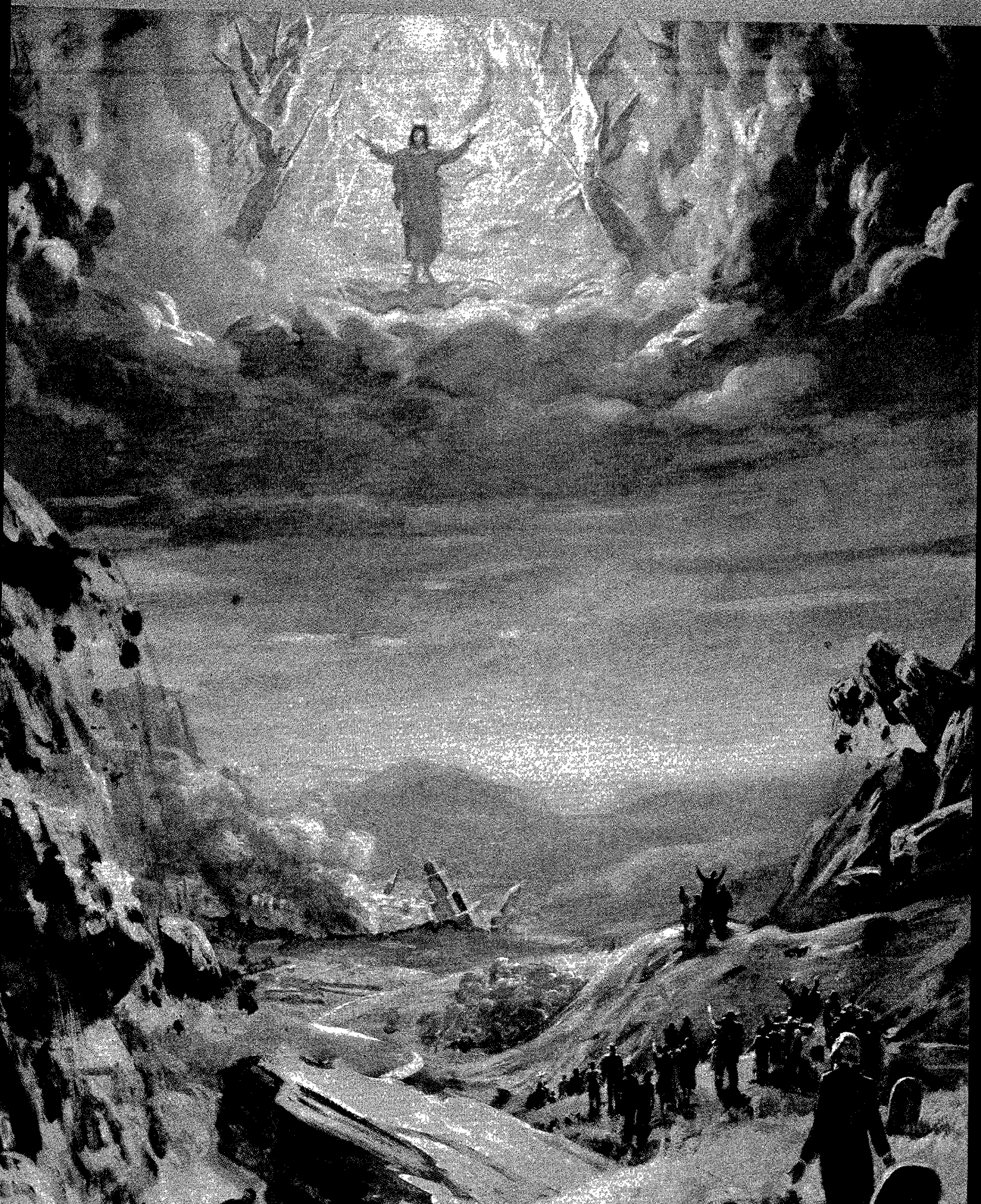


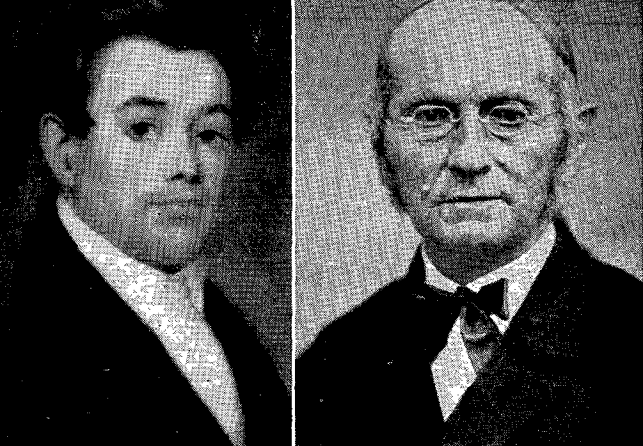
The Advent Sabbath

# REVIEW *and* HERALD

CENTENNIAL SPECIAL, 1844 - 1944







# The Great Second

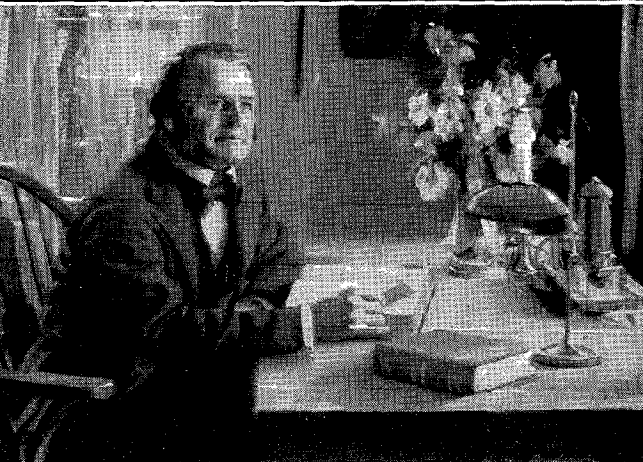
THE ORIGIN AND PROGRESS OF

**W**HEN and how did the Seventh-day Adventists 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. Hundreds of ministers of the gospel in the Old World and hundreds in North America engaged in preaching the gospel of the coming kingdom.

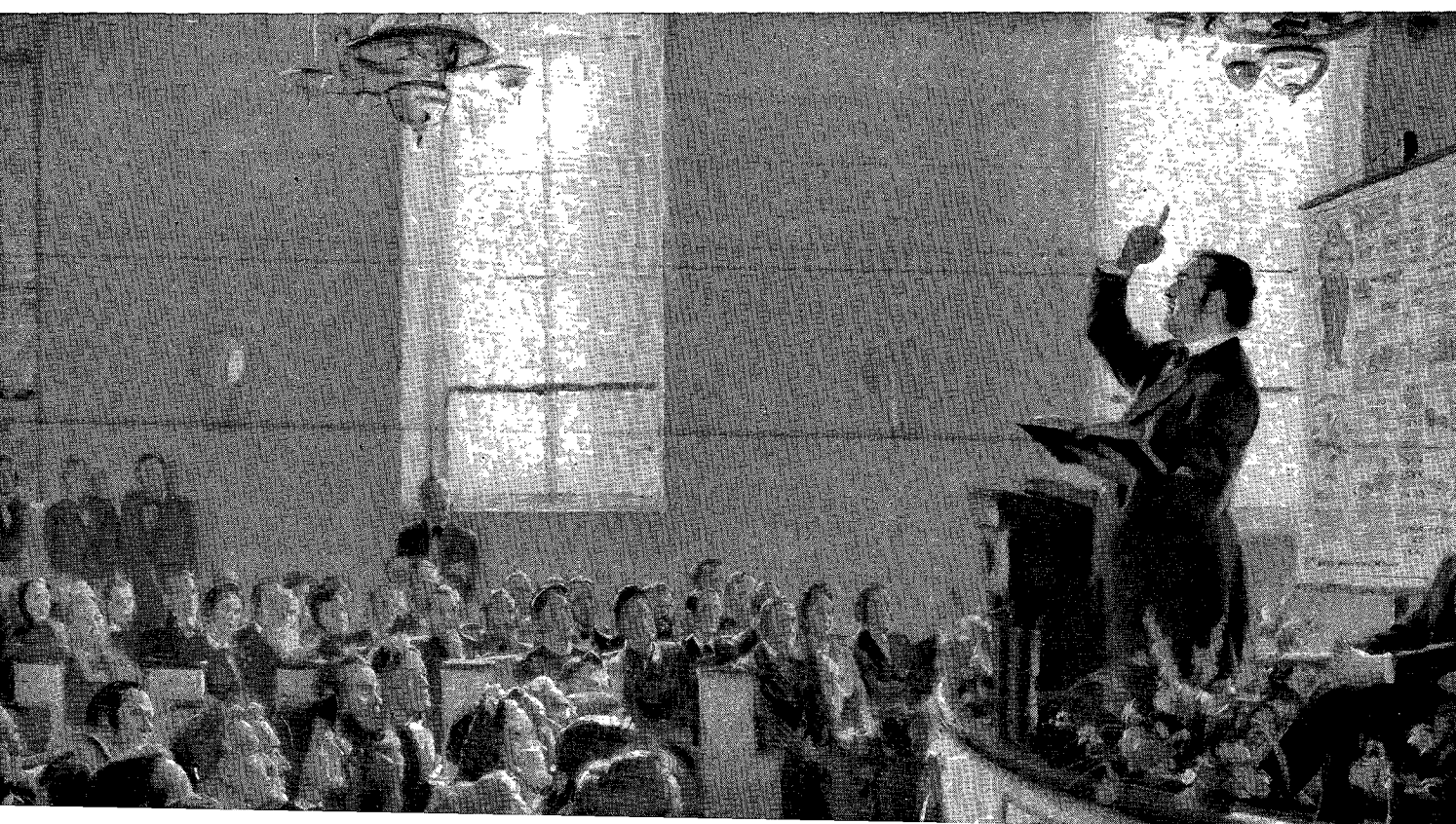
Prominent among all these were William Miller and his co-workers. Miller's study of the prophecies found in Daniel 8 and 9 led him to believe that the second coming of Christ was clearly revealed in the statement, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. This time period began with the decree to build and restore Jerusalem in 457 B. C. and would therefore end in the autumn of A. D. 1844. Believing that the earth was the sanctuary and that its cleansing would take place by fire, these advent believers taught that Christ would come in 1844 and that the earth would be cleansed by the fires of the last days. Christ did not come. They were sadly and terribly disappointed in their hopes. This brought great confusion into the ranks of the advent believers.

There were those, however, who believed that God had led in the great advent movement. As they reviewed the evidences of their faith they were reassured as to the correctness of the



Top to Bottom: Joshua V. Himes and Captain Joseph Bates, Champions of the Advent Movement of 1844 and Associates of William Miller. The Home of William Miller at Low Hampton, New York, As It Appears Today. William Miller in His Study. Below: William Miller Preaching

PAINTINGS BY HARRY ANDERSON



# Advent Movement

EVENTH-DAY ADVENTISTS By the EDITOR

reckoning of the prophetic days. The Word of God, however, revealed to them that this earth was not the sanctuary, but that the cleansing of the sanctuary foretold by the prophet Daniel was Christ's priestly ministry in the second apartment of the heavenly sanctuary, the work of the investigative judgment which began in 1844. This gleam of light was sufficient to direct their minds to certain portions of the Scriptures which had been overlooked in their joy at the prospect of Christ's immediate return.

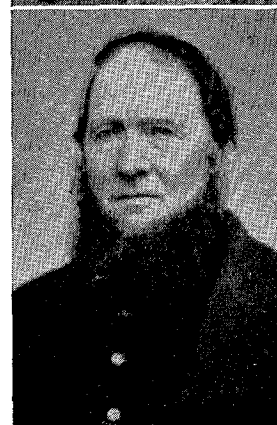
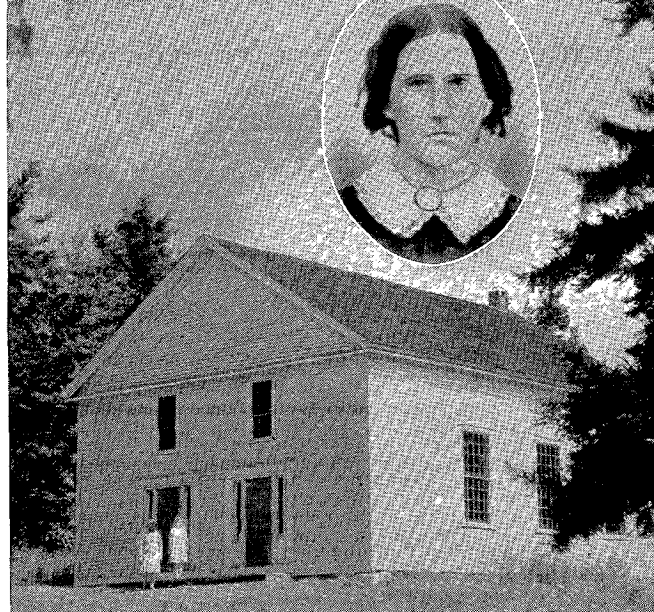
Mrs. E. G. White gives this interesting recital of the experience of these pioneers in their search after truth:

"My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opin-

*(Continued on next page)*

Top to Bottom: A Commemorative Service Was Held August 26, 1944, at the Little Church at Washington, New Hampshire, Where the Sabbath Was First Kept by Adventists in 1844. Inset: Rachel D. Oakes (Later Preston), a Seventh Day Baptist, Who Brought the Sabbath Truth to the Advent Believers and Herself Became One of the First Seventh-day Adventists. The Present Members of the Washington, New Hampshire, Church. Third From Left, Front Row, Is Brother J. Charles Roberts, Local Elder. William Farnsworth, the First of the Washington, New Hampshire, Believers to Accept the Sabbath Truth. A Trio Which Played at the Commemorative Sabbath School Service. The Two Brothers, Waldo and Carroll Farnsworth, Grandsons of Cyrus Farnsworth (Brother to William, and One of the First Sabbathkeepers in 1844), and Mrs. Lessie White at the Organ, Great-Granddaughter of Rachel Oakes Preston—All Members of the Washington, New Hampshire, Church. Elder J. L. McElhany Speaking at the Commemorative Service in the Church



T. K. MARTIN, PHOTO





# Our Great Commission

THE year 1944 is one of special significance and interest to every Seventh-day Adventist. This year marks the one hundredth anniversary of the great second advent movement. A century ago a few men and women laid the foundation for the world-wide work now being carried on by this people. This period of time can well be described as a "century of progress." Beginning in obscurity and poverty, and without resources of any kind save the blessing of God and the faith of its founders, the cause has grown to its present proportions. Very humbly and reverently we thank God for what He has accomplished through the devotion and the sacrifices of a willing people.

To describe the accomplishments and growth of the past century would require more space than can be allotted to this article. It is not our purpose to recount the accomplishments of the past, but rather to set forth the present need. There have been periods of outstanding importance in the history of this cause, but in the entire development and world-wide expansion of the work of Seventh-day Adventists as a religious body, there has never been a time of greater significance and importance than the present. We wish to emphasize that fact.

The great motivating power of the movement during the century of its existence has been the deep and abiding conviction that this people has been specially raised up by God's direct call to proclaim His last message to the world and finish His work in the earth. This conviction was based solidly on God's prophetic Word. The prophecies of that Word have never been more clearly and definitely fulfilled than in the days to which we have come. In this centennial year the conviction that God's work in all the earth must and will be finished is deeper, stronger, than ever before.

What good and devout men in the past looked forward to by faith, we see taking place about us.

It is right for us to maintain a deep interest in the history of the work of God during the past century. It is from the experiences of the past that we learn how to face the needs of the future. For, after all, the greatest history of this movement should not be of the past, but it should be written of the future. Indeed, our deepest concern should be with the future. We are the successors of the pioneers. We have taken over where they laid down the responsibilities. What they commenced we must finish. The carrying out of God's plan to give His last message to the world is laid as a direct charge upon us today.

What we need to realize most deeply is that the responsibility for finishing God's work is the immediate personal and active concern of every believer and member in the movement. A nominal or casual attitude is not enough. Regardless of what our profession, vocation, or business may be, our first and personal responsibility is to do what God requires of each one in the finishing of His work.

Irrespective of the accomplishments of the past century, we stand today as it were at the very beginning of our great world task. It is true that we have entered all the principal countries of the world. We have raised up believers, established churches and institutions, and trained workers. All this adds up to a wonderful accomplishment, for which we thank God. But all this constitutes, as it were, but the first line of skirmishes. We must still throw vast resources of workers and means into all parts of the world to consolidate and strengthen our forces and to move forward with a line of advance. We dare not rest satisfied. The call to the church today is to advance, to

## The Great Second Advent Movement

(Continued from page 3)

ion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit."—*Ellen G. White, Christian Experience and Teachings, pp. 192, 193.*

### The Sweet and the Bitter

As a result of their study these Bible students found that the great disappointment of the advent believers in 1844 had been made a subject of prophecy. The disappointment is brought to view in the tenth chapter of the book of Revelation. In this prophecy an angel is represented as holding in his hand a little book, open, showing that its contents were about to be revealed. This angel lifted up his hand to heaven "and sware by

Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Verses 6, 7.

There are only two kinds of time brought to view in the Word of God—literal and prophetic time. The time spoken of by the angel could not have been literal time because there was still a message to go to the children of men, the mystery of God as contained in the gospel message was to be finished. Evident reference was made to prophetic time and the ending of the longest prophetic period brought to view in the Word of God, the 2300 days of Daniel 8:14. This prophetic period ended in 1844, as taught by William Miller and his associates.

Then the apostle John, representing the church, was commanded by a voice from heaven to go and take the little book which was open in the hand of the angel that stood upon the sea and upon the earth. "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book



## By JOHN LAMAR McELHANY, President of the General Conference

extend the line of battle, to occupy new positions, until we have fully accomplished our mission and the work of God is finished.

The length of time required to do this is not a matter of primary importance. The times and the seasons are in God's own hands. He possesses all the divine resources needed for the finishing of His work. He is not lacking for means whereby this shall be done. God is ready to do His part.

The church must arouse to the call of her divine Leader and awaken to her responsibility in this matter. God has chosen to make the church the channel through which He will accomplish His purpose to proclaim the last gospel message to the nations of earth. His call is to the church, to every member of the church. The problems and difficulties that are multiplying in the world today do not release the church from the responsibility resting upon her. These conditions only serve to accentuate the great need. Individually and collectively all the members of the church must be led to realize that we live for only one purpose, and that is to finish God's work upon the earth.

Early in the ministry of Jesus He declared, "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34. At the close of His ministry He asserted, "I have finished the work which Thou gavest Me to do." John 17:4. In the same manner the time is coming when the work of God in the earth will just as definitely be finished. The last missionary will have been sent out. The last sermon will have been preached. The last call to sinful men to repent and turn to God will have been sounded. Jesus, our great high priest, will lay aside His priestly robes and clothe Himself in His kingly array, and then will be fulfilled all those promises that He will come

again and receive His people unto Himself. This hour hastens greatly. His fulfilling Word proclaims the fact that soon "He that shall come will come, and will not tarry." Heb. 10:37.

There opens up before the church today an unparalleled opportunity for earnest, devoted, consecrated effort. Under the leadership and inspiration of the Spirit of God a mighty work is to be accomplished by calling upon men and women everywhere to repent and turn to God in preparation for the coming of the Lord.

In order to do our part in finishing God's work there must be a deep and absolute consecration of ourselves to the Lord and to His work and service. We must consecrate our sons and daughters to Him and to His service wherever He may choose to use them. We must consecrate our means and lay our all upon the altar in the one great supreme task of winning souls for the eternal kingdom. This work must go forward in every home base and in all the mission lands of earth.

This centennial year is a special call to our young people. There rests upon every Adventist young man and woman a special obligation to devote his or her life to the service of God. The men and women who comprise the working force of this movement today were the young people of yesterday. The young people of today stand in the line of succession. With deep consecration and holy zeal they must stand ready to respond to every call of the Lord. Whether the call be to service in the home fields or in the far-flung regions of earth, they should ever be ready to respond.

Let us labor and work and save and give and pray and consecrate ourselves to the one great purpose of advancing God's work upon the earth, and thus do our part in preparing the way for the soon-coming kingdom of our Lord and Saviour.

out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Verses 9, 10.

Here is brought to view the terrible disappointment suffered by the advent believers in 1844. A message of the soon coming of the Lord, which they believed would take place in that year, was indeed a message to them as sweet as honey, but when the Lord did not return according to their expectations, they suffered great disappointment. There was truly bitterness of soul.

But in the study of the founders of the Seventh-day Adventist church, as expressed in the quotation above, they were given new light as to the meaning of the sanctuary. They recognized that according to verse 11 of the tenth chapter they "must prophesy again before many peoples, and nations, and tongues, and kings." There was given to them the third angel's message brought to view in Revelation 14, which was to link onto and join the first and second angel's messages of this same chapter, given by William Miller and his associates. This threefold message was to go to every nation and kindred and tongue and people.

As the result of the earnest, prayerful study of the Scriptures on the part of the pioneers, as stated by Mrs. Ellen G. White, there were developed the principles of divine truth expressed in part in the articles in this paper, and more fully, but briefly, in the chapter "Fundamental Beliefs of Seventh-day Adventists" in the *Year Book* for 1944.

### Progress of the Movement

Progress made by the Seventh-day Adventist denomination has been truly phenomenal. Though founded upon unpopular truths, such as the seventh-day Sabbath, and, because of this, meeting much opposition, the work of the denomination has extended throughout the world.

From the church *Year Book* of 1944 we compile the following figures:

In 1942 the membership of the church had reached 535,134. This membership was represented in 68 union conferences and 136 local conferences and 194 mission fields.

The total denominational investment for that year was \$74,785,933. This investment represented 546 institutions including 83 publishing houses, 82 sanitariums, 267 advanced schools, and other subsidiary institutions.

The amount of tithe paid by the denomination in 1943 was \$12,137,513. Offerings to foreign missions amounted to \$5,029,589. Offerings for other church purposes totaled \$2,942,044.

In mission fields the gospel of the soon-coming kingdom of Christ was being presented in printed or oral form in 810 languages to the peoples of 413 different countries.

As we consider this unparalleled progress we are led to exclaim with deep gratitude of heart, Behold, what God hath wrought!

**O**UR God shall come, and shall not keep silence:  
a fire shall devour before Him, and it shall  
be very tempestuous round about Him.”  
Psalms 50:3.

Surely nothing is more certain today than the fact that the coming of the Lord is near. Everything in the universe joins in proclaiming the fact that He is even now about to appear, and that His coming cannot possibly be long delayed.

It was just prior to 1844 that a cry arose that was heard throughout Christendom, proclaiming the imminence of the second advent of Jesus.

These early heralds of the coming of Jesus, though mistaken as to the time of His appearing, succeeded in arousing the Christian world to a consciousness that events were really shaping up for the end, and in the minds of the most thoughtful and devoted Bible students this consciousness has increased as the days and years have gone by.

In 1844 many of the prophecies that portray conditions as they will exist in the earth at the time of Christ's second coming had not yet been fulfilled. Much

yet remained to be accomplished, by both the world and the church. The time was not yet ripe for His coming.

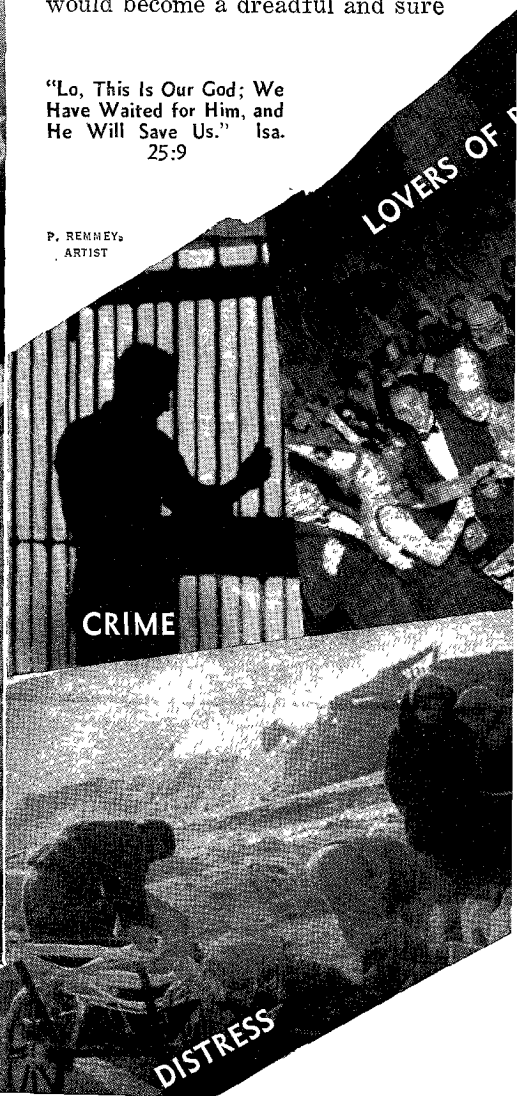
But since then a century has passed. It has been the most momentous century of the ages. Perhaps more breath-taking, thrilling events have been crowded into this century than into all others put together that have gone before it. In rapid succession the most astonishing and spectacular events have followed one another. And as we now stand at the latter end of the century and take a retrospective view of the situation, we are overwhelmed by the recognition that these mighty events come in the exact order in which they were all foretold by the ancient Bible prophets, and that they all bear to the world one mighty and momentous message, “The coming of Jesus Christ is at hand.”

### Universal War a Sign of Christ's Second Coming

A century ago there stood in the Book of God unfulfilled predictions of universal war among the nations. Many prophets had penned warning after warning that a time of world slaughter would become a dreadful and sure

“Lo, This Is Our God; We  
Have Waited for Him, and  
He Will Save Us.” Isa.  
25:9

P. REMNEY,  
ARTIST





# Coming of Christ

**"We Have Not Followed  
Cunningly Devised Fables"**

harbinger of the breaking up of earthly nations and the setting up of the kingdom of Christ. Let us once again hear the voices of these seers as their messages come down to us through the ages.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause

GALLOWAY. W. HEASLIP, ARTIST.  
LAMBERT. SOVPHOTO. ROBERTS.  
T. W. A.



The Fast-Fulfilling Signs  
Point to the Soon Coming  
of the World's Redeemer

Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14. (See Jer. 25:15, 16, 26-29, 33.)

Until the period in which we live no such universal conflict among the nations of earth had ever been waged since these and other similar prophecies were penned. But they have been literally fulfilled in World War I and the present world conflict. We should not fail to perceive the message that this mighty conflict bears to us. That message is that the day of the Lord is near. The feet of iron and clay of the image of

Daniel 2 are crumbling. The world is sinking to its doom, and the Lord is about to make His second personal appearance—this time to destroy sin and sinners out of the earth and to set up His eternal kingdom and reign forever. This sign is an exact fulfillment of the prophecies, and its potent message can be rejected or disregarded only at the peril of the soul.

## An Apostate Church a Sign

A century ago the various branches of the professed Christian church, although rejecting the binding claims of God's immutable law, and especially the command enjoining the keeping of the seventh-day Sabbath, nevertheless still believed and taught the great fundamentals of the Christian religion. Such Bible doctrines as creation, Christ as man's only Saviour, Christ's death on Calvary as a vicarious sacrifice for the sins of men, were almost universally believed. Likewise the doctrines of repentance, conversion, baptism, and righteousness by faith were generally accepted by members of all religious faiths.

But in the writings of the prophets who had acted as God's spokesmen there stood recorded predictions of a terrible apostasy such as had never been experienced in the church of God on earth before, and which apostasy would constitute another sure sign of the end of time and the coming of Jesus. This apostasy would destroy the very foundations of faith and leave the church with nothing but an empty shell, which it would call Christianity.

Let us note again these prophetic predictions:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Today, at the last end of this centennial, we behold every word of these predictions literally and completely fulfilled before our astonished eyes.

Because of having almost universally accepted the unproved theory of evolution, the Christian church no

(Continued on page 34)

# The Sabbath

By FRANCIS D. NICHOL

Associate Editor, "Review and Herald"



THE setting for our discussion of the Sabbath is a statement made by James White early in the history of Seventh-day Adventists. In 1868 he wrote a work entitled *Life Incidents, in Connection With the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV*, in which he declared:

"The title page of this work calls attention to the great Advent movement as illustrated by the three angels of Rev. xiv. The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these three angels. The first was a time message, and related to the Judgment. The second described the condition of corrupted Christianity. The third is a solemn warning relative to what men may not do, and what they must do, in order to be saved at the coming of Christ. These angels illustrate the three great divisions of the genuine movement. . . .

"Seventh-day Adventists hold fast the great Advent movement, hence have use for the messages. . . . They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole. . . .

"All Adventists who do not acknowledge the special providence of God in the work of William Miller and his associates, in 1843 and 1844, have no use for the three angels' messages. . . . I repeat it. The three messages symbolize the three parts of the genuine movement."—Pages 306, 307.

## The Third Link

From the earliest days Seventh-day Adventists have held that the third angel's message is the third link in a chain that is anchored to Millerism at one end and to the gates of the New Jerusalem at the other. Furthermore, we have believed that, like links in the chain, there is a close connection between the three messages. Finally, from the days of the pioneers we have believed that there is a timeliness to each of these messages in relation to the closing events of earth's history.

In other words, from the very beginning we have considered the doctrine of the seventh-day Sabbath as of prime importance. True, the pioneers were not able

Three Inseparable Links of the Advent Movement. William Miller Led Out in Preaching the First Angel's Message; Charles Fitch, the Second Angel's Message; Joseph Bates and James White, the Third Angel's Message, Which, With the First Two, Is Today Being Preached With Increasing Power, Calling Men to the Worship of the True God and to the Keeping of His Sabbath

to see the Sabbath in the perspective that we, who live a hundred years later, can see it. By faith they took the simple order set forth in Revelation 14:6-11, and having concluded that the first and second angels' messages had begun to be given as a part of the Millerite preaching, decided that the third must certainly follow them, making a threefold message for the world.

When they first set out to preach the seventh-day Sabbath, even to fellow Adventists who had been in the Miller movement, very great opposition resulted. There were strange cries on every hand that such preaching was bringing men back into bondage to law, that the Sabbath was Jewish, that there was really no difference in days, and that Christians keep the first day to remember the glorious central truth of the resurrection. We shall not tarry on such objections, except to say in passing that those who cry legalism seem very ready to preach the binding claims of the remaining nine precepts, that no one has ever been able to show how a day that was made sacred at creation could possibly be Jewish, and that if there is really



# *in the Setting of the Threefold Message*

no difference in days, why has there been such a vigorous endeavor through the centuries to enforce Sunday sacredness, even with legal aid!

Through such controversy as this the pioneers passed, holding tenaciously to the elementary truth that the decalogue commands the keeping of the seventh day and that the decalogue has never been repealed. They could not escape the deep conviction that if the third and last of the three angels' messages, just preceding the coming of Christ, is concerned with warning men against the keeping of a false Sabbath, there must be a vast significance to the doctrine of the true Sabbath

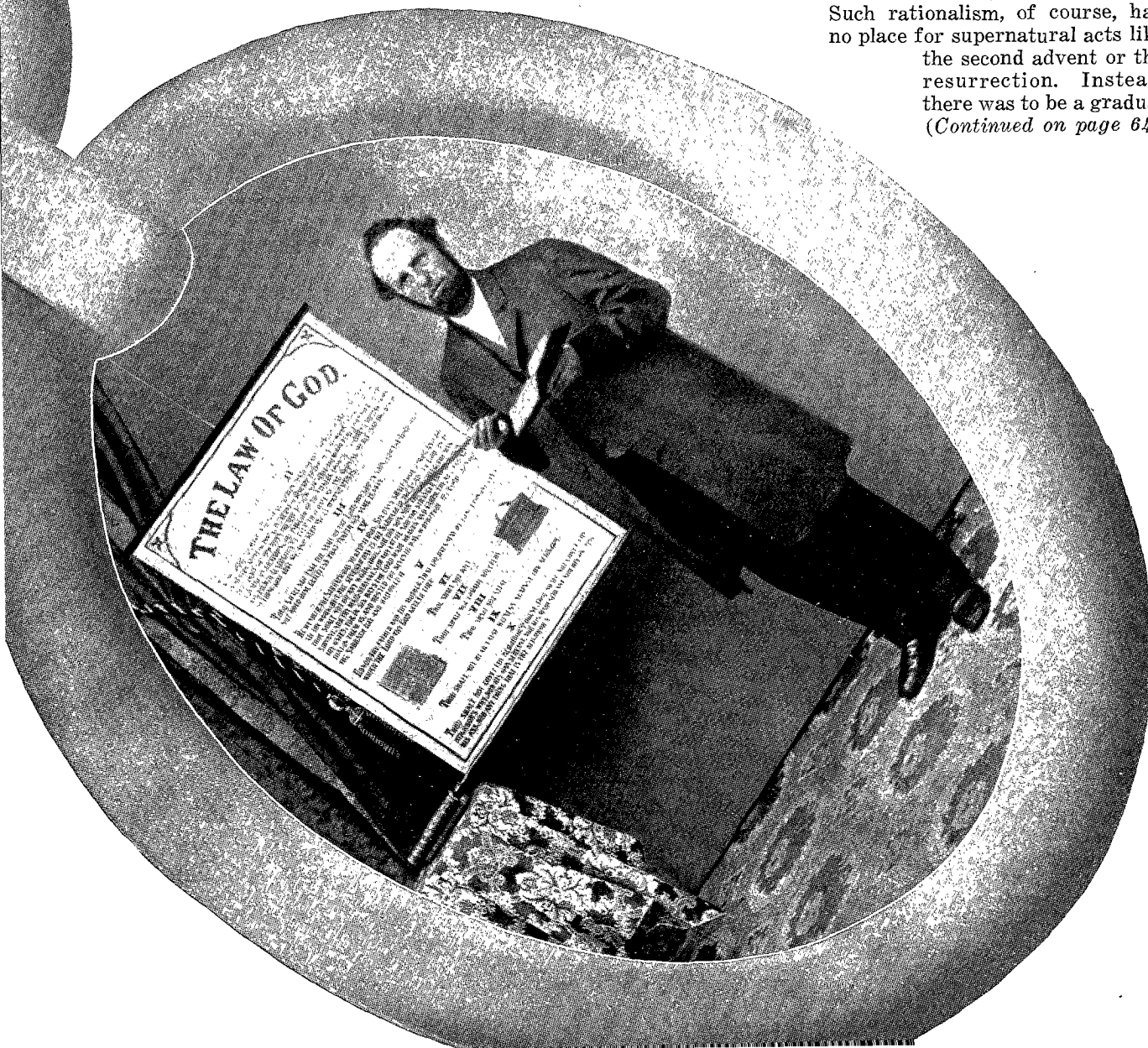
## **Can See Timeliness Today**

Today it is possible for us to see much more in the third angel's message than the pioneers could possibly see. The belief of the founders that the three messages are tied together and have a timeliness for the closing years of earth's history, finds full confirmation. This claim can easily be proved, and

the proving of it provides one of the most weighty reasons for believing, in a new and stronger way than ever before, that we have a distinctive message for the world today. To provide the proof calls for us to survey briefly the trends in the religious world in the nineteenth century.

That century witnessed the rapid development of what is generally described as the modern scientific age. We are not thinking now of inventions and discoveries, but rather of attitudes of mind, of basic premises of thinking, and of scientific ideas as to the laws that operate in the universe. Learned men were beginning to formulate very definitely in their minds a new view of the relationship of God to man and to substitute the laws of nature for the will of God. The Bible was beginning to be spiritualized away in order to make it fit into the new ideas. Belief in miracles and the supernatural was rapidly weakening.

Miller and his associates cried out against this new theology in the churches. Sometimes they spoke of it as rationalism, the placing of human reason, or rational thought, above the Bible. Such rationalism, of course, had no place for supernatural acts like the second advent or the resurrection. Instead, there was to be a gradual  
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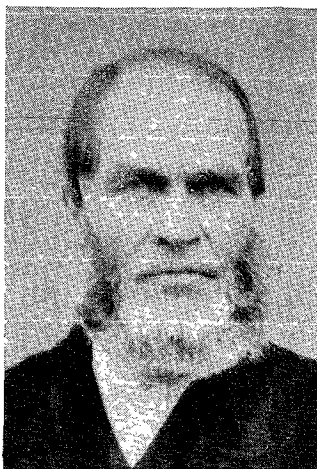
# The Sanctuary

By M. L. ANDREASEN  
Field Secretary of the General Conference

**S**EVENTH-DAY ADVENTISTS believe in the deity of Christ and make Him central in life and doctrine. To them Jesus is Lord and Christ, Prince and Saviour, the Only Begotten of the Father, full of grace and truth. With all true Christians they believe that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The cross is to them the supreme evidence of God's love and saving grace. There the Son of God suffered and died; there He provided the means of salvation and effected peace between God and man; there He triumphed over death and the grave. Without the cross there can be no reconciliation, no redemption, no salvation, no resurrection, and no hope of a life to come. All these blessed doctrines center in the cross, and from it draw their life and significance. This is accepted Christian doctrine, and to this Adventists subscribe.

There is one phase of the atoning work of Christ which Adventists stress, believing it to be most vital. This concerns Christ's office as high priest in heaven above. While most Protestant bodies accept and teach this doctrine, it is to them of little practical importance and does not affect life. They consider Christ's assumption of the high priestly title merely a theological ornamentation, and not an essential part of the plan of salvation. They overlook that an entire book in the New Testament—the book of Hebrews—is written for the specific purpose of acquainting Christians with the work of Christ in the heavenly sanctuary.



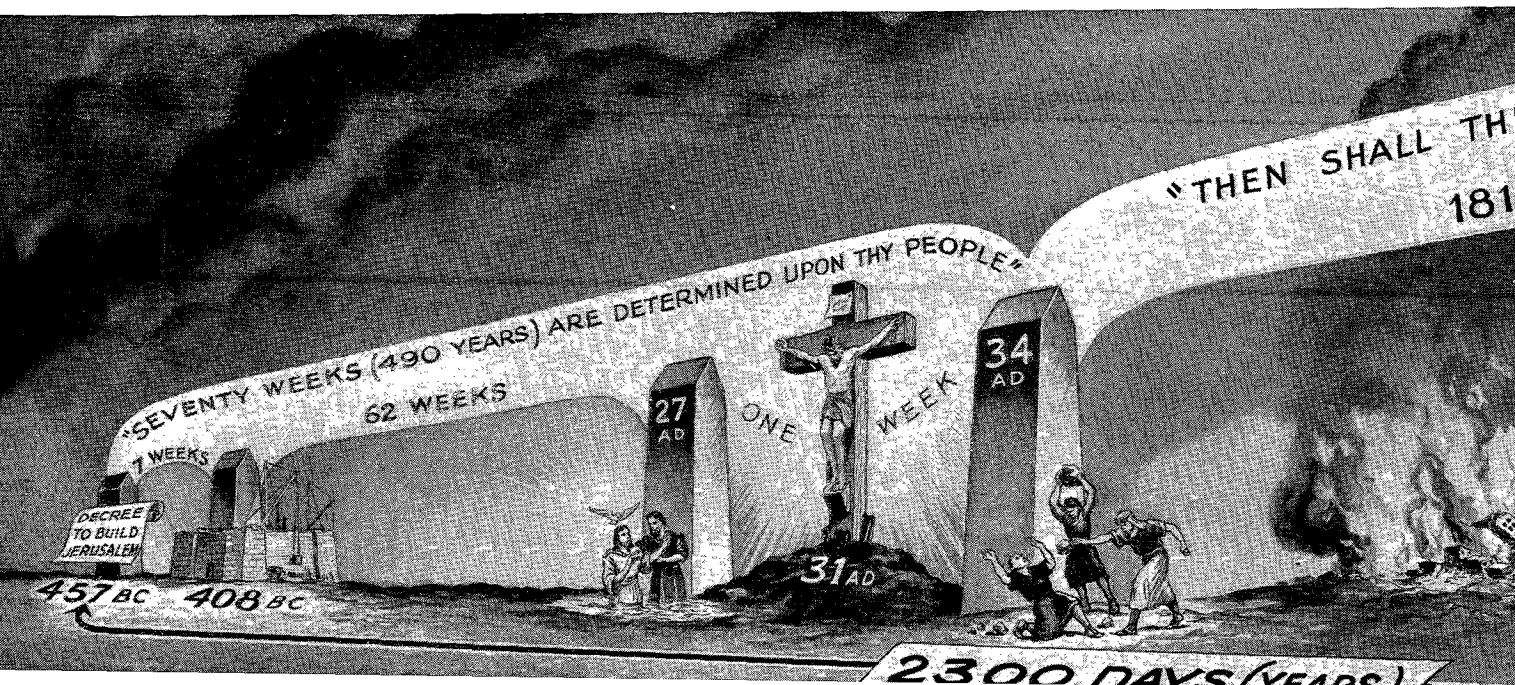
Hiram Edson, the First to Receive  
Light on the Work of Our Great  
High Priest

## The Mosaic Tabernacle

That we may get a better conception of Christ's high priestly work, let us consider the Mosaic ordinances of the earthly sanctuary, which served "unto the example and shadow of heavenly things." Heb. 8:5. Soon after God had proclaimed the law from Mount Sinai, He commanded Moses, "Make Me a sanctuary; that I may dwell among them." Ex. 25:8. With this came the admonition, "See . . . that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. (See also Ex. 25:9, 40; 26:30.) Moses immediately set about constructing a tabernacle "according to the heavenly pattern," and when the work was done "Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it." Ex. 39:43.

The tabernacle was a correct copy of what had been shown Moses in the mount. It consisted of two rooms, the first called the holy place, the second the most holy. Into the first apartment the priests could go every day, with incense and the blood of sacrifices; but into the second, the high priest only could enter, and he only on one day of the year, the Day of Atonement. In the most holy place was only one piece of furniture, the sacred ark containing the ten commandments which God had written with His own finger on two tables of stone. Covering this ark was the mercy seat, and between the two cherubim, placed one on each end of the ark, God revealed His glory.

To this tabernacle Israel came daily, confessing their





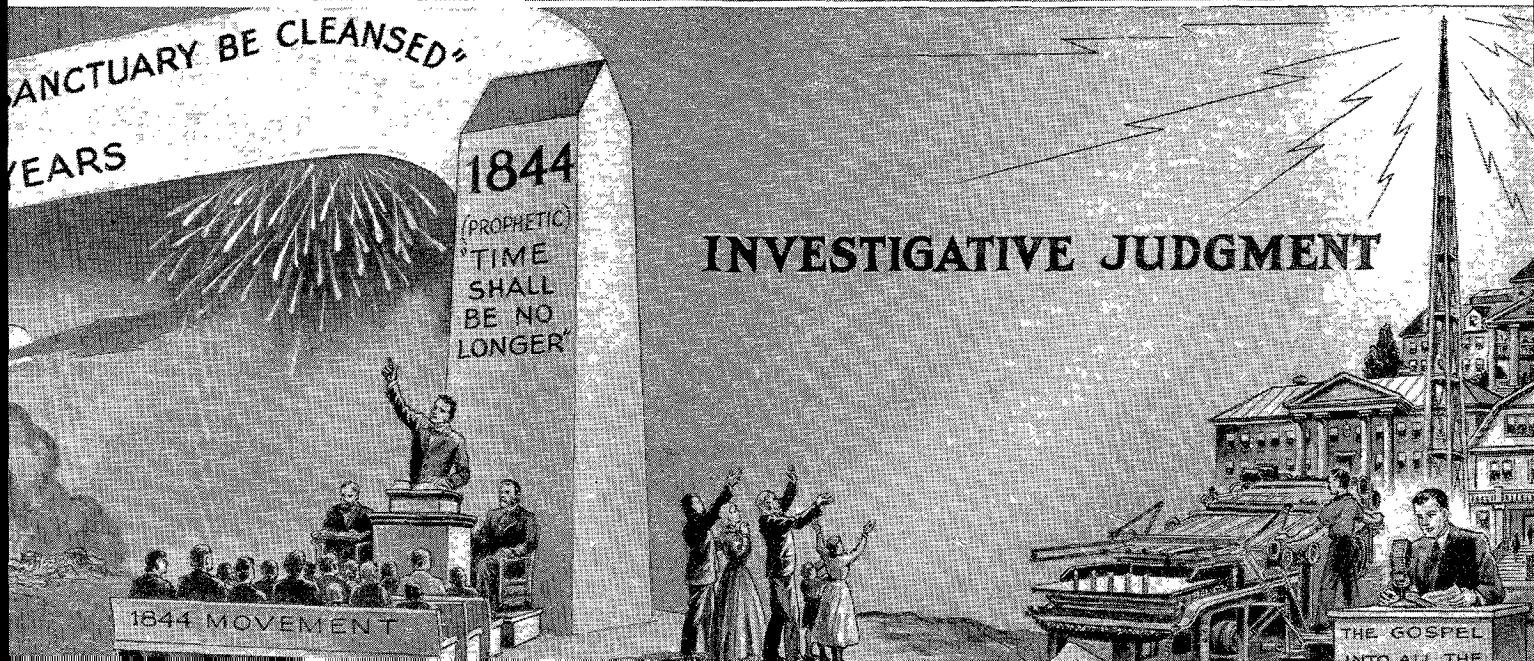
sins and bringing appropriate sacrifices. After confessing his shortcomings, the sinner with his own hand killed the sacrificial animal in recognition of the law which he had broken, the transgression of which meant death. After this the priest took the blood and ministered it according to the temple ritual. (Lev. 4:6, 7, 17, 18, 25, 30, 34.)

Two things should be noted in the above texts: The sinner himself killed the sacrifice, not the priest; and the carcass of a sin offering was never burned on the altar. (See verses 11, 12, 21.) Either the flesh was eaten by the priests, or else the carcass was taken without the camp and burned. (Lev. 6:26, 30.) With the exception of certain fat, no sin offering ever came upon the altar. Even on the Day of Atonement, when the blood of the bullock and the Lord's goat was taken into the most holy place and sprinkled before the mercy seat, the instruction was, the bodies "shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Lev. 16:27. We quote this to emphasize the fact that the ministration of the blood was the most important part of the service. This is stressed in the classical text of Leviticus 17:11; which states that "it is the blood that maketh an atonement for the soul." When the body had furnished the blood of atonement, no further sacrifici-

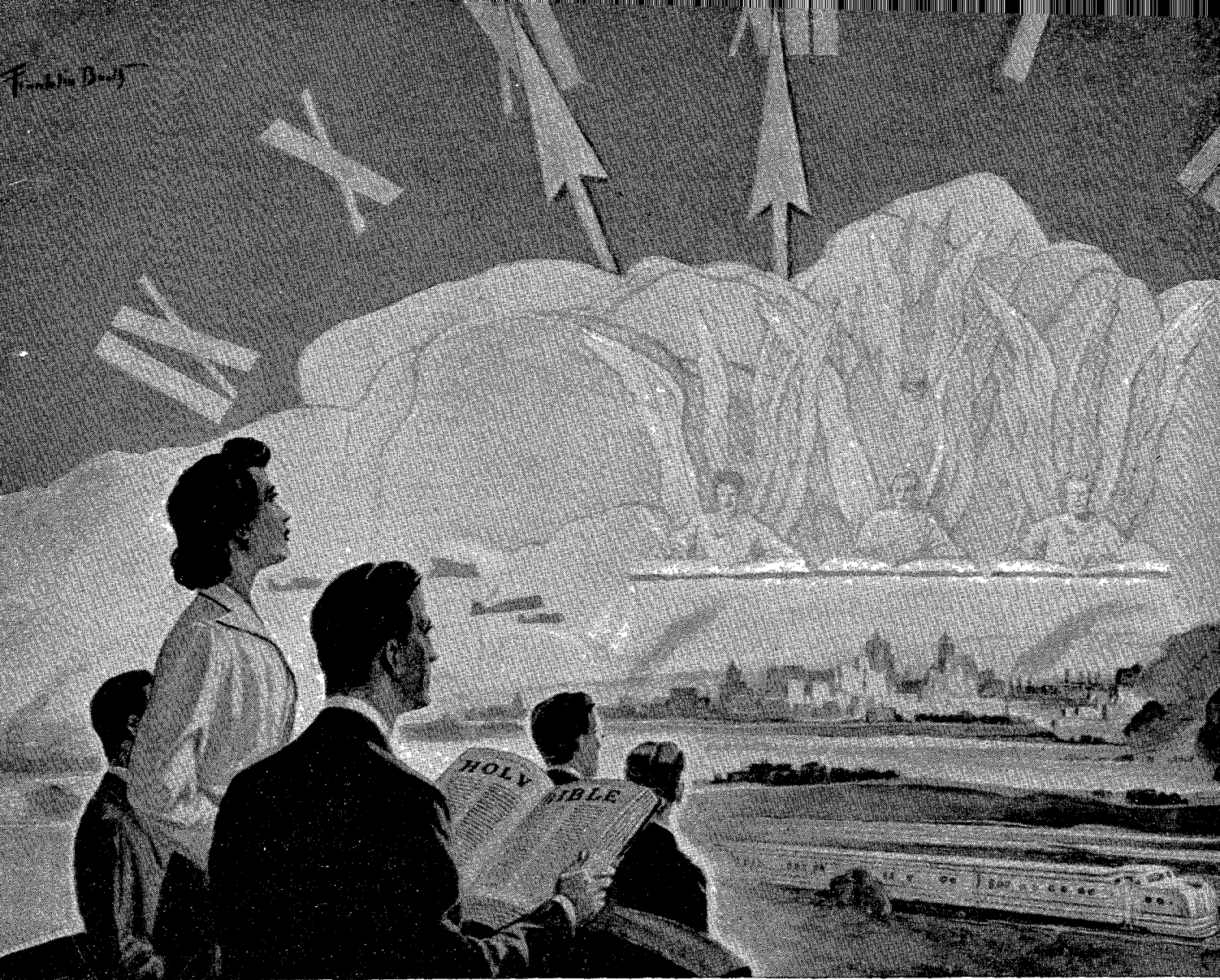
Right: "We Have Such an High Priest, Who Is Set on the Right Hand of the Throne of the Majesty in the Heavens; a Minister of the Sanctuary, and of the True Tabernacle, Which the Lord Pitched, and Not Man." Heb. 8:1, 2

Below: The Great Time Prophecy of 2300 Days

ROBERT M. ELDRIIDGE, ARTIST







## *The Hour of God's Judgment Is Come*

cial use was made of it. It was taken without the camp and burned.

This ministration of the blood was stressed in all offerings. The passover lamb is a case in point. After the lamb was killed, God commanded, "Strike the lintel and the two side posts with the blood that is in the bason, . . . and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:22, 23. This is a most forceful commentary upon the text that it is the blood that makes atonement for the soul. Not to minister the blood meant death.

### **A Shadow and Example**

As stated above, the services of the tabernacle served "unto the example and shadow of heavenly things." Heb. 8:5. As there was a ministration of the sacrificial blood in the earthly sanctuary, so there is a ministration of the blood of Christ in the heavenly sanctuary. This the writer of Hebrews states definitely, when, after describing how the service was carried on in the earthly sanctuary, he states, "Christ being come a high priest of good things to come, . . . by His own blood He entered in once into the holy place,

having obtained eternal redemption for us." Heb. 9:11, 12.

We are further informed that "of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Also that as "every high priest is ordained to offer gifts and sacrifices . . . it is of necessity that this Man have somewhat also to offer." Verse 3. For this reason He entered in "by His own blood." Heb. 9:12.

These statements clearly teach that there is a ministration in heaven comparable to that which was on earth. There is one difference, however. The high priest on earth went "once every year, not without blood" into the second apartment, whereas Christ went only "once in the end of the world . . . to put away sin by the sacrifice of Himself." Heb. 9:7, 26. This, of course, has reference to the Day of Atonement.

The purpose of the high priest's going into the most holy once every year was to cleanse the sanctuary. Sin defiles whatever it touches, and as blood had been sprinkled day by day throughout the year, it became necessary to "make an atonement for the holy place,





4, REVIEW AND HERALD PUBLISHING ASSN.

FRANKLIN BOOTH, ARTIST

than these." Heb. 9:23. This is mentioned in connection with Christ's entrance into the sanctuary not "made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

We have here a close parallel between the work of the priest on earth and the work of Christ in heaven, fulfilling the statement that the earthly services "serve unto the example and shadow of heavenly things." Heb. 8:5. If any think that the heavenly blood atonement is not real, but only a spiritual conception, let him ponder the fact that Calvary was real, that the blood there shed was real, that the death was real, and that we have a real high priest. If the service in the heavenly temple is unreal, then Calvary is also unreal, and there is no cross, no death, and no ministration. No Christian can accept such a thought.

### A Day of Judgment

The Day of Atonement on earth was also the day of judgment to Israel; for God had commanded: "Whosoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. Till this day the Jews look upon the Day of Atonement as a day of judgment. On that day they fast and afflict their souls. Is the antitypical day also a day of judgment?

### Daniel's Prophecy

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. This prophecy dealt with events then future, as can be seen from the context, but Daniel did not understand it (verse 27), and wondered what the meaning might be. While he "understood by books the number of the years," that God "would accomplish seventy years in the desolations of Jerusalem," of the vision of the 2300 days he stated, "None understood it." Dan. 9:2; 8:27. He therefore began praying, "Cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." Dan. 9:17.

And God did cause His face to shine upon the sanctuary, and gave Daniel the information he sought. He knew what the cleansing of the sanctuary meant, as all Jews did. But he did not understand about the 2300 days. Considered as literal time, it would be little more than six years. Might it be prophetic time, each day standing for a year, according to Ezekiel 4:6? He soon found out. God informed him that there would be sixty-nine weeks "unto the Messiah the Prince," and that after that time "shall Messiah be cut off." Dan. 9:25, 26. Sixty-nine weeks is 483 days, or, if these are considered prophetic, 483 years.

This immediately threw light on the question. Messiah was coming; He was coming in 483 years. But from what time was this to be reckoned? This also was made clear to Daniel. He was to reckon "from the going forth of the commandment to restore and to build Jerusalem." Verse 25.

At the time of this prophecy Jerusalem was in ruins, and the Jews, including Daniel, were in captivity in Babylon. They all longed to go back to their own country, and from the glad day when the commandment should come that they might return to their own land, they were to begin their reckoning. Daniel did not live to see that day. For the final and effective command for the Jews to return and build Jerusalem was not issued until 457 B. C., when Artaxerxes issued the decree giving the necessary command and permission. This decree may be found in Ezra, chapter 7, and the date, 457, may be seen in the margin.

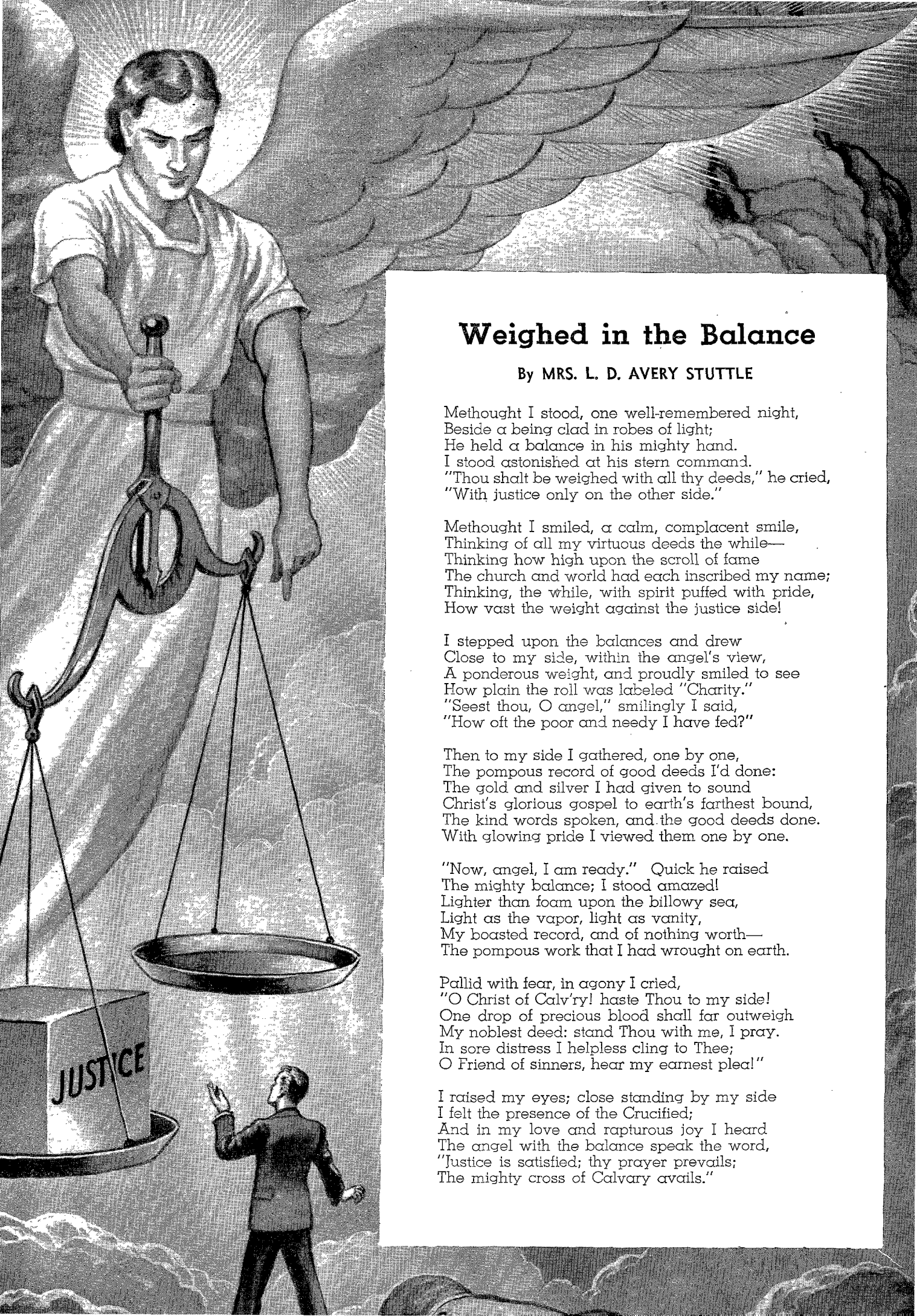
Here was the key that unlocked Daniel's time prophecy. The date is 457 B. C., and from this we are to reckon. The first 483 years bring us to A. D. 27, "unto the Messiah the Prince," who in that year was baptized and began His work. (Matt. 3:13-17.) The 2300 years bring us to 1843, or in reality 1844, when the time of the year

(Continued on page 66)

because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16.

Note that the *tabernacle* was cleansed because of the sins of Israel. At first thought it would seem that as it was the people who had sinned, they would be the ones to be cleansed and not the tabernacle. But in some way the tabernacle also had become unclean. The only conclusion that can be drawn is that the sanctuary became defiled as sin offerings were brought day by day. The blood placed upon the horns of the altars constituted a record of sins committed. The man was forgiven, but the record of sin remained. (Jer. 17:1.) As the cleansing of the sanctuary was necessitated "because of the uncleanness of the children of Israel," it is clear that it was the sin of the people that defiled the sanctuary. This made a yearly cleansing necessary. (Heb. 9:7; Leviticus 16.)

Hebrews states that it was "necessary" for the sanctuary on earth to be cleansed each year. Was it also necessary for this to be done in heaven? Such a question seems preposterous; yet it must be answered in the affirmative. Note this: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices



## Weighed in the Balance

By MRS. L. D. AVERY STUTTLE

Methought I stood, one well-remembered night,  
Beside a being clad in robes of light;  
He held a balance in his mighty hand.  
I stood astonished at his stern command.  
"Thou shalt be weighed with all thy deeds," he cried,  
"With justice only on the other side."

Methought I smiled, a calm, complacent smile,  
Thinking of all my virtuous deeds the while—  
Thinking how high upon the scroll of fame  
The church and world had each inscribed my name;  
Thinking, the while, with spirit puffed with pride,  
How vast the weight against the justice side!

I stepped upon the balances and drew  
Close to my side, within the angel's view,  
A ponderous weight, and proudly smiled to see  
How plain the roll was labeled "Charity."  
"Seest thou, O angel," smilingly I said,  
"How oft the poor and needy I have fed?"

Then to my side I gathered, one by one,  
The pompous record of good deeds I'd done:  
The gold and silver I had given to sound  
Christ's glorious gospel to earth's farthest bound,  
The kind words spoken, and the good deeds done.  
With glowing pride I viewed them one by one.

"Now, angel, I am ready." Quick he raised  
The mighty balance; I stood amazed!  
Lighter than foam upon the billowy sea,  
Light as the vapor, light as vanity,  
My boasted record, and of nothing worth—  
The pompous work that I had wrought on earth.

Pallid with fear, in agony I cried,  
"O Christ of Calv'ry! haste Thou to my side!  
One drop of precious blood shall far outweigh  
My noblest deed: stand Thou with me, I pray.  
In sore distress I helpless cling to Thee;  
O Friend of sinners, hear my earnest plea!"

I raised my eyes; close standing by my side  
I felt the presence of the Crucified;  
And in my love and rapturous joy I heard  
The angel with the balance speak the word,  
"Justice is satisfied; thy prayer prevails;  
The mighty cross of Calvary avails."



# Saved by Grace

By FRANCIS McLELLAN WILCOX  
Editor, "Review and Herald"

**T**HERE is no power in man to save himself. Inherently he possesses no righteousness. By nature he is lost and undone, "having no hope, and without God in the world." Eph. 2:12. "All have sinned, and come short of the glory of God." Rom. 3:23. We are "carnal, sold under sin." Rom. 7:14. "There is none righteous, no, not one." Rom. 3:10. In our flesh there "dwelleth no good thing." Rom. 7:18. We are "filled with all unrighteousness." Rom. 1:29.

Failing to recognize this truth, men have sought through all the ages to save themselves. By fasts and penances, by the infliction of bodily pain, by long pilgrimages, by great benevolences and other good works, they have tried to transform their hearts and change their natures, but they have fought a losing battle. No man can extricate himself from the pit into which his own carnal nature has plunged him; but, thank God, there is a way of escape. Deliverance has been provided. One mighty to save appears upon the scene. The merciful heavenly Father looks down in pitying tenderness upon the creatures of His hand, and in His infinite mercy and tender love provides a way whereby they may come into a different state, whereby their characters may be transformed.

Grace is love and unmerited favor. We do not merit Christ's great sacrifice in giving His life for our salvation, nor the tender pleadings of the Holy Spirit for us to turn from our evil ways. On the contrary, we have been rebels against His government. We have rejected His overtures of mercy many times. We have done despite to the Spirit of grace. But, notwithstanding this, in His unfathomable and infinite love He comes to us again and again, and seeks to win us to Himself.

## What Is God's Righteousness?

The righteousness of God is expressed in the law of God. This law is the transcript of His character. It reveals what He Himself is. "All Thy commandments," declared the psalmist, "are righteousness." Ps. 119:172. And the observance of these commandments on the part of His children is declared to be righteousness on their part.

The righteousness of the law is exemplified in Jesus Christ and is revealed through the gospel. By the power of the gospel the believer is enabled to meet in his life, through faith, the righteousness required of the law. Of this the apostle Paul states: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17.

The same blessed truth is expressed again by the apostle in this same epistle: "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no

difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:20-25.

## Obtaining God's Righteousness

How may this righteousness of God, revealed in the law of ten commandments and exemplified in the life of the Lord Jesus Christ, be obtained? The answer is a simple one; namely, by acceptance of Christ as the Saviour from sin. Listen to His gracious word: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

All heaven unites in this invitation. The Christian believer echoes in his life and words the heavenly message: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Blinded by sin and unacquainted with the approach to the throne of grace, man may wonder with what words he shall present his petition for peace and pardon. In His gracious condescension the Majesty of heaven meets even this condition. He puts within the mouth of the penitent the very words which he may employ in seeking the righteousness of faith. "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hosea 14:2. And when this prayer or any similar prayer is uttered, this is the blessed assurance: "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Verse 4. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Truly it is a blessed experience to find forgiveness of sins and that peace which passeth all understanding, in reconciliation with the great God of heaven. Upon those who do this the Lord pronounces His divine blessing:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:4-8.

## Justified and Saved

In this experience of regeneration Christ takes care of the sins of the past. The believer is justified by His blood. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:8, 9.

To justify is to make righteous, to make equal to

the divine standard. As the penitent confesses his sins and lays hold of Christ's atoning sacrifice in his behalf, there is imputed to him, for all his past life, the righteousness of the Lord Jesus Christ, so that when God looks upon the past years of unrighteousness, He sees no longer a life filled with crime and iniquity, but He sees the spotless life of the Son of God that has been put in the place of the life of the believer. Thus the man stands in God's sight as though he had never committed iniquity.

But this takes care only of the past. How will the believer be kept from falling back into the sins of which he has been guilty? What will break the power of the old habits? What will enable him to place his feet in the upward path and maintain his integrity before God? He is justified or reconciled by the death of Christ, but he is saved by Christ's life. Read this in the Divine Record: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

The faith of the penitent, which claims forgiveness for the sins that are past, claims the possession of a new life in Christ Jesus. And so the apostle's desire for the Ephesians was that Christ might dwell in their hearts by faith. (Eph. 3:17.) It was by this indwelling life that the apostle Paul walked in the path of righteousness. He declared that in his own personal experience of conversion, he himself no longer lived, but that it was the Christ life which glowed within him. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:10.

With what confidence and assurance may the child of God lay hold of this divine promise. The battle is not ours; it is the Lord's. We, in our own weakness and frailty, cannot hope to cope successfully with the enemy of all righteousness. But we may hide in Christ, we may rely upon the power of His Holy Spirit, of His indwelling life, to rise up and defend us in the hour of temptation.

In response to the penitent's plea for forgiveness, Christ's imputed righteousness covers the sins of the past. In response to the penitent's plea for power to keep from sin, imparted righteousness is bestowed. This imparted righteousness is the Christ life or Holy Spirit dwelling in the heart of the believer, shaping and molding the life after the similitude of Christ's character. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven,

the second is our fitness for heaven."—Mrs. E. G. White in *Review and Herald*, June 4, 1895.

### Divine and Human Co-operation

This entire experience of reconciliation and regeneration must be wrought out by the co-operation of man with God. Divine power has made us free moral agents. The Lord will not force us to come unto Him. He declares, "Whosoever will, let him take the water of life freely." Rev. 22:17. Hence, in coming to God man must will to do so. He must yield himself a willing subject into the hands of the divine Architect, to be molded and fashioned according to the divine will. In his life of sin he has willed to do wrong. He has chosen the paths of evil in preference to the paths of righteousness. It is for him now to use that same power of will in working the works of God and in following the paths of truth and righteousness. This is plainly stated by the apostle:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:11-14.

But suppose the will is weak. Suppose the sinner, while he recognizes his great need, feels that he is powerless to place even his will on the side of God's will. For this there is the gracious promise, "Where sin abounded, grace did much more abound." Rom. 5:20. It is for the penitent one to cry unto God from the depth of his misery for power to yield himself, for a desire after life so strong that it shall resolve itself into purpose, and God will hear this cry for deliverance; He will bend low to lay hold upon the one struggling in his weakness for deliverance from the power of sin.

### Growth in Grace

One more phase of this subject should be considered in this connection. The life of the Christian is a life of growth. It is likened by the Saviour to the growth of vegetation. There is "first the blade, then the ear, after that the full corn in the ear," and the apostle Peter emphasizes this same truth in the concluding verse of his second epistle: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The knowledge of the Lord Jesus Christ is contained in His Word, and this also is emphasized by this teacher of righteousness. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1 Peter 2:2, 3. It is by the milk of the Word that the believer is made strong. It is by taking the promises of God and appropriating them to his own personal needs by the divine aid of the Holy Spirit that he becomes a partaker of the divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

In this experience "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. By the perfection of grace in his life, the child of God will be fashioned after the similitude of Christ's character and will be fitted to associate with the heavenly family throughout the ages of eternity.

From Sinking Sand Christ Lifted Me

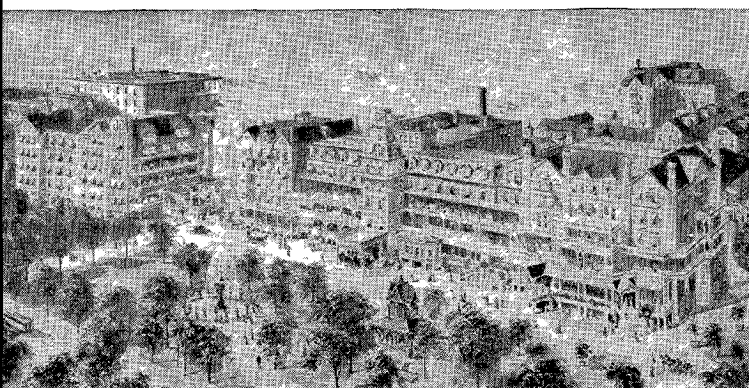
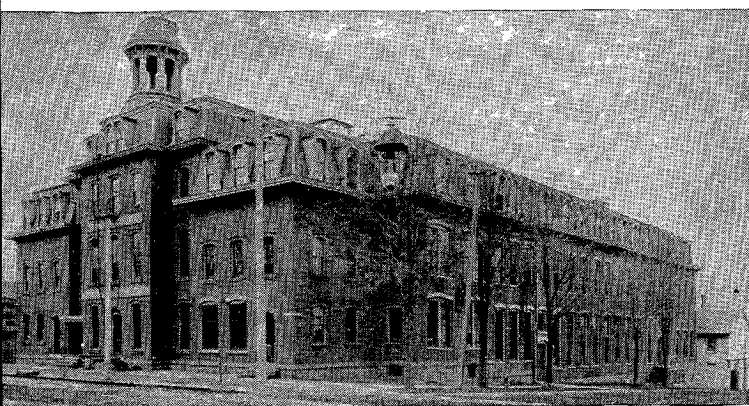


R. M. ELDRIDGE, ARTIST





Seven Men Have Served as Editors-in-Chief of Our General Church Paper, THE ADVENT REVIEW AND SABBATH HERALD, Since It Was Founded by James White. Those Who Have Followed Him Are Uriah Smith, Editor for Many Years; J. N. Andrews; A. T. Jones; W. W. Prescott, Who Helped in the Transfer From Michigan to Washington, D. C.; W. A. Spicer; and F. M. Wilcox, Who Is Now Completing Over Thirty-three Years of Service as Editor. Left Below: The Review and Herald Office in Battle Creek, Michigan—Destroyed by Fire in December, 1902. Next Below: The Buildings of the Battle Creek Sanitarium. The Main Building and Hospital Were Totally Ruined by Fire in February, 1902. Upper Right: Early Days With the Pacific Press Publishing House in Oakland, California



Above: A Group of Seventh-day Adventist Doctors at the Home of Doctor Kellogg in Battle Creek, Michigan, in the Early 1890's. Back Row, Left to Right: Dr. W. A. George, Dr. —, Dr. Ned Caro, Dr. David Paulson, Dr. Herr, Dr. J. H. Kellogg, Dr. Moran, Dr. A. B. Olsen, Dr. George Burleigh. Front Row, Left to Right: Dr. H. F. Rand, Willie Kellogg, Dr. Winegar, Dr. Lauretta Kress, Dr. J. H. Neall, and Dr. Daniel H. Kress

Below: Our First Medical Institution, the Health Reform Institute, in Battle Creek, Michigan. This View Was Taken Soon After the Civil War. Elder James White, With a White Beard and a Light Vest, Is Shown in the Center. His Wife, Mrs. E. G. White, Is Beside Him.





We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

*Ellen G. White*



# *The Spirit of Prophecy . . . A Guiding Light*

By WILLIAM A. SPICER  
Former President of the General Conference

**T**HE Spirit of prophecy is essentially a gift for guidance, and so it has been to us in the advent movement. Other gifts of the Spirit were in the movement from the first. In the days of 1844 men were gaining the experience that brought into the infant church the gifts of apostleship—the administrative and directing gift, teaching, evangelism, and pastoral and shepherding gifts. We see just such gifts manifested in the labors of various brethren called to public work in early times, and still these gifts abound in the church everywhere.

But interwrought with all these gifts was the special gift that had been foretold as marking the remnant, or advent, church—the gift of the Spirit of prophecy. (Rev. 12:17; 19:10.) In the journey that the church of the last days would be called upon to make toward the heavenly Canaan, they would need the same guiding gift that the children of Israel needed on their journey to the earthly Canaan. Of that ancient church we are told, “By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12:13.

The Publishing Work, Which Began Small, Was to Grow and Expand Like Streams of Light Encircling the Globe. Here Are Pictured James White, Mrs. White, and a Few Friends, Gathered in the Belden Home. They Knelt Around the First Edition of PRESENT TRUTH, and “Earnest Prayers Mingled With Tears Were Offered to God That His Blessing Would Attend the Silent Messengers”

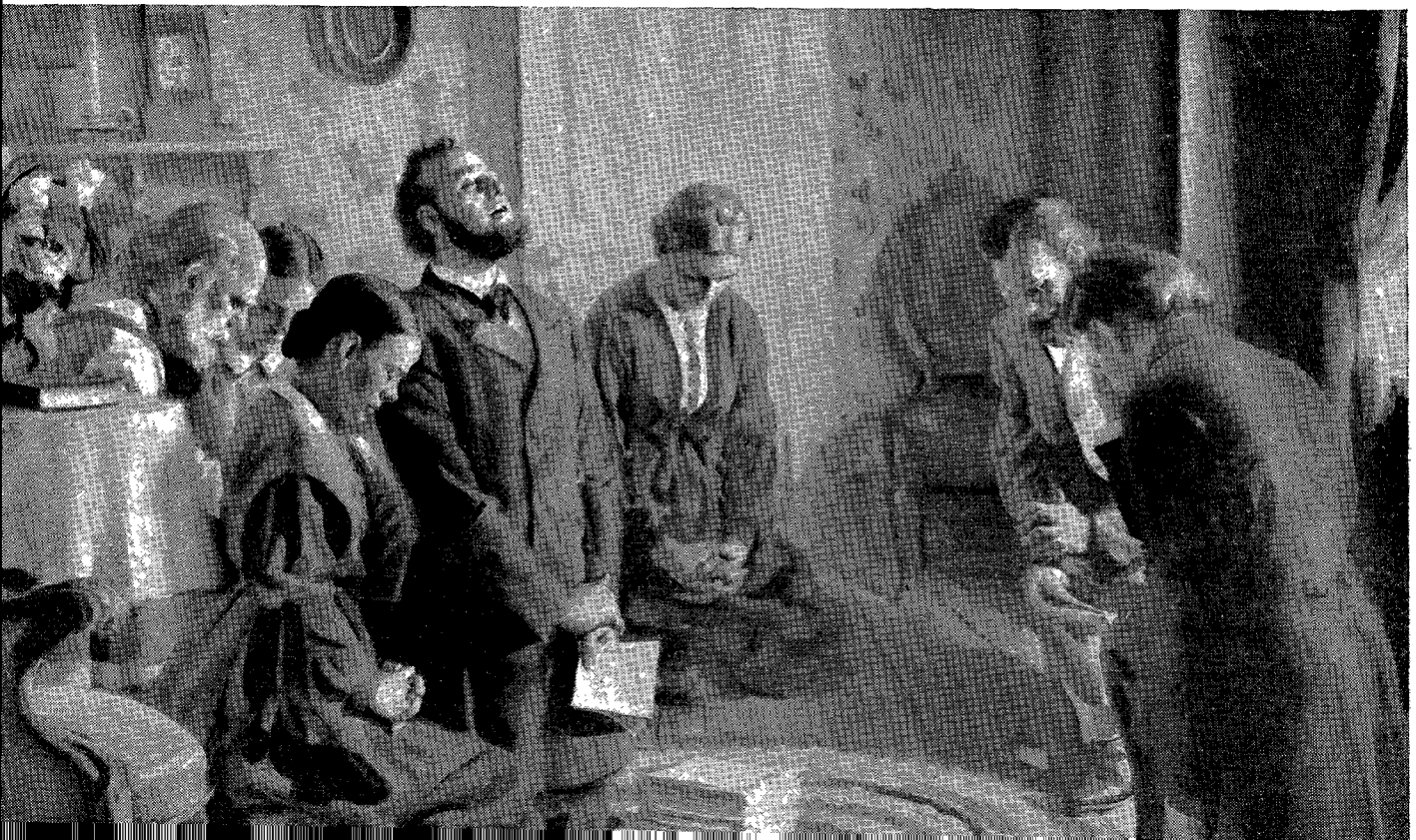
PAINTED BY HARRY ANDERSON

If we should take away from the narrative of the church in the wilderness in that ancient time all that came to them of guidance through the ancient gift of the Spirit of prophecy, we would readily see how the hand of the Lord would have been shortened in guiding that people. All the way through He was using that gift of the Spirit to hold them back from wrong ways, to lead into right ways, to guide into truth, and to ward off error. What would the story of the Exodus have been without that gift?

“Now all these things happened unto them for ensamples [“types,” margin]: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11.

All who know anything of the story of this advent movement since 1844 know that this same gift, from the first steps of our journey, was used of God to guide us and keep our feet in right ways. It is still guiding by the written messages that live and speak the counsels that we need. Well did the messenger answer the oft-thought question of years ago, What if Mrs. White should die? She answered in the letter to O. A. Olsen, former president of the General Conference:

“The question is sometimes raised, ‘What if Mrs. White should die?’ I answer, ‘The books that she has written will not die.’ They are a living witness to what saith the Scripture. . . . Of myself I could not have brought out the truths in these books, but the Lord



has given me the help of His Holy Spirit.”—*Letter, Jan. 10, 1905.*

Men of the world, looking on from outside our ranks, have observed the powerful ministry of the gift of the Spirit of prophecy in this movement. One such observer was the editor of the New York *Independent*, which older ones among us will remember as perhaps the leading popular religious weekly of our younger days. Writing of the death of Mrs. White, in 1915, and of her work and of the guiding influence of her ministry in the growth and upbuilding of Seventh-day Adventists, the editor said:

“Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the ‘remnant church,’ who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness.”

(The editor told of the growth of the work in many lands, and of the many publishing houses and educational institutions and sanitariums over the earth.)

“And in all this,” the *Independent* continued, “Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

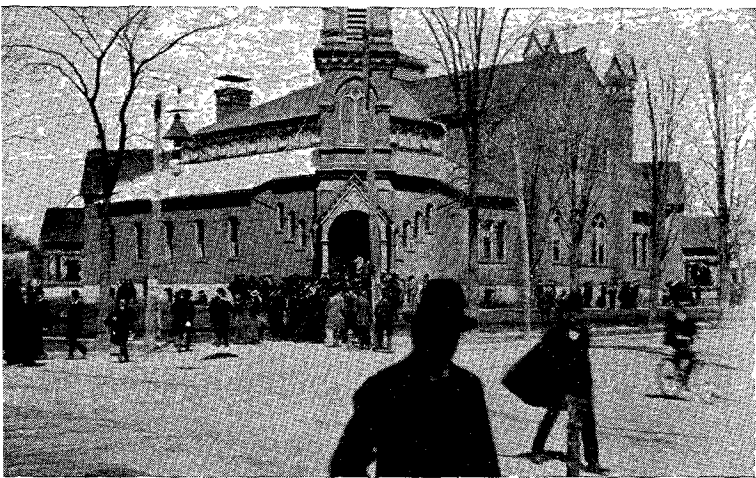
“Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? . . . Why should we answer? One’s doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride, and she sought no ‘filthy lucre.’ She lived the life and did the work of a worthy prophetess.”—*Aug. 23, 1915.*

It was a fitting epitaph from the pen of one who had evidently watched our work grow, and who could measure disinterestedly the part Mrs. White had acted in it. Editorials were not signed in the *Independent*. But I always felt that this statement sounded like the work of William Hayes Ward, whose strong gifts as editor-in-chief had built up the paper, and whose work



Mrs. White Earnestly Addressing a Large Gathering During the General Conference Session in 1901. Held in the Old Tabernacle, at Battle Creek, Michigan. On the Rostrum, Left to Right, Are Seated H. E. Rogers; Elder L. A. Hoopes, at the Table; Elder B. F. Stureman, Song Leader; Prof. P. T. Magan (Later M. D.); Elder C. A. Irwin, President of the General Conference; Elder S. H. Lane; Elder W. C. White; Elder S. N. Haskell; Dr. David Paulson; and Elder J. N. Loughborough. Sitting on the Stairs Behind the Piano Is Elder J. E. White. At the Table in Front, Left, D. E. Robinson, and, Right, Elder A. T. Jones. The Old People on the Right Stairs Below Were From the James White Memorial Home

Left: Delegates and Visitors Leaving the Battle Creek Tabernacle Just After a Session of the 1901 General Conference



had given him opportunity to observe this advent cause. He was still honorary editor in 1915.

In every phase of our work the gift of the Spirit of prophecy was always in evidence. In the agent’s youthful days she was called to stand against every form of error and fanaticism. These evils were trying to get in among the first believers. The young girl, Ellen Harmon, of Portland, Maine, shrank from the call to public work. “How could I,” she said, “a child in years, go forth from place to place, unfolding to the people the holy truths of God?”

But the Lord strengthened her to take up the bur-

den. In those first years the messages came that lifted high the standard of spirituality and pointed the way with certainty into sound Bible study that sets a pattern for us all to the end. That is what a middle-aged clergyman of the Lutheran Church in Sweden observed as he went through Mrs. White’s books, in writing on the second-advent idea in history as his thesis for a doctor’s degree at the university. He had looked through these first writings of Mrs. White’s early days. Our brethren reading the thesis found him thus measuring the effect of these writings on the life of Seventh-day Adventists:

“The secret of the piety and spirituality and consecration of the Adventists,” he wrote, “will be found in these writings and messages of Mrs. White.”

From earliest times this gift was guiding in the experiences of the consecrated Christian life.





PHOTO BY JOHN C. KARR

If we look at departments of work and the upbuilding of our institutional activities essential to the doing of this or that specific work, we always see the Spirit of prophecy leading the way.

For instance, here is the publishing work. Men of the world have asked, "How do they do it?" as they see the system the Adventists have built up for spreading the books and papers with the message of the hour. One missionary leader in the Orient wrote, "The Seventh-day Adventists have been more efficient, so far as I know, than any others in getting their literature out."

There was a time when we were doing little more in this way than others. Then it was that the pen of the Spirit of prophecy directed a message to our publishers, "Some things of grave importance have not been receiving due attention at our offices of publication."—*Testimonies*, Vol. IV, p. 338. Then a plan was described, the very thing we now know so well; and with this preparation of truth-filled books, put out in an attractive way, our early leaders were told, "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns."—*Id.*, p. 339.

We think of our system of Christian education, from church school to college, that is so distinctive. Some years ago a State superintendent of education, in a big State, described us as a people who had something unique in education. "They are," he said, "a small people; but the Seventh-day Adventists have

something in education that we need in order to make our system a success."

When we hear a man of the world talk like that, we think of the years in which the gift of the Spirit of prophecy was giving us line upon line of instruction and exhortation, trying to guide our slow feet into the system of Christian education, for which we thank God.

Then there is the health promotion and medical missionary activity that is in evidence in every land where the movement grows. "How has it come about that you people are in this medical missionary work as the rest of us are not?" a veteran missionary once said to me, as we traveled by ship across the China Sea.

We Seventh-day Adventists know how it has come about. A key explanation is found in this statement, written long ago by Mrs. E. G. White: "It was at the house of Bro. A. Hilliard, Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision."—*Review*, Oct. 8, 1867.

That was the beginning of instruction by the Spirit of prophecy on health and medical ministry that has never ceased to make this department of service a strong part of the advent movement in every land.

No sketch can sum up the story of the guidance of the Spirit of prophecy in this movement. The Spirit has wrought by that gift at every turn in this work. One must needs study the history from 1844 to our day to catch a fair glimpse of the working of the gift in this movement.

# "In All the World"

By THOMAS J. MICHAEL  
Associate Secretary of the General Conference

**E**ARLY in the experience of the advent movement the leaders recognized that to this people had been committed the preaching of the "gospel of the kingdom" of Matthew 24:14 and "the everlasting gospel" of Revelation 14:6 in all the world. With a church membership in North America of barely eight thousand and a total church income of about \$32,000, it surely called for the exercise of a tremendous faith to embark on the task of taking the advent gospel to all the world. But, thank God, there were men and women of faith who not only realized that it must be done but also believed that it could be done. Thrilling indeed is the story of advent missions! In the compass of this article we can give only an introduction to one of the most fascinating stories ever written—the story of God's beckoning providences into every land.

Thirty years after its origin the Seventh-day Adventist Church initiated its foreign mission program. It was in 1874, on September 15, that J. N. Andrews left the shores of America as our first foreign missionary, and Switzerland was our first mission field. A little more than a year after J. N. Andrews' arrival, D. T. Bourdeau, our second foreign missionary, reached Switzerland. In 1877 J. G. Matteson reached Europe to begin his work in Scandinavia. Our work in Britain was officially commenced by J. N. Loughborough, who arrived in England on December 30, 1878.

The wonderful way in which the work grew and

spread in Europe is an illustration of the phenomenal manner in which this advent message has swept and is sweeping to all the lands of earth. Following the opening of our first mission field in 1874, it was not many years until Europe was contributing generously in men and means toward the support of our mission endeavor in other lands. In 1939 our believers in Europe, excluding Russia, numbered almost one hundred

European Council of 1885, Held in Switzerland. This Photograph Was Sent to Us by Mrs. Alice Wilson. We Give Here a Few Names: (1) Elder M. C. Wilcox; (2) Elder S. H. Lane; (3) Elder R. F. Andrews; (4) J. Curdy; (5) Emile Dietschy; (6) Charles Vuilleumier; (7) Ademar Vuilleumier; (8) Mrs. Ademar Vuilleumier; (9) Mrs. Albert Vuilleumier; (10) Elder Albert Vuilleumier; (11) R. H. Cogshall; (12) J. E. Dietschy; (13) Ella May White (now Mrs. D. E. Robinson); (14) Elder W. C. White; (15) Elder D. T. Bourdeau; (16) Patience Bourdeau (Now Dr. Bourdeau Sisco); (17) Mrs. E. G. White; (18) Mrs. D. T. Bourdeau; (19) Marie Dietschy (Now Mrs. C. M. Andrews); (20) C. M. Andrews; (21) Edith Andrews; (22) Elder A. B. Oyen; (23) Elder K. Brorson; (24) Elder J. J. Matteson; (25) Jean Vuilleumier; (26) Elder J. Erzenberger; (27) Sarah McEnterfer; (28) Mrs. W. C. White; (29) Mrs. Edward Andrews (Mother of Elder J. N. Andrews); (30) Mrs. J. E. Dietschy; (31) Bertha Stein; (32) Jennie Thayer; (33) Mrs. B. L. Whitney; (34) Elder B. L. Whitney; (35) Elder A. C. Bourdeau; (36) Mrs. A. C. Bourdeau; (37) Miss Noualy; (38) A. J. S. Bourdeau (39) Sarah Andrews; (40) Elisa Dietschy (Now Mrs. H. Revilly); (41) Lenna Whitney (Later Wife of Prof. H. R. Salisbury); (42) Jean Whitney (Later Dr. Whitney Morse); (43) P. Aufranc



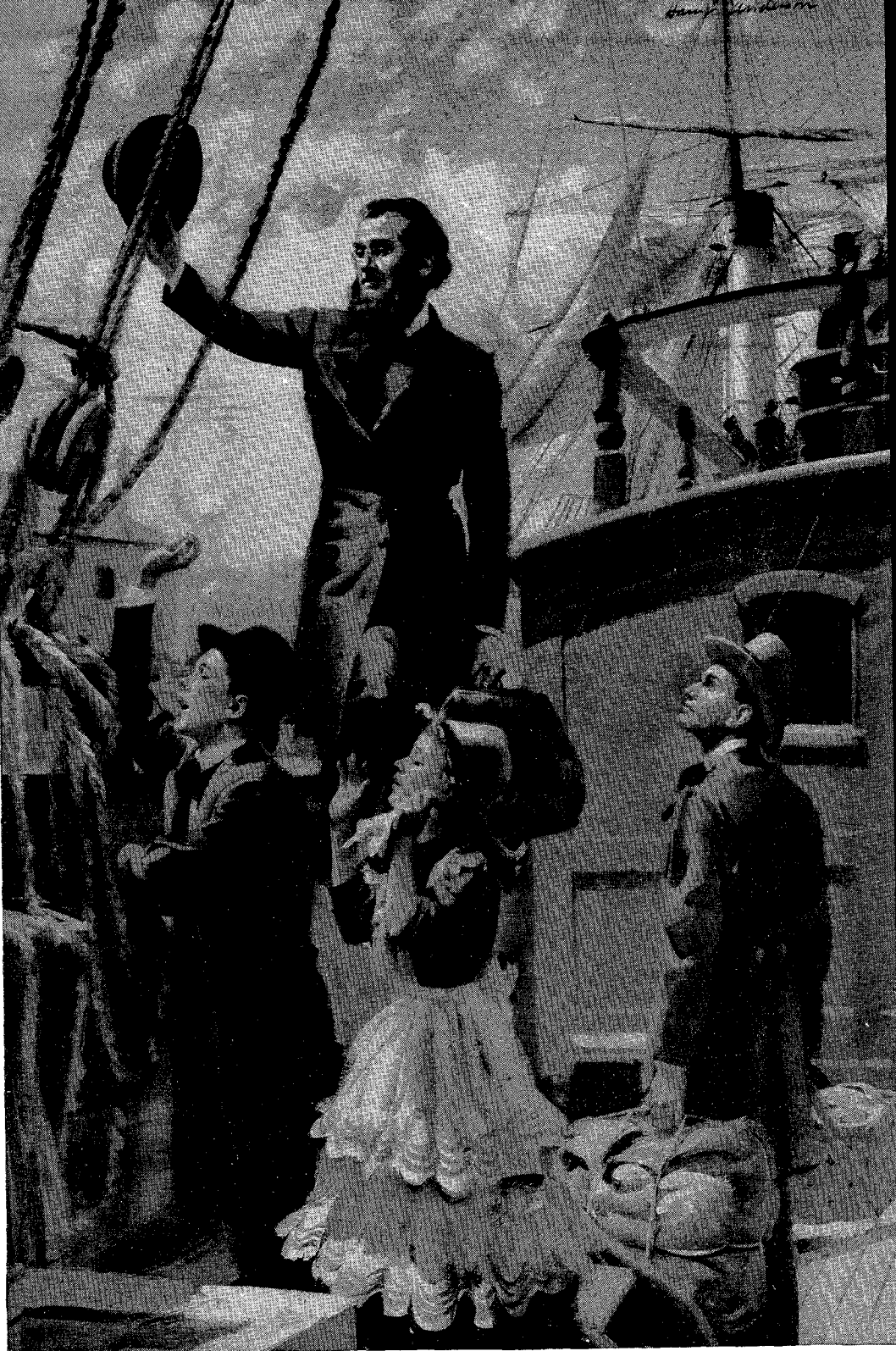


thousand. Surely we might exclaim, "What hath God wrought' in these seventy years in Europe!"

It was feared that the first World War would not only prevent growth in our work in Europe but probably bring about a serious disintegration. Instead, the close of that conflict found our membership greatly increased and our work on a stronger basis than before the war. As a result of this second World War, with its accompanying much greater devastation and demoralizing influences, it might be feared that the advent movement will have received a serious setback. From the human standpoint one would surely be justified in such fears. But what God so marvelously accomplished during the last war, can He not bring to pass during this conflict? His hand is not shortened that it cannot save, and surely the God of the advent movement is not limited by circumstances—not even so serious a circumstance as a world war! We believe that some glorious surprises await us in Europe and other lands as a result of this greatest of all human catastrophes.

### Our Work in Russia

What of Russia? Almost sixty years ago our work began in that great country, and in spite of peculiar obstacles and unusual difficulties, it grew steadily. In 1920 our membership in the territory of the Soviet Union was about eight thousand. During recent years the contacts with our work in Russia have been



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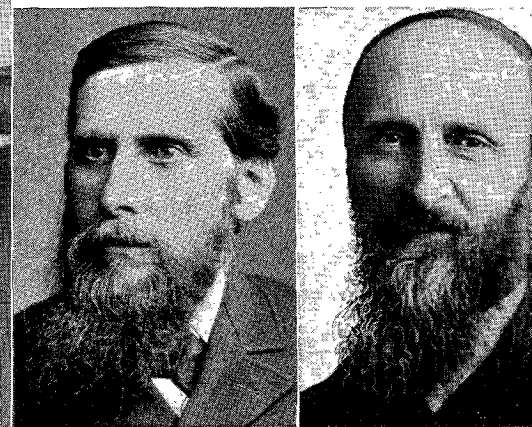
HARRY ANDERSON, ARTIST

### Farewell to J. N. Andrews

This is a day significant in the historic annals of Seventh-day Adventists. It was signalized by no flourish of trumpets or martial parade, ushered in with no loud acclamations, and it passed away without any public demonstrations. It witnessed what is to a casual observer only a spectacle of daily occurrence.

There were parting salutations and good-by blessings. But to some there was more. How much more, who can tell? Among the throng, towering above the rest, stood a noble harvester going forth into the white fields of the Master, from home and friends, from familiar scenes, to labor in the cause he had served long and faithfully in this western world, away to far-off Switzerland. This was our dear brother, J. N. Andrews, accompanied by his son and daughter, and gathered about him to bid a last fond adieu were his friends. Well did Sister White express it when she said, "He is going as a missionary for God, a pilgrim and a stranger in a strange land." Heavy indeed must have been the burden of his soul for the cause of Christ, alike in the land he was leaving and that other land to which he was journeying. Yet he was calm and full of noble courage in God, confident of His inspiring support, and completely submissive to His Will. He felt that whosoever his feet might stray, into whatever clime he might journey, beneath whatever skies he might linger on sea or on land, he could not drift beyond God's love and care, who is a Father to all His children. Our dear brother felt revived and strengthened spiritually and physically as the hour of his departure drew near when he was to take the outstretched hands and, perhaps for the last time on the shores of time, look into familiar faces so dear to him. His farewell words were as confident and hopeful as ever. But why linger? The hour had come, the noble vessel plumed itself for its ocean flight, the signal was given, and hurrying feet bespoke the parting moments. Calm and collected, with tenderest words of comfort and condolence, he blessed the friends he left behind.—M. Wood, in "The True Missionary," October, 1874.

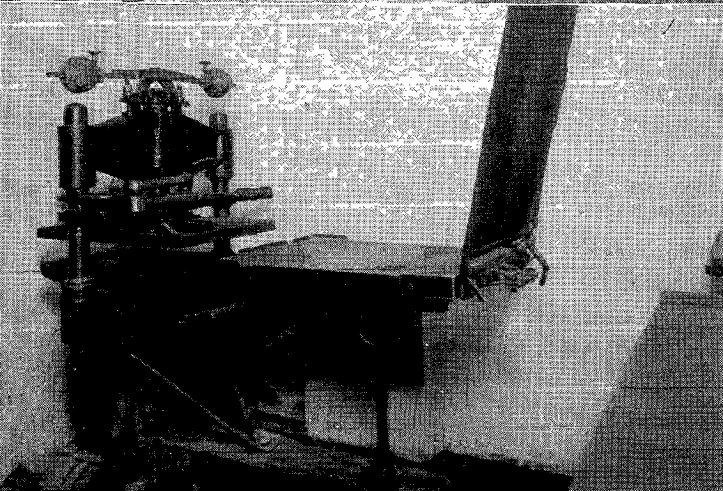
Elder J. N. Andrews, Our First Foreign Missionary; His Son, Charles; His Daughter, Mary; and Ademar Vuilleumier, Leave on Board the Cunard Liner "Atlas," From Boston, September 15, 1874, for Europe



William Ings and D. T. Bourdeau, Our Early Missionaries to England and France

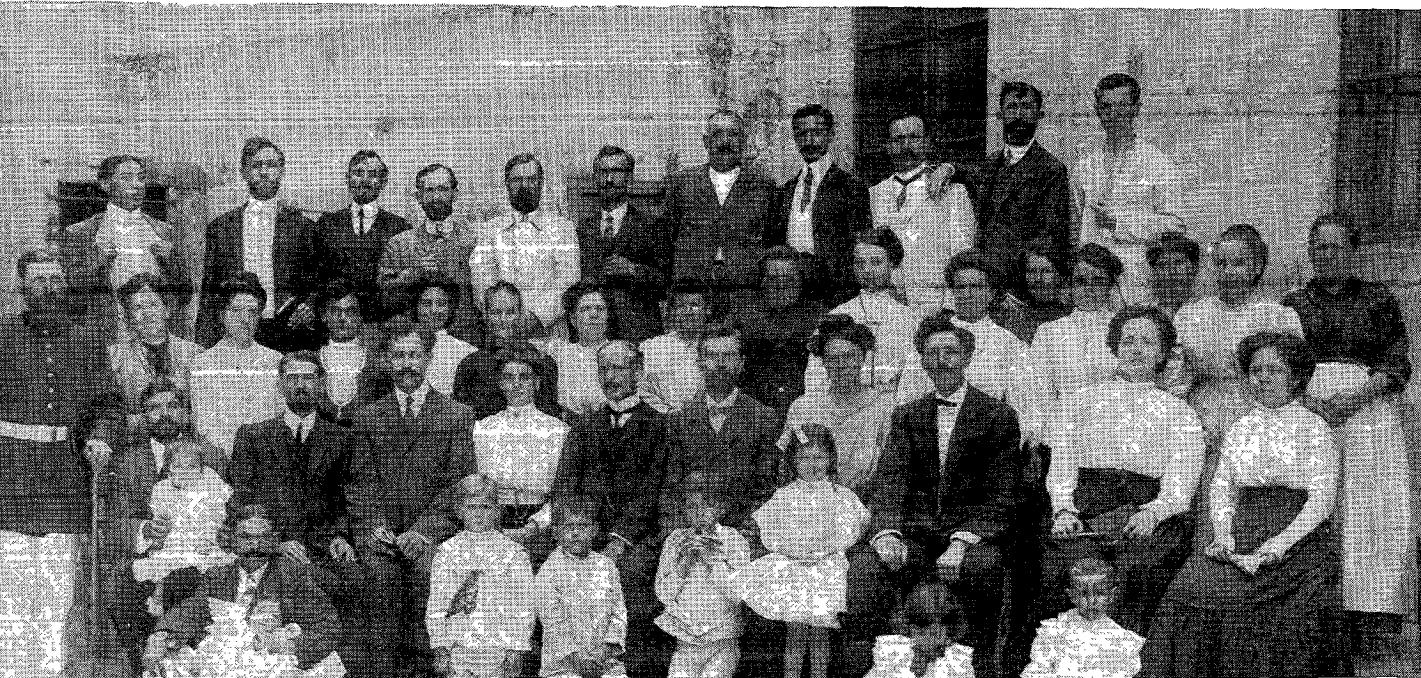
Left: A Group of Early Workers of the British Mission House, Shirley Road, Southampton, in 1882. Standing: Mrs. William Ings, Miss Jennie Thayer, Mrs. J. W. Gardner, Delmer Loughborough, Miss Loughborough (Mrs. J. J. Ireland), Mrs. J. N. Loughborough, H. L. Jones. Seated: William Ings, J. W. Gardner, S. N. Haskell, and J. N. Loughborough. An Old Hand Press, First Used by Elder J. G. Matteson in Norway. Below: The First General Meeting of Seventh-day Adventists in Spain. Seated Third and Fourth From the Left Are Mr. and Mrs. Frank S. Bond.

Seated Third and Fourth From the Right Are Mr. and Mrs. Walter G. Bond. This Picture Was Taken About 1906



most meager. According to the most dependable information available, our believers in that territory in 1940 numbered over sixteen thousand. This means that our membership had more than doubled since 1920. This surely is cause for rejoicing, especially in view of the conditions that have prevailed over there during the past two decades.

The years 1892-1900 saw missionaries of the advent movement entering what is now known as the Middle East. This is the area in which Christianity meets what is probably its greatest challenge. Very little progress has been made in the preaching of the advent gospel in those fields during the past forty years. The only growth we can justifiably talk about is the growth in the urgency of the challenge to the advent people. We cannot, must not, wait longer. We must bring to







James Erzenberger and John C. Matteson, Who Pioneered the Work in Germany and Scandinavia



Right: The Building at Basel, Switzerland, Which Became the Publishing and Administrative Headquarters of Our Early Work in Europe, 1884-1885

bear on those strongholds of the enemy the full power and might of the last message to go to the world. We are already stirring in that direction, and much more must be undertaken soon.

### Southern Asia

In our review of advent missions we proceed eastward and reach India, Burma, Ceylon, and other bordering countries embraced in what we have termed our Southern Asia Division. Here there are four hundred million people. The advance guard of the advent army to India was two colporteurs, W. A. Lenker and A. T. Stroup, who went forward in 1893. Two years after the arrival of these two brave colporteurs Miss Georgia Burrus volunteered to go to India as a Bible worker. Her offer was accepted, and she was sent as a missionary to that great field in 1895. In that same year D. A. Robinson was sent to India, and he was followed



The House Where Mrs. E. C. White First Preached While in Germany. Below: The First Camp Meeting in Europe, Held About 1885 in Norway. Mrs. E. C. White Is at the Extreme Left and S. N. Haskell, With Beard, Is Standing a Little to the Right





Left: Seventh-day Adventist Workers in Sleds, Ready for Nearly a Three-Hundred-Mile Trip to a Workers' Meeting. Right: An Early Picture of the Branch Office of the Hamburg, Germany, Publishing House, Situated in Riga, Russia (Now Latvia)

in 1898 by W. A. Spicer. And so began the stream of missionaries that has been flowing to Southern Asia during the past fifty years.

Slow indeed has been the progress of the work of Seventh-day Adventists in this important section of the world. Hard has been the struggle to break into that Gibraltar of heathenism with the message of the only real Saviour, the soon-coming Saviour. In the process many lives have been sacrificed. For many it has been a story of broken health and worn, shattered nerves. Few who have not been there realize what it means to attempt to preach the gospel of Jesus to the 250,000,000 Hindus, whose ancient religion establishes them in the belief that they can save themselves by their own works, and there is therefore no need of a Saviour; and to the almost one hundred million Moslems in India who have been taught to believe that Christ was only a prophet and that God Himself has superseded the inferior Christ by the superior prophet Mohammed. But, thank God, progress has been made. Today we have about eight thousand baptized members in Southern Asia, with several more thousands of honest believers needing instruction before they can be baptized and admitted into the church.

### China

Going east from India we come to China, with even more millions within its borders than Southern Asia has. It was back in 1888 that China was invaded by the advance guard of the advent movement. Being considered too old to be sent as a missionary, Abram La Rue

went to China in that year on his own responsibility. For fourteen years Brother La Rue labored on alone, preparing the ground for the work that was to be done in later years in that vast country. In 1902 J. N. Anderson and his wife and Miss Ida Thompson were sent to China as our first regular missionaries, and they began their labors in Hong Kong. The next year it became possible to begin our work in Central China, and the foundation was there laid for the work that was to spread into all the provinces of China.

The work of Seventh-day Adventists in China is held in high esteem by the rulers and other prominent officials and leaders, and in a large measure the excellent medical work done by us has contributed to the favor with which we are recognized. This "everlasting gospel" has penetrated into every province of China. It has even pressed its influence into Tibet, that land so long closed against the approaches of the Christian gospel. For many years from our mission station, Tatsienlu, near the border of Tibet, the influences of the advent message have been penetrating into the forbidden land. Now we are invited to establish our work right in Tibet itself, and it may well be that before this appears in print, our missionaries will be getting set-

The Armenian Workers' Bible Institute, Held at Aintab, Turkey, 1905. Regular Workers Are, Front Row, Second From Left, Alexander Buzugherian, Jacob Touzjian, W. H. Wakeham, Z. G. Baharian and His Son and Wife (He Suffered a Violent Death for the Truth's Sake), and, Center, Back Row, Enoch Ayyazian







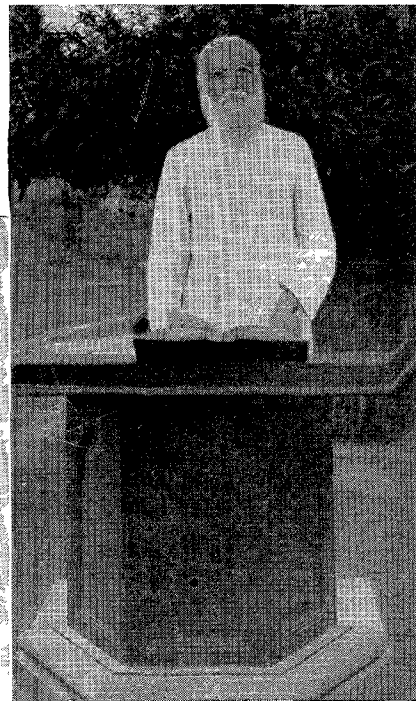
The Mission Family in Calcutta, India, 1898. Front Row, Seated: Mrs. O. G. Place; Miss Samantha Whiteis; May Taylor (Mrs. Quantock); in Front of Her, Dorothy Spicer (Mrs. Andrews); Ethel Robinson (Mrs. Chilson); Mrs. D. A. Robinson; in Her Lap, Mary Robinson, Her Adopted Child; Mrs. W. A. Spicer; in Front of Her, Will H. Spicer (Now M. D.); Mrs. Ellory Robinson and Her Two Children at Her Left; Second Row, Standing, Ellory Robinson; Kheroda, Native Helper; O. G. Place, M. D.; Maggie Green (Mrs. Richardson); Georgia Burrus (Mrs. Burgess); G. P. Edwards, Mrs. G. P. Edwards; Back Row, Standing, a Servant, Unidentified; D. A. Robinson; Mono Mitter; Kreepananda Biswas; W. A. Spicer, Nyan Mitter

tled in their work in Lhasa or some other place in that great stronghold of Buddhism.

After about forty years of organized work we now have in the China Division a church membership of about twenty thousand. Not a large showing against the background of almost half a billion people who live within the borders of this division, but these members are twenty thousand evidences of the triumph of the advent message over the forces of darkness and error. There is much yet to be done, multitudes yet to be



Nonibala Burrus, Our First Convert From Hinduism in India, About 1898. She Now Lives in Attleboro, Massachusetts. Left: Pastor U. Maung and His Wife, Daw Amy. Pastor Maung Is a Direct Descendant of One of the Converts of Adoniram Judson in Burma



Lal Chand Mookerjee, a Son of the First Bengali Brahman Convert of William Carey in Serampore, India, and Grandfather of Elder L. G. Mookerjee



reached, but the message will triumph and accomplish its purpose in China as in all other lands of earth.

### Far Eastern Division

Of the fields which comprise our Far Eastern Division, Japan was the first to be entered by the missionaries of the advent movement. In 1896 W. C. Grainger went out from America as our first missionary to Japan. Although the work in this field has not grown rapidly, nor do we



A Group Taken in March, 1902, at Hong Kong, China. Back Row, at Left, Are Shown J. N. Anderson and Abram La Rue (Holding Pitcher). With Them Is a Group of Interested British Sailors and a Soldier, Six of Whom, We Believe, Were Baptized Into the Truth. Lower Left: The Old Mission Building Where Our Publishing Work Was Started in Honan, China. Dr. H. W. Miller Is Seen on the Porch



have large numbers to show as the result of almost fifty years of work, yet the work has developed in a substantial way. When the crisis developed in Japan, prior to the outbreak of war in 1941, God had workers and believers in readiness to meet the shock. Naturally, not much news can reach us now from over there, but there is evidence that the advent movement is still holding its own in spite of great pressure and opposition. Possibly, as was the case in Europe in the last war, this awful struggle will result in growth and blessing to our work in Japan. Progress has been encouraging in all the fields of the Far East, and at the outbreak of the war there was throughout the division a total of approximately thirty-five thousand church members.

Outstanding among the fields of the Far Eastern Division, as far as progress and growth are concerned, is the Philippine Union Mission. J. L. McElhany en-

tered this field as our pioneer missionary in 1906 and paved the way for what was to be a spectacular work from the standpoint of strength and rapid development. The first church was established in Manila in 1911, with eighteen members. From that modest beginning our work spread and grew until at the outbreak of the war in the Pacific we had, scattered through the island fields of the Philippine Union, a church membership numbering almost twenty-three thousand. Many of our missionaries were trapped in the Philippines. Some are still interned, but others are allowed their freedom and are able to carry on missionary activities. The responsibility of operating our organized work has, however, devolved upon our Filipino brethren, and from the meager reports reaching us, we would judge that they are measuring up to the occasion in an admirable way.

#### Australasia

In 1874 the Lord gave to His messenger a dream revealing the fact that this message would go to all parts of the world. At that time Australia was mentioned, but it was not until ten years later that the brethren were able to plan the penetration of that island continent. S. N. Haskell and his party of missionaries reached Australia in June of 1885. Brethren Corliss, Israel, Scott, and Arnold accompanied Elder Haskell. Although there was considerable opposition, nevertheless the cause of truth prospered. Early in the history of the work in Australia the need for in-



stitutions of their own in that field was recognized, and so the foundations were laid for what became strong and prosperous educational, publishing, medical, and health food activities.

Sister White spent almost ten years in Australia, from 1891 to 1900, and none can estimate the blessing and strength that her presence and ministry brought to the work in that newly entered field. In 1899 the messenger of the Lord predicted that from the training school which had been established at Avondale, missionaries were to be sent to "the islands of the sea and other countries." This prediction has been remarkably fulfilled, and from that time to this literally hundreds of young men and women have passed through the gates of Avondale College to fields of service in the widely scattered island groups.

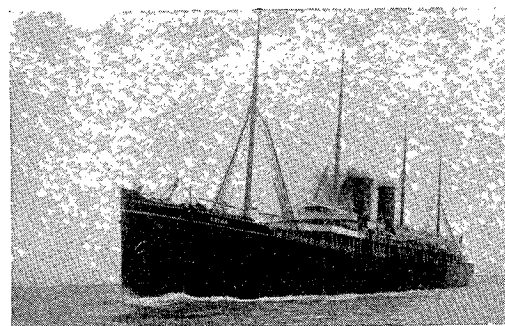
In addition to having a strong work within its own borders, Australia has for years been the strategic home base for the development of the advent movement in the great island field of the South Pacific. A mighty work has been done in those islands. According to the latest *Year Book* there are approximately six thousand Seventh-day Adventist church members distributed throughout the island missions. Marvelous has been the transformation wrought by the message upon those island people, many of them having been won direct from savagery and cannibalism into the truths of this message. When the annals of the war in the South Pacific are written, it will be recorded that many an American airman or soldier owes his life to some of these transformed islanders who

are now Seventh-day Adventists. Today after nearly sixty years of work we have in the neighborhood of twenty-two thousand members in the Australasian Division.

### Dark Africa

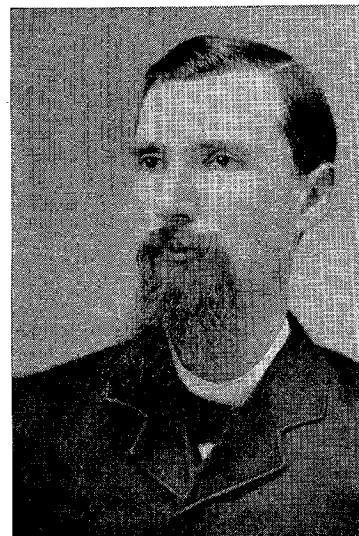
We swing now across the Indian Ocean to the continent of Africa. About ten years after J. N. Andrews went to Switzerland, an appeal came to the General Conference for a missionary to be sent to South Africa to more fully teach the truth to those who had learned of it. C. L. Boyd and D. A. Robinson responded to the call and became the first regular missionaries to be sent by this people to South Africa. In 1894 our brethren obtained the land on which was to be established our oldest mission station. Solusi Mission is celebrating its fiftieth anniversary this year.

In the group of missionaries who went to Africa in 1895 were W. H. Anderson and his wife. Elder Anderson is still in active mission work in that great field. What a joy and satisfaction it will be to Elder Anderson to par-



Top: The S. S. "China," Upon Which a Large Number of Our Missionaries to the Orient Have Been Safely Transported. Center: A Large Group of Missionaries on Their Way to the Orient Are Here Shown Making a Brief Stay at Honolulu, Where They Were Lovingly Received and Garlanded With Flowers by Our Hawaiian Church Members. Center, Front Row: Elder and Mrs. R. S. Porter. Elder Porter Was Then President of the Far Eastern Division. Below at left: J. N. Anderson (in Chinese Costume) and Pastor Tang, During General Conference Session of 1941. Below at right: Professor W. H. Grainger, the First Seventh-day Adventist Missionary to Japan. He Died in the Master's Service in That Country

ticipate in the anniversary celebrations at Solusi this year! Many were the difficulties experienced by our missionaries in Africa. In those early years the tribes were frequently at war, and often the lives of our workers were in danger, but souls by the thousands have been plucked as it were, "brands from the burning," from the darkness and superstitions of heathenism and paganism. All departments of our work have been built up strongly, and





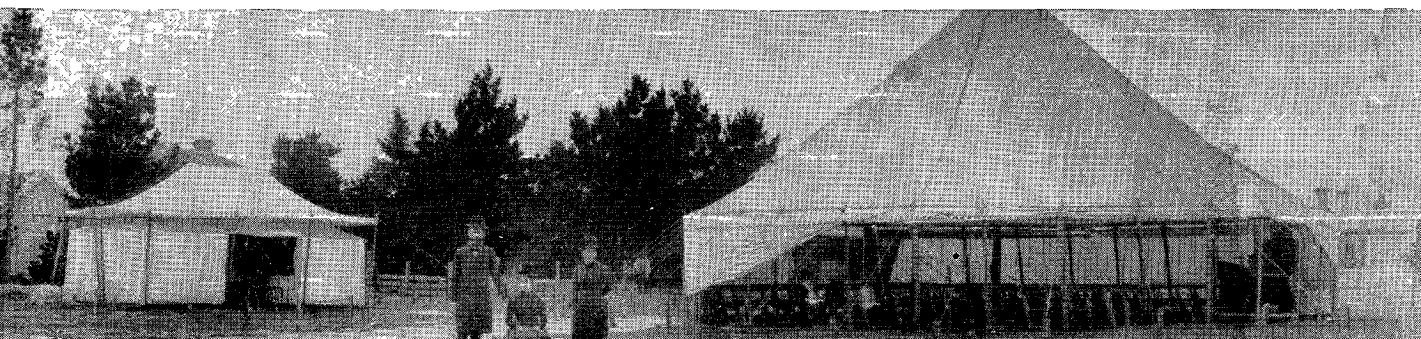
A Tent Effort in the City of Honolulu, Hawaii, About 1885. By the Fence Are Shown, Left to Right, Elder and Mrs. William Healey, Brother Scott, and Pastor La Rue. Left: The First Headquarters of Our Work at Manila, in the Philippine Islands, Which Were Used Both as a Dwelling and as Administrative Headquarters by Elder and Mrs. J. L. McElhany. The First S. D. A. Church Building South of the Equator, at Auckland, New Zealand. Elder and Mrs. A. G. Daniells and a Helper, With Their Gospel Tent, Erected at Auckland, New Zealand, in 1886



the excellent medical and educational work carried on by Seventh-day Adventists has frequently brought us favor and even financial recognition from government authorities.

In no other mission division do we have so many believers in the advent message as we have in South Africa, for in addition to the forty-five thousand church members reported, there are approximately the same number of believers being instructed and prepared for baptism. The Dark Continent is surely being lightened by the glory of God's message for this climax period of the world's history.

Similarly up on the West Coast of Africa, in the territory now known as the African West Coast Union Mission, a wonderful work has already been done. In the fields which comprise that union mission there are now almost twenty thousand believers, about eight thousand of whom have already been baptized. Much remains to be done, however, and even now arrangements are being made to supply those fields with some





sorely needed missionary reinforcements. To the north, along the Mediterranean coast of Africa, we have been confronted with the tremendous problem of Mohammedanism, and comparatively little progress has been made. North Africa must be "invaded," and on a large scale, by the forces of this movement.

### The Continent of Opportunity

We now span the Atlantic to reach South America, long known by Seventh-day Adventists as the Continent of Opportunity. Literature was used in a remarkable way to bring the truth to the attention of the people in South America. Following the boxes and bundles of missionary papers which were sent by steamer to various ports and distributed there somewhat indiscriminately, the colporteurs pressed home the attack. In 1891 Brethren Nowlin, Snyder, and Stauffer were sent as colporteur missionaries to Argentina, and two or three years later Brethren Davis and Bishop to Chile. Widespread interests were developed, and urgent and frequent appeals were sent to the General Conference for ministers to more fully instruct the people.

It was in 1894 that F. H. Westphal was sent to South America as our first evangelistic missionary. During the fifty years that have followed, the work has advanced steadily, despite the encountering of many difficulties and much opposition. In the territory of the South American Division there are now over thirty-six thousand baptized members. Opposition is intensifying in some of those lands, and our workers and our people there need the prayers of God's children everywhere. The leaders sense the necessity of doing quickly what must be done. By intensified evangelism, radio broadcasting, and other activities, the brethren are pressing on with the triumphs of the message.

### Inter-America

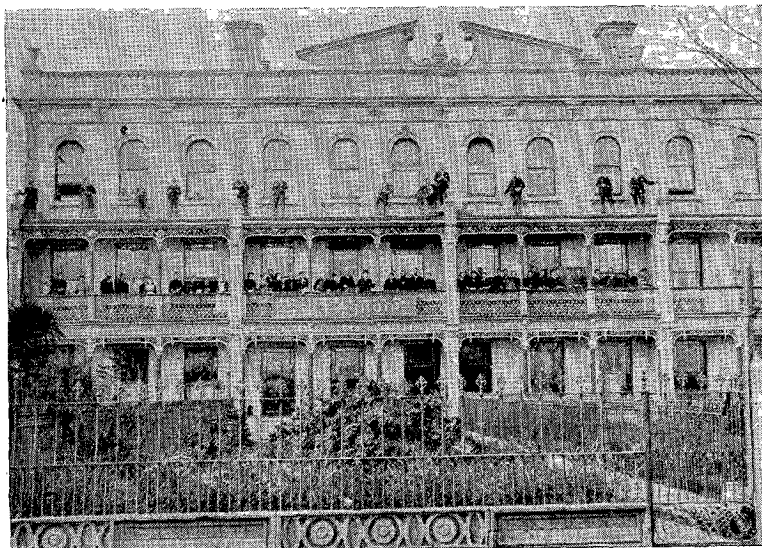
And last of all, we present a glimpse of the Inter-American Division, whose territory borders on the



The Tract and Missionary Society at Honolulu in 1885. Pastor La Rue May Be Seen in Front Door, With Hat On. Center: Australian Bible School. The Beginning of the Educational Work in Australia Was at This Place, Georges Terrace, Melbourne, Victoria

United States. Here, too, the colporteurs pioneered the work of the advent movement. In 1887 G. A. King was sent to British Guiana and T. H. Gibbs to British Honduras. It was in 1891 that F. J. Hutchins was sent as the first regular missionary to Inter-America, his appointment being to Honduras. Jamaica was entered in 1893, as was also

(Continued on page 41)



Top, Left: J. H. Stockton, First to Accept the Message in Australia. Right: Group of the Publishing Office in Australia About 1901. Bottom, Left:



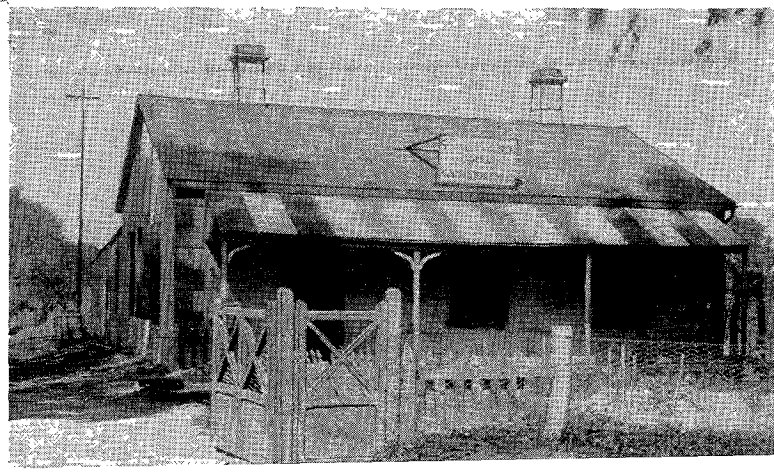
Beautiful Victoria Falls, in Africa. Throughout the Vast Stretches of This Immense Land, So Long Called the Dark Continent, the Light of the Third Angel's Message Now Glows in Thousands of Honest Hearts



Elder W. H. Anderson (Standing) Re-enacts the First Settlement of Old Solusi Mission in 1894. Below: Typical Witch Doctors of Africa, Under Whose Wicked Spell the Millions of Africa Have Been Kept in Ignorance and Superstition



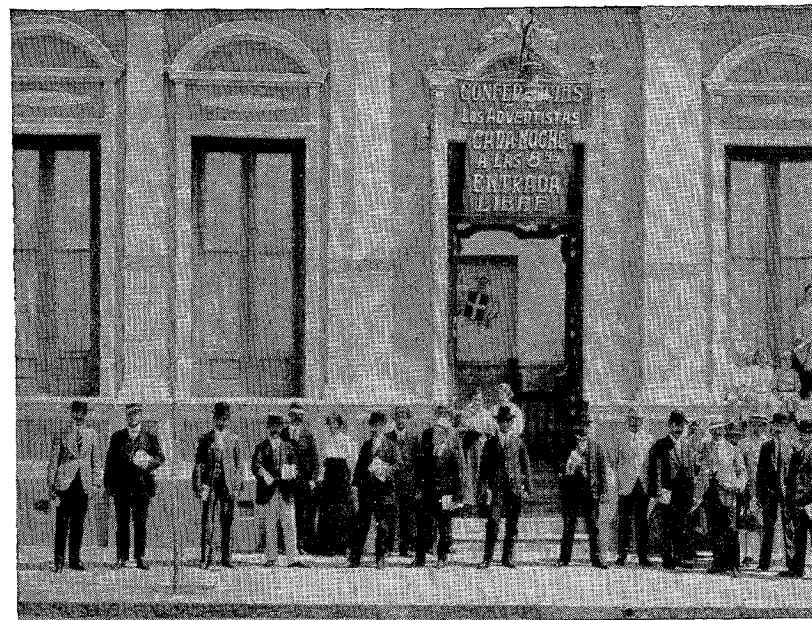
Elder and Mrs. W. H. Anderson (a Recent Photograph). Below: The First Publishing House in Africa, Which Still Stands, but Has Been Replaced by a Larger, Finer Building Which Houses the Sentinel Publishing Company, at Cape Town







A Group of Pioneer Missionaries in South America. Left to Right: F. H. Westphal, J. Vuilleumier, O. Oppegard, E. W. Snyder, N. Z. Town. Upper Right: An Early Tent Effort and Congregation in Entre Rios, Argentina. At Extreme Right, Holding Satchel, Is F. H. Westphal. Right: The Hall Where the South American Division Conference Was Organized in 1916



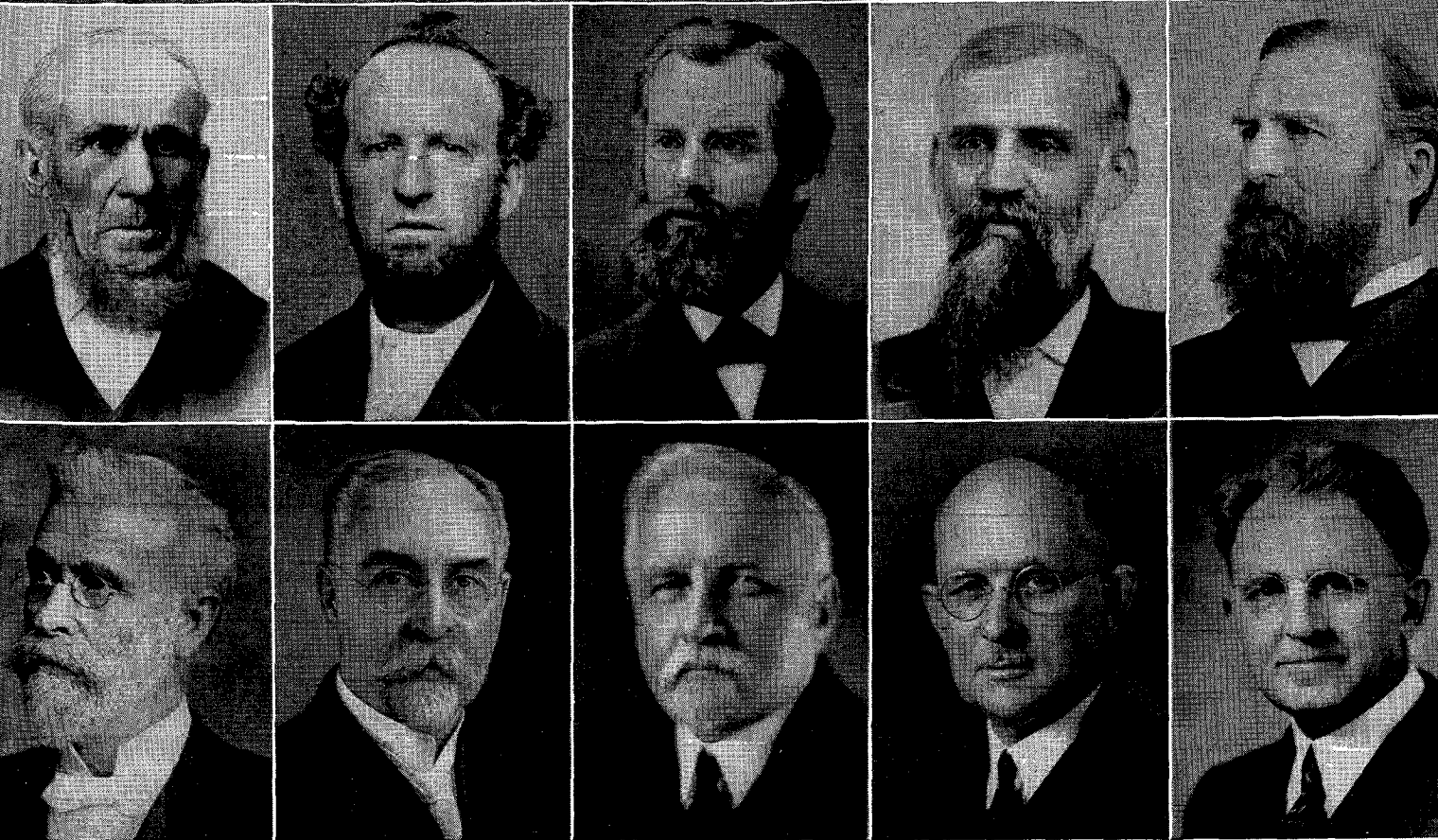
Elder F. A. Stahl, Right, and a Helper, Giving Medical Aid to the Aymara Indians at the Lake Titicaca Mission, in 1911, While Elder Westphal Observes. Bottom, Right: The "Herald," a Trim Missionary Schooner Used in the Bay Islands. One of Her Yawl Boats Is in the Foreground



Our First Baptismal Service, in 1911, in Venezuela, South America

G. W. Caviness Baptizing a Believer in the Pacific Ocean, Southern Mexico





The General Conference Building as It Appears Today, and the Presidents of the General Conference, Left to Right, Top Row: John Byington, May 21, 1863, to May 17, 1865; James White, May 17, 1865, to May 14, 1867; J. N. Andrews, May 14, 1867, to May 12, 1868; James White, May 12, 1868, to December 29, 1871; George I. Butler, December 29, 1871, to August 10, 1874; James White, August 10, 1874, to October 6, 1880; George I. Butler, October 6, 1880, to October 17, 1888; O. A. Olsen, October 17, 1888, to February 19, 1897. Bottom Row: G. A. Irwin, February 19, 1897, to April 2, 1901; A. C. Daniells, April 2, 1901, to May 11, 1922; W. 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 —

## The Second Coming of Christ

(Continued from page 7)

longer believes in the Bible story of a literal creation of the world in six literal days.

The church has also espoused the pantheistic theory that God is not a personal being dwelling in heaven, but merely the intangible force seen everywhere in nature. He is no longer worshiped as a Supreme Being. He is no longer accepted as a great, all-wise, all-powerful Personage by whose will and power alone the things of nature were brought into being and do now exist, but He is made to be only an integral part

of nature. His presence is seen in the wind, the rain, the grass, the trees, in the animals, in man. This concept of God has so successfully removed Him from our view that to many He no longer matters.

Such doctrines as the atonement, faith, repentance, and conversion have long since been given up by the great mass of Christians, because, say the leaders, "We cannot accept the teaching that one person can save another. Man must save himself or perish."

Centuries ago the psalmist exclaimed, "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. What, indeed, but surrender their faith and drift back into the sins of the world?



## The Apostasy Is Here

Is the church in such a state of apostasy today? We shall permit others to answer the question.

The editor of the *Watchman-Examiner*, sensing the reasons for the calamities which have befallen us, writes:

"We believe that the fundamental causes of the world chaos are spiritual and religious. At no equal period of history have men been more self-sufficient than in the past twenty years. The materialistic theory of evolution has probably done as much as anything to weaken the hold of religious convictions upon the mind of the average modern man. It has built into him a scientific assurance and a lust for material things which have crowded out moral and spiritual considerations and led to a tragic decline of faith. It has erected within him confidence as to his ability to redeem himself out of all his troubles. The result has been a decline of the sense of sin, the need of a Saviour, and humility before God."—*Watchman-Examiner*, June 4, 1942.

"To speak of God nowadays needs courage. To deny Him is more fashionable, or rather, not to think about Him at all. The attainments of our material civilization, judged by the human standard, appear so great that men do not feel the need of believing in God. . . . How many people today say grace even silently in their heart before a meal? Why should they, when they believe that their food is created for them by the butcher, the baker, and the grocer? Who are the statesmen of our time, who before a conference invoke divine aid? Why should they, when they have been taught that man is master of his destiny?"

"Humanity has come into a blind alley. Proud of their broadened knowledge, its leaders proclaimed the supremacy of the human mind. They made out that it was the divine principle itself. But transplanted into the collective mind of the mass, the atheism of the leaders only served to create a void. The leaders denied God and the masses forgot Him. That is how we have come to the present state of affairs. The masses, lulled into passivity by the much-advertised 'conquests' of civilization, have ceased to feel God's presence. It is the leaders who begin to sense the wall looming in front. Meanwhile the masses are in the hands of low propagandists."—*Poliakoff, Europe in the Fourth Dimension*, p. 57.

"We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast out God. To what can we now appeal?"—*Doctor Hutchins, president of Chicago University, in A Manifesto of Christian Youth*, by Dan Gilbert, p. 38.

Thus the apostasy is here in full bloom. And it serves as a clarion call to those who still fear God to prepare to meet Christ Jesus at His second coming. That great event is now at hand.

### Other Great Signs

As the various Bible prophets were shown the conditions that were to exist in the world just prior to the return of Jesus, they recorded these in order that those who would be living at the time would recognize them as signs of the end. Our space will permit only a brief and passing mention of these.

1. There would be signs in the heavens. Matt. 24:29.

These predictions were fulfilled in the dark day of 1780 and the falling of the stars in 1833.

2. There would be changes in the physical world. Heb. 1:10-12, Luke 21:23-27.

3. Men would be given up to revelry and drunkenness, and would ignore the call to repentance. Luke 17:26-30.
4. Many would amass great riches while others would be poor and hungry. James 5:1-8; Isa. 8:21, 22, R. V.
5. Knowledge would be increased. Dan. 12:4.
6. Spiritualism would lead men to depart from the true faith. 1 Tim. 4:1-3; Rev. 13:13-16.
7. A terrible fear would fill the hearts of men. Luke 21:25-27.
8. A great wave of crime would sweep over the earth, and the courts of justice would be impotent to deal with the situation. Isa. 59:4-8, 14, 15; 2 Tim. 3:13.
9. Influenced by apostasy, men would scoff at those who declared these conditions to be signs of the coming of Jesus. 2 Peter 3:3, 4.
10. The Papacy would be revived and would again persecute those who keep the commandments and have the faith of Jesus. Rev. 13:11-18.

Today these things are no longer matters of prophecy only. They stand revealed before our astonished eyes in all their completeness. They constitute the signs of the coming of the Son of man, and they speak to the world in clarion tones that His coming is now even at the door. The zero hour is at hand.

Perhaps the most remarkable prophecy in the Bible is the one found in Matthew 24:14 and Isaiah 61:1-3, where we are told that at the very time when this dense moral darkness covers the earth God will send forth to all the nations of earth the glorious message that His coming is near, urging men everywhere to prepare for it.

### A Great Unfinished Task

After the passing of the time, in 1844, when those who so confidently expected the Lord's return at that time were so sorely disappointed, there came to them the text: "And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*" Rev. 10:11.

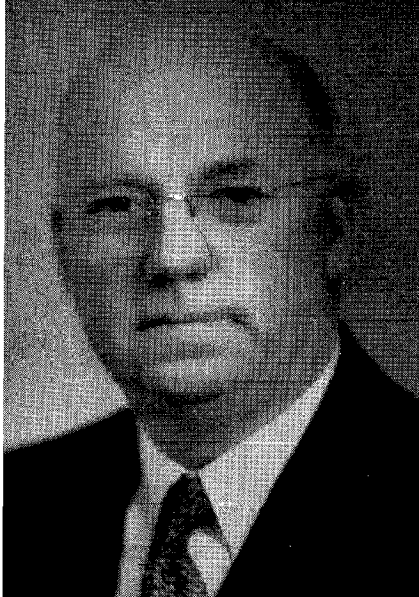
The prophecies concerning the great Sabbath reform message, as found in Isaiah 58:12-14 and Revelation 14:6-12, that was to go to the world were still lying dormant. The great judgment-hour message, acquainting people with the fact that the judgment of God was then opening in heaven and that the moral law of ten commandments was to be the standard by which men would be tried, had not been preached, though John was told that it was to be heralded to every tribe and kindred on earth.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6, 7, 12.

Here, then, lay before the church a gigantic, untouched task. A world was to be warned of the judgment that was in session. A world was to be stirred by a clarion call to return to the true God, "fear . . . Him that made heaven and earth," and keep His holy law and Sabbath. And, as a result of this warning message, a people would be gathered out of the nations and tribes of earth that would keep His commandments and have the faith of Jesus.

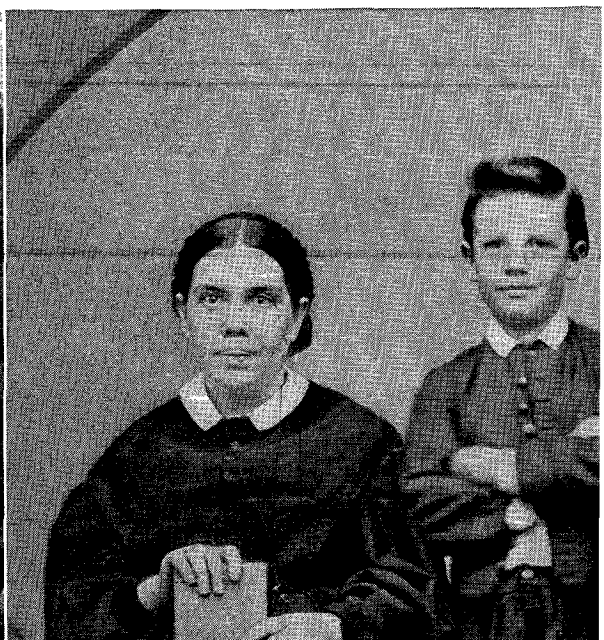
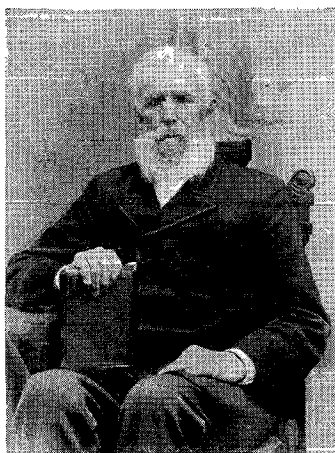
At that time—a century ago—the first faint cry of this great reform message was beginning to be heard. It was hardly more than a whisper. But today as we look back from our end of the century, we are led

(Continued on page 62)

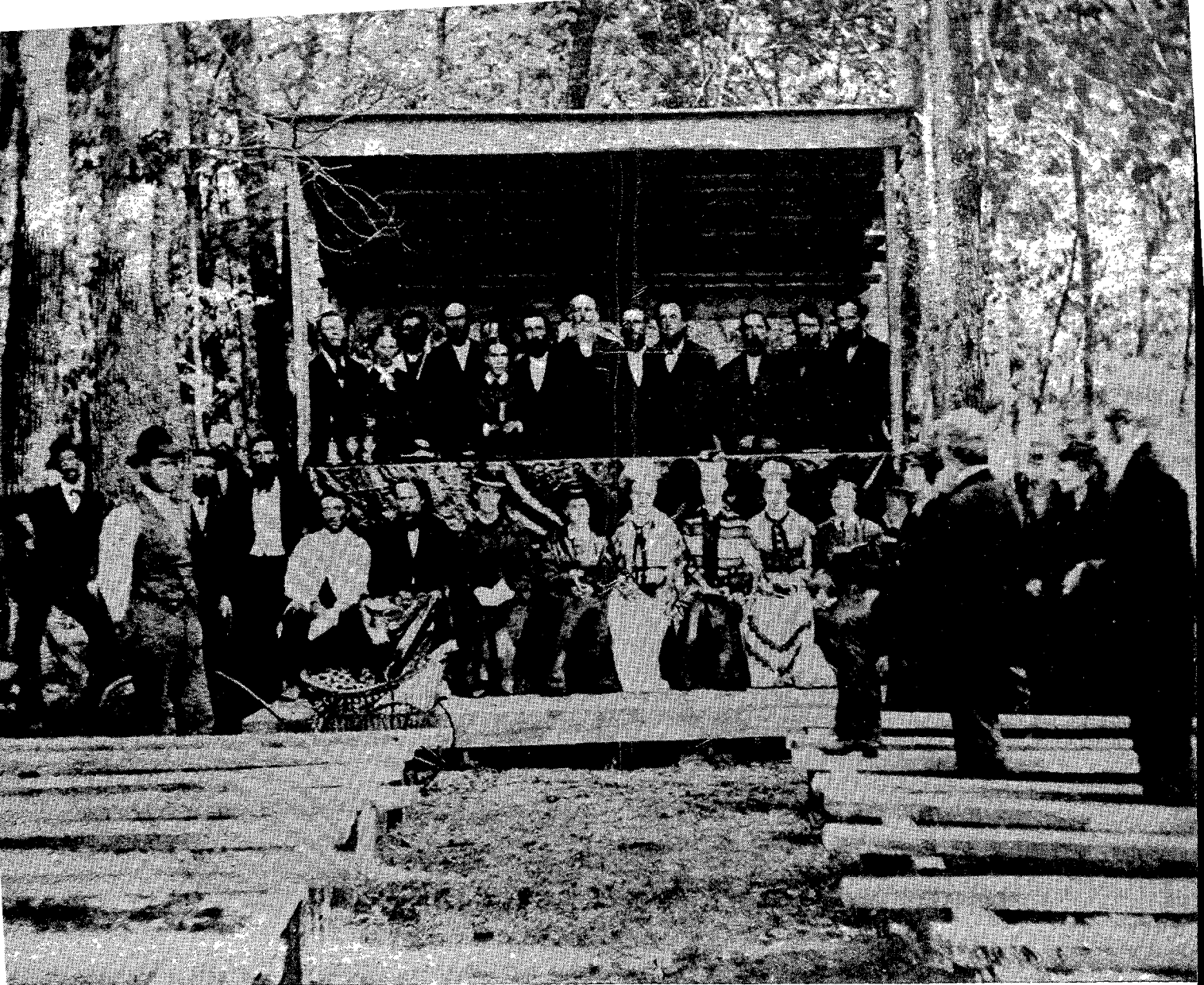


W. H. Branson, Vice-President of the General Conference; Other General Vice-Presidents Are L. H. Christian and W. G. Turner. Center, Standing: W. E. Nelson, Treasurer of the General Conference. His Associates Are W. H. Williams, Undertreasurer; H. H. Cobban and J. F. Cummins, Assistant Treasurers; Claude Conard, Statistical Secretary; W. E. Phillips, Auditor; H. W. Barrows and Claude Conard, Associate Auditors. Right: E. D. Dick, Secretary of the General Conference. The Associate Secretaries are H. T. Elliott, A. W. Cormack, and T. J. Michael. The General Field Secretaries Are M. L. Andreasen, F. N. Brewer, F. C. Gilbert, Frederick Griggs, M. E. Kern, Meade MacGuire, and R. Ruhling

Left: Elder Frederick Wheeler, the First Seventh-day Adventist Ordained Minister. Right: A Small Group of Veterans Taken at the General Conference Session of 1941. Left to Right: W. A. Spicer, I. H. Evans, J. E. Fulton, Dr. Lauretta Kress, J. W. Westphal, Dr. D. H. Kress, O. O. Montgomery, J. A. Burden (Deceased), F. H. Westphal (Deceased). Lack of Space Prohibits the Showing of Pictures of Other Veterans—A. T. Robinson, E. E. Andross, L. Flora Plummer, Dr. P. T. Magan, Dr. E. A. Sutherland, Dr. W. A. Ruble, and Many Others Whom the Lord Has Greatly Blessed in His Service

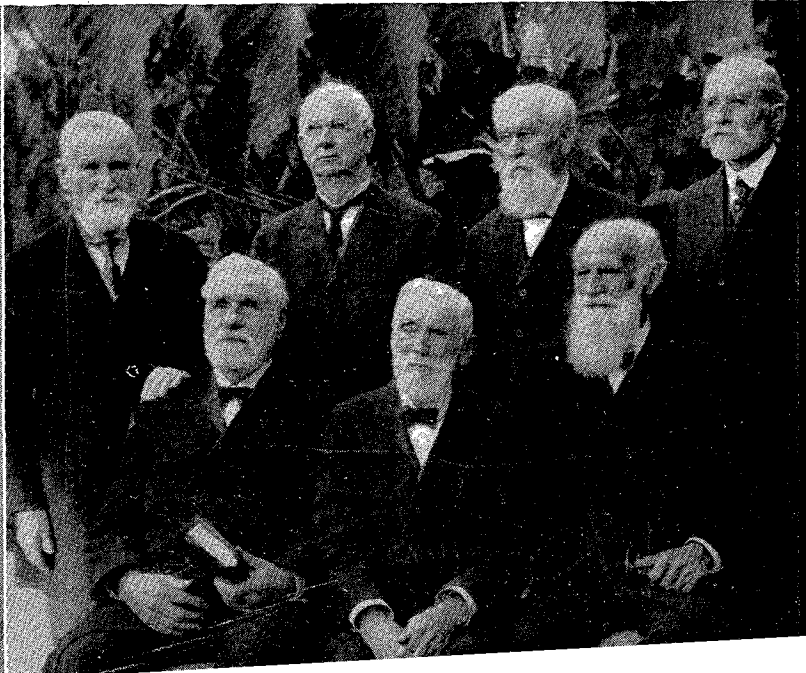
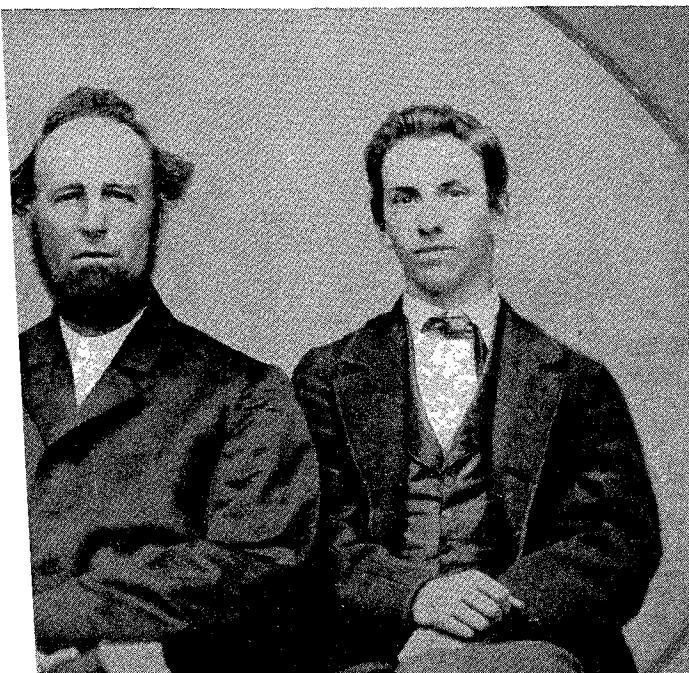


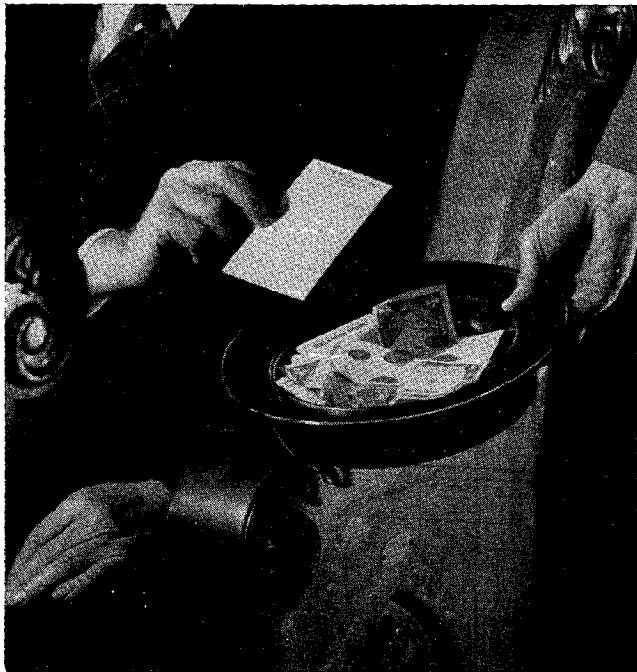




Bottom, Left, on Opposite Page: The Camp Meeting Group at Reno, Nevada, About 1888. In the Front Center, With Bible in Hand, Is Mrs. E. G. White; Behind Her, Sarah McEnterfer; on the Right, Seated, J. N. Loughborough; Center: Elder and Mrs. James White, With Their Sons William and Edson, Taken About 1860. Bottom, Right: Group of Pioneer Ministers Taken in 1915 by R. H. Terrell. Front Row, Left to Right: S. N. Haskell, J. N. Loughborough, and G. I. Butler. Back Row, Left to Right: J. H. Rogers, J. O. Corliss, H. W. Decker, and H. W. Cottrell

The Camp Meeting Held June 24, 1875, at Eagle Lake, Minnesota. In the Center, on the Rostrum, Appears James White; at His Right Is Mrs. E. G. White; at His Left, Uriah Smith. The Others Are Local Ministers From the Conference





"Bring Ye All the Tithes Into the Storehouse." Mal. 3:10. True to Their Conviction in the Teaching of the Scriptures, Seventh-day Adventists Around the World Pay Tithe Whether It Be in the Church in the Homeland or in Faraway Kenya, Africa, Where Devout Native Believers Pay Their Tithe in Kind, as Shown in the Picture Above

# Denominational Finance

By W. E. NELSON  
Treasurer of the General Conference

**W**HENEVER God calls His people to do work for Him, He makes provision for the support of the work. The advent movement is no exception. Early in the message thought and attention had to be given to the proper support of the gospel, and as early as 1859, at a general meeting held in Battle Creek, Michigan, the following action was passed:

"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. . . .

"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."—*Review and Herald*, Feb. 3, 1859, p. 84.

## Tithing System Developed

In 1861 a further statement was made, as follows:

"We propose that the friends give a tithe, or tenth, of their income, estimating their income at 10 per cent

on what they possess."—*James White in Good Samaritan*, No. 5, January, 1861.

"We meant just what the churches are adopting in Michigan [referring to his statement published in *Good Samaritan*, No. 5]; viz., they regard the use of their property worth the same as money at 10 per cent. This 10 per cent they regard as the increase of their property. A tithe of this would be 1 per cent, and would be nearly two cents per week on each one hundred dollars, which our brethren for convenience sake, are unanimous in putting down. . . .

"Next comes the personal donations. Let the young men who have no taxable property come up nobly here, also the young women."—*James White in Review and Herald*, April 9, 1861, p. 164.

Elder James White wrote in the *REVIEW AND HERALD*, November 29, 1844, the following:

"If the brethren give a tithe, or tenth, of their income, estimating their income at 10 per cent on what they possess, it will amount to about two cents weekly on each \$100 of property. Besides this, let all who are able so to do, give a personal donation for each week, more or less, according to their ability. This is necessary to include those who have but little or no property, yet have ability to earn, and should give a share of their earnings. While some widows, or aged and infirm, should be excused from personal [donations], the young and active who have but little or no property, should put down a liberal weekly, personal donation. . . .

"Those whose income is more than 10 per cent on



their property can pay higher in proportion to the amount of their income. A tithe, or tenth of their increase is just exactly one tenth of the increase of their property.—*November 29, 1864, p. 1.*

At a special session of the General Conference in March of 1876, two resolutions were passed on tithing, as follows:

*"Resolved, That we believe it to be the duty of all our brethren and sisters, whether connected with churches or living alone, under ordinary circumstances, to devote one tenth of all their income from whatever source, to the cause of God, and further,*

*"Resolved, That we call the attention of all our ministers to their duty in this important matter to set it plainly and faithfully before all their brethren and urge them to come up to the requirements of the Lord in this thing."*

But it was not until 1878 that our present plan of paying tithe was finally adopted in General Conference session in October, when the following pronouncement was made:

*"How much ought I to give for the support of the gospel? After carefully viewing the subject from all points, we answer, A tithe of all our income.*

*"This does not mean a tenth of our annual increase of property after the cost of food and clothing, and other expenses, are paid, but that nine parts of our income are to meet all these expenses, while a tithe of our income is the Lord's, to be sacredly devoted to the support of the ministry. We regard the plan of pledging a sum equal to 1 per cent annually on our property defective in several respects:*

*"1. It does not give a tithe of our income. . . . It is our conviction that our people have robbed God of more than one half of the tithes which are His, while acting upon the defective plan of paying S. B. to the amount of only 1 per cent per annum on their property.*

*"2. The words of Paul touching this subject—'As the Lord hath prospered him'—are in strict harmony with that system in the Old Testament which claims one tenth of all the income of the Lord's people as His. The following we regard as a Scriptural and proper pledge for all our people to make:*

*"We solemnly promise, Before God and to each other, conscientiously to pay to the Systematic Benevolence treasurer a tithe of all our income, to be laid by when received, and paid on the first Sunday of each one of the four quarters of the year; namely, the first Sunday in January, the first Sunday in April, the first Sunday in July, and the first Sunday in October.*

*"3. By the defective plan, those who had little*

*Typical of the Sacrificial Giving of Our Believers Around the World Is the Offering of This Woman From Nigeria, Who Brings Her Bracelets as an Offering to the Lord. Below: Baskets of Farina as Sabbath School Offerings in South America*



or no property, and at the same time had considerable income, in some cases robbed the Lord of nearly or quite all the tithes of their actual income. By the Bible plan, one dollar of every ten earned is secured to the Lord's cause. This alone will make a difference of many thousands to be cast into the Lord's treasury for the support of the cause of God. And we cannot see reasons why our institutions, such as publishing houses, schools, sanitariums, and State conferences, should not put into the treasury of the Lord a tithe of all their income. These are indebted to the Lord and His servants for their existence and prosperity. As these receive the support of the General Conference, their tithes should be put into the General Conference treasury. The annual sum to be collected from our institutions at Battle Creek alone would not be less than four thousand dollars, a handsome sum indeed to cast into a treasury which is not only empty, but actually in debt. And if our State conferences also pay a tithe of their income into the General Conference treasury, a want will be supplied that has long been felt."—*Statement prepared by committee appointed at General Conference Oct. 2-13, 1878. (Committee as follows: James White, D. M. Canright, S. N. Haskell, J. N. Andrews, Uriah Smith, published in pamphlet Systematic Benevolence; or The Bible Plan of Supporting the Ministry.)*

### Regular Support for Missions

The first plan for the systematic support of our world mission program was inaugurated by our Foreign Mission Board July 31, 1899, when the following action was taken:

*"Resolved, That plans be immediately set on foot to arouse the denomination to united action in raising for foreign missions an amount averaging not less than ten cents a week for each church member."*

It required several years of promotion of giving to missions before we reached ten cents a week per member as revealed in the action taken by the General Conference April 2, 1903:

*"We recommend, That we encourage the States that are able to do so, to set aside a definite per cent of the regular tithe as an appropriation to the general work of the Mission Board. . . .*

*"We recommend, That, in addition to this devotion of conference resources to destitute fields, we urge all our laborers and people to agitate the matter of the regular weekly offerings to missions, known as the ten-cent-a-week plan, by which a large treasure may easily be turned to the evangelization of the world."*

We shall quote some of the actions taken by the General Conference at its Autumn Councils and general sessions; showing the stages of increase per week per member:

On July 5, 1911:

*"We recommend, . . . That beginning with January 1, 1912, the rate of ten cents a week a member for missions be raised to fifteen cents a week."*

On January 22, 1913:

*"The standard of offerings to missions to be raised from fifteen cents to twenty cents a week per member in the United States and Canada, and that 25 per cent of the total amount thus raised be devoted to the liquidation of the liabilities of all training schools, and those academies, intermediate schools, and sanitariums whose liabilities equal or exceed 25 per cent of their assets."*

On October 16, 1916:

"Voted, That for 1917 we appropriate for missions sixteen cents per week from the Twenty-cent-a-week Fund."

On November 5, 1917:

"Resolved, . . . That beginning with 1918, the Twenty-cent-a-week Fund be raised to a Twenty-five-cent-a-week Fund per member in all the territory of the North American Division Conference, with exceptions hereinafter specified. [The exceptions are relative to the membership, white and colored, in the Southern States.]"

On October 16, 1919:

"That we set the goal of weekly gifts for missions at fifty cents per member, excepting, however, the membership of the colored churches in the three Southern unions, and also the Mexican membership, for whom the goal shall be thirty cents a week per member; and that we continue on the same basis as heretofore the plan of allowing one fifth of the weekly rate to come back to union conferences to aid our colleges in training missionaries for the fields, and for relief of institutions, this comeback to apply also to any overflow above the weekly rate."

On October 26, 1920, action was taken by the Autumn Council, raising the goal from fifty cents to sixty cents per week per member, which goal continued, with the same reversions or comeback, as previously arranged. In April, 1933, the goal per week per member was reduced to forty cents. And in 1942 action was taken at the Autumn Council held in Cincinnati to raise the goal to fifty cents per week per member.

### Financial Situation

With the rapid expansion of our work, the physical



A Generous Thirteenth Sabbath Offering Brought to the Lord by the Members of the St. Petersburg Church, Florida

and reads as follows:

"The treasurer presented his report showing the following results:

Amount on hand at last report . . .	\$1739.43
Amount received during Conference year . . . . .	1751.22

Total . . . . . \$3490.65

Paid out as per Treasurer's book . .	\$1460.27
Cash in Treasury to balance . . . .	2030.38

Total . . . . . \$3490.65"

Since that time there has been a yearly growth in our work, and therefore a similar growth in the funds acquired to carry forward the advent message in all the world. For the year 1943 the income from tithe to the General Conference, both home and foreign, was \$2,499,626.02, and the mission offerings, home and foreign, amounted to \$6,049,231.21; other income, \$380,059.56, or a total

of \$8,928,916.79. The total expenses and appropriations amounted to \$8,717,881.72, or an income in excess of expense of \$211,035.07 to be used in appropriations at the next Autumn Council.

During that same time (1866-1942) our world membership increased from 4,250 to 535,134.

These figures do not represent the income and expense of local conferences throughout North America, nor do they represent the tithe income of the overseas divisions, and only a portion of the mission offerings in such fields as Europe and Australasia.

The costs of mission operations today are greater than ever before. Travel costs are two to four times greater than five years ago. Building operations and salary expenses have also greatly increased.



Faithful Believers Bring Their Ingathering Offerings in Produce and Chickens to the Mission Headquarters, Solusi Mission, Africa

assets of the denomination have increased greatly. The latest figures gave the valuation of all denominational property throughout the world to be over eighty million dollars.

The liabilities on our churches, conference associations, schools, colleges, sanitariums, and publishing houses are at the lowest point ever reached since our work began a world expansion. There are many unions in North America and whole overseas divisions with no indebtedness whatsoever. This we believe is right. We may now use all our resources for the extension of our work without the burden of paying debts.

The first report of the General Conference treasurer that we have on record is for the year 1865, written by I. D. Van Horn. The report is very simple



## Future of the Work

What the future conditions may be under which we shall carry on our mission work, we do not know; but we do know that there must be put into the closing hours of the advent message more men and money than we have ever yet planned. Some of our institutions and churches destroyed by the war must be rebuilt and re-established; and now is the time to do as Joseph counseled Pharaoh to do in the years of plenty, and provide for meeting these costs, and not wait until it is too late.

Other aggressive mission boards are providing vast sums of money and placing missionaries under appointment against the day when they can again go forward with mission work. We have not been able to lay aside large sums of money, for we are continuing to maintain a great work in India, China, Africa, Inter-America, South America, and many of the islands of the sea.

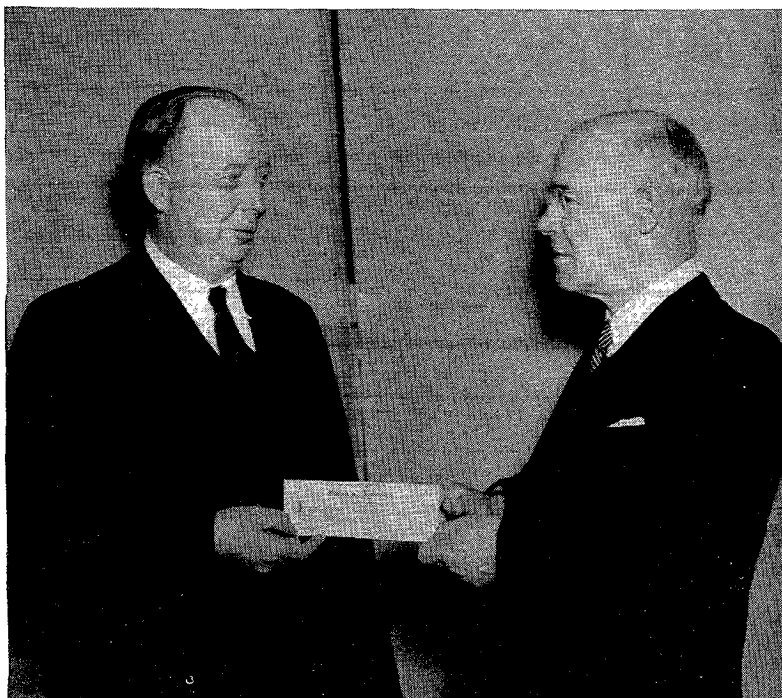
Jesus' commission to His followers, as recorded in Matthew 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, Lo, I am with you always, even unto the end of the world," has not yet been fully carried out. The words of the Lord addressed to Joshua, as recorded in Joshua 13:1, "There remaineth yet very much land to be possessed," are surely applicable today in our mission program.

We rejoice in the great progress that has been made, but the Master cannot yet say, "It is finished. Well done, good and faithful servant." We must not become "war weary" in the extension of the cross of Christ, but press on to final and complete victory.

Our foreign missionaries who are in internment camps must be brought home as soon as possible to recuperate their health and readjust their lives to normal living, and workers must be sent out to again give counsel and leadership to the work of God in the now occupied areas. All this calls for a vast sum of money.

God has given to His people a wonderful plan for the support of His work on earth, and wherever it is being carried out by the individual and the organizations, the Lord has poured out His blessing in a very marked way.

Our God who has led us and added material prosperity to His work, has promised to be with us "even unto the end of the world."



A Generous Gift to Both the American Bible Society and the British and Foreign Bible Society Was Given by Our Treasurer, W. E. Nelson, at the General Conference in 1941

## "In All the World"

(Continued from page 31)

Mexico and other fields in the division. Among the first missionaries to Mexico were two doctors who established a sanitarium in that field. Mexico thus holds the honor of being the field in which our first medical work abroad was established. Most encouragingly has the work developed throughout Inter-America.

This division is following close to South Africa in having the largest membership of all our overseas divisions. There were over forty-four thousand baptized believers in this territory according to our latest published reports, though it is known that this number has been increased by several thousand ere now. Despite developing difficulties and opposition, the prospects are wonderfully bright, and we know the work will go on from success to success until it is completed in Inter-America.

And so "in all the world" this gospel of the kingdom, "the everlasting gospel," is being preached.

The Seventh-day Adventist Booth at the World's Fair in Chicago, 1933





S. M. HARLAN, PHOTO

In the True Spirit of the Advent Movement, J. L. McElhany, President of the General Conference, Planning for a More Aggressive World Missionary Program. Reading Left to Right: T. J. Michael and H. T. Elliott, Associate Secretaries; L. H. Christian, General Vice-President; W. E. Nelson, Treasurer; W. H. Branson, General Vice-President; W. H. Williams, Undertreasurer; W. C. Turner, Vice-President for North America

# *The Challenge of the Unfinished Task*

By E. D. DICK

Secretary of the General Conference

**T**O every nation, and kindred, and tongue, and people—"to every creature"—are the limits set for the proclamation of the good news of salvation before the return of our Lord. Since the church is God's appointed agency for the carrying of this good news, it seems fitting that at the close of a century of her history we not only measure her progress but also contemplate the magnitude of her unfinished task.

We have sound reason to be encouraged by the accomplishments of the past. But seventy years ago we responded to the nineteenth century Macedonian call from Europe by sending our first foreign missionary to Switzerland. Since this trail blazer of Seventh-day Adventist foreign mission work went forth, well over 5,000 missionaries have left their homelands, where the light of the third angel's message has shone. Marvelous indeed have been the exploits of these messengers of the cross.

No more brilliant record can be found in mission history than the story of Seventh-day Adventist missions. In these few short decades the third angel's message has well-nigh belted the globe, having penetrated 413 countries and island groups. Yet more thrilling is the fact that the message today sounds forth in 810 languages. Even beyond these statistics are ten thousand stories of sacrifice, of devotion, of hardship, and self-denial, which have fed the fires of mission zeal in the home church and impelled the mis-

sionary in the field to greater exploits called for in the finishing of the work.

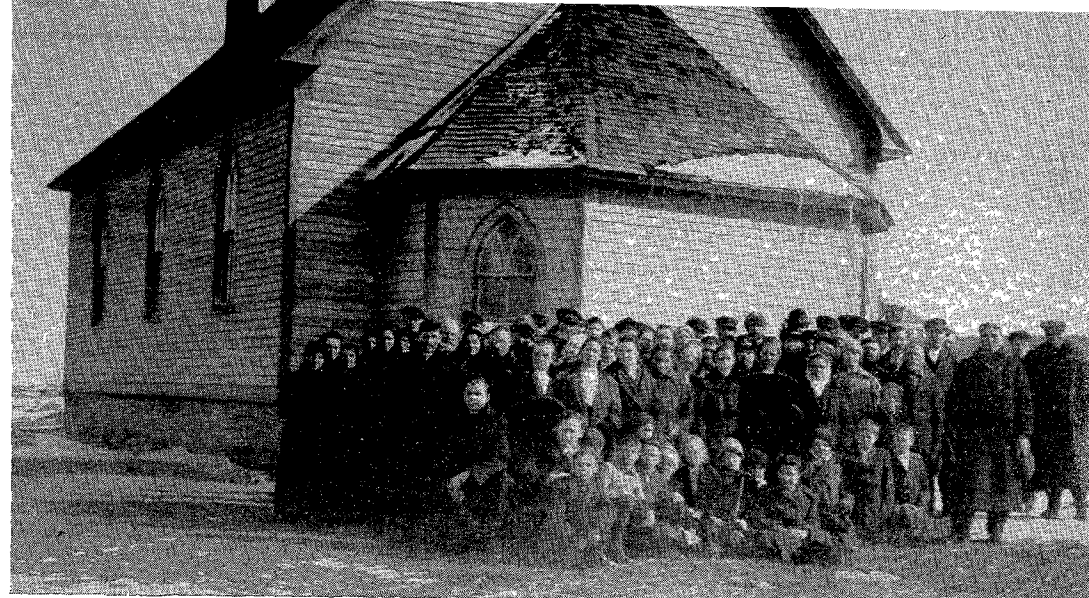
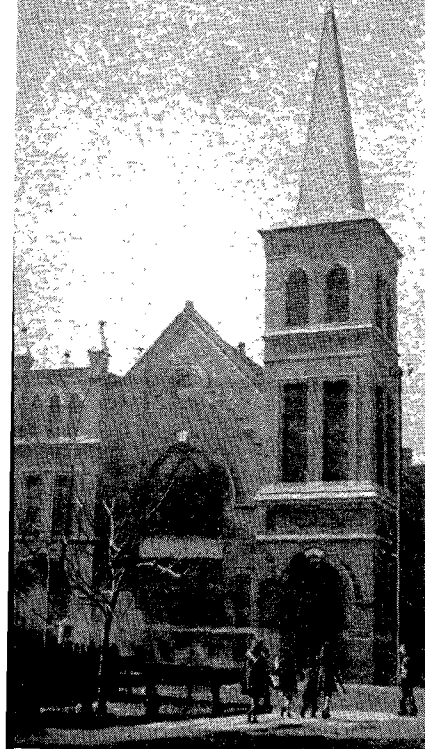
But what of the unfinished work? Some may hesitate to examine the situation candidly, lest the immensity of the task lead some to discouragement by questioning our ability to finish the work. It seems, however, that we need to be realistic, that we owe to ourselves a frank consideration of the situation. To fail to lead the church into an understanding of the task remaining is to fail in the responsibility of leadership. To hesitate to face the facts because of the largeness of the task yet awaiting us is to fail in our realization of the resources available for the finishing of the work.

The basis of the giving of the great commission by our Saviour—to go and teach all nations—rests on two great essential facts: First, all power was given unto Him in heaven and earth, all power necessary to accomplish the task which He was to give us to do. Second, He was to be with us always—everywhere—even to the end of the world. A work undergirded by such assurances from Christ cannot fail.

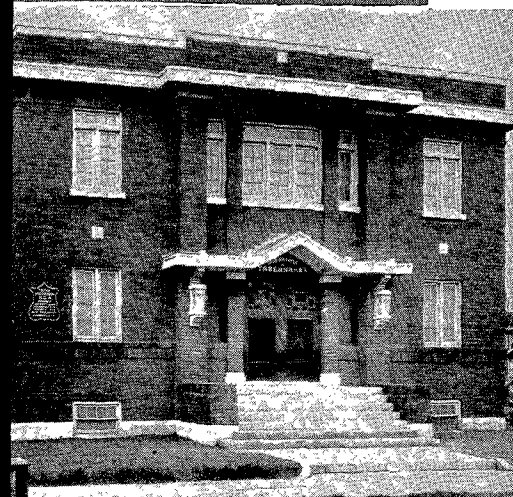
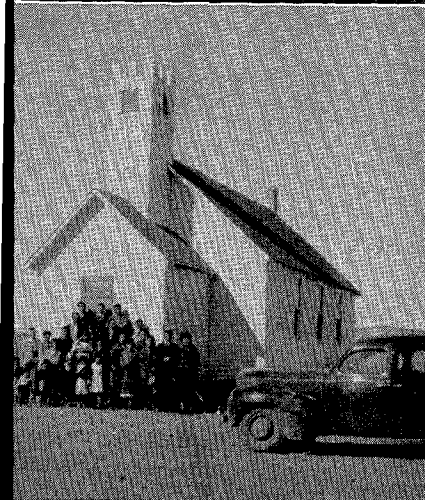
## North America

In attempting to present a picture of the world task facing the church, we must of necessity deal in general terms. Beginning with the homeland of the message,





Top, Right: The Russian Church, Butte, North Dakota. Left, Top to Bottom: The Italian Church, Chicago, Illinois. Seventh-day Adventist Church, Buffalo Gap, South Dakota, With Its Company of American Indian Believers. Norwegian-Danish Church, Minneapolis, Minnesota



where so much has been done, we confess with regret the great task which yet awaits the church in the finishing of the work in this favored land. A map depicting unentered counties as dark counties presents an overwhelming challenge. Large indeed are the areas—many heavily populated—where no work whatever has been done except by the colporteur.

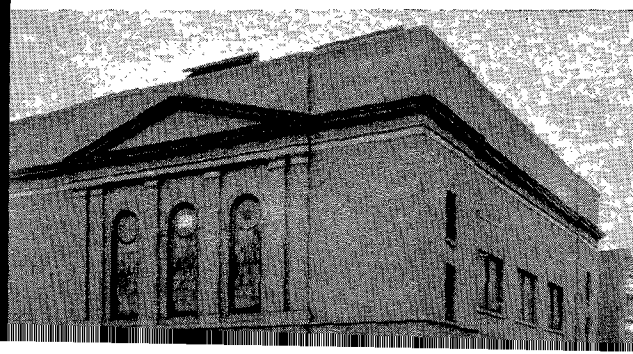
Turning from the rural areas, we face the great cities with their miles of streets lined with mountain-high dwellings filled with people who have never heard the sound of the third angel's message. These great walled cities present a supreme challenge to evangelistic endeavors. Great minority racial and language groups, many of whom are quite isolated, yet await the message. The colored people in the United States present a large and fruitful mission field. Approximately 350,000 Indians of North America yet await the coming of the message of the third angel. French Canada has scarcely been entered. Great communities of Polish, Ukrainian, Czechoslovakian, Italian, Roumanian, Spanish, and other unabsorbed nationals should receive the message in their own tongue. Yes, even in this the homeland of the message "there remaineth yet very much land to be possessed."

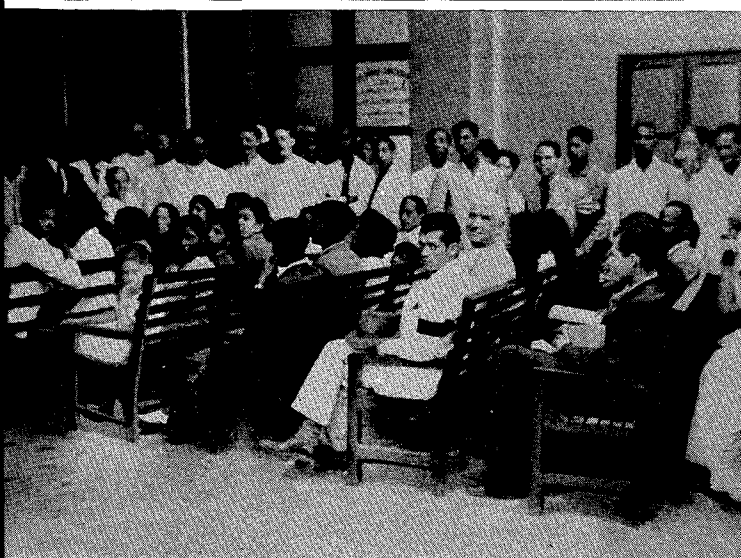
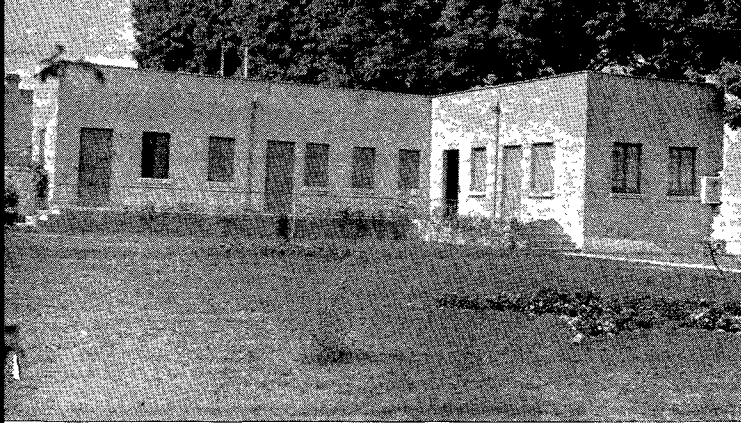
Turn now to the countries to the south. With varying success we have conducted work in Mexico for many years. At times many obstacles were encountered. At present our work is viewed with favor, and we should work while the day lasts. Mexico has a population of nearly 22,000,000, many of whom are Indian. Of her 53 Indian tribes we have done some work among 15. There remain, therefore, 38 tribes for whom we have done no work.

In the states of Jalisco, Mexico, Guanajuato, and Michoacan, we are told there are 165 cities with a population of 10,000 or more in which no work has been done, except perhaps the slight distribution of literature. Of the 467 cities in Mexico, with 10,000 population or over, we have representative church buildings in only 8, one of which is in Mexico City, which has a population of more than 2,000,000.

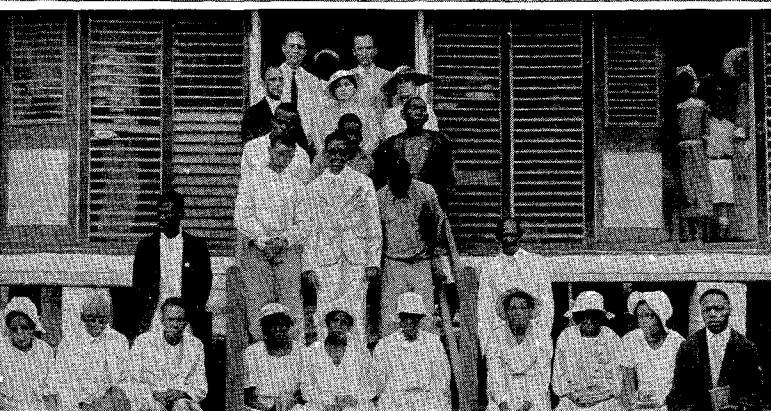
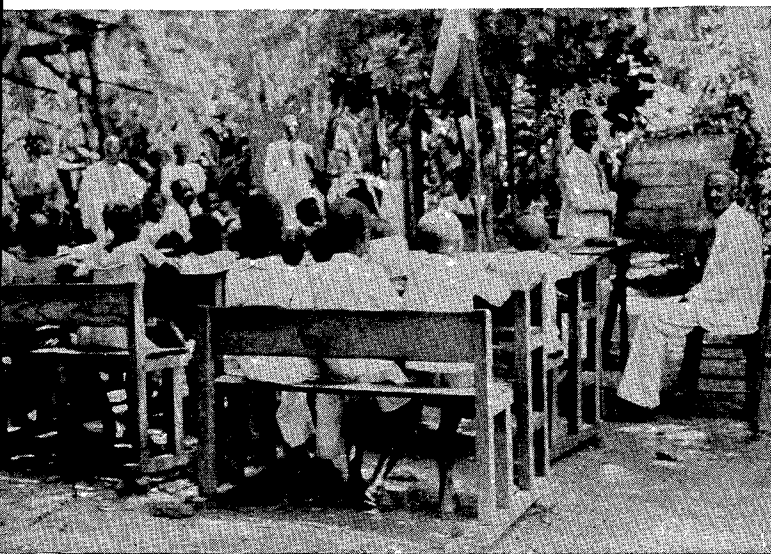
Guatemala is chiefly an Indian country of some 30 tribes. We have entered—and just entered at that—only two. There are 40 cities with a population of over 10,000 that have not been entered. This represents conditions in the other Central American states.

Below, Left: Shiloh (Colored) Church, Chicago, Illinois. Right: A Group of New Colored Believers Baptized by W. W. Fordham, Jacksonville, Florida





Top to Bottom: The Medical Dispensary in Mexico City. Some of the Patients at the Caracas, Venezuela, Dispensary. An Interesting Outdoor Church School, Cayes, Haiti. This First Organized Church of Lepers in the West Indies Is in Jamaica



Above, Left to Right: The Daily Study of the Sabbath School Lesson Has Become Universal With Seventh-day Adventists. James Springer, Barbados, British West Indies, Displays His Twenty Bookmarks. Virginia Hernandez Has Won More Than 100 Converts to the Message. Brother H. A. B. Robinson Is Holding Her Bag of Literature

### South America

Colombia has 706 municipalities (a municipality is comprised of 3,000 or more inhabitants). We are working in 58 of these. The remaining 648 unentered municipalities have a population of 6,240,000, none of whom have heard the message.

Venezuela is likewise a land of great need. Here we have only 702 Adventists, or one for every 4,871 people. Of her 11 cities of 10,000 or over we have worked in only two. The island fields of this division likewise have large areas of need.

Proceeding to other countries of South America, we find the same picture—the work nicely begun in each country, but much remaining to be done in order for us to fully occupy the land. Brazil is slightly larger in area than continental United States. There we have worked only along the eastern seaboard and a narrow fringe of influence along the Amazon. In a country so vast and so populous, where medical needs are so desperate and widespread, and medical help is so much needed to break down prejudice and open avenues of favorable contact, we have only recently opened our first medical work.

These lands are dominantly Catholic. The church occupies the most central and strategic position in every city and village. Churches are filled with worshipers. Surely this message has yet to find a large following among those who are so sincere in their devotions.

### The Dark Continent

Africa has long been known, and rightly so, as the Dark Continent. Some, because of the progress of our work, have inferred that it should no longer bear this designation. Although success has attended our efforts in the areas in which we have worked, and there are now approximately 100,000 total adherents, yet it must be remembered that Africa is a huge continent, and that vast distances lie between our areas of influence. For example, Angola, or Portuguese West Africa, is approximately the same area as the Northern and Central Unions less Colorado. Here we have four stations. Mozambique, or Portuguese East Africa, is roughly the size of the Northern Union and has only one mission station.

The Belgian Congo has approximately one third the area of the United States. It is here that we



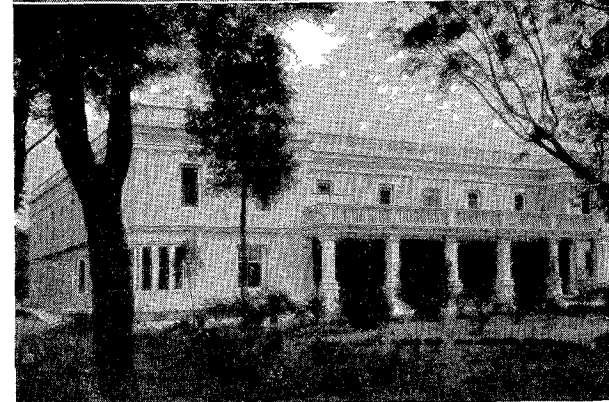


Above: The Patalaca Mission School, Situated 16,000 Feet Above Sea Level in the Andes of South America. Right, Top to Bottom: Brother and Sister L. B. Halliwell in Their Medical Launch "Luzero," Treating the Sick Along the Banks of the Amazon, Brazil. Visiting the Sutsique Mission Indians, Peru, by Plane. The River Plate Sanitarium, Argentina. A. W. Cott Performing a Minor Operation at Roraima Mission, British Guiana. Part of a Company of 184 Indians Baptized by F. A. Stahl at Cascadas, Peru



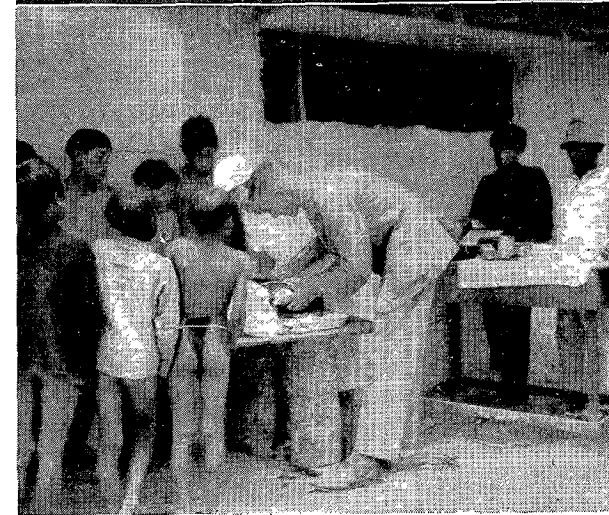
have our largest work (Ruanda). It has also the largest unentered section of the Southern African Division. Our work in the Belgian Congo centers in the Upper Congo. The entire western and northern sections are altogether unentered by our message. These areas are among the most thickly populated in Africa; yet we have no witness of the third angel's message in all this section, where the deepest dyes of heathenism and even cannibalism prevail.

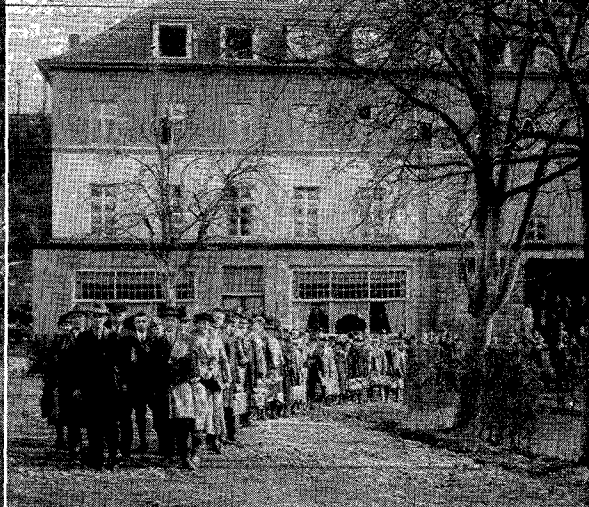
Turning to the north and west in this great continent, we find our largest unentered areas. Sweeping across Africa from east to west, there is a vast territory as large as the United States, and in which approximately one third of Africa's people dwell. This as yet is unentered. This does not include the countries of Sierra Leone, Liberia, Gold Coast, Nigeria, and the Cameroons. These lands teem with people. These are the regions of nations, tongues, and peoples of whom we know altogether too little. Let us explain: Nigeria has a population of 22,000,000, composing 23 provinces. We have worked there for 30 years, and during this time have established work in 9 provinces, representing 8,000,000 people. This means that 14 provinces yet remain unentered, with a population of 14,000,000. There are the Hausa, 4,000,000 of them, mostly Mohammedans; the Fulah, who number 2,000,000; the Kanuris, 1,000,000 strong; the Munshi, 500,000; the Nupes, 500,000, and a dozen lesser tribes, none of whom have heard the message.



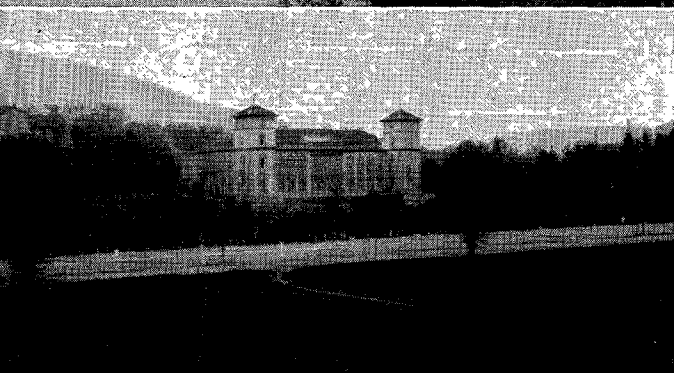
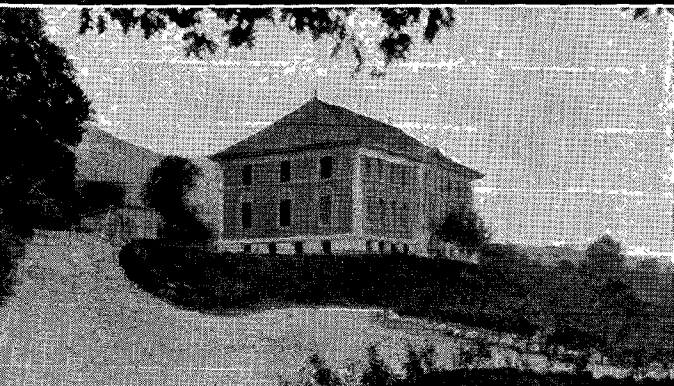
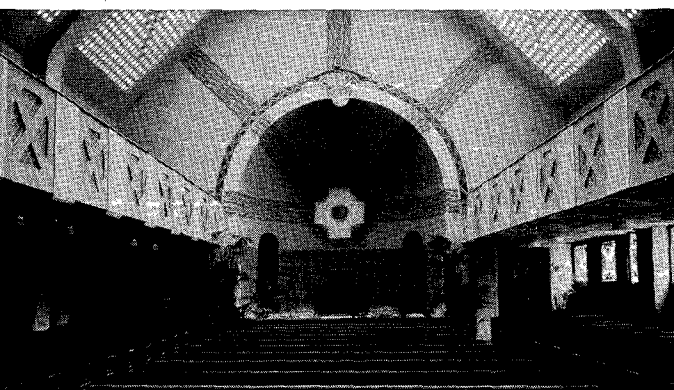
Work was begun in Gold Coast in 1894, but gigantic still is the task which yet remains. Great tribes, even the names of which we have scarcely heard, wait for the gospel. Here are found the Grunshis, the Dagartis, the Memprussis, the Dagomba. Of these people 2 per cent are Mohammedans, one in every 200 is a Christian, and the remainder are pagans. The Moshio, reckoned to be the best of the tribes in West Africa, occupy the basin of the Volta River, with the Songhai numbering 2,000,000. Timbuktu, the meeting place of the camel and the canoe, is their capital. These, too, must hear. How long shall they wait?

In the northeast sections of Africa and the Near East we encounter the birthplace and stronghold of Mohammedanism.





Above, Right: Students Starting Out for a Literature-Selling Field Day From Our Seminary in Rhineland, Germany



Left, Top to Bottom: Stanborough Park Sanitarium, in Watford, England. Our Church in Paris, France. The Seminary Administration Building in Collonges, France, Near the Border of Switzerland. The Educational Institution in Czechoslovakia. A Missionary Volunteer Congress for the Northern European Division Held in Denmark in 1939

Its followers number approximately 225,000,000. These have resisted evangelistic endeavors of Christendom for centuries, though much effort has been bestowed upon them.

### The Orient

Proceeding farther eastward we face the Orient. It is here the people of earth dwell in largest numbers. Indeed, one who has not visited the Orient can scarcely conceive the masses who dwell therein. In India there are possibly 400,000,000; China's prewar population stood at approximately 416,253,000; Japan, 70,258,200; Burma, 14,667,146; Siam, 13,502,000; British Malay, 5,300,137; French Indo-China, 23,250,000.

"But we have entered these," says one. True, but here again we must be reminded that in those sections which we have entered, much remains to be done. Representatives of the message are few indeed. A great deal more needs to be done in the fields already entered.

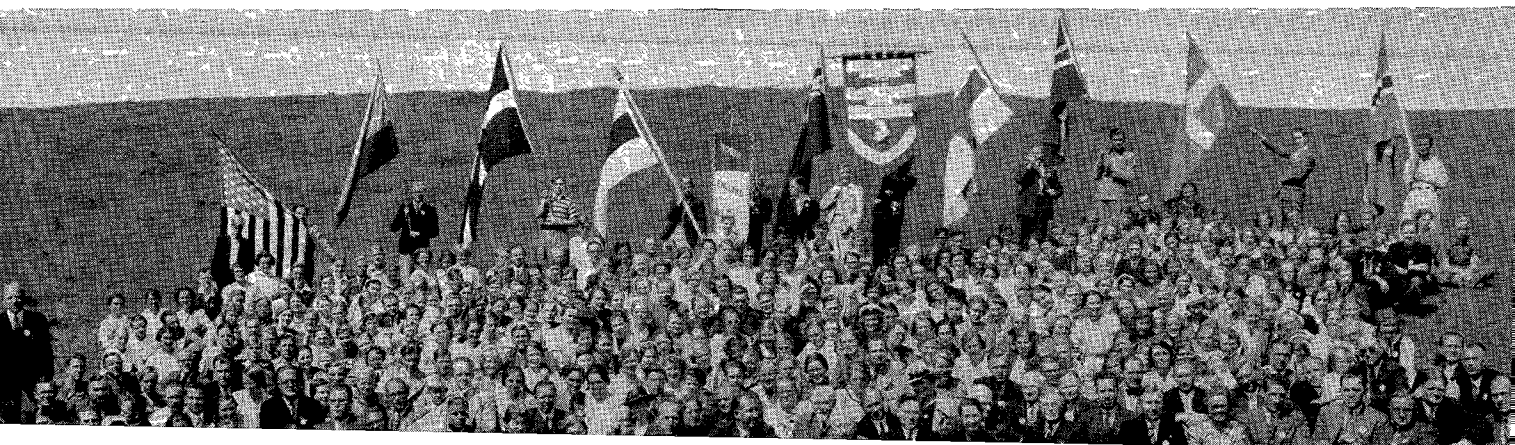
Here, too, we have great, unentered areas. It is estimated that in these unentered provinces live not less than one fourth of India's people. Note only a few:

Hyderabad State .....	16,184,000
Rajputana Agency .....	13,670,000
Afghanistan .....	12,000,000
Central Province .....	13,220,000
Northwest Frontier .....	5,416,000
Kashmir State .....	7,966,000
Central Indian Agency .....	7,502,000

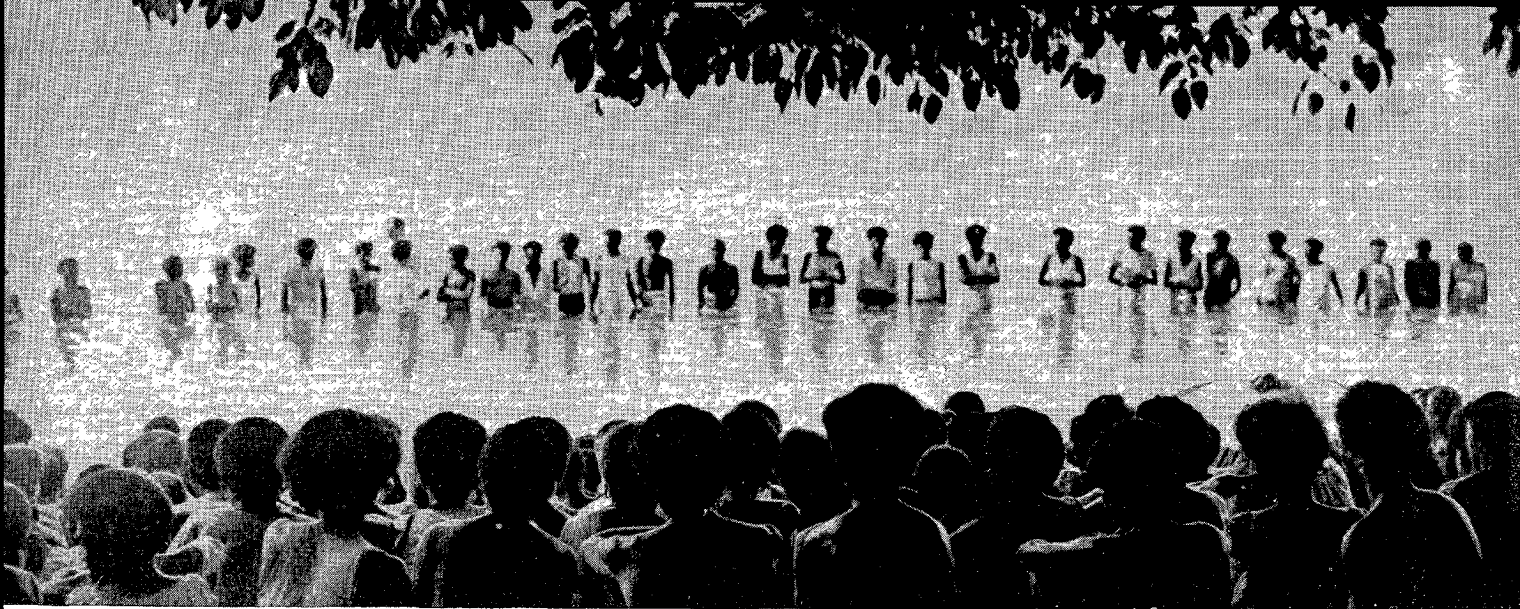
And thus the list could be greatly extended.

The Himalayan region is an enormous stretch of hill country where land after land lies unentered.

The same story of unentered fields comes from China.







Above: An Impressive Baptismal Service at Mussau, New Guinea. Right: Sydney Sanitarium, at Wahroonga, New South Wales, Australia. Factory Building of the Sanitarium Health Food Company, Cooranbong, New South Wales. An Aerial View of the Missionary College, Cooranbong. G. F. Jones and Two of His Friends Who Were Formerly Head-Hunters. Mr. and Mrs. Normal Wiles, With Three Big Nambus Men From the Island of Malekula, New Hebrides. A Fine View of the Philippine Union College, With Students and Faculty, Manila, Philippine Islands

For example, the Honan Province is one of the oldest missions in our China Division. Honan has 120 counties, and thus far we have representatives in but 20 of these counties.

A short time ago one of our missionaries walked for 12 days over the mountains of western Hupeh and later traveled three hundred miles by river steamer. During the trip he did not pass through one place where the message had a foothold. In the province of Yunnan we have work established among only 10 of the 140 tribes of the province. And so the list might be lengthened concerning other lands of the East and the thousands of islands of the Pacific.

### Europe

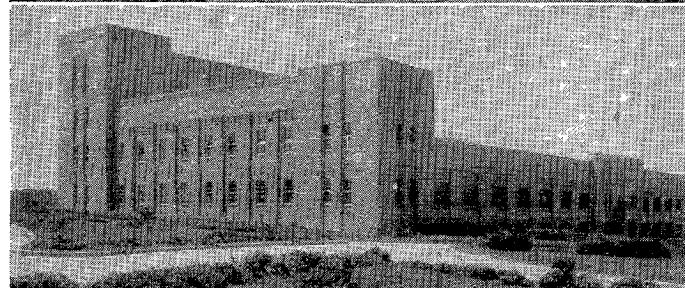
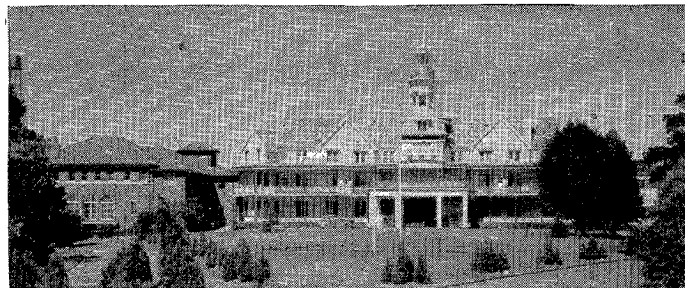
The picture would not be complete without at least some mention of Russia, of Europe, and of the British Isles. Of the former we know but little, but fragmentary reports lead us to believe that there a substantial work exists. Without doubt, however, wide areas are untouched.

And concerning Europe, torn and racked by war, we know that much yet remains to be done. Here again country after country is scarcely touched, and conditions existing there make the promulgation of the gospel of peace difficult and strangely unreal.

Long have we worked in the populous and compact British Isles. One might think that there could be no unentered areas there. But we are told that in England one could walk into 700 towns with a population of 5,000 or more, and Seventh-day Adventists would be unknown; in Scotland there are 150 such towns; and in Wales, 100.

And the enumeration we have made is by no means complete. We have made no mention of the great Australasian field with the thousands of islands in the South Pacific.

*(Continued on page 67)*





S. M. HARLAN, PHOTO

J. L. McElhany, President of the General Conference, Counsels With a Group of Officers in the Board Room. Left to right: G. J. Appel, J. F. Cummins, H. H. Cobban, W. H. Williams (Standing), J. L. McElhany, W. H. Branson, E. D. Dick, A. W. Cormack, W. G. Turner, and Roger Altman

# *The Departmental Work of the Advent Movement*

By A. W. CORMACK  
Associate Secretary of the General Conference

**B**Y a mighty hand and a stretched-out arm the Lord wrought marvelously for His people Israel and delivered them from the thralldom of Egyptian bondage. The miracle of Israel's emancipation from Egypt was as it were the hallmark of God's power and majesty. Yet there remained a greater miracle to be performed, a mightier deliverance for the people of God. The great exodus movement was to be superseded. The evidences of God's power in delivering His people from Egyptian servitude were to be eclipsed by the mightier manifestations of His saving grace in gathering His remnant people, not from Egypt only, but from all the lands.

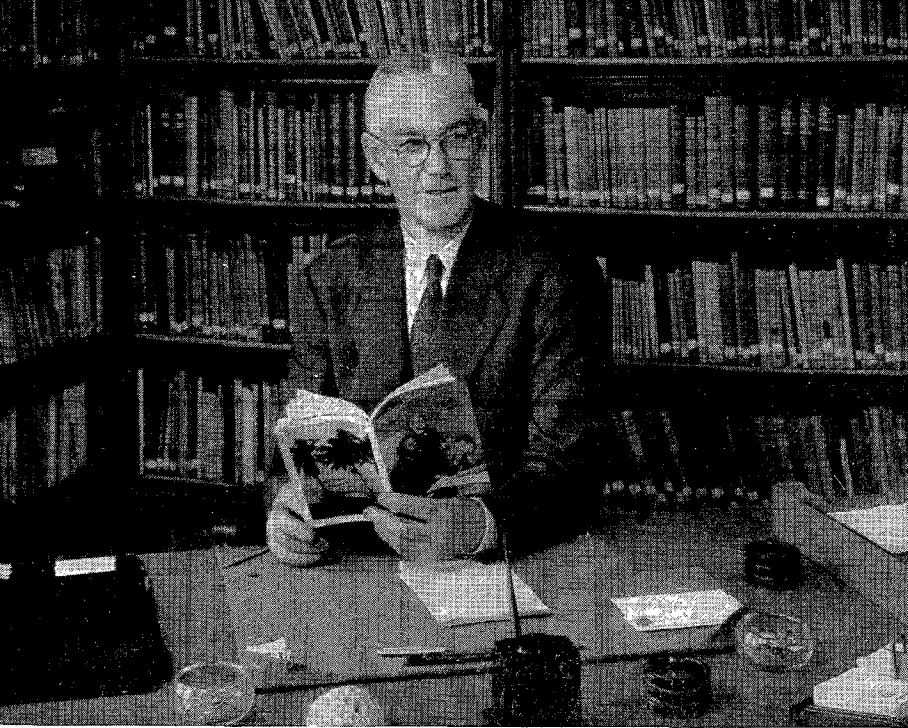
The great second advent movement was to gather spiritual Israel from all parts of the world. It was of this movement that the prophet Isaiah wrote in chapter 11, verse 11: "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

To live in this time of fulfilled and fulfilling prophecy is surely a special privilege. To be partakers of the grace of God for the finishing of His work in all the

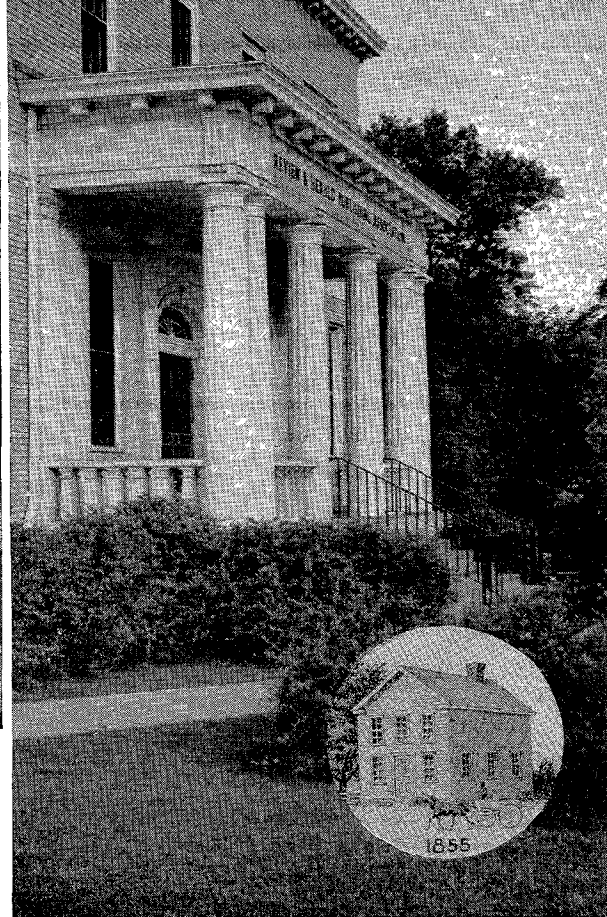
earth when the sands of time are fast running out is indeed a great honor. To be members of the remnant church when, superseding and transcending the mighty miracle that brought ancient Israel out of Egypt, the great second advent movement surges forward to its grand consummation, is to enter into an experience that patriarchs and prophets might well have envied.

The work of the church as a whole, as it is reflected in the activities of the several departments of our world organization, supplies in a remarkable way what is called for in the specifications of the typical movement that centuries ago came up out of Egypt. Within the limits of an article such as this, little can be said at length of all that these departments are accomplishing in the grand service of soul winning, in the General Conference, the division, union, and local conferences, and in the churches themselves. They act their part and fulfill their mission in the great purpose of God for the salvation of sinners. As we set down briefly something of the history and work of these departments, we acknowledge our indebtedness to the department leaders of the General Conference for facts, figures, and information supplied, and, indeed, for much of the story itself as it appears in the following survey.





H. M. Blunden, Secretary of the Publishing Department. Associated With Him Are J. J. Strahle and E. E. Franklin. Right, Top to Bottom: The Review and Herald Publishing Association, Washington, D. C., W. P. Elliott, General Manager. The Inset Shows Its Beginning in Michigan. The Pacific Press Publishing Association, Mountain View, California, H. C. Childs, General Manager. The Southern Publishing Association, Nashville, Tennessee, H. C. Kephart, General Manager. The Canadian Watchman Press, Oshawa, Ontario, Charles Maracle, General Manager



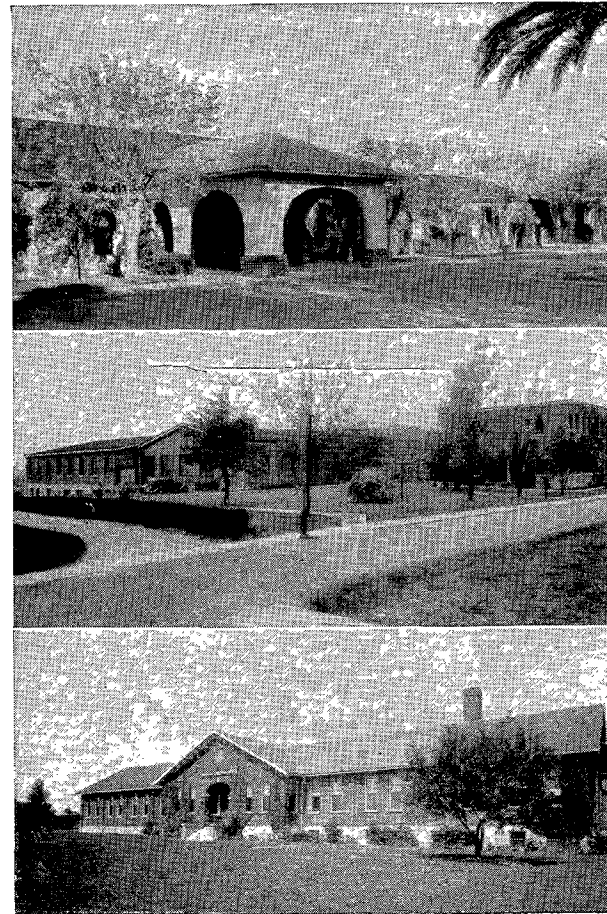
### The Publishing Department

In the time of the exodus movement God promulgated his law and recorded it on stone. Of this we read, "He [God] gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God."

From the very earliest days of the great second advent movement, the importance and value to the cause of God of the written word became evident to the pioneers. William Miller's first lectures were printed in book form. He recognized the evangelical value of literature as a great aid in spreading the message and in bringing others to the support of the movement. Men like Joshua V. Himes, Charles Fitch, and others closely associated with William Miller earnestly considered how they could speed this message to the world. The *Signs of the Times* began to be published in 1840, and in 1842 a paper called *The Midnight Cry* was published and circulated by the hundreds of thousands. Millions of tracts were published and distributed. Joseph Bates described these tracts as "the flying leaves of autumn," and surely the publishing work has been used of God in a wonderful way to give wings to the message of truth.

During the first 50 years of our work approximately \$7,000,000 worth of literature was sold. Then through the Spirit of prophecy the word came, "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success." And what a revival has taken place! In the short period of 42 years that has elapsed since that counsel was given, over a \$100,000,000 worth of literature has been sold and the end is not yet. In the United States and Canada alone

The Signs of the Times Publishing House in Shanghai (Shown on the Left—Before the War). On the Right Is One of Our South American Literature Supplying Bases, the Buenos Aires Publishing House, Argentina





Above: J. A. Stevens, Secretary of the Sabbath School Department. Associated With Him Are S. A. Wellman, W. K. Ising, and L. L. Moffitt

Left, Top to Bottom: A Unique Sabbath School Kindergarten Class in Kenya, Africa. A Korean Sabbath School Investment Group, With Their Offering of an Animal and Garden Produce. "God's Acre," a Plot of Ground Dedicated to the Investment Fund by Jacob Summers of Lancaster, Pennsylvania



during 1943 our publishing houses produced and distributed more than \$5,000,000 worth of literature. Add to this the reports from overseas fields, and our literature sales for 1943 alone will about equal the total for the first fifty years of our publishing work.

Approximately 2,200 men and women are now devoting their full time to carrying our truth-filled publications to the homes of the people. These intrepid soldiers of the cross, together with a vast army of our lay members, are sowing the seed everywhere.

Altogether we have 83 publishing houses, which employ approximately 1,293 employees. These houses print about 300 journals.

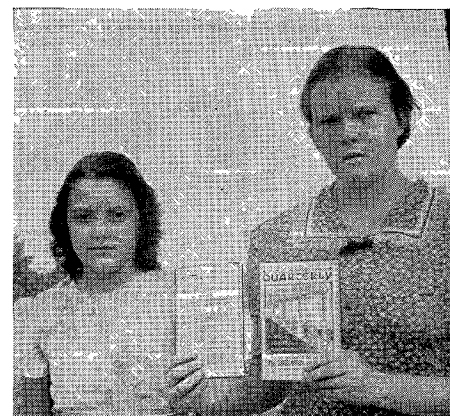
Our hearts are greatly cheered as we contemplate future possibilities confronting our publishing work

in the light of the impressive statement from the Spirit of prophecy which tells us, "In a large degree 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.

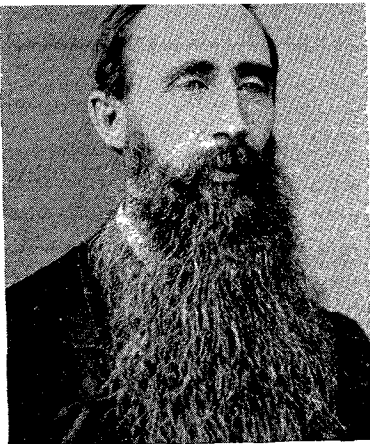
### The Sabbath School Department

The Sabbath, ever the sign of God's creatorship and sovereignty, was brought forcefully to the attention of Israel as they were reclaimed from the slavery

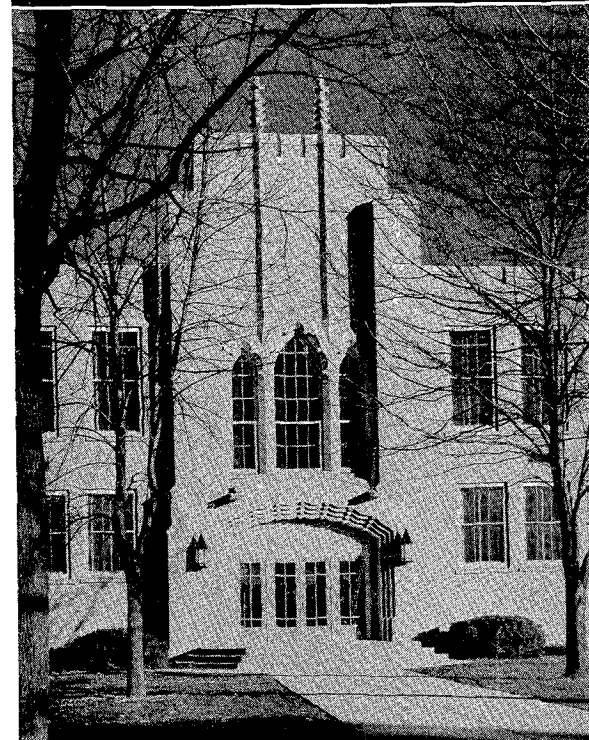
Below, Left: Rally Day in the Central Church in Sao Paulo, Brazil. Right: The Woman on the Right Was Won to the Message Through Sabbath School Quarterlies Given Her by the Young Woman With Her







G. H. Bell, a Pioneer Seventh-day Adventist Educator. Sidney Brownberger, First President of Battle Creek College, Michigan. Right, Top to Bottom: Battle Creek College About 1900. Administration Building of Emmanuel Missionary College (Successor to Battle Creek College), Berrien Springs, Michigan. Pacific Union College, Angwin, California. Chapel Service at Washington Missionary College, Near the Nation's Capital. J. L. Grisham, Tekerani Mission, Nyasaland, Africa, One of Many Thousands of Students Around the World of the Home Study Institute, Washington, D. C., Under the Direction of M. E. Olsen



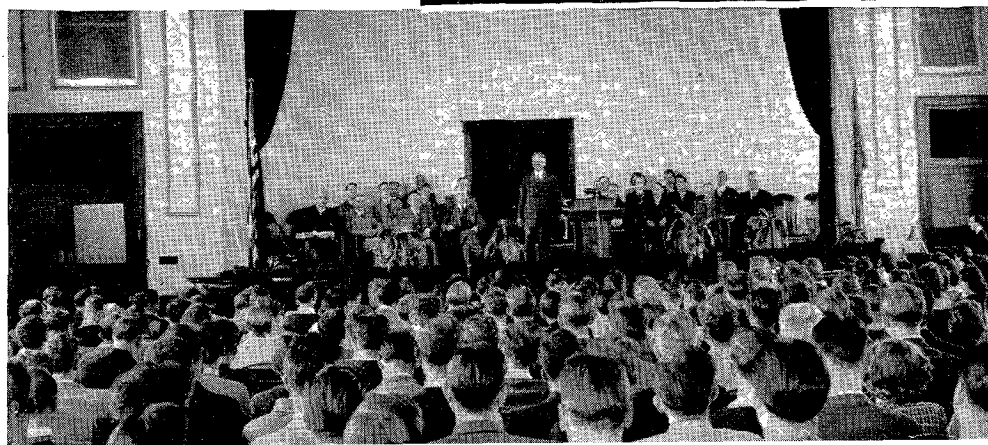
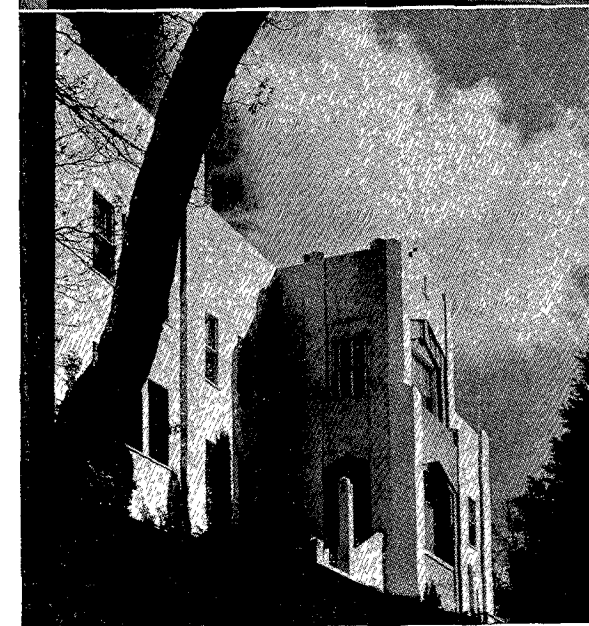
of Egypt. As we look back, then, it is not strange that soon after the beginnings of the movement there should, in the providence of God, grow up with the Sabbath the work of the Sabbath School Department.

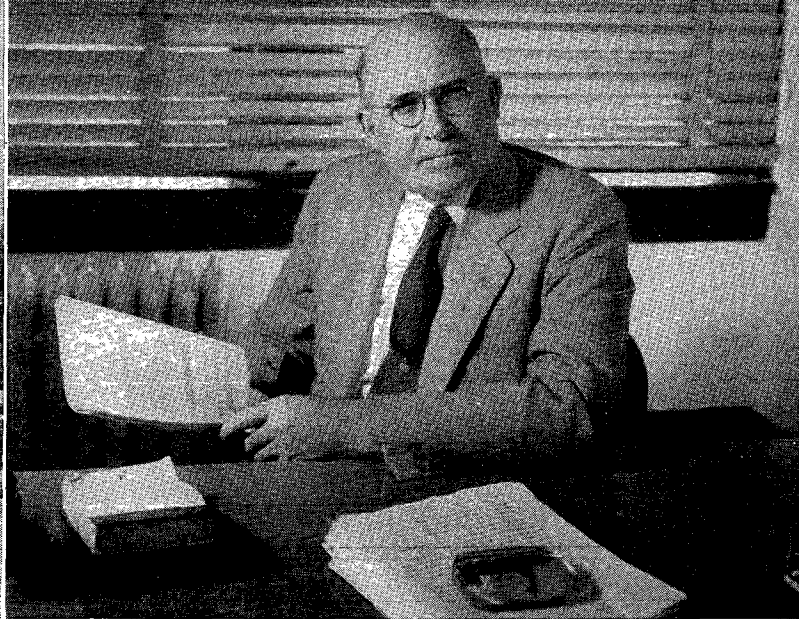
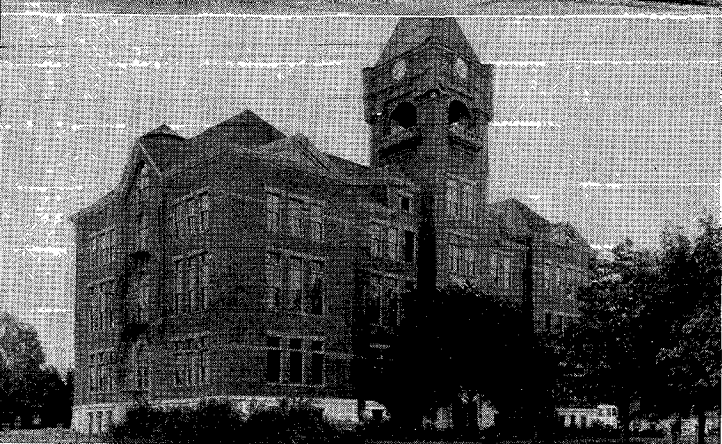
Our church history reveals the fact that only the publishing work is older than the Sabbath school work as a department of our denominational activity. The Sabbath school, therefore, may properly be designated as a "pioneer" of the early advent movement. And it has continued its pioneering characteristic down through the years, until today the number of schools approaches the fifteen-thousand mark, with more than 650,000 members.

What a thrilling story of progress has been written in Sabbath school history since those first-recorded Sabbath schools held in Rochester and Buck's Bridge, New York, in 1853 and 1854! It was in August, 1852, that the first issue of *The Youth's Instructor* came from the press to serve as the vehicle for carrying the Sabbath school lessons to parents and children. Today Sabbath school lessons lead our membership in Bible study in more than 800 languages. *The Sabbath School Worker*, with a circulation exceeding 25,000, and five other similar journals in foreign languages give experienced help to an army of more than 100,000 officers and teachers the world around.

More than half of all the mission funds needed to sustain the work and workers in foreign fields is provided by the offerings of the twelve Sabbaths, the Thirteenth Sabbath Offering, the Investment Fund, birthday, and thank offerings. Since the first Sabbath school offerings were dedicated to foreign missions by the Upper Columbia Conference in 1885, more than \$45,000,000 has been contributed to hasten the message to every darkened land.

The Sabbath school has become the greatest of all our church auxiliary organizations. Its membership is 120,000 more than the church membership, and whereas there are 9,212 churches throughout the world, there are 5,300 more Sabbath schools than there are churches. In normal times the Sabbath school membership increases at the rate of an average of 63 a day, with an average of one new





H. A. Morrison, Secretary of the Educational Department. Associated With Him Are W. H. Teesdale and J. E. Weaver

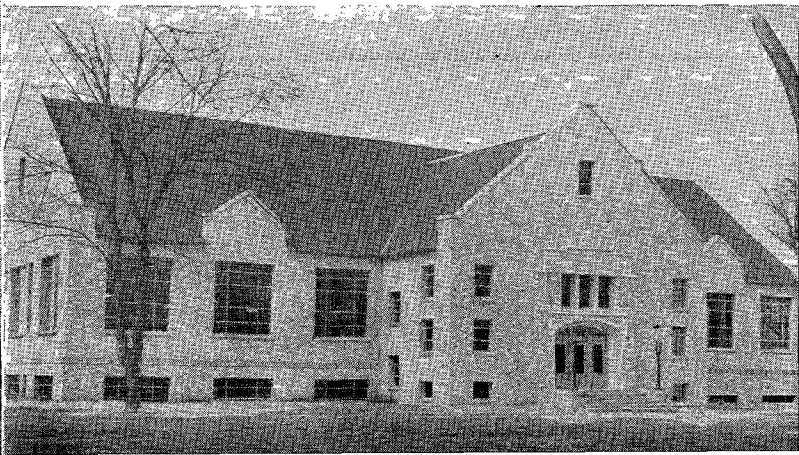
Top to Bottom: The Theological Seminary, at Washington, D. C.; Union College, Lincoln, Nebraska; Southern Missionary College, Collegedale, Tennessee; Oakwood College (Colored), Huntsville, Alabama; Girls' Dormitory, Atlantic Union College, South Lancaster, Massachusetts; the Library, Walla Walla College, Walla Walla, Washington

Sabbath school every day and an extra one every week, or eight new Sabbath schools every week. Three out of every four persons baptized into the last gospel message are baptized as Sabbath school members.

A Seventh-day Adventist soldier was doing K. P. duty, washing dishes, when his unit commander happened in. Just at the time of his arrival our brother took out of his pocket a *Sabbath School Lesson Quarterly* and proceeded to scan it earnestly for a moment. The officer asked what he was reading so interestedly, and the soldier explained it was his Sabbath school lesson, which he studied every day. The officer asked him to sit down and tell him about it. He did. When Friday came our boys went to this officer to get their usual pass to attend Sabbath services in a near-by church. To the astonishment of the boys this officer asked, "Have you studied your Sabbath school lesson every day? Do you know your memory verse?" Some had studied faithfully every day; some had not. He issued passes to all of them, with this warning: "Next week no Adventist will get a pass unless he knows his lesson and memory verse." This officer was consistent in his position. Seventh-day Adventists, either in the Army or out of it, should observe the Sabbath by attending Sabbath school as well as other services, with the Sabbath school lesson well learned by earnest daily study.

### The Educational Department

"It was Christ who directed the education of Israel. Concerning the commandments and ordinances of the





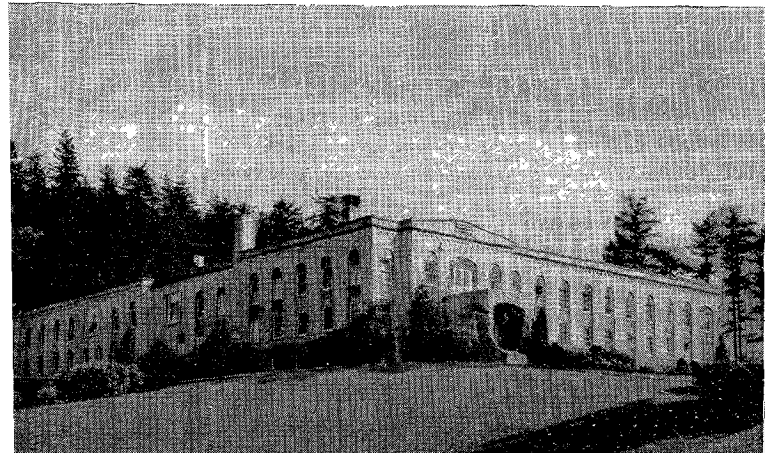


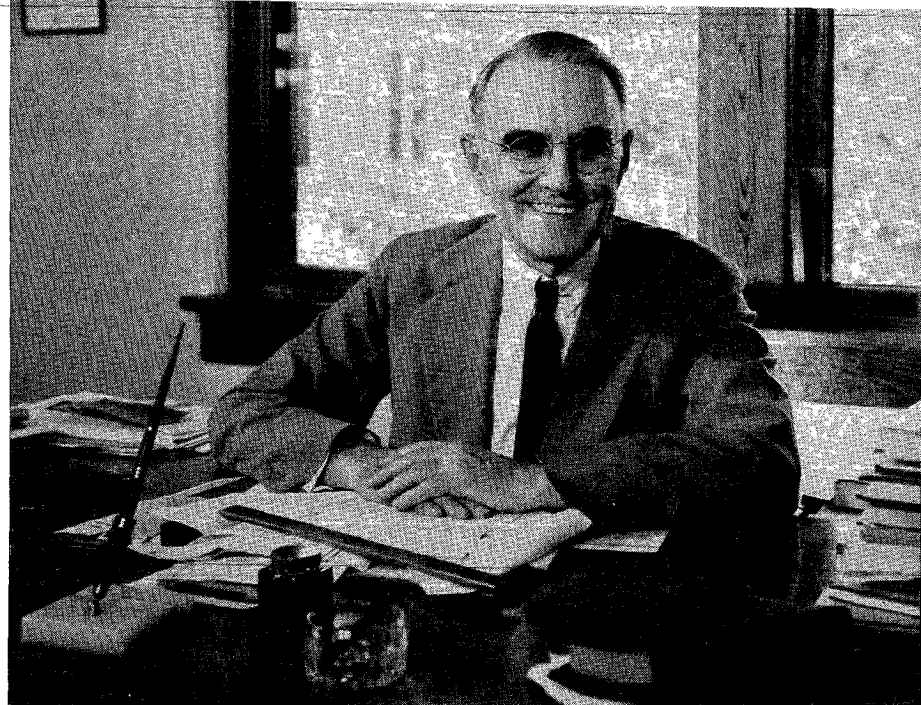
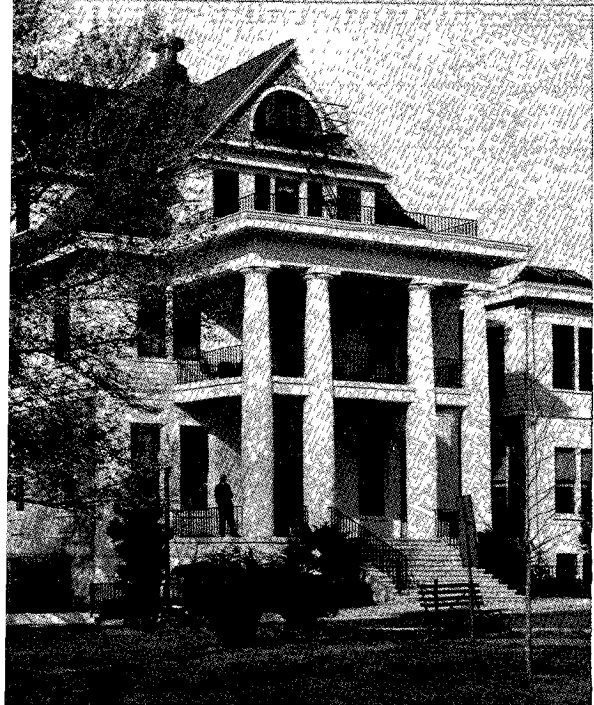
H. M. Walton, M. D., Secretary of the Medical Department. Associated With Him are C. A. Roberts and Miss D. Lois Burnett  
Top to Bottom: The White Memorial Hospital, Los Angeles, California; Glendale Sanitarium, Glendale, California; St. Helena Sanitarium, St. Helena, California; Hospital of the Florida Sanitarium, Orlando, Florida; New England Sanitarium, Melrose, Massachusetts. Below, Left: Portland Sanitarium, Portland, Oregon

Lord, He said: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Christ's Object Lessons*, p. 23.

In the exodus movement of old God had a care for the children of His chosen people, and in calling out His remnant church, He made it plain that in the training of the children and youth of the movement the inculcation of right ideas and true aspirations would be dependent upon a proper understanding and recognition of religion as the basis of true education. "The fear of the Lord is the beginning of wisdom," wrote the psalmist centuries ago, and in recent times a great national leader testified: "It is not education that founded religion, but it was religion that founded education. It was by the place of worship that there grew up the school."—*Calvin Coolidge in America's Great Need for Education*.

As early as 1857 James White suggested in the REVIEW AND HERALD that the children of the church might be "separated from the poisonous influences of both school and street associations" by employing "pious and devoted teachers, who, with the united efforts of parents at home, can do much in leading their children in the path of virtue and holiness." He considered the cost and concluded his appeal thus: "Will parents push their dear children into channels of vice, for the sake of saving a few shillings? God forbid." Early the next year plans were announced for an elementary school in Battle Creek.





Above: H. H. Votaw, Secretary of the Religious Liberty Department. Associated With Him Are C. S. Longacre and Paul Wickman. Left, Top to Bottom: Washington Sanitarium and Hospital, in Takoma Park, Near the Nation's Capital. Seventh-day Adventist Dental Graduates in 1944 at Atlanta Southern Dental College. The Manila Sanitarium and Hospital in the Philippine Islands. An Open-Air Clinic for Chinese Refugees at the Wuhan Sanitarium at Hankow, China. Bottom, Right: Some Decades Ago a Number of Seventh-day Adventists Were Sentenced to Work in a Chain Gang in a Southern State. Their Alleged Offense Was Quietly Working at Home or on Their Farms on Sunday

The campaign for "mental culture without moral loss" led soon to the building of Battle Creek College. By formal resolution (May 11, 1872) the General Conference Committee was invited to employ suitable teachers, to raise the necessary funds for the school's support until it could become self-sustaining, and to take other necessary steps in its founding. The next month was announced as the time to open the first term of formal instruction. Only 12 students registered in the opening days, but the foundation had been laid. The new college building was formally dedicated January 3, 1875.

From the beginnings in Battle Creek the educational idea spread to other centers, until today there are schools in every land where the missionary task has been undertaken. In the homeland, colleges, junior colleges, academies, intermediate schools, and elementary schools receive into their classrooms many thousands of children and youth. Abroad there are training centers where the children and youth of many languages receive inspiration and instruction. The world total enrollment for the elementary schools is over 100,000; for the secondary schools, over 14,000; for the colleges, over 6,000.

For more than a quarter of a century the leaders of our educational work had felt the need in our system of education for a graduate school of our own. The Seminary, established by the General Conference in 1934 after years of careful thought and earnest prayer, is, in the providence of God, supplying that need, providing as it does a place to which ministers, Bible in-





R. G. Strickland, Secretary of the Home Missionary Department. Associated With Him Are W. A. Butler and W. A. Scharffenberg. Right, Top to Bottom: Faithful Workers of the Correspondence Band in the Takoma Park Church, Washington, D. C. The Busy Dorcas Society, Los Angeles. Members of the Dorcas Society Sorting Clothes for the Needy, British Honduras. Young Women From River Plate Junior College, Argentina, Who Spend Every Monday in the Neighborhood Doing Missionary Work. Penny-a-Dish Cafeteria, Indianapolis, Indiana. One of Many Similar Eating Places for the Needy During the "Depression" of 1929-31. Left: Jasper Wayne, Father of the Ingathering Idea. Below, Left to Right: A Layman Giving a Bible Study in the Home, Using a Lantern Projector. A Layman in South India and the Group Brought Into the Message by His Labors

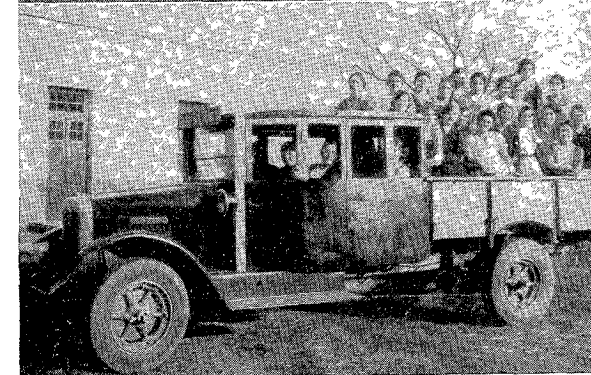
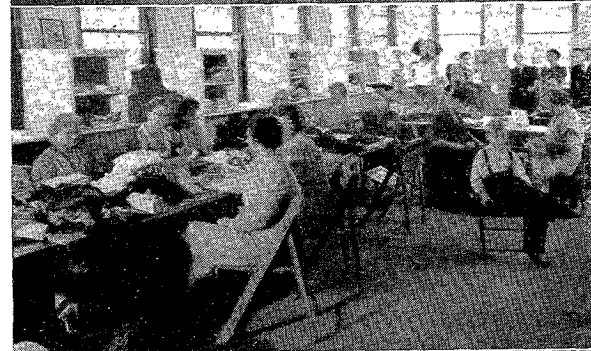
structors, Bible teachers, editors, and others may come to study further into the truths of our great message, in religion, history, archaeology, Biblical languages, Christian leadership, and in methods of presenting the message. Already there are here in the home field and in countries all around the world, hundreds of students who can testify to the value of the Seminary as a component part of our denominational educational system.

Let us thank God for the wonderful system of Christian education that He has given to the people of this advent movement and remember in prayer continually the 120,000 children and young people in our schools and colleges throughout the world, that the teachers and leaders in our educational work may know how to build in the days ahead according to the blueprint that He has graciously provided.

### The Medical Department

Israel was called to be a chosen people, not only that they might reach God's ideal for them in character and righteousness, but also that they might be to the world an object lesson of health and prosperity. "God gave to Israel instruction in all the principles essential to physical as well as moral health, and it was concerning these principles no less than concerning those of the moral law that He commanded them."—*Ministry of Healing*, p. 283.

It was, therefore, in the providence of God that the health message should early find an important place in the teachings of Seventh-day Adventists and that there should come into being our Medical Department. The writ-





L. E. Froom, Secretary of the Ministerial Association. Associated With Him Are R. A. Anderson and Miss Louise Kleuser. Below: Star Study Group of Young People Is Under the Direction of M. W. Newton, of Pacific Union College. Outdoor Chapel at the Dedication Service of Wawona Camp for Juniors, Yosemite National Park

A. W. Peterson, Secretary of the Young People's Missionary Volunteer Department. Associated With Him Are C. L. Bond and E. W. Dunbar. Below: One of Our Colored Medical Cadet Corps, Dover, Delaware. Interested Juniors Receiving Instruction in First Aid From Mr. Dorr

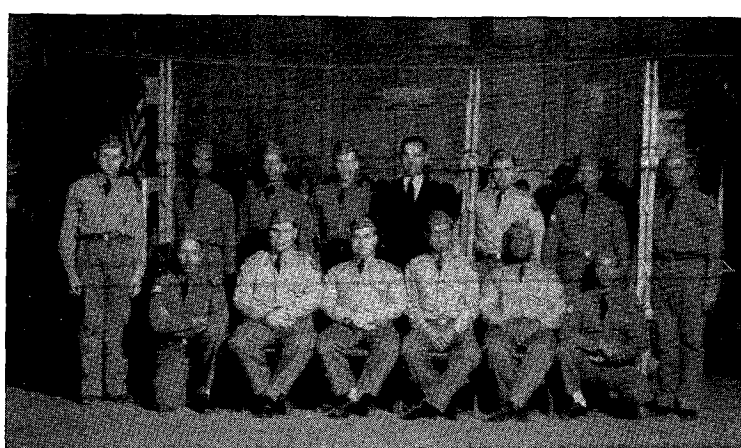
ings of Ellen G. White guided the church through a maze of teachings, many of which were unsound and extreme. In 1865 the first denominational health book, *How to Live*, was published, and 1866 saw the launching of our first health journal, *The Health Reformer*. We have now 24 health journals, the paid circulation of one of which last year reached 150,000 copies a month. Since the first health book, many books dealing with disease and its treatment and the maintenance of health have been published.

The first Seventh-day Adventist sanitarium was opened in the autumn of 1866. This institution, the Western Health Reform Institute, in Battle Creek, Michigan, later became known as the Battle Creek Sanitarium.

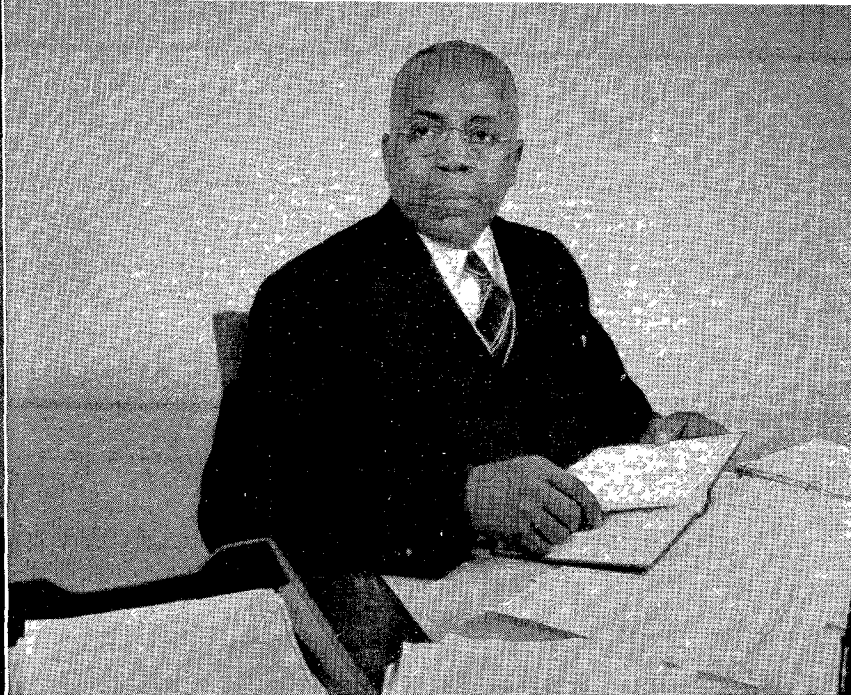
Our latest official figures reveal 14 denominationally

owned and operated sanitariums and hospitals in North America, 15 sanitariums and hospitals self-supporting and operated by Seventh-day Adventists, 2 clinics in North America, 53 sanitariums and hospitals in foreign lands, 83 clinics and dispensaries in foreign lands.

It was recognized at an early date that to secure adequate and well-qualified medical staffs in these various institutions, it would be necessary to conduct a school of medicine for educating physicians who, in addition to their regular training, would also be skilled in the distinctive lines of denominational medical work. Accordingly, the American Medical Missionary College was founded in 1895. This institution later passed out of denominational control and was succeeded by the College of Medical Evangelists, which was chartered as a medical college at Loma Linda in 1909. Up to the







Above: L. Halswick, Secretary of the Bureau of Home Missions. Associated With Him Are R. Ruhling, C. E. Nord, F. C. Gilbert, and H. E. Casebeer. Below: The Paterson, New Jersey, German Church. A Group of Young Ministers From Washington Missionary College

G. E. Peters, Secretary of the North American Colored Department. Below: The Student Group, Colored, of the Baltimore, Maryland, Academy and Church School

close of 1943 this school of medicine had graduated a total of 1,632 physicians.

The College of Medical Evangelists also conducts a school of dietetics, a school for the training of physical therapy technicians, and a school for the training of clinical laboratory technicians.

Classes in home nursing and health preservation are organized in the various churches for the training of members in the home care of the sick. Medical missions, dispensaries, sanitariums, and hospitals, carrying on work for the benefit of the physical and spiritual welfare of the peoples in various lands, are now found around the circle of the globe.

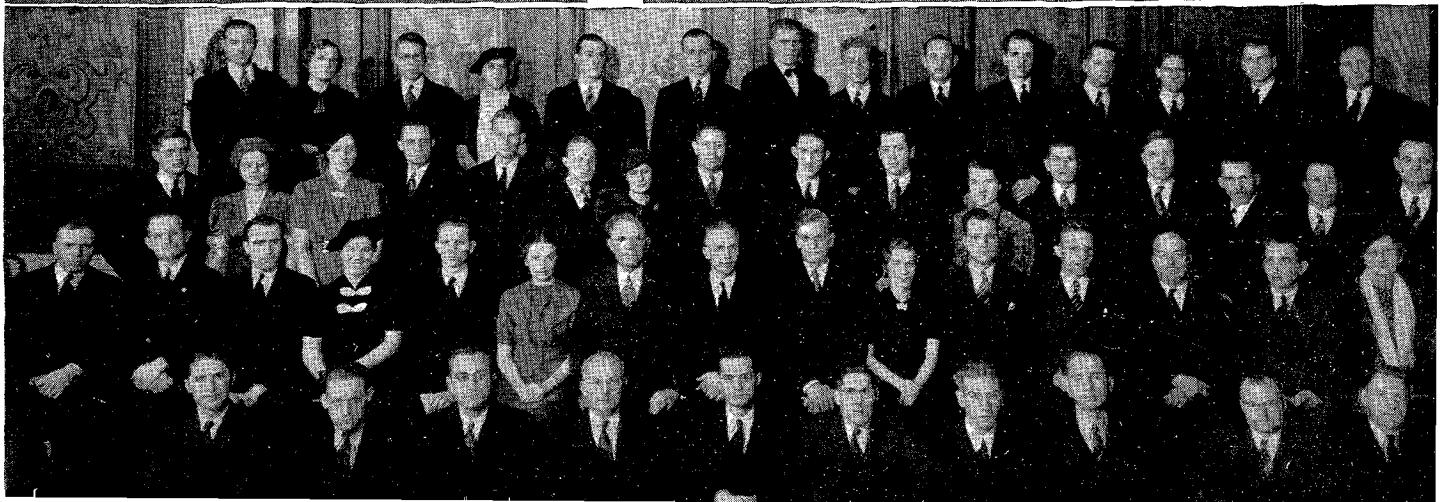
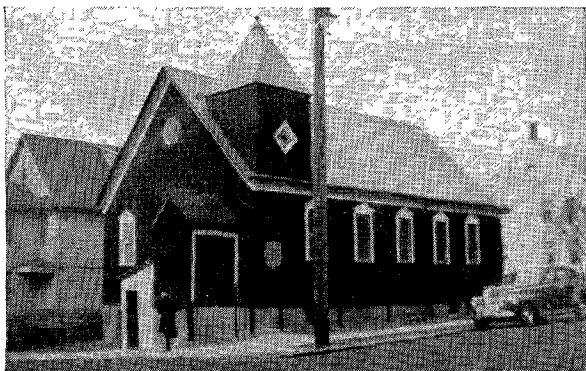
#### Religious Liberty Department

The keynote of the exodus movement was deliverance and freedom. To Pharaoh came the message of

God repeatedly, "Let My people go, that they may serve Me." As God's professed remnant people we should think more of this today than we do, as we rightfully applaud the advocacy of the Four Freedoms.

Fifty-seven years ago the Religious Liberty Association was established in this cause. It has done much through the years in assisting our workers and church members to do their part in defense of the principles of liberty and freedom.

The Religious Liberty Department has as its primary function education along religious liberty lines. The *Liberty* magazine furnishes a voice for the denomination in seeking to enlighten the public generally concerning the attempts that are being made to circumscribe our liberties. In the last few years the journal has had a very healthy growth. In 1943 the





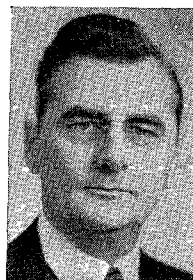
C. B. Haynes  
Secretary of the War  
Service Commission



J. R. Ferren  
Secretary of the Bu-  
reau of Publicity



W. P. Bradley  
Secretary of the Voice  
of Prophecy



F. C. Carrier  
Secretary of the Amer-  
ican Temperance  
Society

Below: A Remarkable Work Is Being Done for the Blind by the Christian Record Benevolent Association. The "Christian Record" Enjoys the Largest Circulation of Any Inspirational Literature for the Blind in the United States. A Group of Blind People Reading the "Christian Record." The Modern Office of Publication of the "Christian Record" at Lincoln, Nebraska. Right: D. D. Rees, Secretary and Manager of the Christian Record Benevolent Association, Standing Beside One Copy of the Bible in Braille



Above: Kata Ragoso, From the Solomon Islands, Having Surrendered His Idols, Rejoices in the Light of the Bible. Through His Efforts a Large Number of Airmen Shot Down Over the Solomon Islands Have Been Rescued

circulation reached 182,000. Because of paper restrictions it has been necessary in 1944 to reduce this to 160,000 and also to cut down the number of pages in the journal. However, by narrowing the margins and using a little smaller type, we have been able to increase the amount of reading matter on each page.

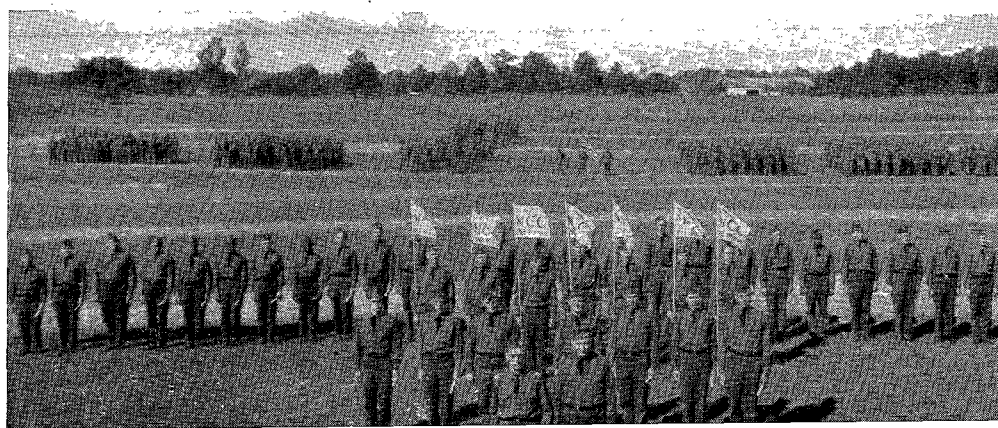
The book *American State Papers*, which was first printed in the early nineties of the last century, was revised, and came from the press in 1943. About 5,000 copies of this have already been circulated, and orders are continually being received for it.

Two bills were introduced in the present session of Congress to limit the freedom of the press. It was proposed in both of these to give the Postmaster General power to exclude from the mails "all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind" which might be likely to cause racial or religious hatred.

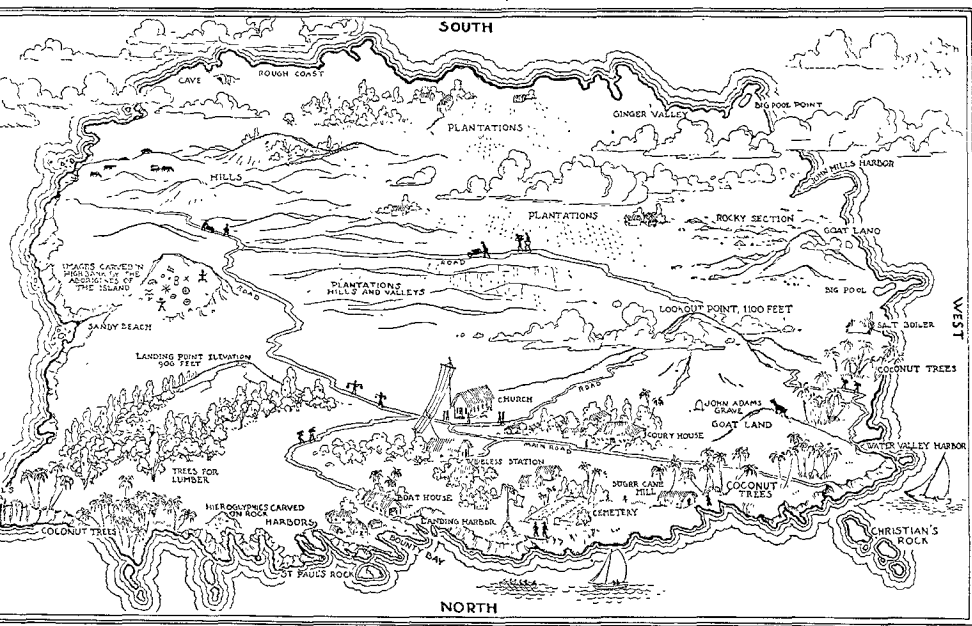
Bills introduced would give one man the power to effectually throttle the press. The present laws against libel and defamation offer the remedy for abuses in the use of printed matter.

A bill providing for the closing of barber shops in the District of Columbia under certain conditions is also before Congress. Hearings on this bill and on the censorship bill have been attended by representatives of the Religious Liberty Association and others whom they invited to appear in opposition to the measures. While we do not know what the final outcome will be, it appears now that the

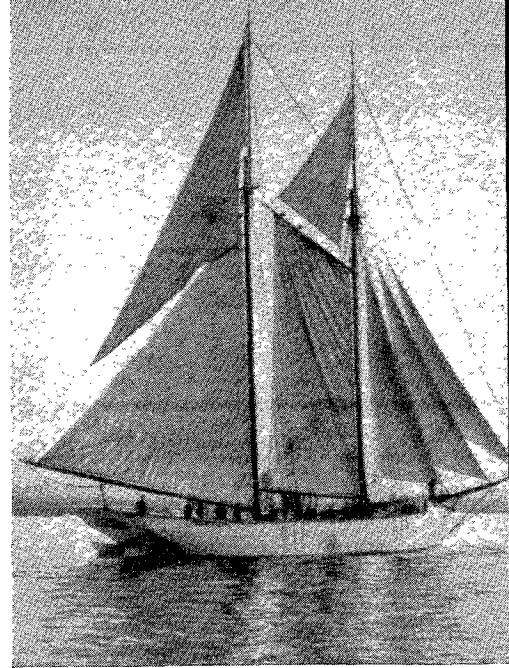
Seventh-day Adventists Have Played a Prominent Part in Meeting the National Emergency Caused by World War II by Voluntary Cadet Training of Our Young Men, More Than 12,000 of Whom Are Serving in the Medical Corps of the Armed Forces. Young Women, Too, Have Received Special Training in First Aid. Below, Left: Girl Cadets, Atlantic Union College, South Lancaster, Massachusetts. Right: Medical Cadets on Parade, Grand Ledge, Michigan, Campground



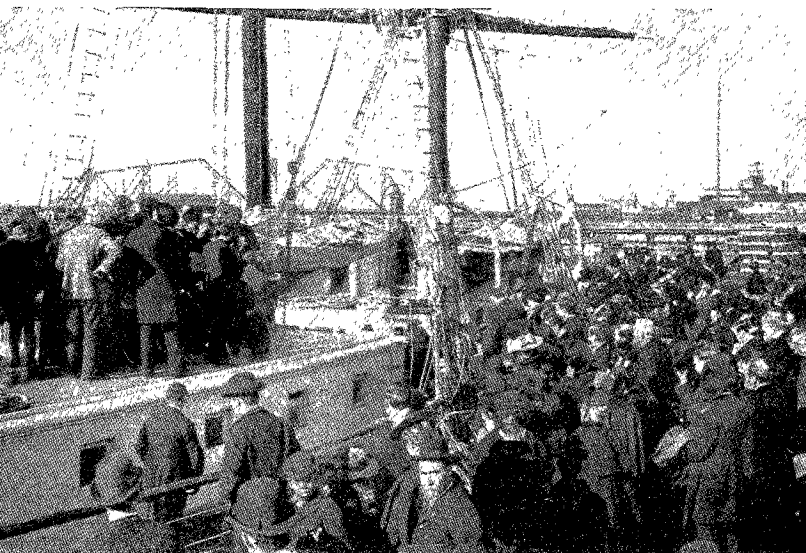




Map of Pitcairn Island Drawn by an Islander



The "Pitcairn"



Dedication Service of the "Pitcairn" at Oakland, California, September 25, 1890. The Congregation Stands With Bowed Heads as Elder J. N. Loughborough Offers Prayer



Officers and Crew of the "Pitcairn." Front Row: C. Turner, Steward; J. M. Marsh, Captain; J. Christiansen, Mate; J. I. Tay, Carpenter; Back Row: G. A. Anderson, H. N. Garthofner, C. Kahlstrom, P. Hansen, All Sailors

measures may not get further consideration during this present session of Congress. There is a likelihood, however, that both will be introduced again, and our people should be prepared at any time to oppose them when they come up.

After a number of years the calendar question is again to the fore. The World Calendar Association officers are doing everything in their power to induce the President and Secretary of State to arrange for the adoption of their pet plan for calendar revision at the time the nations gather in a peace conference. The work of the World Calendar Association has been carried on quietly, and many people who have thought that the issue was a dead one, will doubtless be surprised to know that it is claimed that 14 South American countries are already committed to this plan. Newspaper clippings sent to the office of the Religious Liberty Association by our people around the field, show that many chambers of commerce, boards of trade, and various service clubs have already passed resolutions in favor of the proposed change in the calendar.

In some respects this danger is the worst that faces us. If the calendar should be changed, as it is proposed to do, the Sabbath would wander through the week, and untold difficulty would be experienced by anyone who attempted to observe a fixed day of rest.

The Sundaykeeper would be as bad off as the Jew and the Christian Sabbathkeeper. The Mohammedan would also be affected, for Friday would wander through the week, as well as Sunday and the Sabbath.

### Home Missionary Department

"It was in order that the Israelites might be a blessing to the nations, and that God's name might be known 'throughout all the earth,' that they were delivered from Egyptian bondage."—*Prophets and Kings*, p. 368.

The Home Missionary Department and later the Young People's Missionary Volunteer Department were organized in connection with the work of the third angel's message, that the church through its members might have greater power for witnessing.

In 1849 James White began "to print a little paper" entitled *The Present Truth*, and to "send it out to the people." The first edition numbered 1,000 copies. These Elder White carried from the press in Middletown, Connecticut, to Albert Belden's home in Rocky Hill, a few miles away; and it was here that a little group of the pioneers in this message bowed around the bundle, earnestly beseeching God's blessing to attend the printed page of truth. Elder White then wrapped and addressed each paper. This was the first missionary mailing program launched by believers in the advent movement. (Continued on page 63)

# The Loud Cry of the Message

By FREDERICK LEE

Associate Editor, "Review and Herald"

**A** STUPENDOUS task has been committed to the remnant church. Those who measure the future by the past and try to figure out how much longer it will take to finish this task are reckoning outside the purpose and plan of God. There are no statistics, no results to date by which we can gain an understanding as to how our appointed work is to be

to come to a certain state before He begins to act His part in finishing the work. We now seem to be in a waiting period when overwhelming events may suddenly take place. Surely the time has come when every member of the remnant church ought to know God's plan for finishing the work as it has been unfolded to this people.

The key text in this connection is found in Revelation 18:1, which reads, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." The work of this angel no doubt is done in connection with the angels of Revelation 14, whose messages are to be heralded to all the world in the last days. Its message is concerning the downfall of Babylon and the plagues which shall fall upon her—the same message as that of the second and third angels of Revelation 14. The call is, "Come out of her, My people, . . . that ye receive not of her plagues." Under this angel the



Top: Patients at the Prince Georges Health Center, Hyattsville, Maryland. Students in the Library at Southern Missionary College, Collegedale, Tennessee. A Large Group in Attendance at the Evangelistic Services Held by Philip Knox at Long Beach, California. Typical of Thousands Hearing the Message All Around the World



completed. The Divine Word tells us that it *will* be finished, and finished quickly, when the final hour is about to strike. That word should be sufficient to steady our faith and establish our hope.

We do, however, have something more than this to increase our confidence. God has given us a glimpse into His plan for finishing the work. In the Scriptures and the Spirit of prophecy we are given a most inspiring description of the final scenes of activity that shall speedily bring to a close the gospel ministry.

There are two parts to God's plan—the human phase and the divine phase. While the signs of the end and the prophecies of the coming of Christ are all focusing upon the very time in which we live, God is still waiting for the human phase of His work on earth

message is to go forth with great power, and the world is to be quickly warned.

A comment on these messages is given to the church by the messenger of the Lord as follows:

"The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, 'another angel' is to 'come down from heaven, having great power,' and the earth is to be 'lightened with his glory.' The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.

"Those who have held the beginning of their confi-



dence firm unto the end will be wide awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*The Closing Work*, by Mrs. E. G. White, in *Review and Herald*, Oct. 13, 1904.

### God-Inspired Activity

This is one of the clearest statements to be found, telling us how the work of God is to close. It is to be done through the active, awakened, consecrated human agents who go forth under the special baptism of the Holy Spirit and, aided by providential interpositions, herald the coming of the Lord with greater intensity than ever before. When human and divine effort find perfect union "the light of the truth will be seen flashing everywhere."

Thus we read again, "When divine power is combined with human effort, the work will spread like fire in the stubble."—*Review and Herald*, Dec. 15, 1885.

Many questions come crowding into our minds as we think of this subject of the loud cry of the message. What is God waiting for? Who are to be so endued with power that their witness will be enhanced a hundred and a thousand fold? When will this climactic hour of gospel preaching take place? Will God turn aside from the human agent and finish the work outside the activity of the church? Will the church then be relieved of its responsibility and give itself wholly to its own preparation for the coming of the Lord?

Let us answer the last question first. From the words above quoted it is very clear that God intends to use the human agent until the very last. The church is to be active in the work of salvation for men everywhere under the loud cry. God gives power to the church, so that it is able to do its appointed work and quickly finish it. Let us not think that we will ever come to the place where we can relax our efforts in behalf of others both far and near. God's people will be a mission-minded body until the very last. They will never come to the place where they can lay down their

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments. . . . Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*The Great Controversy*, p. 606.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—*Id.*, p. 612.

"In the future, the earth is to be lightened with the glory of God. A *holy influence* is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an *atmosphere of grace*. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men."—*Testimonies*, Vol. IX, p. 40. (Italics mine.) "There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. . . . Through most wonderful workings of Divine Providence, mountains of difficulty will be removed, and cast into the sea. . . . Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id.*, p. 96.

From these comments on the loud cry we learn that God is going to equip humble, consecrated men and women to do a mighty work. At the same time He will send forth His Spirit to work on the hearts of the unconverted, the unwarned, to make them susceptible to the truth. "The earth is to be encircled with an atmosphere of grace." Then the "holy influence" of those who have been sanctified by the truth will lighten the world with a spiritual glory never known before until all earnest seekers for truth will find it.

### Many "Looking Wistfully to Heaven"

We are told further that there are many sincere heathen who are "longing for something higher and nobler than anything the world can offer" (*Prophets and Kings*, p. 378); that in heathen lands "God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness" (*Id.*, p. 189); that "among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge" (*Id.*, p. 376); and that "all over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light."—*Acts of the Apostles*, p. 109.



The Advent Message Is Broadcast by Radio With Great Success by the Voice of Prophecy and Other Adventist Broadcasts. Left: Thousands of Letters Received Daily at the Voice of Prophecy Offices, Los Angeles, California. Below: H. M. S. Richards, Speaker for the Voice of Prophecy



Two Faithful Chinese Colpor-

burden of warning "every nation, and kindred, and tongue, and people." What they pray for in the last days is not release but power and consecration for greater effort.

### Work Through Human Instruments

Let us note some other statements in regard to the loud cry and how it is to be accomplished. We read:



When God's people are endued with the Holy Spirit and the world is encircled with "an atmosphere of grace," then these waiting, seeking, longing ones shall learn of the truth and accept it.

Let us note some statements that tell us of the results of the mighty work that shall take place under the loud cry. We are told that rulers of the land "will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble" (*Testimonies*, Vol. I, p. 203); that "God will add to the ranks of His people men of ability and influence who are to act their part in warning the world" (*Gospel Workers*, p. 347); that "many, both ministers and people [from the popular churches], will gladly accept those great truths which God has caused to be proclaimed at this time" (*The Great Controversy*, p. 464); that "many who have strayed from the fold will come back to follow the great Shepherd" (*Testimonies*, Vol. VI, p. 401); and that those who have long been bound by wives, husbands, or parents, but who have known the truth, will fear their relatives no longer and accept the truth (see *Early Writings*, p. 271).

As to the numbers that will be brought in under the loud cry, we are told that "a work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do today" (*Testimonies*, Vol. VII, p. 33); that "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening" (*The Great Controversy*, p. 611); that "more than one thousand will soon be converted in one day" (as reported by D. T. Bourdeau in *Review and Herald*, Nov. 10, 1885); that the harvest will be an abundant one (*Testimonies*, Vol. VIII, p. 242); and that "tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God" (*Id.*, p. 41).

### Former Rain Experience Needed

How are the believers to be equipped to do this mighty work? The latter rain is closely connected with the loud cry. It is the special baptism of the Holy Spirit upon those who are ready for it that fits the saints to quickly finish the work. We are told that "the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86.

That which qualifies the believers to do a mighty work in the last days is that which prepares them to go safely through the time of trouble. It is the repetition of the Pentecostal experience that does this. We cannot give an exposition of the early and latter rain. But we wish to point out that in spiritual experience the saints must first have been baptized by the early rain—that is, obtain the experience of forgiveness, justification, and complete cleansing—before they can hope to receive the power of the latter rain. We read:

"Many have in a great measure failed to receive the former rain. . . . They expect that lack to be supplied by the latter rain. . . . They are making a terrible mistake. . . . But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

These are solemn words. Let us make sure of the needed preparation, so that we may have a definite part in the glorious work that is to be done through the baptism of the Holy Spirit and under the loud cry.

### For What Is God Waiting?

When is the loud cry of the message to be sounded? God is waiting for His people to receive the complete experience that is to come under the former rain, complete separation from sin and worldliness. He is also waiting for something else. While the people of God are preparing for this mighty work that is to close the work of the third angel, the affairs of the world are shaping for the final conflict with God's people. While the people of God are being clothed with the robe of righteousness, man's cup of iniquity is being filled to overflowing.

We cannot specify the exact time when the loud cry shall break forth, but we are given an indication as to when we may expect it soon to take place. Note the following from the Spirit of prophecy:

"As trials thicken around us, both separation and unity will be seen in our ranks. . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. . . . But, on the other hand, *when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . The people of God will draw together, and present to the enemy a united front. . . . Thus will the truth be brought into practical life. . . . The love of Christ, the love of the brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.*"—*Testimonies*, Vol. VI, pp. 400, 401: (Italics mine.)

Surely that day of persecution and conflict is not far distant. It might possibly break out at any time. When the winds of strife and persecution are finally loosed, the enemies of God's people will find nothing to hinder the carrying out of their evil plottings. Those winds are now being held until God's people are ready for the mighty work God has for them to do and the special time of trouble that awaits them.

Almost every happening today cries out in persistent tones, "Get ready! Get ready!" As we come to the mightiest hour in earth's history, God grant, dear reader, that you will be ready—ready for that glorious upsurge of missionary activity that will finish the work, ready to stand in the presence of God.

### Second Coming of Christ

(Continued from page 35)

to exclaim, "What hath God wrought!" In 810 languages and dialects, and in 413 countries and island groups, the great judgment-hour message is sounding, and people are being urged to prepare for the coming of Jesus and the setting up of His eternal kingdom. The whisper has become a "loud cry" and soon, very soon now, its work must be finished.

Then comes the end, for Christ Himself said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Yes, Jesus is coming. There is no escaping this great and glorious truth, and His coming is to be not in the distant future but soon, very, very soon. "When ye shall see all these things," said Jesus, "know that it is near, even at the doors." Matt. 24:33.

We are one hundred years nearer that mighty event than were the pioneers of this advent movement when they first began to sound the message. They faced the beginning of a great world task; we face its consummation. May God help us to sense all that this means to us! And may we, by faith, lay hold of the great salvation offered, and prepare to meet our God.



## The Departmental Work of the Advent Movement

(Continued from page 59)

In the year 1882 the International Tract Society was organized. This marked the beginning of greatly enlarged plans for personal missionary endeavor on the part of every member of the church throughout North America and in many foreign countries. Missionary periodicals were published, such as *The Home Missionary*, which later became known as *The Missionary Magazine*, serving as the official organ for the International Tract Society and the Foreign Mission Board.

Figures are inadequate to give a fair representation of the growth of the work of the Home Missionary Department. Comparative figures on a few items, representing the work in North America during the last decade, will give some indication of the advance which has been made during this time. Owing to the fact that reports from division fields have been very irregular during the period covered, we have confined the totals to North America.

	Totals for 5 years 1934-1938	Totals for 5 years 1939-1943
Souls won through home missionary endeavor .....	19,706	31,290
Gathering receipts .....	\$3,811,867.67	\$5,624,031.94
Missions Extension receipts ..	301,759.43	498,627.66
Literature distributed .....	634,966.76	968,985.04

The same spirit of individual missionary service which marked the very beginning of the advent movement has never abated, but has rather increased, as larger opportunities and better plans and methods have been recognized and developed.

### The Missionary Volunteer Department

In the summer of 1879 two boys, Luther Warren and Harry Fenner, 14 and 17 respectively, were walking along a country road, talking earnestly about the condition of the young people in the Hazelton (Michigan) church. In that church, as there have been in perhaps every church since then, were young people who had grown careless in their Christian experience. Others had never given their hearts to Christ. These two boys felt deeply concerning these young people and the future of their church. They talked about organizing a boys' society; so before parting they went to a corner in a near-by field and prayed about the matter. As a result a boys' society of perhaps five or six members was organized.

The beginning of this first young people's society illustrates the spirit of the Missionary Volunteer movement. It has its origin in the urge of Seventh-day Adventist youth to win their fellow youth for Christ. In 1892 the Spirit of prophecy called upon the church to organize its youth, saying, "We want them to act a part in well-organized plans for helping other youth." While the Missionary Volunteer movement is fundamentally a youth-for-youth movement, there are other far-reaching aims in the call to organize young people. "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"

During the 31 years from 1911, when records first began to be kept, to 1941, when we were last able to gather records from world fields, there were baptized into the church 200,671 young people. Through the years tens of thousands of these young people have grown up to take their places in the adult life of the church and in the work of God. Besides those who have entered the work in their homeland since 1907, when the Missionary Volunteer Department was formally organized, over 4,000 missionaries have been sent into foreign fields. The vast majority of these have been young people who at some time in their lives have felt the inspiration of the Missionary Volunteer

Society and have caught for themselves the vision of the Missionary Volunteer Aim, "The Advent Message to All the World in This Generation," and have gone out for foreign service.

One of the great evidences of God's blessing upon our young people's work has been the growth and influence of the society work among the local churches. In 1907 there were 339 organized societies, with a membership of 6,310. In 1942 there were 7,153 societies in the world field, with an active current membership of 176,253.

The special features emphasized in our M. V. work—the Morning Watch, the Bible year, the M. V. Reading Courses, the Standard of Attainment, and Study and Service League—have been a mighty influence in molding the ideals and attitudes of the young people of the church.

The Missionary Volunteer Department, like the child in the home, is not essentially a money-producing organization; yet through the years the youth of this denomination have gathered in and given over \$5,695,000. Thus Adventist youth not only have strengthened and encouraged the local church but have contributed by helping to provide the financial support of God's work in the world field.

### The North American Colored Department

The first Seventh-day Adventist colored church in all the world was organized 1895 in Edgefield Junction, Tennessee. At that time Sabbathkeepers among the colored numbered fifty, and the total tithe paid that year was \$50.

In 1889 A. Barry, a former slave who had accepted the message through reading the REVIEW, brought out a company in Louisville, Kentucky. That same year C. M. Kinney, now 88, the oldest colored minister in the denomination, was sent to shepherd the Louisville flock. Later Brother Barry was ordained to the ministry, and erected a church at the cost of \$33.

About 1890 the Southern Missionary Society began in a definite way to present the message to the colored people of the South. J. E. White with a company of missionaries sailed down the Mississippi River on the steamship *Morning Star*, and established the society's first mission at Vicksburg, Mississippi.

At the General Conference session held in Washington in the month of June, 1909, the organization known as the North American Negro Department was organized, with a constituency of 1,800 believers.

In 1918 the colored membership had grown to 3,500; approximately 2,500 were in the South and 1,000 scattered through the north. In the North American Division Conference for five years ending December 31, 1917, the total tithe paid by the colored believers was approximately \$140,000. Mission offerings during the same period were approximately \$34,000. This made a total of \$174,000 of tithes and offerings to missions for the five-year period.

At the close of 1943 the colored membership had grown to 17,011. There were 233 churches, 124 ordained and licensed ministers, 28 Bible instructors, 15 associate field secretaries, and 126 church school and academy teachers. Tithe for the two-year period amounted to \$1,121,300.92 and mission offerings totaled \$487,105.25.

Oakwood College, at Huntsville, Alabama, has an enrollment of 350 boarding students, and the Riverside Sanitarium and Hospital, an institution for colored people, which is staffed entirely by colored workers, is located on the banks of the Cumberland River, Nashville, Tennessee.

### Bureau of Home Missions

As beneficiaries of the blessings and bounties of the grace of God, the children of Israel were not to be

unmindful of "the stranger that sojourneth among you." It is not surprising, therefore, that early in the experience of the advent people efforts should be put forth for those in this great country of freedom whose mother tongue was other than the English language.

Our work among the foreign population in North America was first begun in the year 1856, when the brothers A. C. and D. T. Bourdeau accepted the truth and began to preach it among the French-speaking people in Eastern Canada and the New England States.

It was among the Scandinavian and German immigrants, however, that hundreds and soon thousands of sincere seekers after truth were to accept the advent message. In 1855 the family of Andrew Olsen and others started to keep the Sabbath, and in 1861 it fell to the lot of this little company of Norwegian immigrants, near Oakland, Wisconsin, to form the first foreign Seventh-day Adventist church in America.

The man chosen by God to pioneer the work among the Scandinavians was John G. Matteson, well known in the early years of advent history. Shortly after Elder Matteson accepted the Sabbath truth he prepared a tract on the subject. This first tract in the Danish-Norwegian language came off the press in 1865. The same tract was later translated into the Swedish language and met with good success. Soon there were many requests from among the Scandinavian people for more literature, and a Danish-Norwegian paper was started in 1872 and a Swedish paper in 1874. The first Swedish Adventist church in America was organized in Allamakee County, Iowa, in 1874.

J. N. Haskell was one of the strong early promoters of the German work. Before 1865 some German and Dutch tracts had been printed in Battle Creek. In 1875 a tract by Elder Waggoner on the Sabbath question was translated into the German. In 1879 a German paper was started. It was to a great extent the literature scattered among the German people that brought the first results. The first German Adventist church was organized in 1881.

Our work among the Spanish people in America started in 1898 and in later years has spread into more than 25 different groups.

In the early years of the present century millions of immigrants streamed to our shores from almost every land under the sun. The majority of these people could not speak English. For the purpose of promoting the message among the foreign-speaking population in North America, the Bureau of Home Missions was organized as a department of the General Conference in 1905.

At the present time there are approximately 15,000 believers, representing at least 25 different national groups in North America, with a trained working force of about 160 ministers and Bible instructors. During the last three years these language workers reported more than 1,000 souls a year added to our churches, and for the year 1943 tithes and mission offerings contributed by the believers in these foreign-language churches amounted to nearly \$1,000,000.

### The Ministerial Association

The Ministerial Association exists to strengthen and inspire the evangelistic forces of the movement. Its secretaries are in close touch with the whole world field through the appointed Ministerial Association leaders in each division. It is a unifying link binding hearts and hands together in a common cause. The organ of exchange between the soul-winning forces of the denomination is *The Ministry* magazine. Not only is this a medium for exchange of methods and techniques, but also it serves as an inspiration in helping to create the larger objectives of our whole evangelistic program. In addition to this monthly

magazine the association sponsors an annual reading course. The books published for this purpose usually are prepared especially to meet some definite need, and thus to strengthen the workers in proclaiming the third angel's message.

In addition to these material helps, the association secretaries at headquarters frequently take part in ministerial and evangelistic councils. They also conduct special courses in our colleges from year to year. In this way they co-operate with the Department of Education in building up our ministerial and Bible instructor forces. A valuable contribution that this association has rendered to the cause is its research in the field of prophetic interpretation and the beginnings of the advent movement. A collection of more than 8,000 original source documents, which have been secured from many countries of the world, constitutes perhaps the most unique and valuable contribution in this particular field of history that has ever been assembled anywhere at any time.

The association is not a department but serves all departments. Its work is neither executive nor administrative, but in its guidance and inspiration it has proved a great help and blessing to the advancing cause of Christ in these latter years of our history.

### Conclusion

Standing as we are today on the very borders of the heavenly Canaan, let us heed anew the gracious invitation of the Lord: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

### The Sabbath

(Continued from page 9)

improvement of man right on this world until a millennium would inevitably ensue. This idea of gradual improvement was really a reflection of a philosophical idea of progress that was becoming increasingly prominent in the thinking of educated men. The idea was that there is a far-reaching, all-pervasive, and finally irresistible force that works for progress in the world. Skeptics freely believed this; it made unnecessary any faith in the redeeming power of the gospel or in the second coming of Christ. Easy-going churchmen found little difficulty in breathing in such an idea. It was more popular to present to fashionable congregations.

### Second Angel Sounds

Against all this, we say, Miller and his associates cried out. For years they had been sounding forth the judgment-hour message and calling on men to make ready for the coming of Christ. As the opposition of the churches increased, the second angel's message began to be heard on the lips of various Millerite leaders, "Babylon is fallen." But those men could not foresee in the early 1840's how rationalism was to become increasingly dominant, or how there was to be a third message added that would bind all three together. And, as we have already said, the pioneers among Seventh-day Adventists, though they faithfully went forth to preach the third message as the inevitable, prophetic climax of Revelation 14:6-11, did not see what the future would hold.

### Evolution Theory Spreads

The rational, skeptical attitude that was already well developed in the 1840's, suddenly took on increased life and breadth of activity in 1859 with the publica-



tion of Darwin's work *On the Origin of Species*. Darwin, apparently, had discovered how species originate by natural means, and hence had provided the "proof" for a theory which had long been held by philosophers, but which was soon to be held by scientists and religionists—the theory of evolution. That theory soon crystallized into what seemed to be a sure and undebatable laboratory proof of the truth of numerous speculations about the origin of all things and of the laws that govern the universe.

Rapidly the evolution theory spread, first finding acceptance with the skeptics, the irreligious scientists, and from there moving to the circles of the more liberal clergy. As the theory began to envelop all classes of the learned and all fields of learning, there was a fervent attempt among those who wished to be considered up to date and yet devout and orthodox, to harmonize the Bible with evolution. The primary endeavor was made in the area of Genesis, for the Bible opens with an account of the origin of the world and all that is in it. With these various attempts at harmonizing we need not here concern ourselves, except to say that they failed dismally to save the Bible from being discredited.

The doctrine of creation, as recorded in Genesis, is today quite largely abandoned, even by churchmen. But that is simply another way of saying that the doctrine of the fall of man, as there recorded, has also been abandoned. And that in turn is but another way of saying that the plan set forth in the Bible for saving man from his fallen estate has been abandoned. The great majority of religious people today simply do not believe that man was made originally perfect, and that he fell into sin. Therefore they do not believe that Christ really came to save man from sin. Indeed, they do not believe that Christ was essentially more divine than we are. They do not believe in His literal resurrection, and how could they believe in His literal return? To believe such old-fashioned ideas about Christ would be to believe in miracles, and miracles simply do not happen, according to the scientific view.

### Attack on Citadel of Faith

There was only one more step that was needed in order for men to move entirely outside the circle of Christian faith, and that step was inevitable. When men begin to explain the universe in terms of natural laws that inevitably produce evolutionary results, what place is there, finally, for God Himself? The answer was given long years ago by the evolutionist Karl Vogt: "Evolution turns the Creator out of doors." There were many in the early days of the evolutionary theory who were shocked at such a bald statement and who insisted that evolution was simply a different way of describing the activities of God on this earth. But the exclusively scientific approach to all learning, colored by the evolutionary theory, has finally resulted in dethroning God Himself in the minds of multitudes and leaving them, instead, only a hazy impersonal force, or pantheistic spirit, in the place of that personal God.

A widely quoted writer, Walter Lippmann, thus describes what has happened to the faith of men:

"If faith is to flourish, there must be a conception of how the universe is governed to support it.

"It is these supporting conceptions—the unconscious assumption that we are related to God as creatures to a creator, as vassals to a king, as children to a father—that the acids of modernity have eaten away."—*Preface to Morals*, p. 56.

### Strange Debates in Religious Press

In recent years very calm and matter-of-fact discussions have been conducted in religious publications as to whether we need to believe in God. If God is

not necessary why believe in Him? And most certainly if God is but an impersonal force why pray to Him? This disappearance of God from the thinking of men has long been ground for alarm among more conservative churchmen. For example, the moderator at the Fifth International Congregational Council, in 1930, took as the subject of his address, "The Recovery of Our Sense of God." In that address he declared that "the very existence of God is being challenged and denied." He referred to attacks on the Christian religion in past centuries and described them as "affairs of 'outposts' and 'outworks' compared to the fight that is upon us today. The attack today is not upon the outworks, but upon the citadel itself. It is the existence of God that is being called in question."—*Congregationalist*, July 24, 1930.

Step by step for a century the scientific, rationalist attitude has caused men to break down one after another of the doctrines of the Bible until now they are attacking the citadel itself—the belief in a personal God. And why have they succeeded in these assaults? The answer is evident: The defenders of the faith abandoned the first line of fortifications, the record in Genesis. When Genesis was abandoned the defenders could find no secondary line half so strong. They could only continue to fall back till the citadel was reached.

### Import of the Threefold Message

In the setting of these facts let us return to the subject of the threefold message, to discover how timely are the warnings they contain. The first message is this: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and fountains of waters." Rev. 14:7.

Now it is in the setting of the relation of Creator to those created that Bible writers place this most important subject of the judgment. When Paul spoke on Mars' Hill he described the true God as the "God that made the world and all things therein," explaining that "we are the offspring of God." Paul went on from this to draw the lesson. He informed his hearers that this God who made us and to whom we owe obedience as children to a father, has "appointed a day, in the which He will judge the world." (See Acts 17.)

In other words, God's rightful claim on us, according to the Bible, is that He has made us. He is the Creator. Said the revelator: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things and for Thy pleasure they are and were created." Rev. 4:11. Hence, the real force of the doctrine of the final judgment can be felt only by those who believe in creation.

In the light of this how significant is the message of the first angel who announces the judgment day of "Him that made heaven, and earth, and the sea, and the fountains of waters." Here is a call to worship a personal God, the Creator. Is there increasing need of such a message today? The question answers itself.

The second angel follows on with the cry that "Babylon is fallen." Rev. 14:8. Taking the word "Babylon" to signify all of Christendom that has turned from the truth of God in sufficient degree to come under the condemnation of Heaven, we have here an announcement of apostasy and spiritual fall. The Millerites saw the beginnings of such apostasy in their day. Has the second angel's message become less timely? Not when the very citadel of the Christian religion is now under attack.

The third angel's message warns men against receiving the mark of the beast. By the beast we understand the Papacy, as Protestant commentators have done for centuries. By the "mark" we understand

that distinguishing evidence of its power to tamper even with the law of God, which it flaunts in the face of Protestants constantly—the placing of Sunday in a formal way in the church calendar as a holy day in place of the seventh-day Sabbath. Viewed positively, the third angel's message is therefore a call to men to keep God's Sabbath.

### Timeliness of Sabbath Truth

Is there genuine significance and timeliness to a message that calls men back to the Bible Sabbath, and is it linked to the first two messages? Or is this third message merely a quibbling about days, a return to legalism, as the opponents of the pioneers so vigorously asserted? The answer is to be found in the Sabbath command itself. Why did God set the seventh day apart as holy? We are not left in doubt. It was because "in six days the Lord made heaven and earth, the sea, and all that in them is." (See Ex. 20:8-11.) The language is plain. Here is a command to keep a certain day holy because of a certain great event, the creation of the world.

Now when we examine the language of the first angel's message we find the phrasing strangely like this of the commandment. The Bible ever distinguishes God from all false gods by describing Him as the Creator. Thus the commandment is dealing with the most primary truth concerning God, and thus the Sabbath message ties in with the first angel's message of the judgment hour. When the command opens with the word "remember," it is calling on men not to forget that most central truth of creation and the Creator. This is too evident to admit of debate. And is it timely and very important that men should be called to "remember" the Creator and His creation as it is set forth in the opening chapters of Genesis? Again the question answers itself. The whole sad story of apostasy in the Christian church during the last hundred years provides the answer. Thus the Sabbath message ties in with the message of the fall of Babylon.

### A Mark of Allegiance

Seventh-day Adventists today need not revise or reduce in any way the forceful statement of their pioneers as to the threefold message which is at the heart of our preaching. The messages interlock like links in a chain. We call on men to make ready for the judgment, the investigative now going on, and the executive soon to take place at Christ's appearing. We make this call effective by asserting the sovereign power of the Creator, God, to bring all men to account. We call on men to come out of Babylon, and we show how the modern apostasy has struck at the heart of Christianity by surrendering the very idea of creation and thus of the plan of salvation. We call on men to keep God's holy Sabbath, thus seeking to stem apostasy and to provide a rallying point for those who wish to witness before all men their belief in the true God. In a day of widespread apostasy, an apostasy that has inundated all Christendom because the dikes of Genesis were opened, the Sabbath becomes a mark or sign of those who have no part in that apostasy.

Every religious body is torn by dissension between those who wish to hold to old-fashioned orthodox views of God and salvation and those who have capitulated to evolutionary views. But there is a movement in the religious world in these last days that is free from such controversy. Seventh-day Adventists spend one day each week in memory of the great event when the God whom they serve created the heavens and the earth, as Genesis records. We could not therefore be split by the forces of modern apostasy. On the contrary we have as our special mission the calling of men out of the apostasy to stand before God at the

hour of His judgment, and we do this in the setting of an appeal to men to "remember" the Sabbath day to keep it holy, the one way that the Bible sets forth for keeping in our memories the great fact of the Creator and His creation. We have a threefold message for the world. Let us arise and proclaim the Sabbath more fully, as the Spirit of prophecy long ago declared that we must.

## The Sanctuary

(Continued from page 13)

at which the decree took effect is taken into consideration.

In 1844, therefore, the time had come for the heavenly sanctuary to be cleansed. Then Jesus, having finished His work in the first apartment of the sanctuary, would as high priest begin His work in the most holy place. According to the type, judgment would also then begin. When He has finished this work He will "appear the second time without sin unto salvation." Heb. 9:28.

### The Hour of Judgment

The judgment of which we here speak is not what is ordinarily called the day of judgment, for this does not take place until after the second coming of Christ. We have reference to what the Bible calls "the hour of judgment," a period before the Lord comes, at which time it is decided who shall be among the saved. It is necessary to determine this beforehand, and it is also necessary to determine their reward. In harmony with this is the message that is given before the Lord comes, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. That this message precedes the Lord's second coming is clear from the fact that soon after this message has been sounded, the Lord is seen coming in the clouds of heaven. (Verse 14.)

It is with the subject of Christ's high priestly work that the book of Hebrews deals. Men have forgotten this New Testament book. The sanctuary has been trodden underfoot. The evil one is pleased to have it so, but the time has come when this subject must again come into its own, and Christ be given His rightful place as king and priest upon His throne. Let the message, that the hour of judgment is come, sound to the ends of the earth. It is God's message for this time.

There are those who are wondering why we are stressing the fact that a structure in heaven was to be cleansed in 1844. Of what practical importance is this to the church or to anybody? While it may be interesting information, does it in any way affect Christian thought and life?

We have stressed the fact of the cleansing of the sanctuary building, because the Bible stresses it. But let no one think that this is all. The cleansing of the sanctuary as a structure was closely connected with the cleansing of Israel. Indeed, while the people had already obtained forgiveness as they day by day brought their offerings, the record of the sins still remained as a witness against them. This also must be blotted out, and this was done on the Day of Atonement. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

While in the sixteenth chapter of Leviticus the stress is laid on cleansing the two apartments and the altar, it was through this cleansing, and as a result of it, that the last vestige of sin was removed from the camp of Israel, and the people cleansed. And this, indeed, was the real intent of the cleansing. "Clean from all your sins before the Lord," is the record.



This is the work that is to be done today, in the antitypical day of atonement. As God's people confess their sins upon the earth, as they by faith send their sins "beforehand, going before to judgment" (1 Tim. 5:24), Christ not only forgives the sin but blots out the record, and when His work is done, God's people are clean from all their sins "before the Lord."

Thus it is not only a building that is cleansed but also a people. And as this atonement is effected in the sanctuary, in full view of the law and with its approval, "the righteousness of God which is by faith of Jesus Christ" will be "witnessed by the law and the prophets." Thus will be developed a people that will at last stand "without fault before the throne of God" (Rev. 14:5), in harmony with the statement that all Israel shall be "clean from all your sins before the Lord." Lev. 16:30.

The sanctuary cleansing is thus bound up with the preparation of a people who will be holy and without blame, who will reflect the image of God fully, a dedicated, sanctified people. This lifts the sanctuary from a theoretical conception to a matter of life and doctrine. May God grant that it will have this effect on every one of us.

## The Challenge of the Unfinished Task

(Continued from page 47)

### Encouraging Prospect

What, then is the prospect? Is it ominous? Is the outlook for the finishing of the work hopeless? Indeed, it is not. Rather, there is sound reason to be of good courage. Let us be reminded of the vast work which has been accomplished in the few short decades of our mission history. Let us be reminded, too, of the great changes which have taken place in transportation and communication since those days. The trip which took 12 months in Livingstone's day now takes 4 hours by plane. Plane travel will no doubt become more common. One mission board is making plans to operate a large transport plane to carry missionaries to and from Africa. Another is planning exclusive use of the helicopter. Inland territories which only donkeys, horses, or oxen could reach, will be readily accessible by war-conditioned jeeps in postwar days.

Radio will probably be one of the most important instruments for the giving of the gospel to the heathen. We are told that in backward Trans-Jordan, in the oversized village of Amman, the capital, with a population of 35,000, there are 12,000 radio sets. An inexpensive receiving set has been invented which can sell at forty cents. This simple set can be used in homes, on the streets, and in gospel halls. A mission group, we are told, has been offered an entire radio station, one of the largest in South China, with which to reach the Chinese people with the gospel twenty-four hours a day.

Nor can we safely contemplate the part which other modern inventions may play in the finishing of the work. One mission authority predicts that television will have a large part in spreading the gospel to the uttermost part of the world. The scope of such developments is virtually tremendous, stimulating our minds to contemplate anew the meaning of the assurance that "our heavenly Father has a thousand ways to provide for us of which we know nothing."—*Ministry of Healing*, p. 481.

But even above all our feeble efforts let us be reminded that the battle is not ours but God's. "He will finish the work." He will cut it short in righteousness. He will not forsake His people. His bidings are His enablings. He has taken upon Himself the responsibility of the ultimate success of the work. Concerning this we read:

"He assured them [His disciples] that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success."—*Acts of the Apostles*, p. 29.

Let us go forth in calm confidence, knowing that in His own good time "He that shall come will come, and will not tarry."

## Our Cover-Page Picture

WE know that our readers will appreciate the fine picture appearing on the first page of this number. It was painted especially for the Centennial Number of the REVIEW by Harry Anderson, one of the outstanding American illustrators. Those desiring copies of this picture for framing may obtain them for 10 cents a copy by addressing the Review and Herald. The picture is copyrighted and must not be reproduced.

## Editorial Appreciation

IN sending this Centennial Number of our church paper to our nearly fifty thousand subscribers, we desire to express our appreciation to those who have contributed the fine illuminating articles on various phases of our message and work and to T. K. Martin, our art director; S. M. Harlan, our photographer; and their competent associates for their faithful and efficient service in the excellent illustrating of this special issue.

F. M. W.

### 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. 18, 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. 20, 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.
44	619	May 26, 1941	San Francisco, Calif.

# Denominational Historical Data

- 1831**  
William Miller, on second 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 Buck's Bridge, 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. Loughborough. 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, May 10.  
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 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 *Pittcairn* 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 Matabeleland, 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 (Cooran-bong, 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 Missionary 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 at 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, (Honan, later Chiaotoutseng), 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 (Juliac, 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 \$1,301.68; 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.

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 Chiba-ken, Japan) established.  
Hultafors Sanitarium (Hultafors, Sweden) established.

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.

1928

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.

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.

1930

C. H. Watson elected president General Conference.  
Porter Sanitarium (Colorado) established.

1931

China Division organized.  
Far Eastern Division organized.  
Canton Sanitarium and Hospital (Canton, China) established.

1933

Denominational literature printed in 161 languages, valued at \$2,004.87, with oral work conducted in 343 other languages, a



FAIRCHILD PHOTO

### The General Conference, Review and Herald, Seminary, and Takoma Park Church

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.

1934

Seventh-day Adventist Theological Seminary (Takoma Park, Washington, D. C.) established.

1935

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.

1937

Spicer College (Bangalore Heights, India) established.  
Wuhan Sanitarium and Clinic (Hankow, China) established.

1939

Boys' dormitory and administration building of Chillán school in Chile destroyed by earthquake and rebuilt.

Theological Seminary building erected in Takoma Park.

New laboratory building erected at the medical school at Loma Linda.

Boys' dormitory begun at Mount Vernon, Ohio.

Brazil Sanitarium in San Amaro established.

Publishing literature in 199 languages at the cost of \$2,570.15 for one copy of each publication.

1940

New Amazon River boat provided for medical work.

Plainfield Academy in New Jersey moved into newly purchased buildings for complete school.

1941

New Library and chapel building erected at Walla Walla College.

*Church Hymnal* published.

General Conference session held in spring.

Philippine Union Mission divided into two unions.

Rest Home established in Nigeria.

Camp pastors appointed for military camps.

Publishing literature in 200 languages at cost of \$2,681.05 for one copy of each publication.

1942

The new Mexican school at Monterrey established.

In the Nordic Union a Laplander mission clinic was started.

The first group of mission appointees began studying language at Theological Seminary.

Launching of the Voice of Prophecy.

1943

A Spanish school in the Southwestern Union was begun.

Plans laid for Oakwood Junior College to be made into a senior college.

1944

Two new cottages built at Riverside Sanitarium for the colored.

Plan for separate organization of colored conferences and recommendations for advanced school in the North and also a sanitarium.

### Review and Herald Song

By Bertha D. Martin

There's a building tall on a grassy lawn,  
Green fir trees guard the door;  
There are prayer and praise to begin the days,  
There are smiles when days are o'er.

There's a word to send to a weary world,  
There's a work for Heaven to do;  
Whether great or small, it brings joy to all,  
Each day in the old Review.

There the presses run with a busy roar,  
And the folders swiftly ply;  
Finished journals here and books o'er there,  
As efficient fingers fly.

There are wit and wisdom with age and youth,  
There are counsels kind and true,  
For the mind is keen and the heart is clean,  
As we work in the Review.

Time marches on and the years unfold,  
Like thread from weavers' beams;  
Our brief lives pass as the summer grass,  
Their mem'ry fading dreams.

But the work begun in the long ago  
Will be ever strong and new,  
And in every land printing houses stand,  
Children of the old Review.

### CHORUS

Shoulder to shoulder with faith hand in hand,  
Loyal in heart to its purpose so grand,  
Day after day we will carry through  
Til closed is the work in our loved Review.

We regret that three pages of illustrations representing our work in various mission fields have been crowded out of this number. We will print these in later issues of the REVIEW.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

### Preceding Editors With Length of Service

James White	13 years	3 months
Uriah Smith	34 years	5 months
J. N. Andrews		3 months
A. T. Jones	3 years	7 months
W. W. Prescott	7 years	2 months
W. A. Spicer	1 year	10 months

Each of these editors rendered service as associate editor in addition to his term as editor-in-chief.

Editor - - Francis McLellan Wilcox  
Associate Editors

J. L. McElhany W. A. Spicer F. D. Nichol  
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Overseas Divisions

Editorial Secretary - Nora Machlan Buckman  
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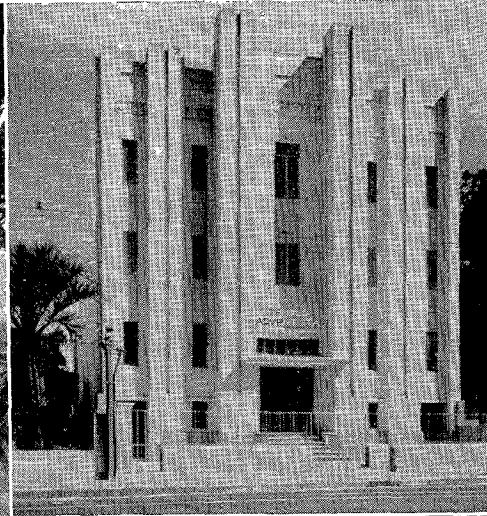
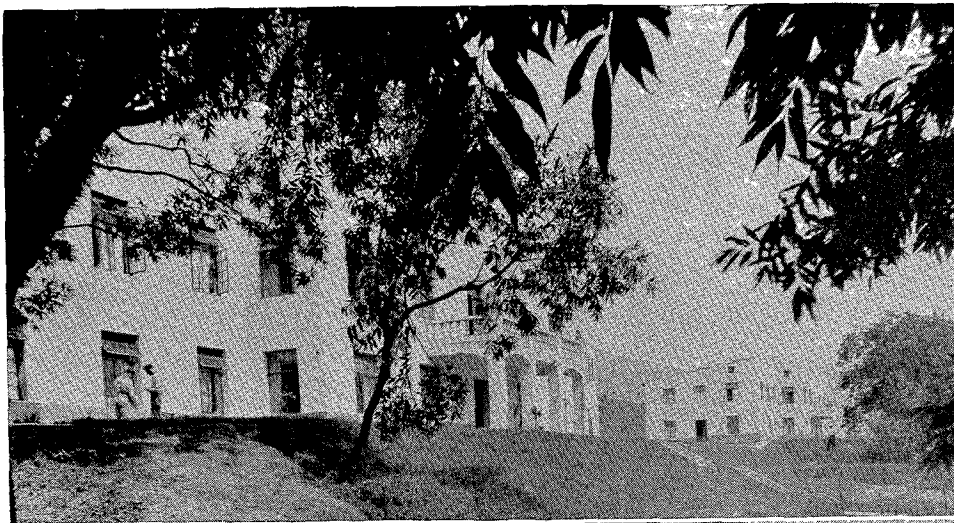
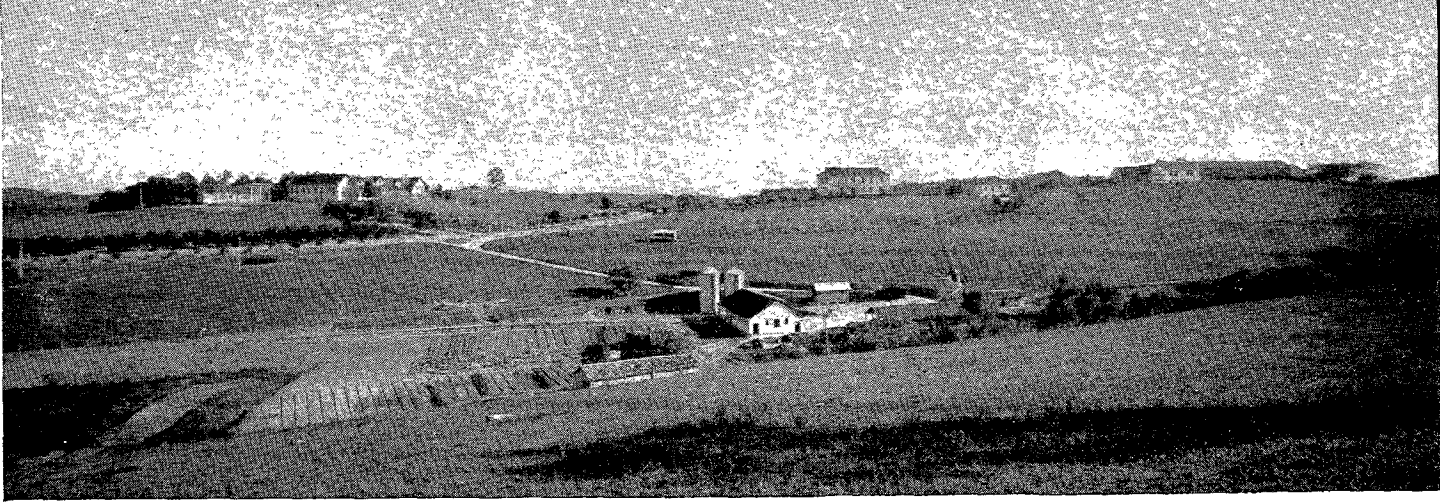
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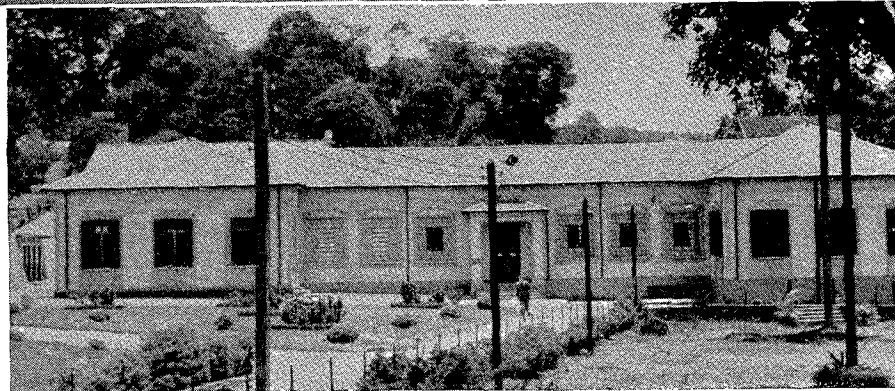
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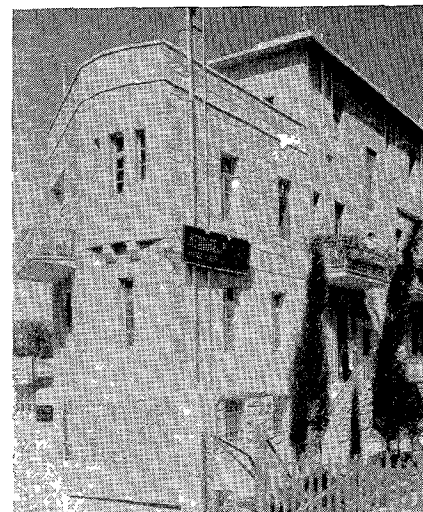




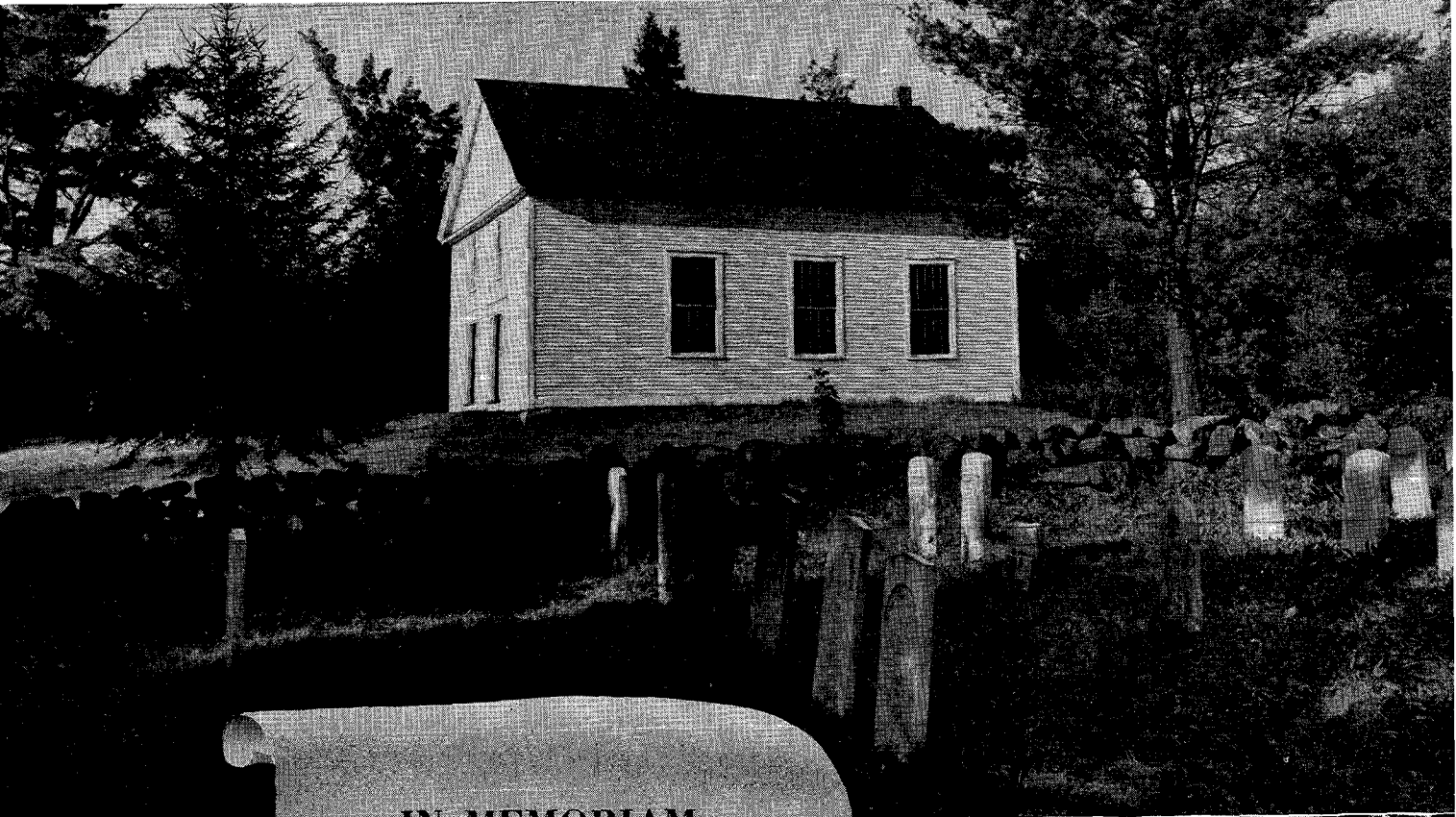
Top to Bottom: The Beautifully Located Adventist College at Santo Amaro, Brazil. The Colombia-Venezuela Union Training School, Medellin, Colombia. The Templo Adventista, an Imposing Church Building at Montevideo, Uruguay. Right: Publishing House at Sao Paulo, Brazil



Below: E. L. Branson Preaching the Advent Message to an Interesting Audience in the Land of the Pharaohs, Cairo, Egypt. Right: The headquarters of Our Arabic Union Mission, in Jerusalem. Treatment Rooms on the First Floor. Below, Right: The Egyptian Mission and Depository Building, Cairo, Egypt







## IN MEMORIAM

1844-1944

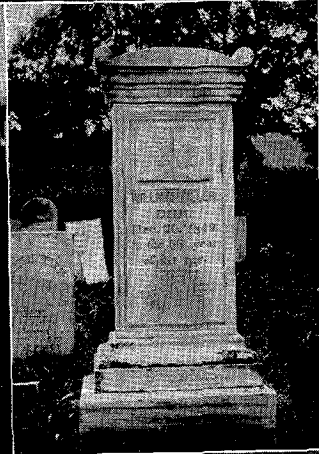
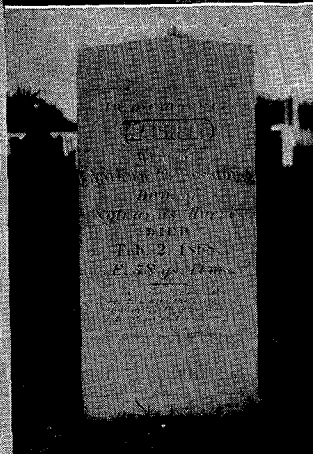
By BERTHA D. MARTIN

Sleep on beneath the cool, deep sod,  
O men of God!  
And rest you still a little while  
From cruel word and taunting smile,  
From shattered faith, so sorely tried,  
In that bright hope in which you died.  
Sleep on!

Sleep on! Your patient, weary eyes,  
That searched the skies,  
Saw not the glory of your coming Lord;  
Your bursting hearts no holy welcome poured;  
And the winged spirit from its lofty plane,  
Mourning, returned to earth again.  
Sleep on!

Sleep on! Your eager, yearning love  
But looked above  
To that great day so long foretold  
By God and mighty men of old,  
Beyond the intervening night,  
That hid its meaning from your sight.  
Sleep on!

Sleep on! The night is almost gone;  
We wait the dawn.  
Against our bleeding, broken world  
Death and destruction now are hurled.  
From faith's unravished turrets high  
We join to swell a loud, glad cry.  
Sleep on!



Above Are Shown, Top: Washington, New Hampshire, Church, with Its Cemetery of Sleeping Adventist Believers. Left of Scroll: Grave of I. N. Andrews, Basel, Switzerland. Right of Scroll: Graves of Rachel Preston, Near Buxtehude, Mecklenburg, 1844.