly.

In 1918 he reported to the delegates assembled in General Session that there were 3,500 members, who for the four years ending December 31, 1917, had given approximately \$174,000 in tithes and mission offerings.

It was at this General Session that W. H. Green was elected secretary. He was the first Negro to head this department, and he rendered faithful service until his death, October 31, 1928.

At the 1929 Autumn Council, G. E. Peters was elected secretary of the department, and he served until the 1930 General Conference session, at which time he resigned to accept the pastorate of the colored church in New York City.

A Growing Work

Today success is attending the work of this department, and the outlook is encouraging. At this writing we have 201 churches and companies, with a membership of 12,815. In the year 1937 the colored believers paid \$212,027.61 in tithes, and gave \$133,501.34 to missions, making a total of \$345,528.95 given in one year. Surely such a sum bespeaks the faith and confidence that the colored believers have in the advent message. And since God has enabled us to reach the point where we can contribute of our means, though small, for the advancement of the work in other lands, we courageously go forward in appreciation for the help that comes to us when we cannot help ourselves.

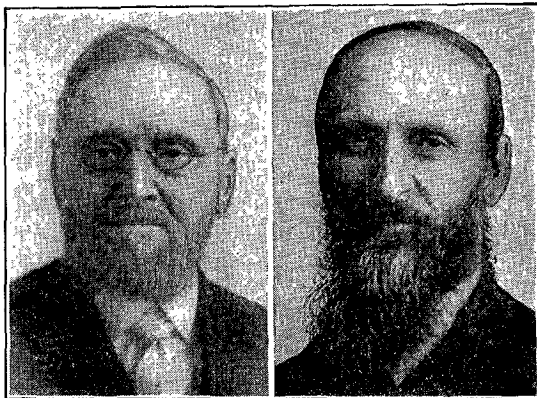
In 1895 the General Conference purchased a tract of land near Huntsville, Alabama. Here the Oakwood Manual Training School was established to train colored workers. This school has now reached the status of a junior college, and has been instrumental in training forty-two of the seventy-nine ministers now in active service in the department.

The Riverside Sanitarium and Hospital, at Nashville, Tennessee, has very recently been added to our institutional family. In the two years of its existence it has gained a good reputation for itself. At this writing, the manager, H. E. Ford, states that they have cared for over 360 patients, including medical and surgical cases.

In literature circulation our people are very active. In 1934 the book, "Hope of the Race," found its place in the library of Adventist literature, and to date over 20,000 copies have been sold in colored homes. In 1935 the *Message Magazine*, which is now published bimonthly, made its appearance. At this writing over 694,722 copies have been sold.

Looking back over the way we have

come, we thank God for His many blessings. We firmly believe that as we near the end there will be a greater need for more active service in God's work. We therefore humble our hearts before Him, and seek His face most earnestly, that every obstacle may be removed and every fear cast down, and that hand in hand with the leadership of the advent movement we may help to provide the "sinews of war" for the completion of the unfinished task.



A. C. and D. T. Bourdeau, Pioneer French Workers

THE HOME COMMISSION

BY ARTHUR W. SPALDING, *Secretary*

FROM the beginning of the Seventh-day Adventist denomination, the attention of this church has been called to the basic importance of the home and the vital need of parent education. One of the first testimonies of Mrs. E. G. White dealt with "Parental Responsibility" ("Testimonies," Vol. I, p. 118); and all through her long years of teaching and ministry, the message of Elijah to "turn the heart of the fathers to the children, and the heart of the children to their fathers," was first upon her heart. No stronger, clearer statement is found concerning the basic importance of the home than this from one of her books:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. 'Out of the heart are the issues of life,' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—"Ministry of Healing," p. 349.

In the early history of the Seventh-day Adventist Church there was little specialization of work. The ministry was expected to represent and promulgate all the reformatory and cultural elements of our teaching. As institutional work developed, particularly in the medical and educational fields, professionally trained men and women were enlisted, and means for the training of ministers, teachers, physicians, and nurses were provided. Later, various features of the work were departmentalized. But the last to receive such attention was the definite training of parents. With too great reliance, perhaps, upon the heritage of generations in Christian homemaking, it was deemed sufficient to point out the need and exhort parents to do their duty.

Organization and Growth

The Home Commission had its genesis in a regional meeting of the Home Missionary Department of the church, at Birmingham, Alabama, January 30 and 31, 1919. At this meeting a paper on parent education was read; and in response, the convention voted to request the Home Missionary Depart-

ment to interest itself in providing training for parents. Later discussion before the General Conference Committee discovered some departmental involvements, and the matter was referred to the Fall Council. The outcome was the formation of the Home Commission, at the October, 1919, meeting which was held in Boulder, Colorado. M. E. Kern, then secretary of the Young People's Department, was named chairman.

During the next two years the commission, not being organized for aggressive work, did little more than produce some pertinent articles for the church papers. But at the beginning of 1922, a secretary of the Home Commission was appointed to give his whole time to its work; and five months later, at the General Conference held in May, 1922, at San Francisco, California, full confirmation was given to its organization and work. During this year Mrs. Flora H. Williams was made assistant secretary.

The first active work attempted was the holding, in various parts of the United States, of home institutes, or conventions of parents for study and discussion. At the beginning of the year 1923 the plan was instituted of forming Mothers' Societies in the local churches. For their instruction a monthly periodical was established, called for the first two years, "Mothers' Lessons," and thereafter, "Parents' Lessons." It was published for six years at the General Conference headquarters in Washington, D.C. This periodical presented studies in storytelling, nature study, health and hygiene, and what was called home culture, embracing the arts of homemaking and studies in character building. These Mothers' Societies were study groups, which paid little attention to social entertainment. In many places fathers were attracted, and in consequence, the Parents' Councils were established in 1927, at which both mothers and fathers were in attendance.

The periodical plan of study had been carried on only a year or two, when it was realized that a more permanent basis for study was desirable, and plans were thereupon laid for the production of a five-volume series of books, to be known as The Christian Home Series. As soon as

possible, work upon these books was begun, and Dr. Belle Wood-Comstock was invited to collaborate with A. W. Spalding in their preparation. The first book was published in time to be the text for the study groups at the beginning of 1929; and thereafter an additional volume was brought out each year, the series being completed in 1932.

This Christian Home Series makes the basic book study in all our parent education. The writings of Ellen G. White and of other Adventist authors on the subject of social relations constitute our first list of reference books. Our second list of references is large but variable, consisting of volumes from non-Adventist authors whose works we deem most consonant with our own beliefs in social science.

The chief promotion and development of parent education by this church has been in the United States and Canada; but of late years constructive and well-organized work is being done in certain of our world division conferences, especially the China Division, the Far Eastern Division, and the South African Division. In all of these, thousands of converts are being given suitable instruction in principles and practices of Christian homemaking, and a literature on the subject is being produced in the vernacular languages. Sporadic work has also been done in other divisions—in Australia, some sections of Europe, South America, and Inter-America.

It cannot be said that the Home Commission has wholly reached its objectives, or that the present setup for the accomplishment of the work is entirely satisfactory. As there comes a more widespread and deeper realization of its basic importance, its vital relation to the health and success of the church and the welfare of society, it is to be expected that more adequate facilities will be provided and greater efforts put forth to make our program succeed. Closer association with the older divisions of education must be established, the ideal being a recognition that the educational program starts with the home, and that parents, as the first teachers, must be as definitely trained as school teachers. This involves a program of social education in our colleges and secondary schools; for without doubt the most fruitful effort in parent education is in this pre-nuptial training of the youth for marriage and parenthood.

New Plans

In the direct teaching of parents, an experiment is at present under way in two North American union conferences which may set the pattern for a general realignment and a more successful prosecution of the work. In these two unions the church department of education is taking charge of parent education, the secretaries and superintendents of education being made also Home Commission secretaries, supported by union and local conference home commissions. This unites the home education with the school education, the training of parents with the supervision of teachers, and provides a more definite means for oversight and promotion.

In connection with this new plan there is being made for the whole field a revision of study plans and material, extending the basic book study of the Christian Home Series into corollary subjects for those who wish more extensive study. For these, small auxiliary textbooks are being provided. The study groups are of two orders: first, the Home and School Association, in which classes in home science are to be conducted; second, the Christian Home Council, a name which supersedes that of the former Mothers' Society and Parents' Council. It is expected that these new plans, as they are put more and more into use, will make the work of the Home Commission increasingly effective.

But what is most needed is: first, for leaders of the church to become acutely aware of the need of education of parents and prospective parents, in the establishment of Christian standards in their homes and the building of Christian characters in themselves and their children; second, education and development of teachers of Christian social ideals, practices, and remedies; and third, of the general awakening of the parents of our church to their need of specific training to be such teachers of their children as shall deliver them into the keeping of God for righteousness and for ministry. For this we pray and continually direct our efforts in behalf of our homes.

THE STATISTICAL REPORT FOR 1937

BY H. E. ROGERS, *Statistical Secretary*

WHAT has been done to extend and strengthen this work during 1937? The Statistical Report for 1937, just off the press, gives the answer to this question in detail.

This report shows that there are now 69 union organizations, 145 local conferences, 333 missions, and 498 institutions. Connected with all these conferences and institutions are 28,029 laborers, an increase of 1,476 laborers over the number for the previous year. This includes both evangelistic and institutional laborers. This number constitutes one active laborer for every 16.15 church members. In addition, there are hundreds of lay workers doing effective service in this cause.

Seven new countries were entered during 1937, bringing the total of countries and islands in which this message is being proclaimed to 385. Sixty-five new language areas were entered during 1937, making the total number of languages at the close of the year, 714. Of this number, 194 are used in printing some phase of the truth, and 520 are used orally. The value of one copy of each piece of literature now available in the 194 languages is \$2,397.95. Total literature sales during the year amounted to \$4,066,181.07, and the grand total sales since the movement began in 1863 now stands at \$114,014,348.27. In addition to the languages reported above, those who submitted reports for 1937 gave the names of about 250 additional language areas which they could enter if they had the facilities to carry on the work.

During 1937, 137 missionaries were sent out to labor in fields outside the home base. This brought the total of such laborers since 1901 to 4,331. These numbers do not include children or those returning from furlough.

The funds received during the year for evangelistic work were as follows:

Tithes	\$7,032,921.31
Foreign missions ..	3,603,504.70
Home missions	1,976,753.61
Total	\$12,613,179.62

With the exception of the year 1929, when a slightly larger amount was received, the amount indicated above is the largest amount ever reported for any year in the history of this

movement. This is a per capita of \$27.86 for the world field, based on the membership as it stood December 31, 1937. The per capita for the various funds is as follows: Tithe, \$15.53; foreign missions, \$7.96; home missions, \$4.37. The funds received during 1937 showed an increase of 8.65 per cent over the receipts for 1936.

Let us notice for a moment the membership gains. In 1913, 51 years after this work was organized, the membership was reported at 114,557. This was the first year that the figure exceeded the 100,000 mark. Nine years later, in 1922, another 100,000 was added, the total standing at 208,771. Just eight years later, in 1930, it was reported as 314,253. In 1934, four years later, another 100,000 was added, the exact figures being 404,509. Now, at the close of 1937, the membership stands at 452,758. The gain in new members during the year 1937 was 14,619.

Possibly the outstanding growth that has been made is in the number of languages added during the last sixteen years. In the year 1921 the total number of languages in which we were conducting work both orally and by the printed page was 179. By 1927, six years later, one hundred more languages had been added, the total then standing at 279. In 1931, four years later, 455 languages were reported; and in 1937, just six years later, 714 were reported. So from 1921 to 1937 the gain in languages has been 535. During 1936 and 1937 one new language was added on an average of every five days.

Connected with our 2,769 denominational schools, with a total enrollment of 120,118, are 6,104 teachers. Thus the denomination, with a membership of 452,758, has one student enrolled in its schools for every 3.77 members.

We have 75 publishing houses, 89 sanitariums, 64 treatment rooms, 243 advanced schools, 27 food companies, or a total of 498 institutions. In addition, there are 2,526 primary schools.

Including the value of all denominational institutions, all church buildings, and church-school buildings and their equipment, the total investment for 1937 stands at \$64,271,475.01, an increase during the year of \$4,245,408.78, or 7.07 per cent.

A statement of the countries in which this work is conducted may be summarized as follows:

In 1863, this work was conducted in two countries—the United States and Canada.

In 1874, work was begun in one additional country—Switzerland.

By 1876, we had reached two additional countries, France and Germany, or a total of five countries.

In 1877, Denmark was added.

In 1878, Norway was added to the list—making a total of seven countries.

In 1879, England was added.

In 1880, Sweden was added.

The following table gives the number of countries entered since 1907, reporting the number annually from 1922 on. Beginning in 1932, the list includes islands and island groups.

Year	Countries Entered	Year	Countries Entered
1907	78	1915	92
1911	85	1917	94
1914	90	1919	96

NEWSPAPER PUBLICITY

BY W. L. BURGAN

DURING the last twenty-seven years, or since January 1, 1912, an organized effort has been made throughout the ranks of the Seventh-day Adventist denomination to secure favorable publicity for the advent message and the various activities of the church through secular magazines and newspapers that are read by the multitudes everywhere.

These great secular publications that are constantly chronicling the events of the world, which are read by every class of society—preacher, doctor, lawyer, business leader, industrialist, banker, and millions of other men and women in all walks of life—have been utilized to assist in the promulgation of the advent gospel, and have contributed in a very remarkable manner toward accomplishing the task of carrying the good news of salvation to every nation, kindred, tongue, and people.

There are today within the ranks of the denomination several hundred pastors, evangelists, conference officials, and lay members who have made the acquaintance of newspaper editors and reporters during these years. These workers now find an easy entrance into the columns of newspapers, either for reports of sermons, letters expressing the Biblical significance of the rapidly occurring happenings in the earth, or for announcements of meetings to be held in churches, halls, tabernacles, auditoriums, theaters, or tents, or for the holding of church officers' conventions or camp meetings, of General, union, or local conference sessions, and other gatherings.

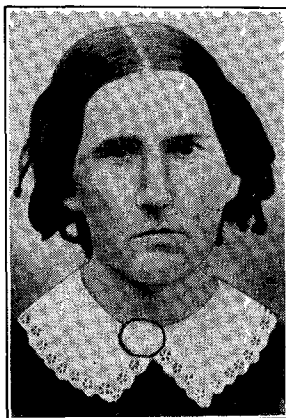
Untold thousands of columns of space have been contributed free of charge to our representatives who have visited these newspaper offices with articles that they have written. These articles have presented striking comments on the second coming of Christ, the state of the dead, the denominational plan of securing funds through tithes and offerings, and other fundamentals in the great plan of salvation as they are unfolded night after night in an evangelistic series of meetings.

In many places where our annual camp meetings are held, some one connected with the denomination writes daily reports of the meetings for the newspapers. Photographers from newspaper offices visit the campgrounds and

1920	108	1930	141
1922	115	1931	141
1923	119	1932	275
1924	119	1933	295
1925	124	1934	325
1926	126	1935	353
1927	127	1936	378
1928	135	1937	385
1929	139		

Thus we see the work of God spreading throughout the world, reaching out to great nations, entering countries held in heathen darkness for centuries, and there establishing witnesses for God and His truth. By the close of 1937 this message had reached 385 countries, islands, and island groups, and still it swings onward in its mighty course. It knows no barriers; it stops for no restraining hand; its movement is ever onward, and where it goes it knows no retreat.

take views of different points of interest and leading personalities present, and print these along with the news reports. Our workers have found favor with editors and reporters to the degree that not a few evangelists and



Mrs. Rachel D. Preston

The first Seventh-day Adventist, formerly a Seventh Day Baptist, who brought the Sabbath truth to the Adventist church in Washington, New Hampshire, and received from them a knowledge of the soon coming of Christ

pastors are frequently invited to write special sermon reports for publication, or to give the prophetic significance of such events as great earthquakes, calamities by land and sea, etc.

During the last General Conference session, which was held in San Francisco in 1936, as much as four full pages of a great daily newspaper in that city was given to the denomination free of charge on more than one occasion for the printing of the daily proceedings of that great convention, and for the printing of photographs. Similar large reports also appeared in newspapers in Milwaukee during

the General Conference session in that city. As far back as 1905 and 1909, when the General Conference sessions were held in Takoma Park, Maryland, the newspapers of Washington, D.C., printed lengthy daily reports of the proceedings.

Travelers from the General Conference office in particular have been interviewed on numerous occasions by reporters who were anxious to give the readers of their papers views and opinions of our leaders.

A Great Newspaper Field

In the United States alone there are 10,289 towns and cities in which 13,927 newspapers are printed. There are in these communities approximately 2,500 daily newspapers, with a daily circulation of 38,450,000 copies, and a Sunday edition of 28,300,000 copies. While all of these newspapers have not printed a comprehensive series of sermon reports on the message, it can be said that all of them at one time or another have printed the denominational name of Seventh-day Adventists in connection with some happening or another of world importance. For instance, when the wife of a Seventh-day Adventist physician in Ethiopia was killed by a stray bullet in connection with riots in Addis Ababa, the report was cabled not only to the newspapers of the United States, but to all English-speaking countries of the world.

Leading newspapers in other languages in other lands also printed reports of this tragedy, thus giving the denomination incalculable publicity free of charge. Newspapers in many lands published reports of the destruction which came to Seventh-day Adventist institutions in China in recent years. The third angel's message has been preached in many newspapers of China, also in newspapers of Australia, New Zealand, different countries of Europe, and in the West Indies, where leaders are constantly forming the acquaintance of editors, and securing liberal space for the publication of reports dealing with some phase of the advent gospel. In South America large magazines as well as large city newspapers have printed many pages concerning Seventh-day Adventists, especially regarding our educational work.

Truly God's blessing has been over the newspaper work that has been done by His servants. He has given us a great commission; let us be true to its demands.



Old Mission Building on Telegraph Avenue, Oakland, California, a Landmark in the Development of Our Work on the Pacific Coast

AMERICAN TEMPERANCE SOCIETY OF SEVENTH-DAY ADVENTISTS

BY C. S. LONGACRE, *General Secretary*

ACTIVE temperance work among the Seventh-day Adventists began very early in their history. Captain Joseph Bates, one of the founders and pioneers of the Seventh-day Adventist denomination, was an ardent temperance worker in New England as early as 1827. In the spring of 1827, Captain Bates, together with twelve others, most of whom were sea captains, banded themselves together and formed the "Fairhaven Temperance Society." This was the first "teetotal temperance society" organized in America. The constitution of the society required all members who joined to sign a pledge to abstain from "all intoxicating drinks."

Captain Bates required all the members of his crew on the sailing ship "Empress" to abstain from all intoxicating liquors while sailing under his orders. His was the first "dry" ship that sailed over the Atlantic Ocean.

The Fairhaven Temperance Society soon became very popular. Its members gave temperance lectures in the meetinghouses of New England, which were invariably crowded with all classes, and at practically every meeting held, both men and women by the scores cheerfully pledged themselves to join the temperance societies and to live up to the temperance constitution. Soon a society was organized in New Bedford, Massachusetts, after which the temperance movement spread rapidly, and in less than four years, over 3,000 similar temperance societies were organized throughout the New England towns with a total membership of over 300,000.

Similar societies were organized among the children above four years of age. Members became known as the "Cold Water Army." They sang simple little songs in praise of water. The artless, stirring appeals in song, voiced in their temperance meetings, seemed to arouse the parents and the public to a new impetus to sign the total-abstinence pledge. Captain Bates declared in his diary that there were about three hundred children who were members of the "Cold Water Army" at Fairhaven, Massachusetts, which was a suburb of New Bedford.

In 1828, Captain Bates, who had sailed the seas for eighteen years, retired and devoted his life to social and moral reforms and took a most active part in organizing temperance societies throughout New England. Later he entered the gospel ministry and became one of the founders of the Seventh-day Adventist denomination. Wherever he went in his extensive travels and lecture work, he preached the principles of health reform; of pure, clean living; of abstinence from all harmful drinks and narcotics. He promoted the health and temperance work among Seventh-day Adventists and sponsored the beginnings of the temperance work for those not of the Adventist faith.

Early in our history, the health and temperance work among Seventh-day Adventists received a great impetus, when Mrs. E. G. White, one of the

founders of the Seventh-day Adventist denomination, threw her powerful influence in favor of this work, not only among Seventh-day Adventists, but in behalf of the public in general. She lectured extensively in public on the subject of the evils of intemperance and the need of doing something to check this national menace. Books and leaflets were issued on an extensive scale, dealing with the evil effects upon the organs of the human body of alcoholic beverages and all kinds of poisonous narcotics.

A health institute, later known as the Battle Creek Sanitarium, was founded in 1868, and at the same time a periodical known as the *Health Reformer* was published, setting forth each month the fundamentals of health and temperance.

Beginning in 1876, the Seventh-day Adventists published annually for many years "The Hygienic Almanac." This almanac had a large circulation in New England, and dealt with health and temperance matters, aside from the usual things which appear in a calendar.

In 1879, The American Health and Temperance Association was organized, with Dr. John Harvey Kellogg as its first president; S. Brownsberger, vice-president; W. B. Sprague, secretary; and S. N. Haskell, chairman of the executive committee. This national temperance society required each member to sign, 1. A teetotal pledge, disavowing all stimulants. 2. An antirum and antitobacco pledge. 3. An anti-whisky pledge.

Branch Temperance Societies were subsequently organized in the various States in the Union, and a great interest was awakened in the temperance work throughout the entire United States. Soon other temperance societies and antiliquor and antisaloon organizations sprang into existence in every quarter of the United States. The work which Seventh-day Adventists did in the early years of their history, began to bear fruit and stimulated others to wage warfare against the evils of the liquor traffic. On many occasions in which wet and dry elections were held, the Seventh-day Adventists, as the result of the immense amount of temperance literature distributed and the temperance lectures given on the public forum, were given the credit for causing the elections to go dry.

Later reports indicate that these temperance societies were quickly organized in the States and in the local churches and that the teetotal pledge not to use, taste, or handle liquor, tobacco, and other injurious narcotics, was signed by thousands. Mrs. E. G. White waged a constant war against the American saloon.

The Seventh-day Adventists have not only carried on a very extensive temperance work through their own temperance organizations, both national and local, but they have cooperated with other temperance organizations. For many years Mrs. S. M. I. Henry

served as national evangelist and was at the head of the spiritual department of the National W.C.T.U. Dr. Patience Bourdeau-Sisco is at present the national medical director of the W.C.T.U. Other prominent Seventh-day Adventists have served as local presidents of the W.C.T.U., and many of the women among Seventh-day Adventists are members of that organization.

For many years the Seventh-day Adventist temperance organizations have been affiliated with the Anti-Saloon League. For the last twenty-six years, C. S. Longacre, the present secretary of the American Temperance Society of Seventh-day Adventists, has been officially connected with the Anti-Saloon League, both nationally and locally, and has presided and lectured at national conventions of the Anti-Saloon League of America. He has also spoken frequently before legislative committees in Congress, in behalf of national prohibition, and before State legislative committees, for State prohibition.

The Seventh-day Adventists took a very active part in bringing about national prohibition. After prohibition was written into the Federal Constitution, many of the temperance organizations were left without financial support because the people thought that national prohibition was forever secure in the Federal Constitution and that the Eighteenth Amendment could never be repealed.

It was during this critical period of uncertainty and imminent peril threatening the cause of temperance, that the American Temperance Society of Seventh-day Adventists was reorganized, about seven months before the Presidential election in 1932, when both major political parties seemed to favor either a repeal of the Eighteenth Amendment or a modification of it. I. H. Evans is the present chairman, and C. S. Longacre, the secretary.

The American Temperance Society carried forward a vigorous campaign during the summer and fall of 1932 in defense of the temperance cause and the retention of national prohibition as the best solution to minimize the evils of the liquor curse upon society. During this campaign to save the Eighteenth Amendment from being repealed, the American Temperance Society circulated over 4,000,000 copies of the "Temperance Broad-sides," a million copies of the special *Signs* temperance numbers, a million "temperance" stickers entitled "Retain the Eighteenth Amendment," 250,000 copies of the "Good News Temperance Special," 200,000 copies of the book "Wet or Dry," 400,000 copies of the *Present Truth* temperance specials, more than a million copies of small temperance leaflets, and several thousand copies of the books "Shadow of the Bottle" and "Temperance Flashlights." Aside from this, various denominational periodicals cooperated with the American Temperance Society in printing a large number of articles on temperance during this campaign. All together, the constituency of the American Temperance Society, during this year of campaigning to save the Eighteenth Amendment from being repealed, aside from articles which appeared in pe-

riodicals and newspapers, circulated about 88,593,600 pages of temperance literature.

The American Temperance Society issues a "Temperance Bulletin," setting forth scientific facts and data on the effects of alcohol upon the human organism and giving statistics on the appalling accidents, crimes, and other

evil consequences flowing from the liquor traffic. This "Temperance Bulletin" is edited by the general secretary, C. S. Longacre, and is at present published quarterly and is sent gratis to all the workers of the American Temperance Society in each locality and to the officers of other temperance organizations.

INSURANCE SERVICE OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

BY W. A. BENJAMIN, *Secretary*

A RESOLUTION creating an insurance service for the writing of insurance on all our denominational properties in North America, was adopted by the 1935 Autumn Council of Seventh-day Adventists.

After much consideration and study by the General Conference Committee, it was decided to organize our own insurance company, which will act as a self-insurance fund for our own denominational properties. This company was chartered in Maryland, in April, 1936, and is known as the International Insurance Company of Maryland.

The International Insurance Company, with its affiliated agency, is managed by a board of directors chosen by the General Conference of Seventh-day Adventists in session in their annual Autumn Council. It operates with re-

insurance contracts with other large American companies, in order to protect its own resources from depletion by losses greater than certain fixed amounts.

The Lord has greatly blessed this new organization. We are able to report wonderful cooperation from all conferences and institutions in North America. In its first two and one-half years of existence this new insurance service has written over \$150,000 in insurance premiums and over \$10,000,000 of insurance coverage.

During this brief period we have saved our North American conferences and institutions at least \$100,000 on their previous insurance costs, and at the same time our own International Insurance Company has very materially built up its reserve.

Elder Uriah Smith accepted the doctrines as taught by these early believers, and joined with the publishing work when the REVIEW was being printed at Rochester, New York. He soon demonstrated marked ability as a student, writer, and editor, and was chosen to assist Elder White as an associate. On December 4, 1855, he was appointed editor, which position he held until his death on March 6, 1903. Elder Smith contributed his full share in developing the faith of the church, and truly it can be said of him that his influence still lives.

After the death of Elder Smith, Elder W. W. Prescott was asked to become the editor in chief. He continued in this capacity until July 1, 1909. Succeeding him until May 11, 1911, Elder W. A. Spicer served in that position. Since then until the present day, Elder F. M. Wilcox has faithfully charted the course of our church paper. Associated with him as editors are W. A. Spicer, F. D. Nichol, Frederick Lee, and C. P. Bollman.

At first there was no subscription rate. Like the size of the paper, the price varied from time to time. The first rate was \$1, and various charges were made during the years, the highest being \$3. Today the price stands at \$2.75. The number of pages and size of type page have differed greatly. From a beginning of eight pages 4½ x 8½ inches, it fluctuated until gradually the present 24-page journal with a type page 10¾ x 6¾ inches has been reached, with an issue of 32 pages once a month.

Information concerning the circulation of our church paper in its early days is rather meager. At first one thousand copies of each issue were printed. After the removal to Battle Creek, Michigan, a little better than two thousand copies were being circulated. By 1872, more than 5,310 copies were published, and these increased to a varying total of from 12,000 to 14,000. However, with an upward trend in membership, and untiring efforts to build up the list, it now stands at almost 27,000.

The present circulation seems small when we compare it with the good which is accomplished by this weekly visitor. We have many good pastors in our ranks, but all of them will acknowledge that the REVIEW is the greatest of them all. From the first issue to the present one, it has been the voice of the denomination speaking to the church. May its circle of influence be enlarged until every home is blessed by its ministry.

OUR GENERAL CHURCH PAPER

BY M. E. MUNGER, *Circulation Manager*

THE history of the REVIEW is indeed interesting! One cannot read the records of this periodical without being reassured that God guided those pioneers in their endeavors to strengthen the scattered believers by publishing a church paper which would act as a unifying agency, and keep the members' hearts attune with the spirit of the advent.

It was in 1849 that Elder and Mrs. White decided to make their home at Rocky Hill, Connecticut. There Elder White was impressed that it was his duty to write and publish the *Present Truth*. The first issue appeared in July, 1849. It was an eight-page journal, and the type page was 4½ x 8½ inches. There was no subscription price or regular date or place of publication. Volume I, Nos. 1 to 4, were published at Middletown, Connecticut, and bear the dates of July, August, August, and September, 1849, respectively. Numbers 5 to 10 were published at Oswego, New York. 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 of the REVIEW was

then increased to 7½ x 10½ inches.

Volume II was published at Saratoga Springs, New York. At a conference held in Ballston Spa, New York, March 12-15, 1852, it was voted to move the paper to Rochester, New York. In the year 1855 the brethren invited the REVIEW to make its office of publication in Battle Creek, Michigan. This change was made. The first number issued at the new location bears the date of December 4, 1855 (Vol. VII, No. 10). The paper continued to be published there until August 20, 1903, when it was transferred to Washington, D.C.

The founder of the REVIEW was its first editor. Because of other heavy responsibilities in connection with every phase of the message, he early saw the need of men of ability who could edit the REVIEW while he was attending to other important business connected with the denominational work, which he had a leading part in organizing.

Receipt Given for the Printing of the First Four Numbers of "Present Truth"

Historical Facts and Data

HISTORICAL DATA CONNECTED WITH THE SECOND ADVENT MOVEMENT

1831

William Miller, on first Sunday in August, preached first sermon on second coming of Christ.

1843

James White ordained by ministers of the Christian denomination, of which he was a member.

1844

First vision of Ellen G. Harmon, on "The Travels of the Advent People to the Holy City."

Before the close of year a few persons were keeping Sabbath in Washington, N.H. The Sabbath truth was introduced to them by Mrs. Rachel D. Preston, a Seventh Day Baptist.

1845

Joseph Bates began keeping the Sabbath.

1846

Elder White married to Ellen Gould Harmon, Aug. 30, 1846.

First document ever printed by any person connected with denomination was a two-page leaflet by Mrs. E. G. White, entitled, "To the Remnant Scattered Abroad."

"Brother Bates wrote and circulated gratuitously a small work on the Sabbath, which confirmed us on the subject."—James White, in *Review and Herald*, Dec. 31, 1857. "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—Mrs. E. G. White, in "Testimonies to the Church," Vol. I, p. 75.

1848

First general meeting of Sabbathkeepers, held at Rocky Hill, Conn., April 20 and 21. Vision of Mrs. White concerning beginning of the publishing work.

1849

First four numbers of *Present Truth* printed at Middletown, Conn. No. 1 dated July; Nos. 5 and 6 printed in Oswego, N.Y. J. N. Andrews publicly took stand for truth in a meeting held in Paris, Maine, September 14.

Death of William Miller, December 20. (Born Feb. 5, 1782.)

First Testimony to the Church, addressed "To Those Who Are Receiving the Seal of the Living God." Signed "E. G. White."

First hymnbook used by denomination published by James White. Fifty-three hymns, without tunes.

Review and Herald Publishing Association organized; incorporated, 1861; reincorporated, 1903.

1850

Nos. 7 to 10 of *Present Truth* printed in Oswego, N.Y. No. 11 printed in Paris, Maine, in November.

First number of the *Second Advent Review and Sabbath Herald* was printed in Paris, Maine, in November.

1851

First number of the ADVENT REVIEW AND SABBATH HERALD, Vol. II, No. 1, dated August 5, printed at Saratoga Springs, N.Y.

1852

First number of the ADVENT REVIEW AND SABBATH HERALD, published at Rochester, N.Y., bore date of May 6.

James White equipped the first printing office with money received in donations. The donations amounted to \$655.84, and the cost of equipment was \$652.95. The first press bought was a Washington hand press.

The first number of the *Youth's Instructor* appeared in August.

Uriah Smith observed his first Sabbath in December.

J. H. Waggoner accepted the message.

1853

Uriah Smith connected with the Review and Herald, May 3.

First subscription price put on publications was \$1 for 26 numbers of REVIEW.

First regular Sabbath schools organized in Rochester and Bucksbridge, N.Y.

1854

First tent meeting held. Conducted by J. N. Loughborough and M. E. Cornell at Battle Creek, Mich., June 10-12.

First sale of our publications at a tent meeting in Rochester, Mich., by J. N. Lough-

borough. A parcel of one copy each of all tracts and pamphlets published, sold for 35 cents.

1855

Death of Annie R. Smith, July 26. Review office moved to Battle Creek, Mich. First number of the REVIEW printed there bore date of Dec. 4, 1855.

1856

Name of S. N. Haskell first appears in Review of January 31.

1860

Name of Seventh-day Adventists adopted October 1.

October 1 a temporary organization, known as the Advent Review Publishing Association, was organized in Battle Creek, Mich.

1861

Publishing Association made permanent May 3, and first publishing house was known as The Seventh-day Adventist Publishing Association.

Churches first formally organized. First conference organized—Michigan, October 5.

1862

Early conferences organized:

Southern Iowa, March 16.
Northern Iowa, March 16.
Vermont, June 15.
Illinois and Wisconsin, September 28.
Minnesota, October 4.
New York, October 25.

1863

General Conference organized May 20. John Byington became president of General Conference, May 21.

1865

First health publication, entitled, "How to Live," published.

James White became president of General Conference, May 17.

1866

First health journal published, entitled *Health Reformer*. First number bore date of August 1.

Health Reform Institute (Battle Creek Sanitarium) opened for patients September 5.

1867

Health Reform Institute incorporated on April 9.

J. N. Andrews became president of General Conference, May 14.

1868

First local tract and missionary society was organized in South Lancaster, Mass., known as "The Vigilant Missionary Society."

James White again became president of General Conference, May 12.

The first general camp meeting was held at Wright, Mich., September 1-7.

1870

First conference tract and missionary society organized November 6, called "Missionary and Tract Society of the New England Conference of Seventh-day Adventists."

1871

George I. Butler became president of General Conference, December 29.

1872

Joseph Bates died March 19, at the age of eighty.

First denominational school opened June 3, at Battle Creek, Mich., with Prof. G. H. Bell in charge.

1874

Seventh-day Adventist Educational Society incorporated, March 11.

Battle Creek College building erected. First number of *Signs of the Times* issued, Oakland, Calif., June 4.

James White again became president of General Conference, August 10.

J. N. Andrews, our first missionary, set sail for Europe September 15.

Organization of General Conference Tract and Missionary Society.

1875

Battle Creek College dedicated.

Seventh-day Adventist Publishing Association incorporated at Oakland, Calif., April 1, now the Pacific Press Publishing Association.

Pacific Press Publishing Association established.

1877

First State Sabbath School Association organized in California.

1878

General Conference Sabbath School Association organized and first Sabbath school contributions given.

Battle Creek Tabernacle built. St. Helena Sanitarium established.

1879

First local Young People's Society organized at Hazelton, Mich.

Mrs. White wrote her first testimony regarding the colporteur work, with regard to selling from door to door.

1880

George I. Butler again became president of General Conference, October 6.

First baptism of believers in England.

1881

Death of Elder James White, August 6. (Born Aug. 4, 1821.)

1882

Healdsburg College, Healdsburg, Calif., opened April 11.

South Lancaster Academy, South Lancaster, Mass., opened April 19.

First subscription book, "Thoughts on Daniel and the Revelation," published by Review and Herald, sold by George A. King, and purchased by D. W. Reavis.

1883

Death of J. N. Andrews, October 21. (Born in 1829.)

First Year Book of denomination placed on sale.

1884

Opening of first denominational training school for nurses.

1885

First party for Australia sailed from San Francisco. This party consisted of S. N. Haskell, J. O. Corliss and his family, M. C. Israel and his family, William Arnold, and Henry Scott.

1887

First missionaries sent to South Africa, reaching there in July.

Establishment of local or church schools recommended by the Educational Society.

1888

Brother A. La Rue went as self-supporting missionary to China.

H. P. Holser went to Europe.

Death of Elder B. L. Whitney, April 9, 1888. (Born Dec. 10, 1845.)

O. A. Olsen became president of General Conference, October 17.

1889

The message first reached South America through literature.

Death of Elder J. H. Waggoner, April 17.

National Religious Liberty Association organized July 21. Name changed later to International; and in 1901 made department of General Conference.

British Publishing House (Stanborough Park, Herts, England) established.

Hamburg Publishing House (Germany) established.

1890

Death of Maria L. Huntley, April 18. (Born in 1847.)

Ship "Pitcairn" launched in San Francisco Bay, July 28.

1891

Union College (College View, Nebr.) established.

1892

Walla Walla College (Walla Walla, Wash.) established.

1893

Portland Sanitarium (Portland, Oreg.) established.

College at Claremont, South Africa, opened February 1.

Death of M. E. Cornell, November 2.

Mount Vernon Academy (Ohio) established.

1893-94

Canvassers pioneered way in India.

1894

Miss Georgia Burrus reached Calcutta as first of our missionaries to India.

Missionaries sent to Matabeland, South Africa, reaching Bulawayo, July 4.

F. H. Westphal went as first minister to South America.

Australasian Union Conference organized, the first of such organizations formed.

Australasian Missionary College (Coorabong, New South Wales, Australia) established.

Southwestern Junior College (Keene, Texas) established.

1895

Oakwood Junior College (Huntsville, Alabama) established.

Canadian Watchman Press (Oshawa, Ontario) organized 1895; incorporated, 1920.

Stockholm Publishing House (Stockholm, Sweden) established.

Boulder-Colorado Sanitarium (Boulder, Colorado) established.

1896

Southern Junior College (Graysville, Tennessee) established as the Southern Training School; removed to Collegedale, Tennessee, 1916.

French Publishing House established.

1897

G. A. Irwin became president of General Conference, February 19.

Buenos Aires Publishing House (Buenos Aires, Argentina) established.

Skodsborg Sanitarium (Skodsborg, Denmark) established.

Scandinavian Publishing House (Oslo, Norway) established.

1898

River Plate Junior College (Argentina, South America) established.

Oriental Watchman Publishing House (Poona, India) established.

The James White Memorial Home (Plainwell, Michigan) established.

1899

Friedensau Missionary Seminary (Magdeburg, Germany) established.

Iowa Sanitarium (Des Moines, Iowa) established in 1899. Removed and established in Nevada, Iowa, in 1909.

New England Sanitarium and Hospital (Melrose, Massachusetts) established.

1900

Christian Record Benevolent Association (Lincoln, Nebraska) established.

1901

A. G. Daniells became president of General Conference, April 2.

Young People's work organized in connection with Sabbath School Department.

Stanborough Park Missionary College (Stanborough Park, Herts, England) established.

Southern Publishing Association (Nashville, Tennessee) established.

Emmanuel Missionary College (Berrien Springs, Michigan) established.

Newbold Missionary College (Warwickshire, England) established.

1902

Battle Creek Sanitarium destroyed by fire, February 18.

Review and Herald in Battle Creek destroyed by fire on December 30.

Battle Creek College moved to Berrien Springs, Mich.

Educational Department, Medical Department, Publishing Department, Religious Liberty Department, Sabbath School Department, of General Conference, organized.

Sydney Sanitarium (Wahroonga, New South Wales, Australia) established.

1903

Uriah Smith died March 6. (Born May 2, 1832.)

General Conference headquarters transferred to Washington, D.C., August 10.

August 20, date of first issue of REVIEW printed in Washington.

Death of A. La Rue, April 26.

1904

September 21, date of first issue of *Signs of the Times* after the removal of the Pacific Press Publishing Association from Oakland to Mountain View, California.

Hinsdale Sanitarium and Hospital (Hinsdale, Illinois) established.

General Conference Corporation incorporated.

Washington Missionary College (Takoma Park, Washington, D.C.) established; reorganized 1914.

Lake Geneva Sanitarium (Gland, Switzerland) established.

1905

General Conference offices moved from the city of Washington to Takoma Park, Washington, D.C., in February.

Loma Linda Sanitarium and Hospital (Loma Linda, California) established.

Brazil Publishing House (Sao Paulo, Brazil, South America) established.

Signs of the Times Publishing House (Shanghai, China) established.

Glendale Sanitarium and Hospital (Glendale, California) established.

Signs Publishing Company (Warburton, Victoria, Australia) established.

1906

Pacific Press Publishing Company, Mountain View, California, destroyed by fire, July 20.

College of Medical Evangelists (Loma Linda, California) established; chartered, 1909.

Paradise Valley Sanitarium and Hospital (National City, California) established.

1907

Name adopted for Missionary Volunteer Department at first general Missionary Volunteer convention, which convened at Mount Vernon, Ohio.

Washington Sanitarium (Takoma Park, Washington, D.C.) dedicated, June 12.

Canadian Junior College (College Heights, Alberta, Canada) established.

New Zealand Missionary College (Longburn, New Zealand) established.

West Australian Missionary College (Carmel, West Australia) established.

1908

Florida Sanitarium and Hospital (Orlando, Florida) established.

Japan Publishing House (Tokyo, Japan) established.

River Plate Sanitarium (Argentina, South America) established.

1909

North American Negro Department organized.

Home Study Institute (Takoma Park, Washington, D.C.) established.

Pacific Union College (Angwin, California) established.

1910

Southern Asia Division organized as the India Union Mission, 1910; reorganized, 1919.

Broadview Academy (later college) (La Grange, Illinois) established.

Warburton Sanitarium (Warburton, Victoria, Australia) established.

China Training Institute, Chiaotoutseng, China, established.

1912

Stanborough Park Sanitarium (Stanborough Park, Watford, Herts, England) established.

1913

Far Eastern Division of General Conference organized; reorganized, 1931.

Death of Isaac Sanborn, May 24. (Born Dec. 24, 1822.)

1914

Philippine Publishing House (Manila, Philippine Islands) established.

1915

Death of Mrs. Ellen G. White, July 16. (Born Nov. 26, 1827.)

H. R. Salisbury drowned December 30, en route to India on "Persia."

Brazilian Training School (Sao Paulo, Brazil) established.

Canton Training Institute (Canton, China) established; reorganized as Union School, 1935.

Hawaiian Mission Academy and Training School (Honolulu, Hawaii) established.

Simla Sanitarium Hydroelectric Institute (Simla, India) established.

1916

Death of A. C. Bourdeau, July 7.

South American Division of General Conference organized.

Sentinel Publishing Company (Kenilworth, Cape Province, South Africa) established.

1917

Shanghai Sanitarium-Hospital and Clinic (Shanghai, China) established.

Philippine Union College (Caloocan, Rizal, Philippine Islands) established.

Malayan Signs Press (Singapore, Straits Settlements) established.

1918

Death of G. I. Butler, July 25. (Born Nov. 12, 1834.)

Death of R. C. Porter, July 29. (Born April 29, 1858.)

Home Missionary Department organized.

West Indian Training College (Jamaica, British West Indies) established.

1919

Death of O. A. Olsen, January 22.

African Division of General Conference organized.

Jugoslavian Publishing House (Jugoslavia) established.

1920

Southern African Division organized.

Federation (Division) of Seventh-day Adventists in Union of Socialist Soviet Republics organized; reorganized 1928.

Czechoslovakian Publishing House (Czechoslovakia) established.

Rumanian Publishing House (Rumania) established.

Bad Aibling Sanitarium (Germany) established.

1921

Marienhoehe Seminary (Darmstadt, Germany) established.

Polish Publishing House (Warsaw, Poland) established.

Resthaven Sanitarium and Hospital (British Columbia, Canada) established.

Adventist Seminary (France) established.

1922

Tabernacle at Battle Creek destroyed by fire, January 7.

Death of S. N. Haskell, October 9. (Born April 22, 1833.)

W. A. Spicer became president of General Conference, May 11.

Inter-American Division of General Conference organized.

Bureau of Home Missions organized.

Lake Titicaca Training School (Julica, Peru, South America) established.

Southern California Junior College (Arlington, California) established.

Home Study Institute (Oriental Branch, Shanghai, China) established.

1923

Death of J. O. Corliss, September 17. (Born Dec. 26, 1845.)

Italian Publishing House (Florence, Italy) established.

1924

Death of J. N. Loughborough, April 7. (Born Jan. 26, 1832.)

Denominational literature printed in 114 languages; one copy valued at \$1,301.63; work conducted orally in 110 other languages, a total of 224, in 119 countries; 248 institutions, with investment of \$44,971,881.12.

1925

Denominational literature printed in 128 languages; one copy valued at \$1,417.23; work conducted orally in 124 other languages, a total of 252, in 124 countries; 266 institutions, with investment of \$45,648,299.24.

The following workers died during 1925:

A. V. Cotton, S. Marchisio, F. H. Seeney, L. H. Proctor, F. D. Starr, L. A. Hoopes, S. N. Curtiss, Lycurgus McCoy, D. H. Oberholtzer, E. T. Russell, Dr. R. H. Habenicht, Niels Clausen, W. A. Alway, C. H. Bliss.

1926

Forty-first session of the General Conference held in Milwaukee, Wisconsin, May 27 to June 14, 1926, with 577 delegates attending.

Recommended transfer of 150 workers, mostly to foreign fields.

Japan Junior College (Kimitsugun Chibaken, Japan) established.

Hultafors Sanitarium (Hultafors, Sweden) established.

The following workers died during 1926:

W. J. Blake, Henry Schulz, Valentine Leer, Dr. Otho Godsmark, O. S. Mortenson, August Swedberg, E. C. Witke, D. T. Fero, L. H. Crisler, T. W. Field, H. W. Decker, F. M. Fairchild.

1927

Denominational literature printed in 132 languages, and oral work conducted in 147 other languages, a total of 279, in 127 countries, by 18,307 evangelistic and institutional laborers; 291 institutions, with investment of \$48,025,317.33.

Caribbean Training College (Port of Spain, Trinidad) established.

The following workers died during 1927:

J. J. Graf, S. B. Horton, O. F. Sevrens, Dr. Sven Jespersen, N. W. Kauble, J. S. Shrock, U. S. Anderson, D. E. Lindsey, C. M. Andrews, L. B. Ragsdale, U. P. Long, Alfred Bacon, R. S. Owen, J. M. Hopkins, B. J. Cady, Lore Chand Mookerjee.

1928

Denominational literature printed in 141 languages, with oral work conducted in 206 other languages, a total of 347, by 18,866 evangelistic and institutional laborers, in 135 countries. Membership 285,293, with total contributions for evangelistic work for the year aggregating \$12,271,753.60; 328 institutions, with investment of \$50,281,614.54.

Central European Division organized.

Northern European Division organized.

Southern European Division organized.

Manila Sanitarium and Hospital (Philippine Islands) established.

Taffari Makonnen Hospital (Dessie, Ethiopia) established.

Tokyo Sanitarium-Hospital (Tokyo, Japan) established.

The following workers died during 1928:

J. M. Johanson, H. G. Gjording, R. G. Klingbell, M. M. Mattison, B. F. Machian, James Edson White, H. C. White, R. D. Quinn, M. G. Huffman, W. W. Wheeler, W. H. Green.

1929

Denominational literature printed in 141 languages, valued at \$1,746.29, and oral work conducted in 253 other languages, a total of 394, by 20,278 evangelistic and institutional laborers, in 139 countries. Membership 299,555; 375 institutions, with investment of \$53,314,348.60.

The following workers died during 1929:

C. W. Flaiz, Dr. Albert Carey, Henry Nicola, Nathan Poole, Waldemar Ehlers, Dr. C. F. Dall, Byron Hagle, Hpo Hla, Herbert K. Smith, W. F. Martin, R. T. Dowsett, George Morse, H. J. Dirksen, Dr. W. S. Swayze.

1930

Denominational literature printed in 146 languages, valued at \$1,814.73, with oral

Oakland Cal April 7 1880
Dear Husband

I am very cheerful and happy now the Lord has graciously blessed me and his peace is abiding in my heart. This morning we met in the basement of the church at half past five I was led out in prayer and my faith grasped the promises of God I learned anew that my heavenly Father answers prayer. Whosoever ye shall ask in my name that will I do that the Father may be glorified in the Son. My soul is continually yearning for my Saviour. "Let me to thy bosom fly!"

"Hear my helpless soul on Thee!"

Leave me not alone!

Still support and comfort me!"

This has been the language of my soul ever since I have been upon this coast. We are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed my anxiety very great.

2

My prayers have come from a burdened heart. But Jesus has lifted my burden and is a well spring of joy in my soul. Christ words seem to be spoken to me in the night season I seem to hear his voice. If he abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.

I had the assurance that the Lord will bless you and let light shine upon you.

I talked some this morning to our ministers upon faith. Every one who is trying to labor are crippled with physical feebleness. How clear and positive the promises of God. And why not claim them? Why not accept the blessings presented. The conditions must be met on our part first and then we may without presumption claim the promise. The claims of the Gospel upon us resting upon us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ self denying cross bearing and cultivating not our own natural tempers

but the spirit which Jesus possessed. The natural forces of our natural tempers must be kept in check or we shall strengthen the Satan side of our character and self respect or lost self reliance in God is gone and the promises are not claimed for we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved darkness envelopes the soul, and yet in this very state many ministers are trying to labor in aching void they constantly have but do not attribute it to the right cause. Jesus will work with our efforts. If we do what we can on our part, God will do on his part.

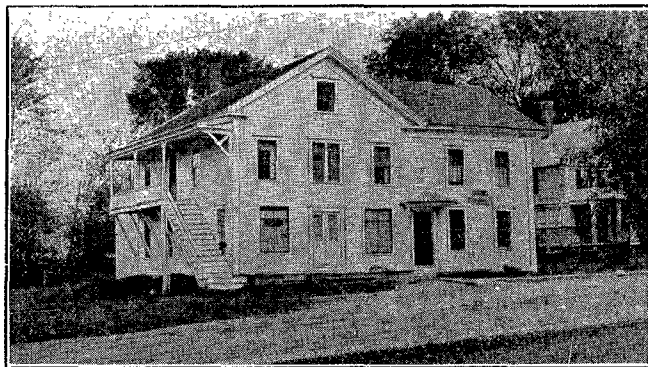
Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to his followers. He has saved us by the offering of himself to God as offering spotless. That those he came to save may be through his merits unblemished pure and holy. For in order to do men good we must first give them our presence in our society we must show the Christ side of our character. If they see we reflect the image of Christ in our words and deportment then they will be affected convinced and saved.

4

Our meetings were off well we feel deeply feel our great need of Jesus and Oh such priceless love as he has expressed for us my heart is melted with this love.

I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust everything in the hands of God.

I shall have clear light in regard to my duty and I will try to follow where Jesus leads the way. I so much love you Ellen.



House in Which the "Review and Herald" Was Printed for a Short Time in Paris, Maine, in 1850

work conducted in 271 other languages, a total of 417, by 21,461 evangelistic and institutional laborers, in 141 countries. Membership 314,253; 399 institutions, with investment of \$54,115,482.55. Annual sales of literature \$4,715,709.89. The forty-second session of the General Conference held in San Francisco, Calif., May 28 to June 12, 1930, with 577 delegates attending.

C. H. Watson elected president General Conference.

Porter Sanitarium (Colorado) established. The following workers died during 1930: S. E. Jackson, W. A. Young, W. J. Stone, Paul Drinhaus, M. S. Reppe, G. B. Thompson, Gerhard Perk, T. H. Starbuck, Sidney Brownberger, Clarence Santee, Victor Thompson, J. W. Dorcas, O. S. Hadley, H. J. Jewell.

1931

Denominational literature printed in 152 languages, valued at \$1,885.80, with oral work conducted in 303 other languages, a total of 455, by 21,607 evangelistic and institutional laborers, in 141 countries; 417 institutions; membership 336,046. Annual literature sales \$4,002,774.54. Funds for foreign work, \$3,649,455.31.

China Division organized. Far Eastern Division organized. Canton Sanitarium and Hospital (Canton, China) established.

The following workers died during 1931: C. H. Edwards, J. T. Boettcher, B. E. Beddoe, L. W. Terry, E. R. Palmer, E. G. Olsen, M. H. Brown, Dr. A. C. Selson, Dr. A. N. Loper, Smith Sharp, H. C. Basney, Conrad Reiswig, J. M. Erickson, D. A. Owen, J. C. Harris, H. W. Miller, Dr. P. M. Keller, H. S. Shaw, C. E. Rice, W. T. Knox, Chas. P. Whitford, Dr. J. E. From, A. G. Wearnier.

1932

Denominational literature printed in 157 languages, valued at \$1,951.87, with oral work conducted in 328 other languages, a total of 485 in 275 countries and islands; 424 institutions, with investment of \$53,235,460.37. Membership 362,101, a gain of 153,330 in ten years. Book sales during preceding ten years aggregate \$44,279,153.64.

The following workers died during 1932: John H. Hoffman, E. Moko, F. I. Richardson, K. M. Adams, Peter Gaede, R. A. Underwood, C. H. Wolcott, Alma Graf, W. A. McCutchen, D. C. Babcock, R. B. Craig, P. Z. Kune, Dr. C. F. Curtis, J. S. Hart, Tell Nussbaum, Ezra Brackett, William Healey, W. H. Hall, W. C. Sisley, S. D. Hartwell, M. A. Altman.

1933

Denominational literature printed in 161 languages, valued at \$2,004.87, with oral work conducted in 343 other languages, a total of 504, by 22,254 evangelistic and institutional laborers, in 295 countries and islands; 441 institutions, with investment of \$53,979,143.72. Membership 384,151.

The following workers died during 1933: W. L. H. Baker, P. J. D. Wessels, P. A. Hansen, Dr. D. E. Davenport, A. P. Needham, H. C. Goodrich, Mrs. L. D. Avery-Stuttie, H. R. Johnson, F. S. Bunch, P. A. Swiridow, J. E. Jayne, Godofredo Block, E. D. Miles, E. D. Sharpe, Mrs. A. T. Robinson, M. C. Sturdevant, Morris Lukens, Mrs. Anna Ingle Hindson, C. M. Snow.

1934

Denominational literature printed in 169 languages, valued at \$2,087.50, with oral work conducted in 370 other languages, a total of 539, by 23,753 evangelistic and institutional laborers, in 325 countries and islands; 443 institutions, with investment of \$56,045,968.38. Membership 404,509.

Seventh-day Adventist Theological Seminary (Takoma Park, Washington, D.C.) established.

The following workers died during 1934: Dr. George T. Harding, Dr. George H. Heald, J. C. Raft, J. W. Covert, H. H. Hall, R. E. Harter, R. W. Munson, Sydney Scott, C. N. Woodward, H. J. Edmed, L. L. Skinner, M. R. Proctor, Dr. E. F. Coulston, Dr. S. A. Lockwood, T. H. Jeys, C. W. Irwin, Andrew Mead, H. W. Sherrig, Dr. L. C. Kellogg, A. S. Booth, W. A. Scott, Guy Dail.

1935

Denominational literature printed in 171 languages, valued at \$2,146.76, with oral work conducted in 407 other languages, a total of 578, by 25,185 evangelistic and institutional laborers, in 353 countries and islands; 446 institutions, with investment of \$57,745,120.18. Membership 422,968.

The following workers died during 1935: J. G. Lamson, John E. Graham, Ida Thomason, C. R. Magoon, Dr. Mary B. Nicola, C. V. Achenbach, E. W. Webster, A. G. Daniels, Prof. B. B. Smith, A. F. Harrison, Dr. W. R. Simmons, C. L. Butterfield, R. E. Hay, F. W. Spies, Dr. J. F. Morse, H. E. Robinson, M. C. Wilcox, Ennis V. Moore, D. J. C. Barrett, W. A. Colcord, Prof. J. H. Haughey, E. W. Farnsworth, Esther Bergman.

Riverside Sanitarium and Hospital (Nashville, Tennessee) established.

1936

Denominational literature printed in 194 languages, valued at \$2,283.29, with oral

work conducted in 455 other languages, a total of 649, by 26,553 evangelistic and institutional laborers, in 378 countries and islands; 489 institutions, with investment of \$60,026,066.23. Membership 438,139. Forty-third session of the General Conference was held in San Francisco, California, May 26 to June 11, with 571 delegates attending.

J. L. McElhany was elected president of the General Conference.

The following workers died during 1936: S. H. Kime, Dr. J. H. Howard, Sara McEnterfer, W. S. Hyatt, J. W. McCord, James E. Root, J. S. Harmon, J. W. Mace, C. C. Crisler, Dr. George A. Hare, C. H. Jones, R. A. Hart, G. H. Baber, W. C. Walston, N. Z. Town, H. W. Pierce, W. F. Kennedy, G. A. Grauer, E. Hilliard, Dr. J. H. Neall, Emil J. Ahren, S. M. Cobb, G. A. Snyder, W. W. Sharp, Mrs. G. H. Rue, R. D. Benham, C. H. Keslake, Dr. L. A. Reed.

1937

Denominational literature printed in 194 languages, valued at \$2,397.95, with oral work conducted in 520 other languages, a total of 714, by 28,029 evangelistic and institutional laborers, in 385 countries and islands. The increase in languages is one new language added on an average of every nine days during the last eight years; 136 languages were added during 1936 and 1937, or one new language added every five days. Number of institutions, 498, with investment of \$64,271,475.01. Membership 452,758. Total funds for evangelistic work during

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

SEVENTH-DAY ADVENTISTS hold certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 16:30-33.

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus.

1937, \$12,613,179.62; since the beginning of the movement in 1863, \$253,088,999.35. Book sales since 1863, \$114,014,348.27.

Spicer College (Bangalore Heights, India) established.

Wuhan Sanitarium and Clinic (Hankow, China) established.

The following workers died during 1937: W. M. Voth, I. J. Hankins, Dr. H. F. Rand, J. W. Lawhead, G. G. Hamp, Mrs. H. C. Menkel, C. McReynolds, A. M. Dart, B. F. Purdham, T. K. Ang, E. I. Beebe, Maud Sisley Boyd, J. M. Cole, Andrew P. Palmquist, W. M. Lewsadder, Walter Harper, B. E. Connerly, Mrs. N. H. Drullard, E. E. Farnsworth, N. P. Keh, Dr. T. J. Evans, G. W. Spies, Stephen T. Hare, W. C. White, C. W. Rubendall, G. W. Anglebarger, B. M. Shull.

1938

The following workers died during 1938: George E. Crawford, Prof. Otto M. John, E. E. Stafford, Hulda Jost, Stemple White, A. E. Bacon, Dr. T. S. Whitlock, Martin Stueckrath, Prof. G. W. Rine, A. J. Breed, W. H. Edwards, W. A. Westworth, H. E. Ford, Captain C. R. Hyatt.

We recognize that the data presented herewith is incomplete. Many organizations have been established which we have not listed. Many workers also have passed to their rest whose names and the date of whose death we were unable to obtain. We have done the best we could with the information we have been able to secure.

By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin-Bearer, inducing the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; Rom. 8:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:12.

9. That God "only hath immortality." 1 Tim. 6:15. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. "He that hath the Son hath life." 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." 1 Cor. 15:51-55.

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.

13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Peter 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35.

17. That the followers of Christ should be a godly people, not adopting the unholy maxims or conforming to the unrighteous ways of the world, not loving its sinful pleasures or countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becometh a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body and soul defiling habit and practice. 1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6.

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.

21. That the millennial reign of Christ covers the period between the first and the second resurrection, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Rev. 20; Zech. 14:1-4; 2 Peter 3:7-10.

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme, and every creature which is in heaven and on the earth and under the earth, and such as are in the sea, will ascribe blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever. Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.

LIST OF PERIODICALS ISSUED IN ENGLISH UNDER THE AUSPICES OF THE SEVENTH-DAY ADVENTIST DENOMINATION

General Periodicals

Advent Review and Sabbath Herald, Takoma Park, Washington, D.C.
The Signs of the Times, Mountain View, California.
The Watchman Magazine, Nashville, Tennessee.
The Youth's Instructor, Takoma Park, Washington, D.C.
Liberty, Takoma Park, Washington, D.C.
The Present Truth, Takoma Park, Washington, D.C.
The Present Truth (British), Watford, Herts, England.
The Signs of the Times, Warburton, Victoria, Australia.
Canadian Watchman Magazine, Oshawa, Ontario, Canada.
The Ministry, Takoma Park, Washington, D.C.
The Signs of the Times, Kenilworth, Cape, South Africa.
Life and Health, Takoma Park, Washington, D.C.
Health, Mountain View, California.
Good Health, Watford, Herts, England.
Good Health, Oshawa, Ontario, Canada.
Sabbath School Worker, Takoma Park, Washington, D.C.
Journal of True Education, Takoma Park, Washington, D.C.
Sabbath School Quarterly, Mountain View, California.
Junior Sabbath School Quarterly, Takoma Park, Washington, D.C.
Primary Sabbath School Quarterly, Mountain View, California.
Our Little Friend, Mountain View, California.
Church Officers' Gazette, Takoma Park, Washington, D.C.
Missionary Leader, N.S.W., Australia.
The Christian Record, College View, Lincoln, Nebraska.
The Children's Friend, Lincoln, Nebraska.
The Christian Record Sabbath School Monthly, Lincoln, Nebraska.
The Bible Expositor, Lincoln, Nebraska.
The Sentinel, Singapore, Straits Settlements.
The Oriental Watchman and Herald of Health, Poona, India.
The Medical Evangelist, Loma Linda, California.
Our Little Friend, Victoria, Australia.

The Church Officers' Leader, Watford, Herts, England.
Message Magazine, Nashville, Tennessee.

Division Periodicals

Australasian Record, "Mizpah," Wahroonga, N.S.W., Australia.
The China Division Reporter, Shanghai, China.
Far Eastern Division Outlook, Singapore, Straits Settlements.
Inter-American Division Messenger, Balboa, Canal Zone.
The Advent Survey, Middlesex, England.
South American Bulletin, Argentina, South America.
Southern African Division Outlook, Claremont, Cape, South Africa.
Eastern Tidings, Poona, India.
Quarterly Review, Bern, Switzerland.

Union Conference Periodicals

Atlantic Union Gleaner, South Lancaster, Massachusetts.
Canadian Union Messenger, Oshawa, Ontario.
Central Union Reapier, Lincoln, Nebraska.
Columbia Union Visitor, Mount Vernon, Ohio.
Lake Union Herald, Berrien Springs, Michigan.
Northern Union Outlook, Minneapolis, Minnesota.
North Pacific Union Gleaner, Walla Walla, Washington.
Pacific Union Recorder, Glendale, California.
Southern Tidings, Collegedale, Tennessee.
The Record, Keene, Texas.
Field Gleanings from the Caribbean Union, Port of Spain, Trinidad.
British Advent Messenger, Watford, Herts, England.

PIONEER AND LEADING WORKERS

UNDER date of March 10, 1921, Elder J. N. Loughborough furnished the following list of names of those who were preaching the Sabbath truth in 1858, and who were "connected more or less with the 1844 movement."

James White, Ellen G. White, Joseph Bates, Stephen Pierce, S. W. Rhodes, J. N. Andrews, W. S. Ingraham, Albert Stone, Washington Morse, Hiram Edson, G. W. Holt, C. O. Taylor, David Arnold, Frederick Wheeler, J. N. Loughborough, H. H. Wilcox, C. W. Sperry, Brother Phillips, Josiah Hart, Elton Everts, E. P. Butler.

To these names Brother Loughborough added a second list of twenty-two names of those who were preaching the Sabbath truth in 1858, but were not connected with the

1844 movement. These names are "given in the order in which they accepted the message."

A. S. Hutchins, Joseph Baker, John Lindsay, John Byington, Brother Poole, J. H. Waggoner, R. F. Cottrell, Jesse Dorcas, T. J. Butler, T. M. Steward, Isaac Sanborn, M. G. Kellogg, U. Smith, Ira Wyman, John C. Day, Harry Buck, H. Churchill, M. E. Cornell, J. B. Frisbie, A. C. Bourdeau, Daniel T. Bourdeau, Brother Babcock, Waterman Phelps, Brother Francis, J. G. Saunders, Harvey M. Kenyon, H. W. Lawrence.

We have been able to obtain the photographs of several of these workers. Their pictures appear in this paper. Associated with these groups are the names of several old-time leading workers not mentioned by Elder Loughborough.

It is cause for regret that we cannot present the pictures of all these old pioneers, whose earnest, faithful labors laid the foundation for this world-wide movement as it is today. They have left us a grand heritage as the result of their earnest toil, and may we who have entered into their labors prove true to the lofty ideals they cherished, and exhibit in our lives the same spirit of simplicity and earnest consecration to the work of the blessed Master.

SESSIONS OF GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

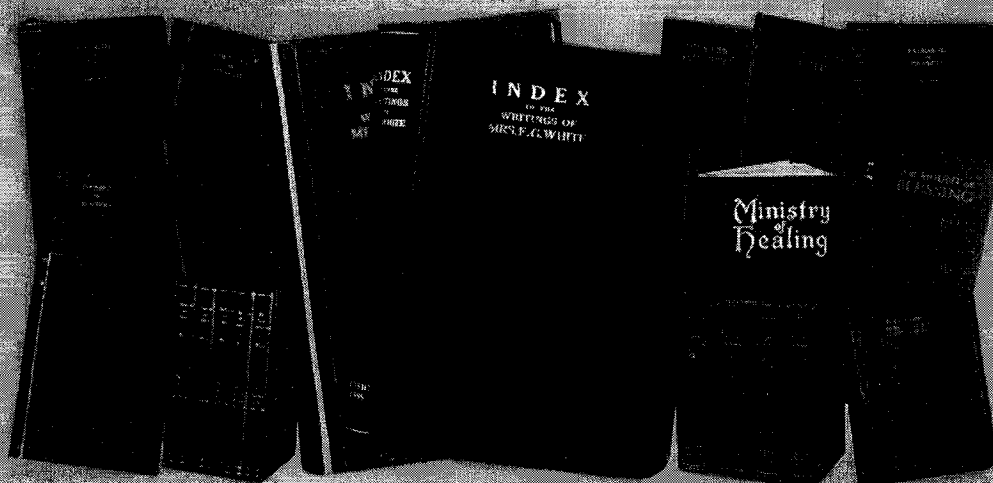
Session	Delegates	Date	Place of Holding
1	20	May 20, 1863	Battle Creek, Mich.
2	20	May 18, 1864	Battle Creek, Mich.
3	21	May 17, 1865	Battle Creek, Mich.
4	19	May 16, 1866	Battle Creek, Mich.
5	18	May 14, 1867	Battle Creek, Mich.
6	15	May 12, 1868	Battle Creek, Mich.
7	16	May 18, 1869	Battle Creek, Mich.
8	22	Mar. 15, 1870	Battle Creek, Mich.
9	17	Feb. 7, 1871	Battle Creek, Mich.
10	14	Dec. 29, 1871	Battle Creek, Mich.
11	18	Mar. 11, 1873	Battle Creek, Mich.
12	21	Nov. 14, 1873	Battle Creek, Mich.
13	19	Aug. 10, 1874	Battle Creek, Mich.
14	18	Aug. 15, 1875	Battle Creek, Mich.
1st Special	15	Mar. 31, 1876	Battle Creek, Mich.
15	16	Sept. 19, 1876	Lansing, Mich.
2d Special	16	Nov. 12, 1876	Battle Creek, Mich.
16	20	Sept. 20, 1877	Lansing, Mich.
3d Special	22	Mar. 1, 1878	Battle Creek, Mich.
17	39	Oct. 4, 1878	Battle Creek, Mich.
4th Special	29	Apr. 17, 1879	Battle Creek, Mich.
18	39	Nov. 7, 1879	Battle Creek, Mich.
5th Special	28	Mar. 11, 1880	Battle Creek, Mich.
19	38	Oct. 6, 1880	Battle Creek, Mich.
20	41	Dec. 1, 1881	Battle Creek, Mich.
21	47	Dec. 7, 1882	Rome, N.Y.
22	65	Nov. 8, 1883	Battle Creek, Mich.
23	67	Oct. 30, 1884	Battle Creek, Mich.
24	70	Nov. 18, 1885	Battle Creek, Mich.
25	71	Nov. 18, 1886	Battle Creek, Mich.
26	70	Nov. 13, 1887	Oakland, Calif.
27	91	Oct. 17, 1888	Minneapolis, Minn.
28	109	Oct. 18, 1889	Battle Creek, Mich.

(The 28th session voted to hold biennial sessions.)

29	125	Mar. 5, 1891	Battle Creek, Mich.
30	130	Feb. 17, 1893	Battle Creek, Mich.
31	150	Feb. 15, 1895	Battle Creek, Mich.
32	140	Feb. 19, 1897	College View, Nebr.
33	149	Feb. 15, 1899	S. Lancaster, Mass.
34	268	Apr. 2, 1901	Battle Creek, Mich.
35	139	Mar. 27, 1903	Oakland, Calif.
36	197	May 11, 1905	Washington, D.C.

(The 36th session voted to hold quadrennial sessions.)

37	328	May 13, 1909	Washington, D.C.
38	372	May 15, 1913	Washington, D.C.
39	443	Mar. 29, 1918	San Francisco, Calif.
40	535	May 11, 1922	San Francisco, Calif.
41	577	May 27, 1926	Milwaukee, Wis.
42	577	May 28, 1930	San Francisco, Calif.
43	571	May 26, 1936	San Francisco, Calif.



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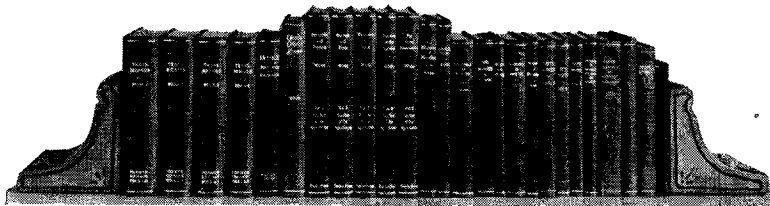
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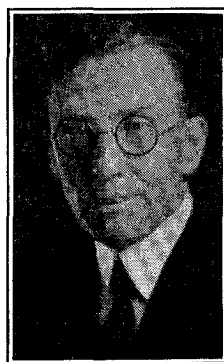
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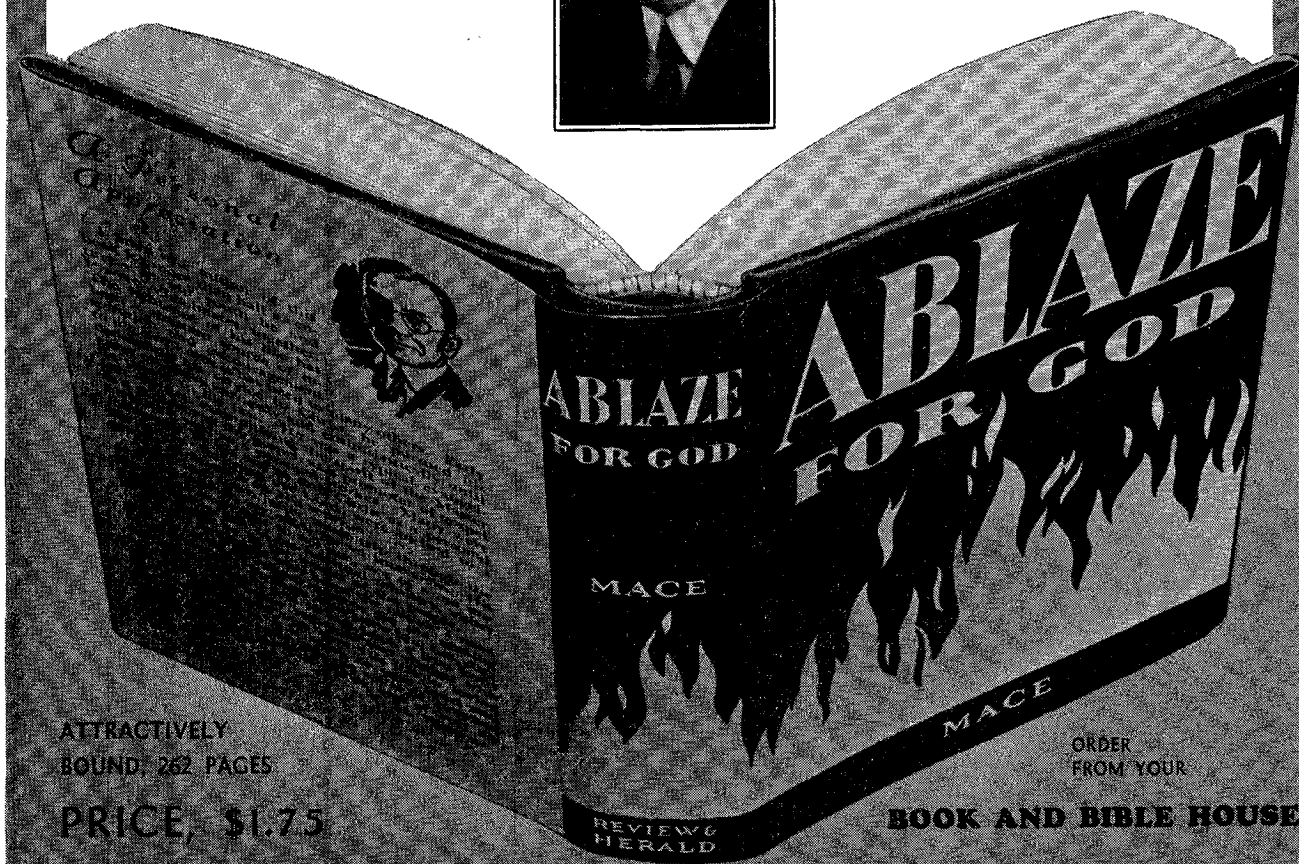
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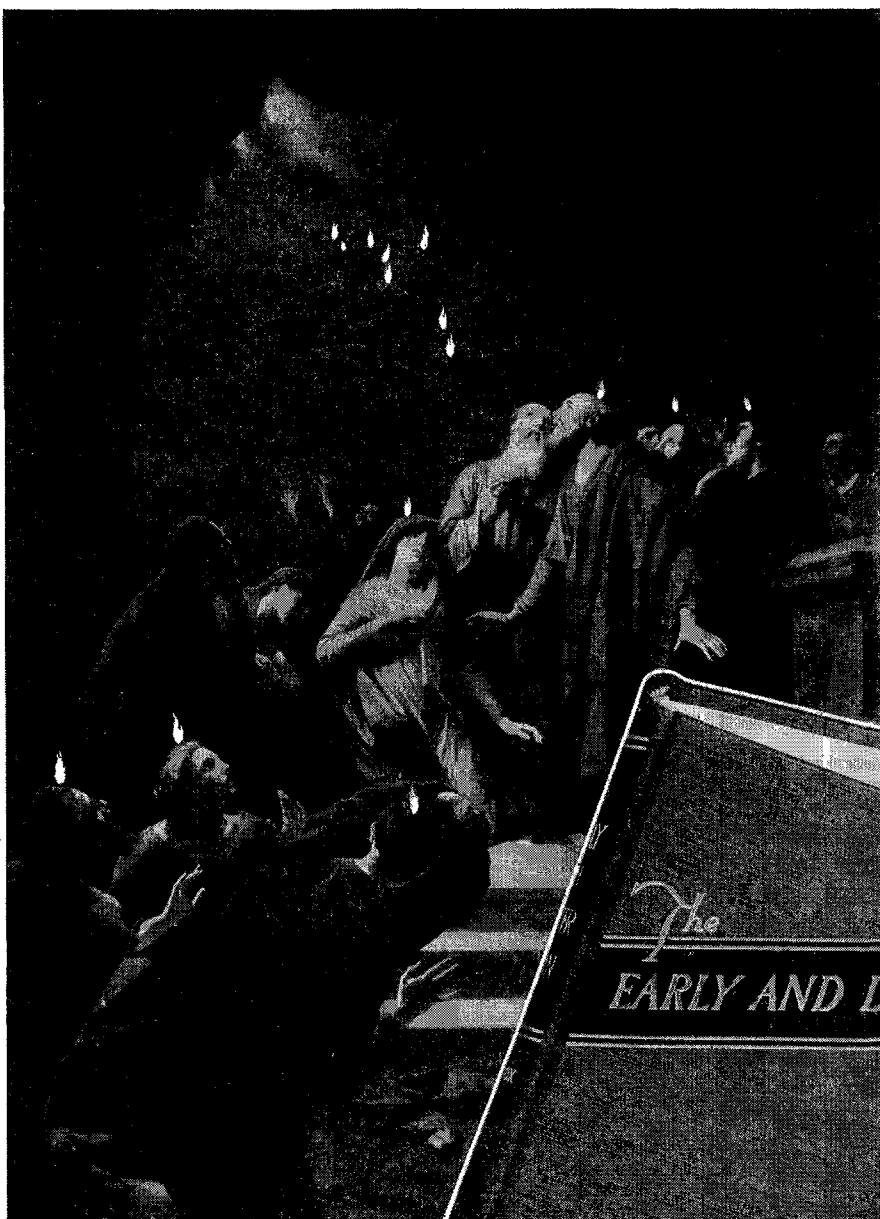
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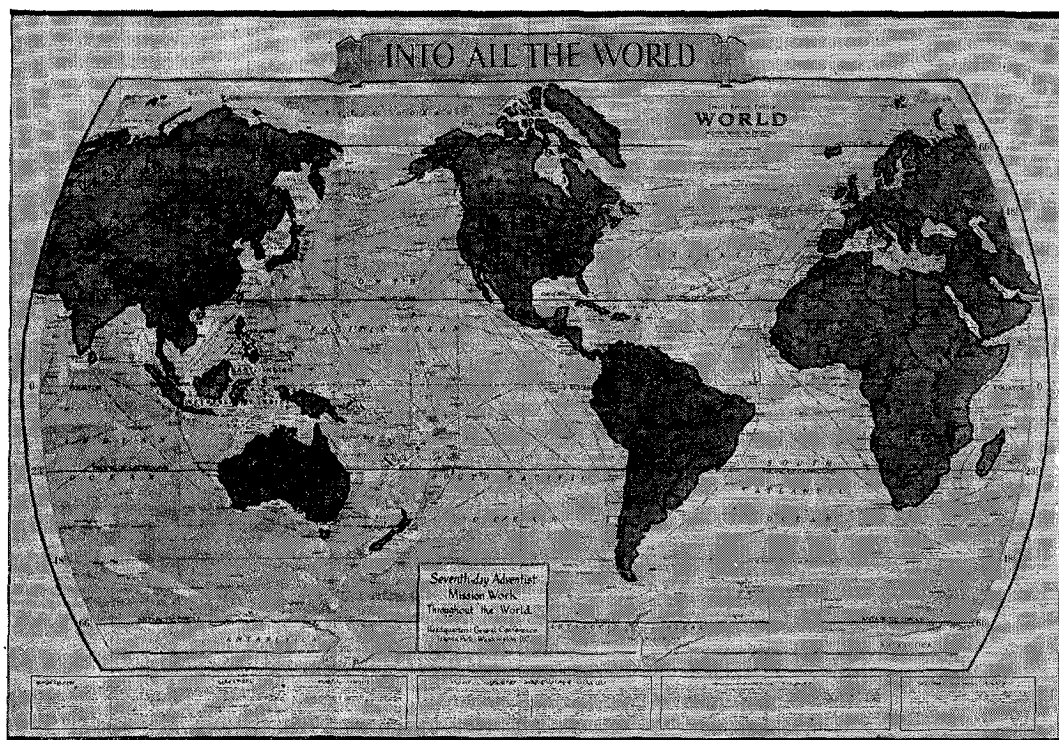
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For many years the paper consisted of four large pages. About five years ago the page size was cut in half and the number of pages doubled. At the same time certain typographical changes were made that definitely enhanced the appearance. However, the distinct editorial policy of presenting one main feature of the faith in each issue was preserved. The change in page size and style made more evident the fact that the *Present Truth* was really a bona fide journal filling a distinct place in our Adventist evangelizing literature.

But no matter how good any product may be, it can always stand improvement. We are therefore happy to offer our people for 1939 what might properly be called the New *Present Truth*. The page size is enlarged to that of the *REVIEW* and the *Youth's Instructor*. This means that there is room for more material in the paper. Accordingly, we have enlarged the Bible Study that is always found in each issue. We believe that nothing is more important in bringing conviction of the truth of a doctrine than the direct Bible answers to questions on that doctrine. We make Adventists out of read-

ers, not by mere literary productions or appealing stories, but by the force of a "Thus saith the Lord." We have also added a feature that will appear regularly as a department in the paper under the title, "How to Become a Christian." In this department we shall publish serially during 1939 the book, "Steps to Christ," by Mrs. E. G. White. The truly successful evangelistic effort is one that makes an appeal to the heart as well as to the head, that presents the personal saving power of Christ as well as the logical and weighty doctrine. Thus the New *Present Truth* with its added emphasis on the spiritual side, will provide an ideally balanced presentation of truth.

However, though these enlargements and improvements have been made, the unique editorial policy of setting forth one main doctrine in each issue has not been changed. And what is very important to all who wish to give this New *Present Truth* a still larger circulation in these recession days, the subscription price has not been raised. The subscription rate of 35 cents a year is so low that an individual or a church can afford to send the paper for the year to a large circle of people, even though it is not certain which of them will sincerely read it. We can sow beside all waters and still keep within our financial limits. And truly the subscription plan is one of the very best ways of carrying on missionary literature work. There is always regular delivery through the mails.

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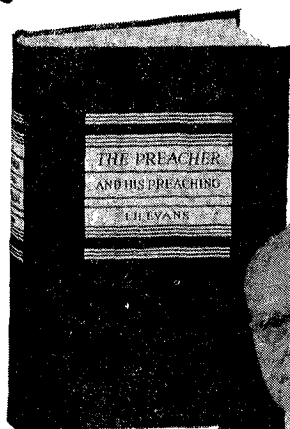
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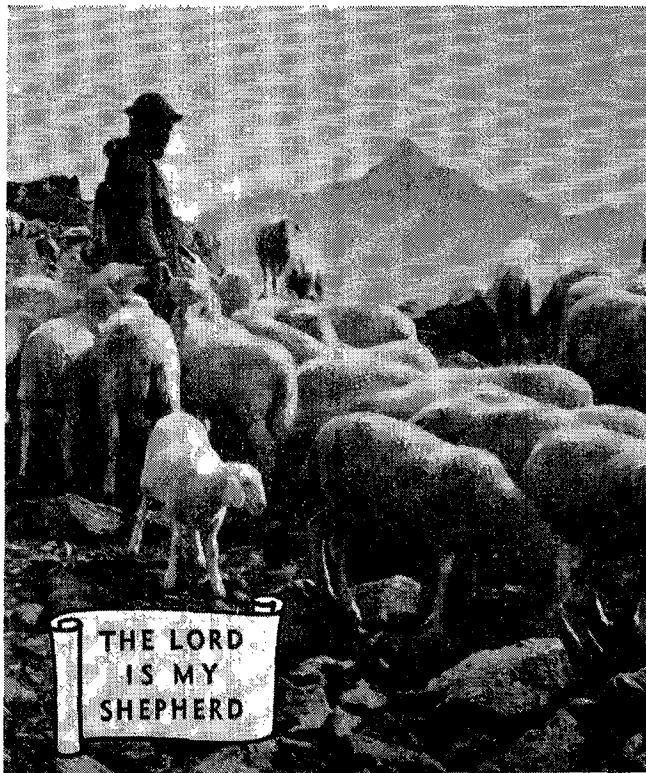
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BEHOLD WHAT GOD HATH WROUGHT!

BY THE EDITOR

God works in many and marvelous ways His wonders to perform. He has done this through all the centuries. His mighty power was manifested as He led Israel of old out of Egypt. He wrought in marvelous manner through the labors of Christ and His apostles in carrying the gospel message to all the world in the first century of the Christian Era. This same mighty power attended the great Reformation of the sixteenth century. And no less power has been manifested in the development of the advent message during the last seven and a half decades. As mighty miracles have been wrought in the establishment and growth of modern missions as are recorded in the Acts of the Apostles. And the same Christian heroism has been shown by the messengers of the cross in these last days as was shown in former years.

As we have read the inspiring recital pictured by our various writers in this Anniversary Number, we have been led to exclaim more than once, "Behold what God hath wrought!" The glory belongs to Christ and not to those who have engaged in His work. And yet we must believe that the Master of the vineyard has recognized the motives and the purposes which possessed the hearts of the faithful toilers. He has witnessed the unselfish spirit of our missionaries which led them to leave home and friends and go to earth's remotest bounds to carry the news of Christ's soon coming. He has recognized the spirit of sacrifice which has led the rank and file of our brethren and sisters to sustain our missionaries in their earnest labors and to furnish the means whereby the gospel work could be supported. And His angels have marked the resting places of the martyrs who have fallen at their post of duty. They will sometime reap that which they have sown. Our faithful workers in every land will rejoice in the kingdom of God as they see men and women who have been saved as a result of their faithful toil.

The Unfinished Commission

Although much has been accomplished, much still remains to be done. We have only made a beginning among some of the nations and tongues to which this message is to go. There are great sections in every division yet unentered—populous cities the inhabitants of which have never heard of Seventh-day Adventists or of the work that God has commissioned them to do, numerous tribes who are still in the depths of heathen darkness. There is still an unfinished work.

Our missionaries tell us of their great need of more workers to enter the rapidly opening doors of opportunity. They appeal for increased appropriations with which to support native workers, with which to build needed mission churches and chapels, schools, and dispensaries. There is still a great work to be accomplished in giving the gospel message to those who know it not. In order to do this we need increased facilities, larger resources, and,

most of all, deeper consecration and greater spiritual power.

Our Greatest Need

God has blessed our efforts of the past. He has guided in our plans and in their execution. But can we contentedly and with assurance of success continue to follow the beaten paths of yesterday? Can we hope with present resources to carry the message of Christ's soon coming to the world in this generation? Can we hope to successfully cope with the deceptions of Satan who has come down in "great wrath because he knoweth that he hath but a short time?" I cannot so believe. We are not sufficient of ourselves. Our sufficiency must be of God. We must seek a fuller measure, a brighter hope, increased wisdom and power.

God says to us, as He said to Israel of old, "Ye have compassed this mountain long enough;" move forward to a new experience. Heaven has something better for us with which to meet our great need and fulfill our great commission than we have experienced in bygone days. It may not be better plans, more machinery, an increase of wheels, but greater power to operate the wheels, even the Spirit of wisdom and might which Ezekiel saw in his vision of God and His throne.

It was with this power that Christ promised to endow His disciples and equip them for the ministry. "Tarry ye in Jerusalem, until ye be endued with power from on high," was His parting admonition before His ascension. And when the promise was fulfilled, the disciples spake with tongues as the Spirit gave utterance, the sick were healed, the preaching of the word was attended by the Spirit's power, and great grace was upon them all. Thousands were converted in a day. And no laborious efforts were necessary to secure means. Pentecostal consecration brought pentecostal sacrifice. The disciples sold their houses and lands and laid the proceeds at the apostles' feet for the needs of the gospel cause. In mighty conquering power the gospel was carried in that generation to earth's remotest bounds. This experience of the early church is to be duplicated in the closing days of the gospel dispensation.

The Gift of the Holy Spirit

We are told that the gift of the Holy Spirit belongs to us as well as to the early Christian church. Indeed, the outpouring of the Spirit in the latter rain will be more significant and glorious than it was under the former rain. And we are assured that the gift of the Spirit received in faith will bring every other blessing in its train. Every other blessing! What does this embrace? What does it not embrace? It will bring full and complete consecration of heart and life. It will lead the believers to place their all—plans, hopes, ambitions, property, and possessions—upon the altar of service.

God will make His people willing in the day of His power. This is our hope in carrying the message of Christ's soon coming to the world. This is our

hope in obtaining increased funds to support our extensive missionary operations. Yes, and this is our *only* hope. Without the wisdom and strength and power and resources which the Holy Spirit will provide, we can never accomplish the work the Master has given us to do.

Pray for the Holy Spirit

Our hope is that through the divine promise, "Not by might, nor by power, but by My Spirit, saith the Lord," God's eternal purpose will be fulfilled.

I repeat, the gift of the Holy Spirit received in faith will bring every other blessing in its train. How greatly we need this larger measure of the Spirit to give power to our feeble efforts. It would energize our activities. It would be the spirit in the wheels of organization, freeing them of their mechanical ring, and making them effective in God's hands for the speedy finishing of His work. This Spirit, filling our hearts, enlarging our souls, would make sacrifice for Christ a joy, and giving to His cause an act of love. In this experience rests our *only* hope of seeing this work cut short in righteousness and brought to a speedy, triumphant conclusion. For this pentecostal blessing let us seek with consecrated hearts and earnest petition.

MANY NECESSARY OMISSIONS

In the pages of this Anniversary Number we present the pictures of many of our workers—pioneer workers who have long since passed to their rest; and others who occupy or have occupied leading official positions. We recognize that there are many omissions. There are a number of ministers, physicians, teachers, and other responsible workers who have been connected with the various departments of this movement, whose pictures we should have enjoyed presenting in this number. Some of these are perhaps entitled to recognition and mention even more fully than some whose pictures are included, but we did the best we could with our limited space and with the material we were able to gather. Our list is not an official one. The printing of these pictures does not confer any special distinction. If any of our readers feel that there are others whose pictures should have been included, we hope they will believe that they were not omitted through any design or purpose on the part of the editors of the Review.

We also present in this number a large array of incidents, statistics, etc., pertaining to the rise and progress of this movement. We have verified these data as far as possible, but in many instances, as will be readily seen, this is impossible. We have been obliged to depend largely upon the carefulness of the writers for the accuracy of statements which have been made.

We regret that because of limited space it has been necessary for us to shorten in some measure practically every report we have received. The work in which we are engaged is a great one. It is world wide in its ramifications, and it has been difficult to compass a report of it within the columns of this paper.