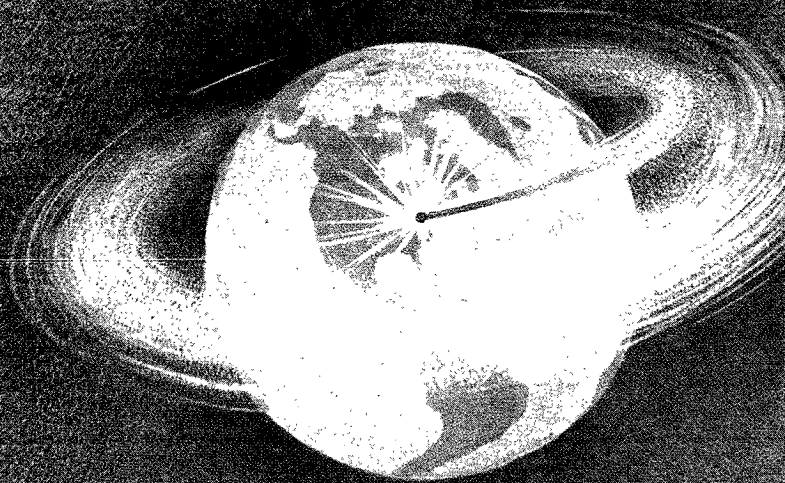


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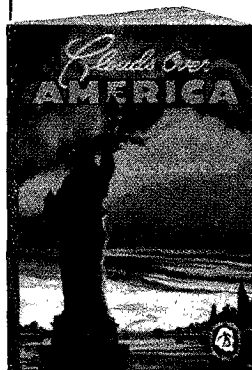
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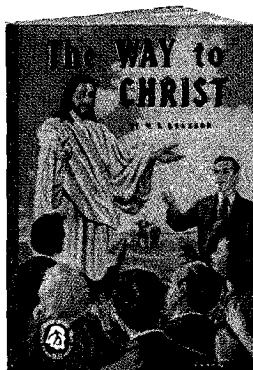
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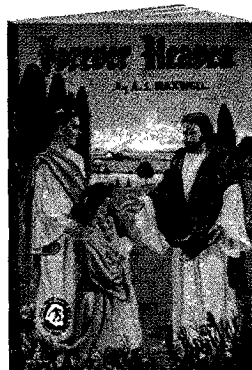
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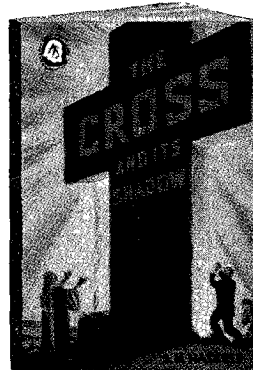
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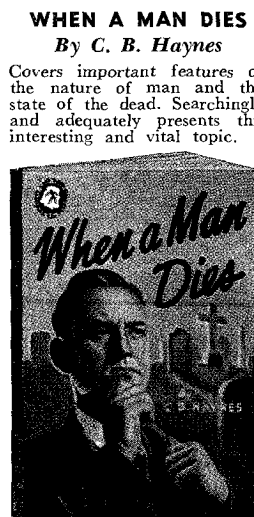
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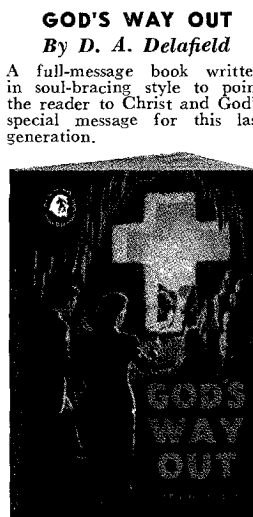
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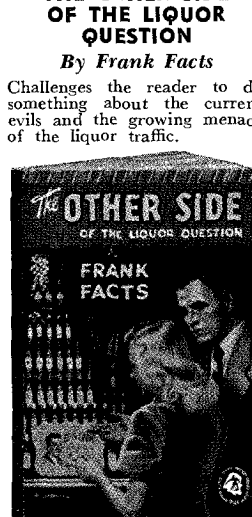
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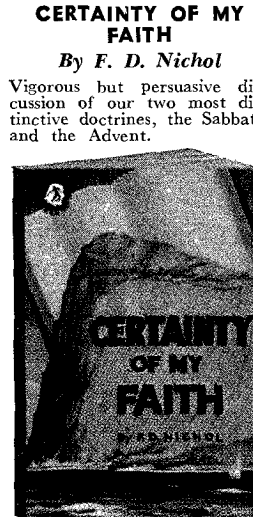
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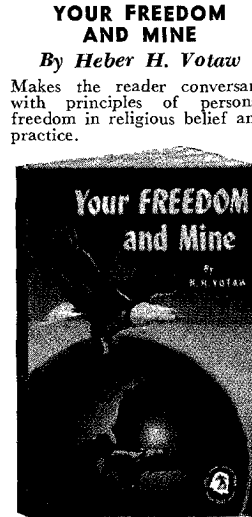
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In This Issue

The One Hundredth Anniversary of the REVIEW, by the Editor	4
What Lessons Does the Centenary Teach Us? by J. L. McElhany	6
This Advent Movement a Fulfillment of Prophecy, by L. H. Christian	8
Our Oldest Institution, by H. A. Morrison	10
The Growth of the Church Over the World, by E. D. Dick	12
The Prophetic Voice, by W. A. Spicer	14
Paradoxical Happenings of Our Day, by Frederick Lee	16
How Your Gifts Keep the Work Going, by W. E. Nelson	18
The Ancient Landmarks, by F. M. Wilcox	20
What Our First Pioneers Wrote, by Arthur L. White	22
Great Hearts, by Arthur W. Spalding	24
"What Hath God Wrought!" by W. P. Elliott	26
Why We Conduct a Medical Work, by T. R. Flaiz, M.D.	28
The Goal of Christian Education, by E. E. Cossentine	30
Books of the Advent Message, by J. D. Snider	33
Distinctive Doctrines, by D. A. Delafield	35
Two Early Advent Poems	38
Our Cover	39

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Hitherto Hath the Lord Helped Us

AN EDITORIAL

THIS is no ordinary issue of the REVIEW. It marks the one hundredth anniversary of this journal, the church paper of the Advent Movement. That in itself gives real point and purpose to this issue. But a reading of it will reveal that the beginnings of the REVIEW are the beginnings of the organized endeavors of the denomination. And that gives added meaning to this centenary.

We have grown from a handful of believers and one small hand press to a world-girdling organization. The story of it will quicken your pulse, stir your loyalties, and renew your conviction that God is with us. That is why we are telling this story in some detail. We want you better to understand whence we came, and why. We want you to see the Advent Movement as a response to a great Bible prophecy. No more serious danger could ever confront the church of God than for its members to drift into the belief and feeling that Seventh-day Adventism is simply one more Protestant church in the world, peculiar, perhaps, in certain doctrines, but essentially like all other churches. Our difference lies, not simply in our different doctrines, but in our different origin.

This movement is timed to a prophecy; either we meet the prophetic specifications, or we have no credentials and should dissolve our organization. The pioneers were clear on this. It was the frequent theme of their preaching. Only a conviction that God had raised them up to preach a special message for a special time can explain their fervor, sacrificial zeal, and unflagging vigor.

But God not only started this movement; He has led it through the century. As we see how the work has unfolded, its varied activities and institutions interlocking over the earth, we exclaim, "What hath God wrought!" This movement is under the guiding eye of God.

And as we focus on this thought there comes before us a picture of the messenger of God, Ellen G. White, to whom came visions and divine instruction regarding this movement. We have been led by a prophet. Let us realize that afresh, and realizing, let us thank God and take heart. We have not been left to our own devisings. The steadying, directing voice of divine Inspiration has kept us from falling to the one side or the other. This movement stands solidly on the words of God's prophets of old and on the counsel of His prophet in our latter day.

This number really finds its justification in the words of Mrs. White: "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."—*Life Sketches*, p. 196. We would carry you over the road marked out by God, and trod by the pioneers. And we would encourage you, with us, to keep walking steadily forward on that path, for it leads to the gates of the New Jerusalem. Nor are those shining gates far distant. We are nearing home.

F. D. N.

The ONE HUNDREDTH ANNIVERSARY of the Review

By the EDITOR

TURN back in imagination to the early 1840's. Walk the streets of New England cities and towns, or, in fact, of any city of the United States, and you quickly become aware that a powerful religious movement is stirring the land. Men speak of the movement as Millerism, because William Miller is the leader.

You quickly realize that this religious awakening is being produced by a message concerning the literal, personal coming of Jesus Christ. You hear that message preached in the setting of the prophecy of the 2300 days. You hear these preachers saying that the cleansing of the sanctuary means the cleansing of the earth by fire, and the Second Advent of Christ. Then you watch while they compute the prophetic dates and arrive at October 22, 1844, as the time for this great event.

Looking more deeply into the subject, you find that not only in America but in England and other countries a religious ferment has been working and mighty evangelists of the truths of the second coming of Christ have been proclaiming it in various lands, though not generally with the definiteness of time that Miller and his associates gave to it in America.

You come to October 22, 1844, and witness the great disappointment that follows because Christ has not come to the earth. Then you see the majority of those who had been in the movement beginning to question all the prophetic reckonings, and no small number of them giving up their faith in the idea that God had led them.

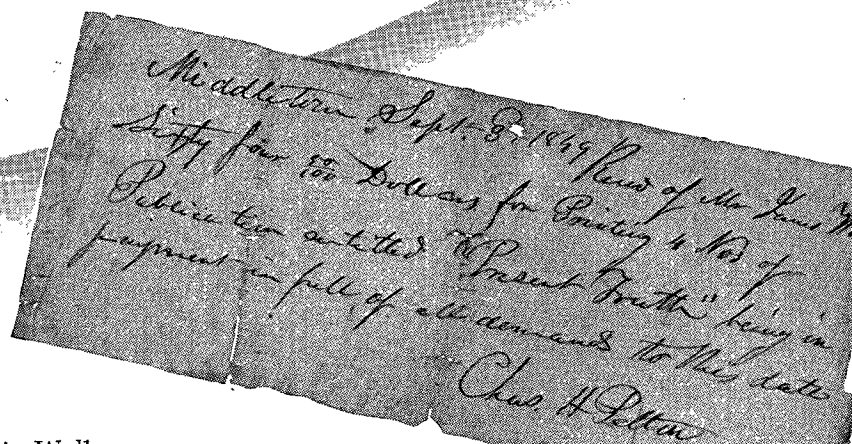
But if you look more closely, you see a few holding tenaciously to the belief that God had been in the movement, that the basic interpretation of the prophecies was sound, that the 2300 days did end in 1844, and that the mistake was simply in interpreting the sanctuary cleansing as the second coming, when instead it meant the cleansing of the heavenly sanctuary, which immediately precedes the end.

In the forefront of this little group is a man in his fifties, Joseph Bates, a former sea captain, who had been a preacher in the Advent Movement under Miller. Then there is a young man, James White, who had also been a preacher in the movement. With him is his wife, Ellen G. White. And there are others, but not many. The company is pitifully small in the years immediately following 1844. They preach unpopular truths; indeed, the very idea of the personal coming of Christ seems now to the public to be only an occasion for ridicule. Nor can the little group find much fellowship with the

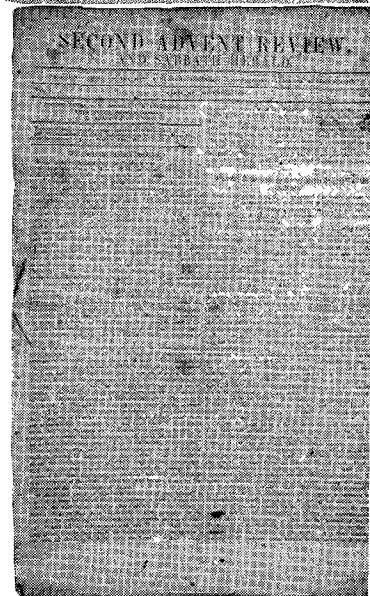
majority of those who had been in the late movement, and for three reasons. First, this little group gives a new interpretation to the cleansing of the sanctuary, which alienates them from the majority. Second, they preach the binding claims of the seventh-day Sabbath, which even more effectively sets them apart. Third, Ellen G. White declares that God gives to her visions, and that these visions confirm the doctrine of the Sabbath and the new interpretation of the cleansing of the sanctuary. The majority of Adventists have no time for visions.

You see Joseph Bates, James and Ellen White, and a few others, traveling about over New England and as far west as New York State, seeking to comfort believers in the late Advent Movement, and bringing to them evidence that God had been in that movement and that there is further light and present truth to be believed and preached to the world before the coming of Christ. You see poverty dogging their footsteps. You see James White, in patched clothes and feeble in health, mowing a grainfield to provide a bare living for himself, his wife, and the babe that has come to their home—that is the picture of their poverty.

And then you hear the voice of Mrs. White speaking. She and her husband are attending a meeting in Dorchester, Massachusetts, November, 1848. She has been given a vision "of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway." Coming out of vision, she turns to her husband:



Top: Receipt given to James White by the man who printed the first issue of *Present Truth* in the summer of 1849. Right: The first issue of our church paper after it had been re-named in November, 1850.



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

The burden of publication took hold upon the heart of James White, for he sought ever to be obedient to the heavenly vision. The obstacles in the way seemed insurmountable. That was in the summer of 1849, when he and his family were living at the home of a friend, Albert Belden, in Rocky Hill, Connecticut, about eight miles from Middletown.

James White believed that he had present truth to present to the world. How natural that he should call the little paper that he had decided to publish the *Present Truth*. Several times he walked the sixteen-mile round trip to Middletown, while the matter was being set for the first number. A thousand copies were printed. He could not afford to have them folded by the printer, but brought them home in the sheets. Reverently they were laid upon the floor, as though an altar were being reared to the God of the Advent Movement, the hour of whose judgment had come. A little group of believers gathered round that altar and mingled their prayers and their tears. Adding works to faith, they folded and wrapped the papers and addressed them to all who might be interested, to read. Then into a capacious carpetbag went the papers, and James White carried them on foot back to the post office in Middletown. Very literally, he walked by faith.

Recounting those early days, James White wrote many years later:

"We look back with a good degree of pleasure to the month of July, 1849, when we published the first number of the little paper called *Present Truth*. We sat down to prepare the matter for that little sheet, and wrote every word of it, our entire library comprising a three-shilling pocket Bible, Cruden's Condensed Concordance, and Walker's old dictionary, minus one of its covers. Destitute of means, our hope of success was in God."—*Review and Herald*, June 17, 1880.

Thus began in poverty and with primitive facilities the first well-defined, concerted endeavor of a little group of Sabbathkeeping Adventists who later were to be known around the circle of the globe as Seventh-day Adventists.

The trials of those earliest days are vividly reflected in the personal correspondence of James and Ellen White. On February 10, 1850, she wrote to a Brother and Sister Collins in part as follows: "We should have written you before but we have had no certain abiding place,

but have traveled in rain, snow and blow with the child from place to place. I could not get time to answer any letters and it took all of James' time to write for the paper and get out the hymn book."

From July, 1849, when the first number of the little eight-page *Present Truth* was published, until November, 1850, eleven issues came from the press, or rather from several presses, first in Middletown; then Oswego, New York; and finally Paris, Maine. During this period of time James White, aided in some degree by a "publishing committee" of four of his brethren, published at Auburn, New York, four copies of a sixteen-page paper called *The Advent Review*. The first two appeared in August, and the next two in September, 1850. In September also Hiram Edson, a member of the publishing committee, brought out *The Advent Review Extra*, a sixteen-page paper printed at Port Gibson, New York. In this same month of September, James White published a forty-eight-page condensation of the most important material that had appeared in the first four numbers of *The Advent Review*. This "pamphlet of 48 pages," as James White described it, bore the same title, *The Advent Review*.

The purpose in the printing of the *Present Truth* was most definitely to present the evidence for the Seventh-day Sabbath, though not wholly for this purpose. The reason for the printing of *The Advent Review* was to review the experiences of the Advent believers in the 1844 movement and to show that that movement had fulfilled prophecy, that it was of God.

November, 1850, found James and Ellen White in Paris, Maine, bringing out the eleventh number of the *Present Truth* and the fifth number of *The Advent Review*. The idea of a continuing, permanent journal was beginning to take shape, for in that same month James White, assisted by a publishing committee of Joseph Bates, S. W. Rhodes, and J. N. Andrews, brought out the first number of the *Second Advent Review*, and *Sabbath Herald*. Here were blended the great truths of the Sabbath and the Advent. Here was a paper that set itself to review the past, with its prophetic foundation for the movement, and to look into the future, preaching the Advent, the Sabbath, and other distinctive doctrines to make ready a people to meet their God. The editorial in that issue declared:

"The REVIEW AND HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel."

James White here speaks in volume 1, number 1, of the REVIEW AND HERALD, of
(Continued on page 47)



The three men whose service as editors in chief of the REVIEW nearly span the century.

Left: James White, who was prompted of the Lord to begin a little paper that later became the church organ.

Center: Uriah Smith, who is well known for his book *Daniel and the Revelation*.

Right: F. M. Wilcox, whose counsels through the REVIEW in recent years have been a blessing to many.

What Lessons Does the *Centenary*

Teach Us?

1849 1949

By **J. L. McELHANY**

THE year 1949 marks the one hundredth anniversary of this publication. This very fact should provoke a contemplative state of mind on the part of every reader of this journal. There are many who have been constant readers for thirty, forty, fifty, seventy-five, or even more years. What are the kaleidoscopic changes seen in this world by these older readers? Do they have every reason to believe that the teachings of the *REVIEW AND HERALD* during these hundred years have been fully vindicated by the unfolding of world events? None today are old enough to measure their years to the time and to the circumstances that led the founders to establish this journal. Nevertheless, the facts are well known.

A few pioneers, animated with a lively faith and filled with energy and zeal, did the seemingly impossible. Without printing facilities of any kind, without material resources or money, they followed a conviction born of the Spirit of God, and began to publish this journal. More than that, they gave specific point and direction to its contents and teachings. They used its pages to interpret and expound the Word of God. The prophecies were particularly stressed, especially those in relation to the second coming of our Lord Jesus. And thus in time the *REVIEW AND HERALD* became indeed the authentic voice of the Advent Movement.

These pioneers built better than they knew. They lived to see their faith vindicated and to see the journal grow in size, strength, and influence, just as the movement itself grew and spread out into all the world. One fact is worthy of special emphasis at this point. When these pioneers interpreted the Bible prophecies of Christ's coming as applying to this time in the world's history, there was comparatively little in world events to prove such interpretations. Nevertheless these expositors of prophecy boldly declared that great world changes were impending that would involve the rise and fall of kingdoms and empires; that great wars would ensue, with anger and hatred among the nations. There would follow famines and pestilences. Fear would become a universal feeling in the hearts of men. Conditions in the realms of social, political, and religious life would become perilous. Oppressive laws striking at the foundations of human rights and liberties would become prevalent. Evil men and seducers would wax worse and worse.

Another important feature of Bible truth that has been consistently taught during the entire existence of this journal is that of Sabbath reform. The *REVIEW AND HERALD* has called for a return to the observance of God's holy Sabbath on the seventh day of the week. This appeal has been based on the immutability of God's law, the Ten Commandments; on Scriptural teachings in the entire Bible; on Christ's precepts and example; and on prophecies of a Sabbath reform message that would be proclaimed to the world just previous to the second coming of Christ.

Along with the proclamation of all these things the *REVIEW* has carried earnest and solemn exhortations to godly living, and appeals to turn away from the world with all its sin, folly, and wickedness. The believers have been encouraged, at whatever great sacrifice, to press out into all the world with the gospel message of salvation and the coming of Jesus.

On this anniversary year let us take a retrospective view. What have we seen unfolding during this century of time? With increasing tempo we have seen world events taking shape. Ambitious rulers have arisen and attempted to seize world power, only in turn to be destroyed or reduced to impotence.

We have witnessed the world bathed in the blood of her children during the two world wars of recent times. We see the world today poised on the brink of a yet more terrible conflict. We see the marvelous advances and

inventions of science turned into weapons of unspeakable horror. We hear men tell of the coming extinction of the human race and the destruction of civilization in the coming cataclysm—an event no longer doubted by some thinkers of our day who openly write and speak on the subject.

We look out upon a world that is gripped by a dreadful fear induced by looking at the things that are coming upon the earth. We see countless multitudes giving themselves over to a love of pleasure more than a love for God. They are intoxicated with the spirit of the world, as were the antediluvians in the days of Noah.

We behold prophecy after prophecy recorded in the Bible fulfilling before our very eyes. Inspired men of old have foretold the very things we see today. Christ Himself, the greatest of all the prophets, has outlined world events that now are coming to pass.

To narrate all these things would be purposeless if we to whom this anniversary year has come fail to consider solemnly and earnestly the lessons God would have us learn. Each reader can well employ himself by listing such lessons.

In this connection it can be well pointed out that we need a deeper sense of the fact that God has a special message for the world at this time. This message is based on prophecy. The REVIEW has been a preacher of this message for the past century. Each of us needs a deeper regard for the truths of our message. We need continually to cultivate a love for the truth, with more diligence in prayer and Bible study. We need to insulate ourselves against false teachings and teachers by carefully studying every principle of this message. Instead of being swept away by every wind of doctrine, we must be established in the present truth.

These are decisive hours in individual lives as well as in the history of the Advent Movement. We have come to the time when new life, new power, must possess us. Indifference, apathy, lukewarmness, must be banished. The church of the living God must arise in fullness of power to do her part in finishing

God's work. The things of the flesh must give place to the things of the spirit. An invincible church must go forth conquering and to conquer. Every agency of the church must plan for greater and greater accomplishments for God. No longer should we look forward to days of victory and power. That time is here.

Our love for souls must lead us to the same spirit of sacrifice and devotion that characterized the pioneers of the message. This will lead each one in an earnest endeavor to find and fill his or her place in the work and service of God.

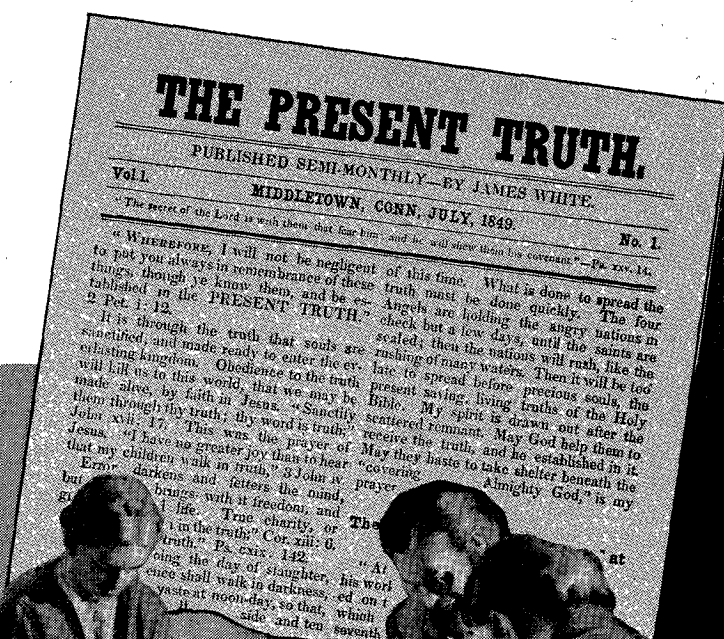
Such seeking will lead to new spiritual power in the individual life and in the church as a whole. There will be greater piety and godliness manifested by every true-hearted believer. There will be victory over sin and over love for the world and the things of the world. God's people will be moving into line and making deep heart-searching preparation for the coming of our Lord.

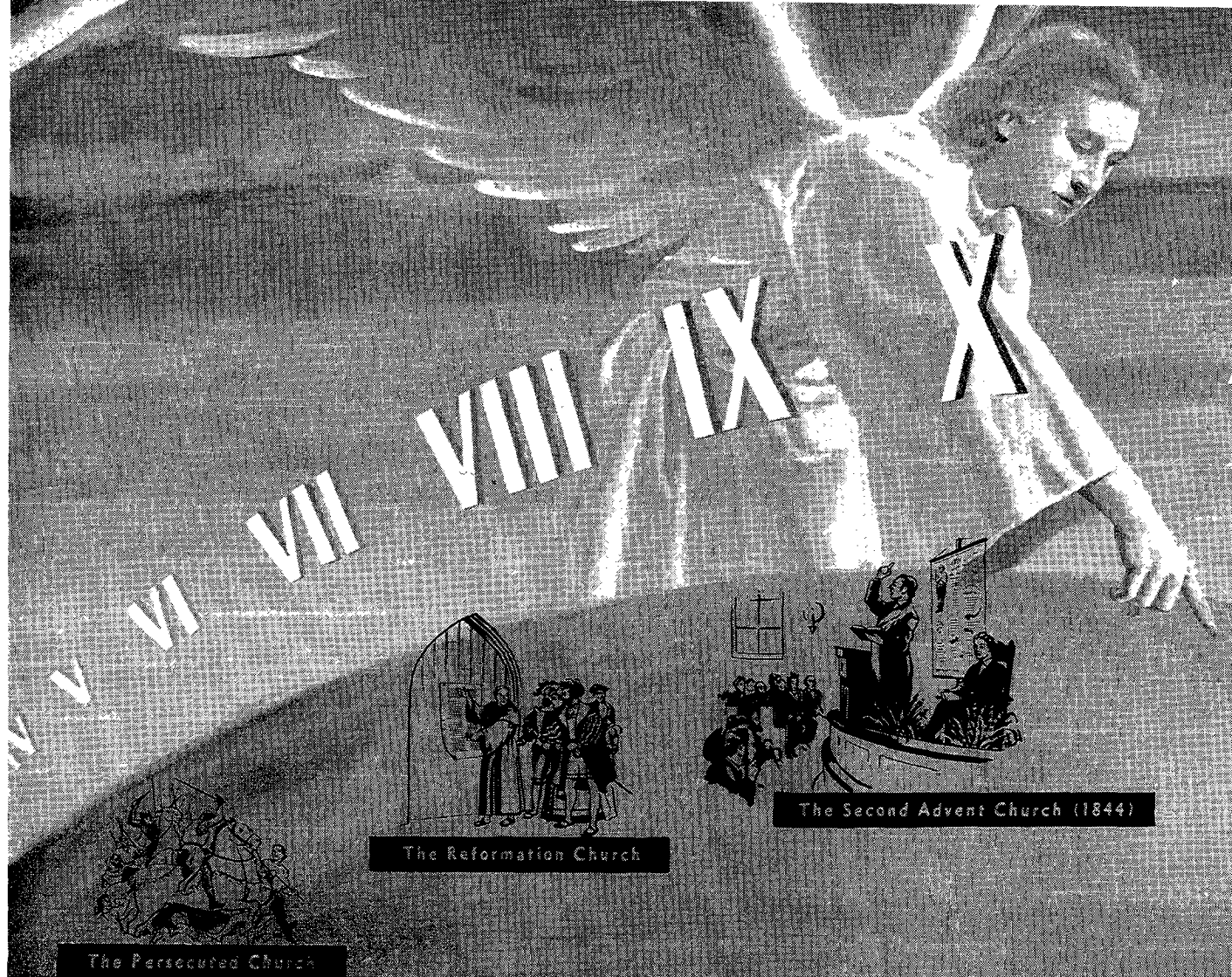
The future is in God's hands. Our orders are to move forward. There are more souls to be won for His kingdom. The truth is to be preached until all who will listen may hear. The outposts must be strengthened. Every resource must be thrown into the work in order that it may in God's time be quickly finished.

How many more issues of this journal are to come from the presses, no man knows. But someday the presses will stand silent. There will be no more REVIEWS. God's work will be finished. World events will cease. Jesus will come. The righteous dead will be resurrected incorruptible; the righteous living will be changed into immortality; and all will be escorted to those mansions He is now preparing. Dear reader, will you join that procession of the redeemed when they are led through the gates to the city of God by our Redeemer and King?

As they began their new enterprise, the little group of Advent believers in New England knelt about the first issue of *Present Truth* and asked God's special blessing upon it.

HARRY ANDERSON, ARTIST





This Advent Movement

A FULFILLMENT OF PROPHECY

By L. H. CHRISTIAN

FROM the earliest years the Advent message has been a gospel invitation more than a judgment warning, though it embraces both. Generally, the more spiritual the preacher, the more love for the lost there was in his preaching. Adventists not only base their message on prophecy; they believe their church program and work is itself fulfillment of prophecy. They are deeply conscious of the fact that to be called of God to live a life and proclaim a message that fulfills a definite Bible prophecy is a tremendous responsibility.

True spiritual success in mission work does not come by chance. It means painstaking effort. It means earnest study and hard thinking, often with prayer and fasting. It means wearing, taxing toil. No careless, slipshod methods will do. The most tactful plans must be chosen. All that love and heavenly wisdom can invent is to be used.

Several denominations make certain definite claims concerning their goal or work. But we know of none that claims a mission and has developed a program just like ours. This is not boasting, and it does not criticize others. Many of them are doing a good work. In the days of the first advent many were teaching God's Word, but there was only one who could truly say that he and his preaching were a clear-cut fulfillment of a specific Bible prophecy. When asked who he was John the Baptist humbly put forth the claim: "I am the voice of one crying in the wilderness," as foretold by Isaiah, the gospel prophet. John 1:23.

In the same spirit of a holy calling, right from the very beginning, the Seventh-day Adventist Church has made certain definite claims, and these should not be neglected by us or despised by others. Our pioneer preachers taught



ARLO GREER, ARTIST

them, and our early members all believed them, and found great strength and inspiration in this conviction. These claims, briefly stated, were as follows:

1. The Advent message is the last invitation of mercy God will give humanity, and it is also the last warning to mankind.
2. It contains the complete gospel truths of God as revealed in the Bible.
3. The salvation of all who hear and understand it depends on its acceptance. To reject this message is verily a rejection of Christ, as was the rejection of Christ by the Jews at the first advent.
4. The purpose of the Advent message is to prepare a people to meet Christ at His second coming, now near at hand.
5. The Adventist Church alone has the gift of prophecy, as revealed in the divine revelations, or messages, from God to His people.
6. Light on healthful living, called health reform, is primarily given to prepare the saints for translation at the Second Advent. This Advent message is to be preached in every language and to every nation in all the countries of earth.
8. Although the Lord no doubt has people in every church as well as some in no church today, God will call all these faithful ones out and unite them in only one true church, called the "remnant" who keep the commandments of God and have the testimony of Jesus.
9. This Adventist Church is Christ's last church on earth.

Today, as we see this world-wide Advent Movement, it is easy to believe these things, but back in the early years it was hard to believe them. Though highly respected by some for their godly lives, Adventists in those early years were the laughingstock of many communities. Many churches and preachers made sport of our pretensions

as being preposterous. Neighbors would say to our adult members, "We don't pity you—you are old enough to get on—but we do pity your children. When they grow up they will have no religion, for by that time your church will have come to nothing. People won't always be silly enough to rest on Saturday and refuse to eat pork." When we replied, "No, this Adventist Church will soon spread to all the earth and continue to the end, for the Bible says so," they just laughed and said, "How can you be so conceited? Why you have members in only half the States in America and in just two little countries in Europe."

The ridicule and the opposition were infinitely harder in Catholic countries than in Protestant—especially in Latin lands. Not only churches but governments arrayed themselves against the Advent Movement. Again and again it has been "liquidated," and yet it prospers. There have been terrific persecutions in which more than a hundred have died as martyrs and thousands been beaten and banished and imprisoned, but no church and no state has ever been able to stop our work.

Today the scoffing has ceased, though the opposition persists. The situation now is so utterly different. Even our most ardent opponents concede that it is a wonder what the Adventist Church has come to be, with our many institutions, missionaries, and members in nearly all parts of the earth. The inspiring reports given at our Autumn Councils and indeed every member of the denomination today bear eloquent testimony to the fact that our claim to have a message to all mankind is neither fantastic nor extravagant.

Only a few periods in the history of God's people are definitely and in detail described in Bible prophecy. Thus in the Old Testament we find several predictions of a return of Israel from Babylon. There are also striking prophecies concerning the apostolic church and just a few words about the Reformation church. But when we come to the church of the "latter days," there is a whole series of predictions concerning its faith, life, and work. These may be summarized as follows:

1. Believers in the last days are called "the remnant." (Rev. 12:17.)
2. It is stated that they keep God's commandments. (Rev. 14:12.)
3. It is definitely said that they have "the faith of Jesus." (Verse 12.)
4. They will have to endure the heaviest persecution that ever came on the true church, and before probation closes not a few will suffer death for the name of Christ. (Rev. 13:15; 16:6.)
5. They will observe the true Sabbath of the Lord, and thus be sealed with "the seal of the living God." (Rev. 7:2; Eze. 20:12, 20.)
6. The keynote and great central thought in their message is the righteousness of God by faith. (Joel 2:23, margin.)
7. God will pour the fullness of His Spirit upon them in the final "latter rain." (Verse 23.)
8. They will have the "testimony of Jesus [which] is the spirit of prophecy." Rev. 19:10. (Rev. 12:17.)

The work of this people is summed up in three angels' messages of Revelation 14:6-12, and that of "another angel" as told in Revelation 18:1-3. Adventists claim that their message and their work are literal and living fulfillments of these prophecies.

This Advent message and this movement are precious heritages. They are our light, our very life. Hitherto we have kept this message unchanged, and it needs no revision today. There are also certain human factors which God has used to bring prosperity to the Advent Movement, showing it to be a part of the Lord's great gospel plan of the ages. Of these we shall mention three. The first is the choice of godly and capable leaders. Our ministers and experienced lay brethren in the old days made much of the fact, as they said, that the General Conference has always elected the right man as president at the right time. We still say that, but the choice of real builders of the

(Continued on page 44)

OUR OLDEST INSTITUTION

THE BIRTH AND GROWTH OF THE REVIEW AND HERALD PUBLISHING HOUSE

By H. A. MORRISON

AFTER one hundred years of publishing the truth of God the denomination has good reason to pause for a backward glance and a look into the days that lie ahead.

In July of 1849 the first number of *Present Truth*, the forerunner of the REVIEW AND HERALD, was published on a commercial press at Middletown, Connecticut.

In November, 1850, the publication was given the name it now bears, THE ADVENT REVIEW AND SABBATH HERALD, and it was issued then at Paris, Maine, and later at Saratoga Springs, New York.

In 1852 the publishing work was moved to Rochester, New York, where a press and other equipment were purchased. The entire equipment consisted of a Washington hand press, type, and office fixtures, which cost \$652.95.

There were no treasury and no organization to rely upon. Prayer, faith, and the generosity of a very few ardent believers constituted the life and sinew of this early work. This was the glorious beginning of the Review and Herald Publishing Association and of all our Adventist publishing houses in the world.

In these early days the REVIEW had no paid subscription list, and by 1855 Elder White had put in all the personal funds he could raise for this project; he was in ill-health and in debt \$2,500.

About this time it was decided to remove the Review and Herald office to Battle Creek, Michigan. Number nine of volume seven, dated October 30, 1855, was the last number published at Rochester; and the next number, dated December 4, 1855, was the first to be published at Battle Creek.

In 1857 a new steam engine was purchased, and the first Seventh-day Adventist power press was in operation at a cost of about \$2,500. In 1873 the first cylinder press was added at a cost of about \$3,400. From this time on new and better equipment was added until in the manager's report of 1900 he states that after fifty years of progress "we now own the largest and best-equipped printing establishment in the State of Michigan, with very few better ones in the country."

Until 1861 there was no corporation or organization formed for the holding of property which belonged to the church. James White held the property in his name, because he was the manager of our publishing work. He had freely written articles in the REVIEW, urging that something be done to organize, so that this property could be held legally by the church and thus relieve him of the responsibility.

It is interesting to note that in those early days the REVIEW AND HERALD office was generally referred to as "The Office." This title continued as long as it remained in Battle Creek. In her writings Mrs. E. G. White sometimes speaks of it in this same manner.

In the REVIEW of September 11, 1860, appears the notice of a call for a conference meeting at Battle Creek on September 28. One of the chief objects of this meeting was to discuss and develop plans for the holding of church properties, and the Review and Herald property in particular.

In the discussion that took place it is revealed that the brethren were very reluctant to enter any legal organization, fearing that they might become entangled with the State.

The discussion of forming an organization to take over the Review property broadened out into the discussion of organizing and giving a name to the body of believers that were there represented. These two topics consumed the interest and time of the entire conference.

On Sunday afternoon, September 30, 1860, a committee to whom the question of organizing a publishing association had been referred, brought in a report recommending organization and suggesting a number of items that should be included in the charter. On the following day this report was unanimously voted.

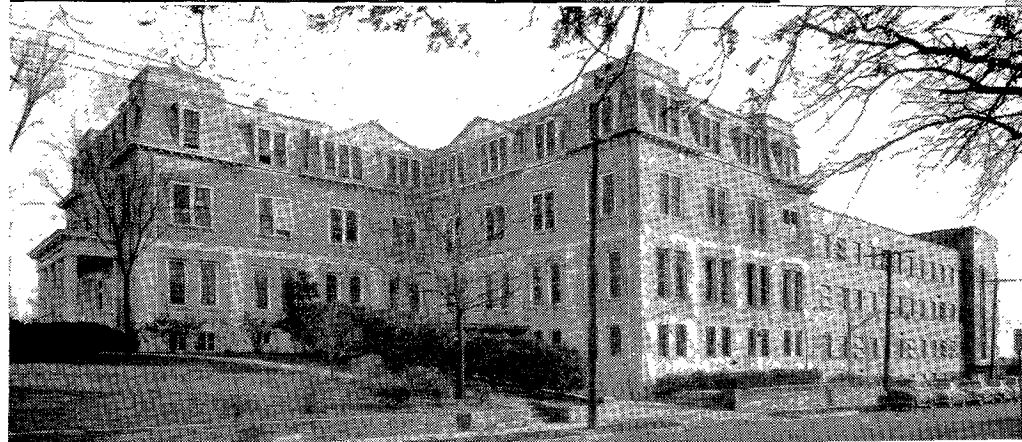
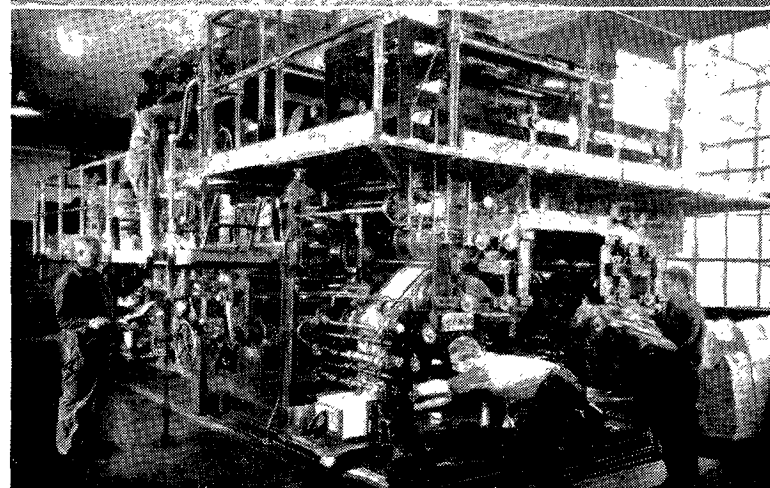
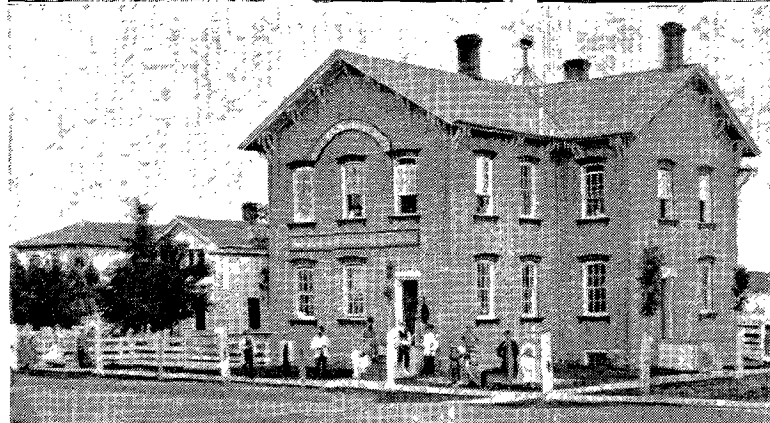
The first article of the constitution reads:

"This Association shall be denominated *The Advent Review Publishing Association*, the object of which shall be the publication of periodicals, books, and tracts, calculated to convey instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God and the faith of Jesus."

At the next session of this meeting a resolution was adopted giving name to the denomination. It was resolved that we call ourselves Seventh-day Adventists.

The incorporation of the publishing association did not actually take place until May 3, 1861, for previous to that time there were no Michigan laws which provided for such a corporation. According to the announcement in the REVIEW of May 7, 1861, the association was incorporated under the name of the Seventh-day Adventist Publishing Association, instead of the name decided upon at the previous October meeting. This was a shareholding corporation, and its members consisted of those who had purchased shares, and their voting privilege was in proportion to the number of shares they held.

On May 23 of that year a meeting was held, and the following officers were elected: president, James White;



vice-president, G. W. Amadon; secretary, E. S. Walker; treasurer, Uriah Smith; auditor, J. N. Loughborough; editor of the *REVIEW*, James White; editor of the *Youth's Instructor*, G. W. Amadon. It is interesting to observe that Elder White's salary as president, manager, and editor of the *REVIEW* was \$7 a week. Elder White carried the burden of the institution as president and manager almost continuously until his death in 1881.

February 8, 1874, after the publishing work had been in operation twenty-five years, a resolution of thanksgiving to God was passed at the morning chapel service. Elder White was at that time on the West Coast in the interest of a Western publishing house. In these resolutions it is revealed that the *Review* had shipped out 210 bushels of reading matter the preceding week.

At the fifteenth annual meeting, August 11, 1874, the association voted to send G. I. Butler to the Pacific Coast to confer with the California Conference relative to the establishment of a branch office of publication on the coast.

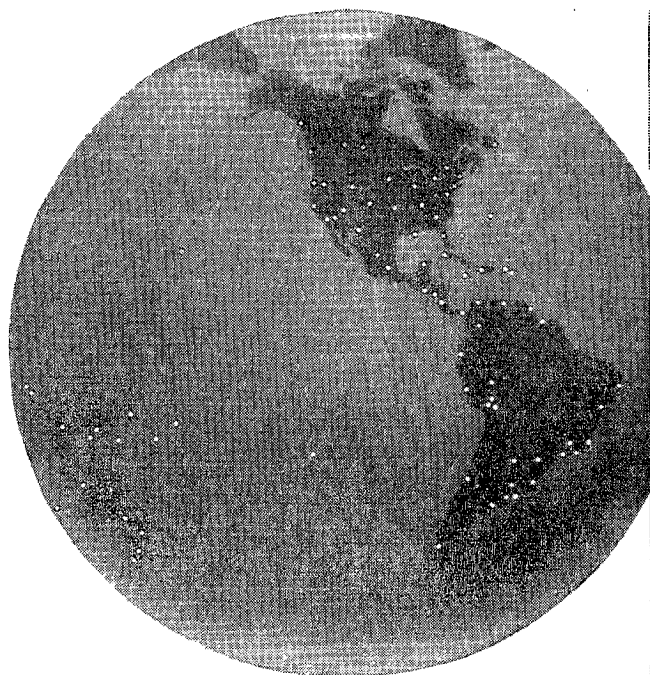
In 1879 the original charter having expired, a new one was taken out using the same name and much the same articles of incorporation. While the publishing work remained in Battle Creek such men as G. I. Butler, O. A. Olsen, W. C. Sisley, G. A. Irwin, A. R. Henry, and I. H. Evans were given responsibility for the association either as president or general manager.

In the 1888 yearbook the report of the annual meeting is under the caption "Central Seventh-day Adventist Publishing Association," but it seems the actual name remained Seventh-day Adventist Publishing Association, as it had been in the past. The word *Central* disappeared from use in connection with the name in 1899. As already mentioned, steps had been taken to develop a publishing house on the Pacific Coast in 1874. The *Review* had sponsored this endeavor, and Elder White purchased the machinery and equipment in New York for this new venture. This development was listed in the yearbook as the Pacific S.D.A. Publishing Association, but the *Review* had been listed as the Seventh-day Adventist Association. This new project evidently called for a certain distinction between the two houses, and the word *Central* was used as a convenience without any actual change of name. After the Western association was named Pacific Press Publishing Company, the word *Central*

(Continued on page 44)

Top to bottom: Laborers in Battle Creek standing by the hand press they used in Rochester, New York, 1852; first brick structure owned by the Review in Battle Creek, Michigan, as it was before destroyed by fire in 1902; large rotary press lately installed in the new Review addition; Review and Herald Publishing House in Washington, D.C., as it appears at present.

As soon as our people caught the vision of a world task they prepared to send a representative abroad. Here we see J. N. Andrews with his son and daughter as they were about to sail from Boston harbor, in 1874, to bear the torch of present truth to Europe.



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HARRY ANDERSON.

THE

Growth of the Church

OVER THE WORLD

By E. D. DICK

IN THE days of long ago, "when the fulness of the time was come" for the first advent of Christ, "God sent forth His Son." In His coming He fulfilled every prophecy which had been recorded concerning this event. There was no deviation from the revealed purposes of God. His coming was heralded by shepherd peasants and Wise Men from afar.

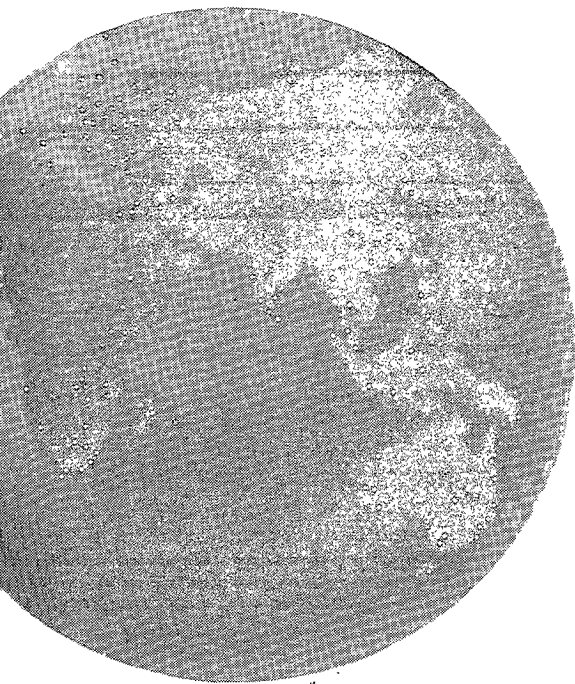
Similarly, with the approach of the time of the end, as revealed in the prophetic Word, when the work of the investigative judgment was about to begin in heaven and the final message of salvation was to be given to the world in preparation for Christ's return, God again moved upon the hearts of men to consider anew the teachings of His Word concerning our Saviour's second coming. Beginning slowly, in a few short years the Advent Movement spread from its birthplace in New England to the Midwestern States of America, and before long became strongly established on the West Coast. From country to country, from continent to

continent, and to the islands of the sea it spread; until now it is proclaimed in 685 languages, written and oral, and in 227 of the 281 land areas of the world. Latest available figures reveal that the adherents number 647,781. Its advancement constitutes the greatest miracle of modern Christian missions.

Not for a moment would we claim the achievement of the message as any accomplishment of man or boast of any of the results. It is the work of God. It was foretold by the Seer of Patmos. The hour had struck for the message to go forth, and God was fulfilling His purposes.

It seems highly fitting, therefore, that in this centennial number of our church paper we recount the growth of the work, remembering that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teachings in our past history."

The work prospered from its beginning. After eight years there were possibly a thousand believers. In August, 1851, Elder Bates wrote in the *REVIEW*, "Within two years the true Sabbath keepers have increased four-fold in Vt. and N. H." In February 1852, James White wrote, "The cause is onward, and . . . numbers are daily entering the ranks of those who observe the Lord's Sabbath." In



1863, when the General Conference was organized, there were 3,500 members. In 1868 two ministers sailed around South America to California to establish the work there. In 1874 the numbers had increased to 7,000, of whom all, save a few in Europe, were in the United States.

The truly world-wide character of the work was but dimly understood in the earlier days. Through the voice of the Spirit of prophecy within the church and the Macedonian calls from without, the horizons of service were broadened. Early the message came to us:

"I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world." —*Gospel Workers* (1892 ed.), pp. 378, 379.

James Erzenberger, of Switzerland, urged on by a few believers, crossed the Atlantic to plead with the leaders of the movement to "come over and help us." In response to this appeal, J. N. Andrews, our first missionary, sailed from Boston, September 15, 1874. This marked the beginning of a new era of expansion and growth. In the two decades that followed, the message took root in every continent of the world, and the numbers of adherents within this time increased sixfold—from 7,000 to 42,763. The providences attending the opening of the work in these great continental areas give evidence of the blessing of God.

Young men, born in Europe, who in their youth came to America and here learned of the message, returned to proclaim the good news to the people of their homelands. It was thus that the work began in Norway, Sweden, and Denmark. In similar providences and at about the same time the work began in Germany, Russia, Rumania, the Crimea, and other parts of Europe.

It was in this period, too, that the message spanned the broad Pacific Ocean to Australia and New Zealand. There it found fertile soil for growth not only in membership but in institutional development. It has since become the base from which our far-flung island mission work of the South Pacific is operated. When World War II broke on this area, islands like Guadalcanal and Bougainville, whose names were new to the invading forces, were found to have been occupied by Seventh-day Adventist missions decades before, and a stability and trustworthiness had been developed in the native peoples which provoked surprise and admiration from military leaders.

The message likewise found lodgment in the hearts of believers in South Africa during this period. Upon learning of the discovery of diamonds in the Kimberley area, a Sabbathkeeping miner from America went there to find his fortune. He shared his views with others, and soon a company began to keep the Sabbath. This company, desiring help in their search for further light, sent an earnest appeal, accompanied by \$250, to the General Conference for a minister to come and instruct them. Workers were sent to meet this Macedonian call. A few years later other workers were sent to start mission work among the great heathen tribes of native peoples. These were the first efforts to bring the Advent message to the Dark Continent. Marvelous have been the results. Now the message has been planted in almost every country and colony of that great continent. The work in the south among the European peoples has become a strong base for both money and missionary personnel for the extension and support of missions among the native peoples of the hinterland. The message has been carried to East, Central, South, and West Africa, where already the converts number approximately 110,000. Truly the jets of light are breaking forth in the Dark Continent.

Strange indeed are the ways of God in the accomplishing of His purposes. In this same era the message was to take root in South America. Here the work was begun in part by refugees from Europe, who, because of persecution following the acceptance of the truth there, fled to Argentina where they could enjoy religious freedom. These came from France, East Prussia, and Switzerland. Thus the truth was brought to Argentina.

A German ship stopping at the port of Itajahi accounts for the first church in Brazil. The ship had a copy of our German paper aboard. This was carried ashore, and fell into the hands of a schoolteacher who was a drunkard. It was exchanged with a grocer for drink. The grocer wrapped his goods in this paper, and thus, unintentionally, gave the message to his customers, some of whom began to keep the Sabbath.

Most of the countries in Inter-America, our nearest neighbors, received the message in this era, and in ways which manifestly indicate God's leadership. Literature from the International Tract Society was thrown ashore in British Guiana. A paper fell into the hands of a woman who read it and soon began to keep the Sabbath. She later sent it to a friend in Barbados, who also accepted the message. Thus the truth spread.

Asia, that great continent where more than half the world's population live, that great bastion of heathenism and mystic religions, was the last to receive the message. Driven on by an unquenchable desire to carry the truth to the land of Sinim, Abram La Rue began colporteur

(Continued on page 32)

The PROPHETIC VOICE

INSPIRATION OF THE PUBLISHING WORK

By W. A. SPICER

IT IS a wonderful thing to watch the fulfillment of the prophecies that foretold events of one's own time. It is almost as though we could see the hand of Providence moving the events before our eyes. This Advent message deals with things of ancient prophecy coming to pass in our time.

Our message to the world does not deal with abstract theories and finespun philosophies. It deals with facts and events taking place in fulfillment of prophecy. In the interior of China, among unevangelized, non-Christian men of the world, our missionary paper, in the Chinese language, is reaching thousands every month. "Here is something different," said the Chinese readers. "Your journal talks about things we can see going on all about us. We can understand this teaching. It tells us the meaning of events taking place before our eyes. This is the paper that we want."

In proclaiming the verities of fulfilling prophecy we can say with the apostles, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1:1.

This "sure word of prophecy," as Peter called it, is a living Word of light that has traveled along with humanity all the way, shedding light on events to come, to the end of time. Only the Holy Scripture has such a light. The Greeks and the Romans, proud of their learned superiority, knew nothing like the Book of the living God. In Peter's own day lived Juvenal, the Roman poet, who wrote, "A long dark night conceals the future hour from mortal sight."

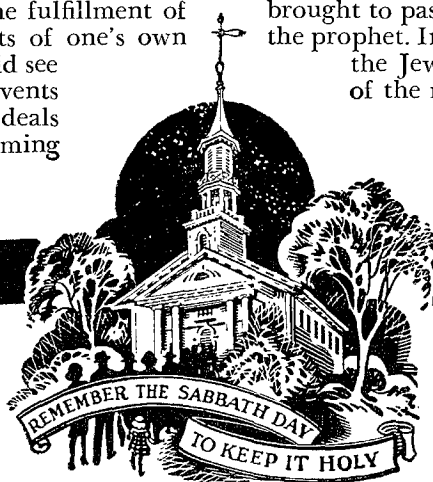
But as the disciples of our Lord carried the gospel message to men, they could all cry out with Peter:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:16-19.

As an example of things foretold from afar, and

brought to pass in our time, take that little book of Joel the prophet. In making up their Old Testament writings the Jewish leaders put this book among the first of the minor prophets. No one can tell just how early he wrote. The date in the margin of my Oxford Bible gives it as 800 B.C.

THE



COMMANDMENTS OF GOD.

That would be in the days of Assyria, before Babylon's supremacy. Not yet had the Lord set before Daniel, by the Spirit of prophecy, those visions of the great procession of earthly empires—Babylon, Medo-Persia, Greece, and Rome. Yet in that ancient day the voice of the unknown Joel called out event after event of this very time in which we live.

Joel was shown by the Spirit of prophecy the waking up of nations in the last days. He saw the plowshares beaten into swords, the produce of the field turned into war preparations. He saw the "multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." At that cry of multitudes engaged in war do we not see the most populous parts of earth, old Europe and the teeming Orient, where half the world lives, convulsed with war after war? We have seen it, and our work has suffered with it.

But just before this the prophet Joel was shown the closing scenes to take place in the work of God on earth, "before the great and terrible day of the Lord come." He saw the outpouring of the Spirit of God in the latter rain. "I will pour out My spirit upon all flesh," the Lord foretold. He is speaking to all mankind. "Look unto Me, and be ye saved," He is calling. And as truth-loving hearts are aroused to seek the way of salvation He has promised to send His Spirit upon His church, His own servants, to fit them to go out to the help of seekers after God. "Also upon the servants and upon the handmaids in those days will I pour out My Spirit."

Thank God, we see it all about us. We see it in the awakening of our lay men and women in all lands, and in the awakening of the young people to work to win others to Christ and to the obedience of faith. It was in

the reports of the delegates from the overseas fields at the last General Conference Council, in Denver, Colorado. They told of thousands coming in from Central Europe, where we had feared the destructions of war might have greatly retarded the work of soul winning. We heard of the thousands sweeping into the light in Southern Europe, and heard of similar, if not equal, tokens of the outpouring of the Spirit upon peoples living in countries where now we have no touch with the work as in former days. The Lord is pouring out His Spirit. Workers report it from the four quarters of the earth.

We are to remember that the Lord has more angels in heaven than there are people on earth. Of these heavenly forces out among all peoples the Lord reminds us, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

In his prophecy of the last day, before the coming of the great and the terrible day of the Lord, the prophet Joel was shown that the Lord would send a message of deliverance to men, to save every believer from the things coming upon the earth: "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem [in His church] shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.



The remnant church would be the last church. The Lord was to call out a people, a remnant, and they would have a message of deliverance for these last days. This remnant church is more particularly pointed out in the visions given to the prophet John, on the Isle of Patmos. In the twelfth chapter of Revelation is a view of the 'agelong conflict of the church of Christ with the evil one, from the New Testament days to the end of the controversy between truth and error. Satan is represented under the symbol of a dragon, carrying on warfare with the church all through the centuries, the church being represented by the symbol of a woman. And here, as in Joel's prophecy, the remnant, or last church, is represented. The prophecy of Revelation says, "The dragon was wroth with the woman [symbol of the Christian church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Plainly this is Joel's remnant with the message of deliverance for the last days. It is a church keeping the commandments of God. And that is a distinguishing mark for these days, when the law of God, the Ten Commandments, is being set aside. In the fourteenth chapter of Revelation this church is seen going to all the world with the message of a judgment hour to come in the heavenly sanctuary above, and calling men to "worship Him that made heaven and earth, and the sea, and the fountains of waters." Verse 7. It is a call to worship God as Creator, just as the fourth commandment calls men to keep the Sabbath of Jehovah, the sign of His power as Creator. And of those who do this and join in proclaiming this last call of the everlasting gospel, the prophecy says, "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

The call to lift up the commandments of God and the faith of Jesus is a call to take a stand on the New Testament platform. That was the doctrine of Christ and of

(Continued on page 48)

... THE TESTIMONY OF JESUS

IS THE

SPIRIT OF

PROPHECY



Ellen G. White, who gave guidance to the church from its earliest beginnings, until it was strongly organized and had expanded to many parts of the world. Much of her counsel appears in the nine volumes of the *Testimonies for the Church*, pictured here. Besides these writings, numerous other volumes came from her pen.

PARADOXICAL

THE

NEARNESS OF THE END

BY FREDERICK LEE

WE ARE living in a strange and uncertain time. Things are not turning out as man expected. Many are crying, "Something has gone wrong," while others are asking, "What is it?" Seventh-day Adventists are not among the disillusioned who once believed that the world was getting better and better. For one hundred years we have preached that mankind was headed for catastrophe, and that only the second coming of Christ would usher in that bright new day for which men longed. Such a message has a greater chance of being understood today than at any other time in the history of the Advent Movement.

The paradoxical happenings of our day clearly point to the nearness of the end. The picture modern civilization presents to the universe is best described by Jeremiah, that ancient prophet of doom who uncovers the frustration and despair of man in words most applicable to our recent times.

Where, for instance, is man's present plight depicted more accurately than in these words: "We looked for peace, but no good came; and for a time of health, and behold trouble!" Jer. 8:15.

No generation of men before ever anticipated so much of the good things of life. The land of abundance and peace seemed just beyond the next hill, and we were moving rapidly in that direction. As the new century dawned, shouts of triumph could be heard all over the Western Hemisphere. Man at last was the master of his situation. He had acquired marvelous powers. Now to the task of building the world of his dreams. Hail to the century of man—the twentieth!

But with that century nearly half gone we see ourselves in a very different light. The hosannas to man now are muffled by the cries of the suffering and the dying. Disappointment and fear now displace arrogant pride and blithe confidence. Yes, "we looked for peace . . . and behold trouble!"

But what went wrong? Again let Jeremiah tell us.

"My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

"O Lord, I know that the way of man is not in himself: it

REVIEW AND HERALD



U. S. A. A. F.

The Atomic Age, symbolized by this unique formation which follows the explosion of an atom bomb, has brought consternation and fear to the hearts of men everywhere. The Advent message is for just such a time as this.



is not in man that walketh to direct his steps." Jer. 10:23.

When science deliberately forsook God, as it did at the opening of the scientific age, and then set out to create a new world with its own hands, it laid the foundation for the bitter frustration and sorrow so widespread today. The cisterns, which men built against some future need, now prove all too faulty. The pride of man has been laid in the dust, and men everywhere are confessing, "The way of man is not in himself."

The collapse of the idea of inevitable progress and the cry to return to God are the most astonishing turn of events in modern times. It likewise is in harmony with the words of prophetic Scripture.

The Bible portrays the last generation of human history as a very complex age, that alternates between hope and fear, peace and war, abundance and want. It is a time when frustration and disillusionment knows no bounds. We "looked for much, and, lo, it came to little." Hag. 1:9.

In the hundred years that have intervened since the issuance of the first number of this journal, the outlook of man has greatly changed. Many paradoxes in human events during these years strikingly fulfill Bible prophecy and signify the imminence of Christ's Second Advent.

One of the early economists prophesied that man would marvelously improve his material comfort, and declared, "Whatever the beginning of the world, the end will be glorious and paradisiacal beyond what our imaginations can conceive."—Quoted in *Our Prodigal Son Culture*, by H. S. Tigner, p. 45.

It was then that men began to remove God from their thoughts. In fact, one of the great scientists of these early days remarked that God could retire to the frontiers of the universe now that man had acquired such godlike powers. Thus men boasted.

In 1823 Victor Hugo wrote in *The Future of Man*:

"In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven."

These amazing prophecies were given some semblance of truthfulness by the promulgation of the evolutionary theory by Darwin in 1859, concerning which one writer said at the time, "The sky opened and a rosy and golden light descended upon all the blooming, buzzing confusion of the world."

About the same time Herbert Spencer was promoting the idea of the inevitability of progress. He wrote that after patient study man can discern "the dim outlines of a gigantic plan. No accidents, no chance, but everywhere order and completeness. . . .

"Always toward perfection is the mighty movement—towards a complete development and a more unmingled good. . . . The ultimate development of the ideal man is logically certain—as certain as any conclusion in which we place the most implicit faith; for instance, that all men will die. . . . Progress is not an accident but a necessity."—Quoted in *Our Prodigal Son Culture*, p. 47.

The years of hope rolled on. New prophecies were added to old as science showed its ever-increasing miraculous powers.

We are told by the noted Harvard scholar, P. A. Sorokin, in his *The Crisis of the Age*, that even as late as 1927 the following was true:

"Scholars and authorities continued well-nigh unanimously to voice this optimistic belief in the possibility of boundless improvement of material conditions, of a further extension of the span of human life, of ever-better health, of even greater happiness. They depicted the next stage of human history as a paradise where rivers of milk would flow between banks of ice cream through plains of unlimited abundance."—Page 233.

But suddenly the tide began to turn. The paeans of praise to man ceased as the shadows of night descended upon the world. Even before the second world war and the discovery of the atom bomb men began to realize that they had been following a mirage. In the late thirties



U. S. A. A. F.

These dread bearers of death haunted the great cities of Europe and Asia during the last global war. Never will the survivors forget that long nightmare. How they must tremble in mind as they hear talk of a third world war.

many began to talk and write of the fact that science had failed to achieve satisfactory goals, that man could not live by bread alone, and that present events surely demonstrated the falsity of the idea that progress is inevitable.

In 1938, Dr. N. M. Butler, then president of Columbia University, declared:

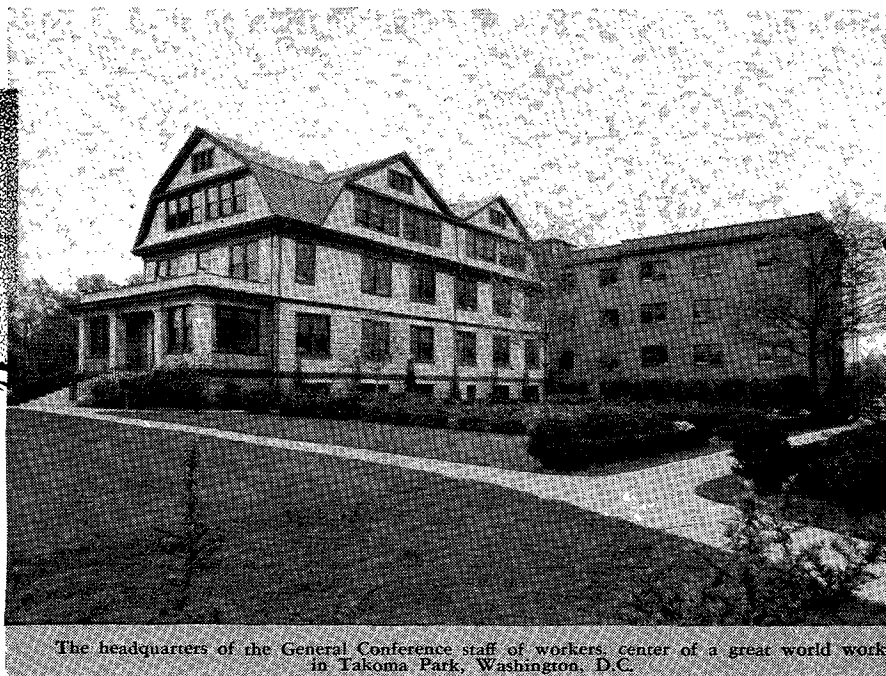
"This world of ours is drifting without either rudder or compass or captain. It is drifting on a difficult and troubled ocean of disappointment, of doubt, of distress, and of incompetence. . . . The world calls itself a civilized world. Education is one of its primary occupations, but if that education leads any where and produces any striking result in man's conduct on the largest scale and speaking generally, then the fact has yet to be demonstrated."—*The Family of Nations*, p. 59.

About the same time H. G. Wells wrote his book *Fate of Homo Sapiens*, in which he stated:

"They have taken progress in discovery, in intelligent social organisation, in the conquest of want, disease, ignorance, as something almost as inevitable as the procession of the Equinoxes. . . . Now suddenly we are confronted by a series of distresses and disasters, of a nature to convince the most hopeful of us that all this happy assurance was premature. We anticipated too easily, too greedily and too uncritically. These new powers, inventions, contrivances and methods, are not the unqualified enrichment of normal life that we had expected."—Pages 13-15.

We might quote on and on from numerous writers during the forties. We pass on to 1945 and after. If the wails of disillusionment in man seemed too loud before

(Continued on page 47)



HOW YOUR

Gifts

KEEP THE WORLD WORK
GOING AND GROWING

By W. E. NELSON

THE plan of salvation was laid in sacrifice and giving. God has always asked His followers to support His cause in the earth. In the days of the patriarchs the eldest son received a greater portion of the father's estate, and as the priest of the house, was expected to devote a portion of his time to the priesthood.

Early in the experience of the people of God the plan of tithing was adopted. Abraham followed this practice, and taught it to his posterity. (Gen. 14:20.) Jacob promised God that he would be faithful in paying tithe to the Lord. (Gen. 28:22.) When the children of Israel were brought to the Promised Land, eleven of the tribes were given inheritances, or places of ownership, in Canaan. However, the tribe of Levi was not given any special inheritance except a few cities, for they were expected to devote their time to the tabernacle or temple service. Their means of a livelihood was the tithe from all the other eleven tribes.

In the early Christian church it was necessary to provide some way to support the messengers of God who devoted their entire time to the sacred things of God; therefore, offerings were received for the support of the work.

When the Advent Movement was taking shape in the days immediately after 1844, there was no settled plan for maintaining the work; but as soon as an organization was perfected, it became evident that some method of support would be necessary.

A plan called "systematic benevolence" was adopted by the early believers, which called for a fixed amount to be given each week. The amount was greater for men than for women and children. Later, God's plan of tithing as given in the Old Testament became the practice

of the denomination. For many decades this has been the universal practice of the Seventh-day Adventist Church members in all parts of the world. The practice of giving offerings in addition to paying a full tithe has been followed.

This practice of paying tithe and of giving offerings does not impoverish the giver. God has promised:

"Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:8-12.

The By-Laws of the General Conference provide that the General Conference funds shall be as follows:

"a. A tithe of the tithe receipts of the union conferences and union missions and of the local conferences and missions not included in union conferences and union missions.

"b. Regular mission offerings.

"c. Special donations.

"d. Such percentage of the regular tithe of local conferences as may be determined at a joint meeting of the Executive Committee and conference presidents.

"e. Surplus tithes which may be appropriated by local and union conferences for the mission fields.

"f. A tithe of the profits of publishing houses, sanitariums, and other profit-earning institutions which are under the control of the General Conference, or which, because of the character of their work have more than local influence and responsibility. Such percentage of the annual profit also of these institutions, after deducting the tithe, as may be arranged by joint council of the Executive Committee of the General

Conference with the board of management of each institution.

"g. Such percentage of the funds of union conferences and missions and of institutions and tract societies as may be arranged by the General Conference Committee in counsel with conference presidents, the same to be known as the Sustentation Fund for the support of aged and infirm workers, and for the dependent widows and orphans of workers."

At present the reserves of the General Conference are sufficient to support our world work for about sixty days. This is surely not too much for the General Conference to have on hand in these times of uncertainty, when our missionaries at any time may have to leave their fields of labor because of war or other political reasons. In any business operation there is always a need of an operating fund or capital. This is also true in operating the business of the General Conference. One reason for the need of an operating fund is illustrated by the way our contributions

The By-Laws provide that the funds of the General Conference are to be assigned or appropriated to the world field at the annual Autumn Council of the General Conference Committee. The basis for building the budget of estimated income is the latest annual statement showing the full income from all sources, and this becomes the basis for appropriation at the Autumn Council. The fiscal year of the General Conference is from January 1 to December 31. Our Autumn Council usually comes in October of each year. This makes the preceding year in which the Autumn Council is held the basis of anticipated income. The appropriations made at the Autumn Council are not made from funds on hand, but from anticipated income. If the receipts in the year for which the appropriation is made increase above that which is anticipated, there is an operating gain. However, if there is a decrease in the anticipated income, there is a loss in operation.



Special blessings have been promised to those who faithfully bring their tithes and offerings to the treasury of the Lord.



are received and passed on to the General Conference.

When you place your tithe and offerings in the collection plate on a Sabbath morning, that money remains in the church treasurer's care until the first of the next month, at which time the local church treasurer sends the money on to the local conference treasurer. When the local conference treasurer has received the remittances from all the churches in his conference, he sends the funds on to the union conference treasurer, who, then, must wait until he has received the funds from all the local conference treasurers in his union before he sends the money on to the General Conference. It is then the twentieth of the following month.

In order for the funds to be in the hands of the overseas division treasurers, so they can get the funds into the hands of the union and local missions overseas, the equivalent of these funds must be sent out at least a month before the church members make their contribution. During times of great crises such as the world war, it becomes necessary to advance funds equal to six to eight months of the annual appropriations to some fields in order to give proper security to our work.

It thus can be seen that it is necessary to have on hand two or two and a half months' appropriations. This requires an operating capital of more than \$2,000,000.

To meet such a contingency, the By-Laws of the General Conference make this provision:

"To tide over a possible financial depression, the Treasurer of the General Conference shall carry in cash and in readily convertible securities, a Reserve Fund equal to twenty per cent of the regular appropriations of the preceding year, and a similar amount as an operating fund. The Reserve Fund shall not fall below this figure except on authorization of an Autumn Council of the Executive Committee."

The question is often asked, How do our gifts to missions get to the field? Let us follow our dollar that we contribute through the Sabbath school. We put the dollar into the envelope on Sabbath morning, the first of May. The Sabbath school secretary pays it to the church treasurer who keeps it, with all the rest of the Sabbath school offerings received that day, until the end of the month when he sends it to the local conference treasurer together with all money received for conference and mission work. The local conference treasurer sends it on to the union conference treasurer, who sends it to the General Conference treasurer, who sends it to the world field in harmony with the budget voted at the Autumn Council of the General Conference Committee.

The question is asked, How is the General Conference

(Continued on page 34)

The Ancient Landmarks

—THE ONLY SAFE GUIDES

By F. M. WILCOX

HEAVEN appointed Moses to lead the hosts of Israel out of Egyptian bondage to the Land of Promise.

So far as the record goes, only in one particular did this great leader fail in meeting the high and holy purpose of God. Because of this failure, he was not permitted to pass over the Jordan, and the leadership of Israel was assigned to Joshua. Before retiring to his rest, Moses gave to his chosen people his final and most appealing charge, as recorded in the book of Deuteronomy. He admonished them to give heed to the lessons of their past and recent experiences:

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3.

For a period this solemn admonition of the great leader was borne in mind. But alas, there came a time when it was forgotten. During the times of the judges and the kings there was a succession of apostasies and reformations depending in large part upon the character of the nation's ruler. In their prosperity they forgot God and followed the bent of their own desires and impulses. An example of this trend was shown in the early days of Solomon's reign, preparing the way for his later apostasy: "Judah and Israel were many, as the sand which is by

the sea in multitude, eating and drinking, and making merry." 1 Kings 4:20.

This record of the faults and failures of ancient Israel was written for the benefit of the Christian church, including us who read about it today.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

The church in Paul's day forgot his admonitions, even as Israel of old forgot Moses'. In his farewell counsel to the elders of the Ephesian church the apostle forewarned them in these words:

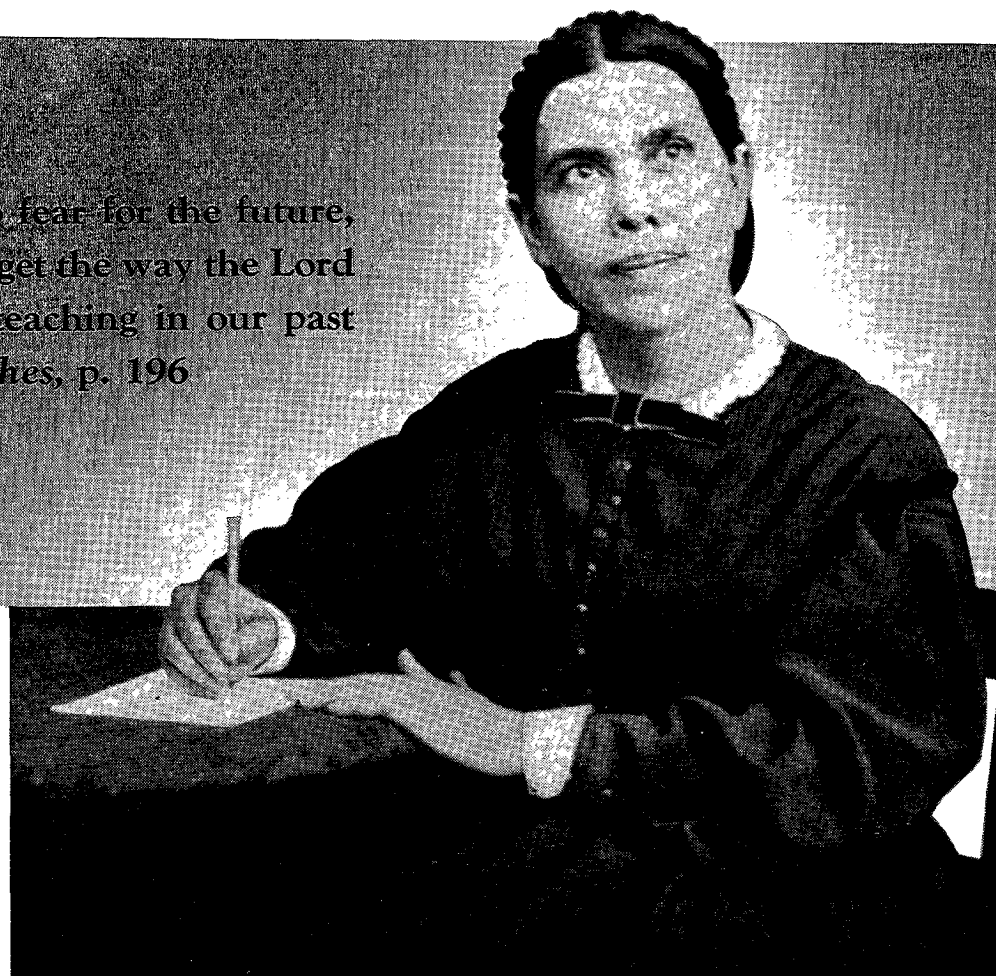
"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

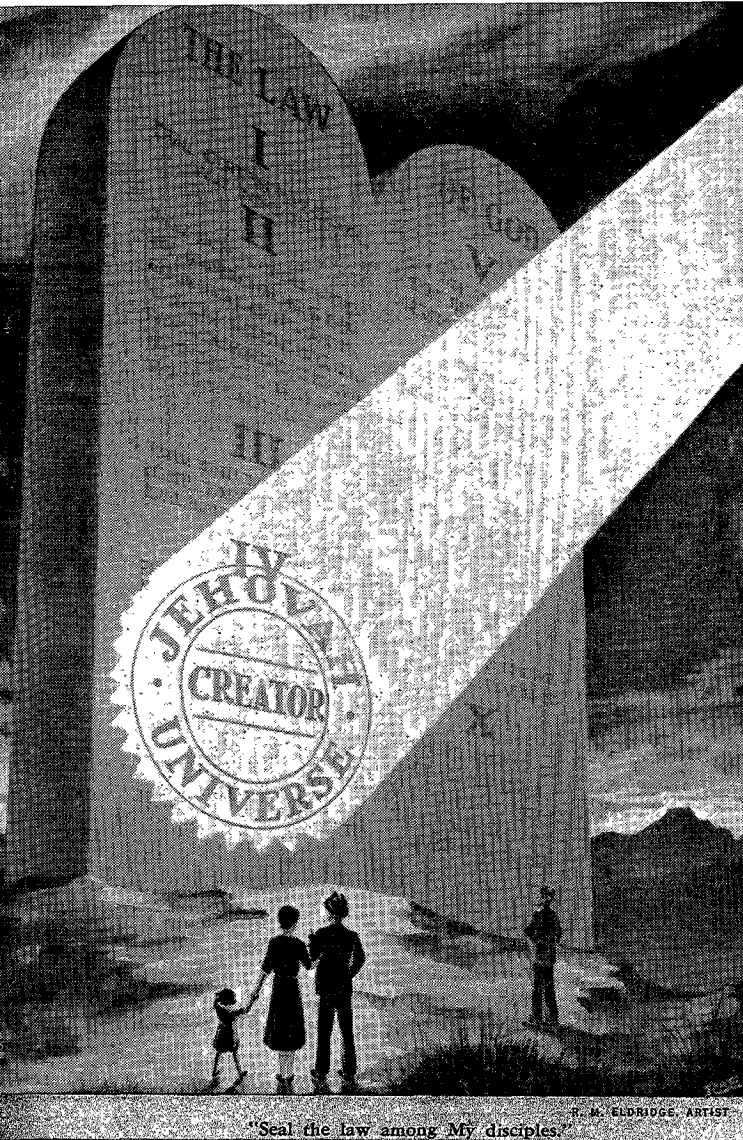
From his prison cell in Rome, Paul admonished Timothy in these words:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them

"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."—*Life Sketches*, p. 196

For many years timely messages to the remnant people flowed steadily from the pen of the messenger of the Lord, Mrs. Ellen G. White.





"Seal the law among My disciples."

that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:15-19.

Thank God, His foundation stands unmoved, notwithstanding apostasies which may take place. We today must learn this lesson from the experiences of the past.

In the history of the religious movement represented by this journal, there have been several occasions when misguided brethren have lost faith in some fundamental Bible doctrine, and have advocated un-Scriptural theories. We cite here only three instances. One who did this set a definite time for the Lord to come. He taught that this church belonged to Babylon, a term denoting a state of apostasy, and that our brethren and sisters should leave the church and form a new organization. This brought from Sister White a message of kindly but plain rebuke and admonition. We quote briefly:

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent. . . .

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive



the people, and mix up with their error the 'Testimonies' of Sister White, and use her name to give influence to their work. They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people."—*Testimonies to Ministers*, pp. 41, 42.

Of the message we bear to the world we are told:

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

"Our only safety is in preserving the ancient landmarks."—*Ibid.*, vol. 5, p. 199.

"Let none seek to tear away the foundations of our faith, —the foundations that were laid at the beginning of our work, by prayerful study of the word and by revelation."—*Ibid.*, vol. 8, pp. 296, 297.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray off-shoots, not one here and one there, but a people."—*Review and Herald*, Sept. 12, 1893.

Years ago a misguided minister among us became dissatisfied with his work. Three different times he gave up preaching, and then by confession came back and rejoined his brethren. Leaving us finally, he became embittered against our work and some of our workers, publishing a book to discredit the work of Ellen G. White and the truths he once proclaimed. But there came a sad hour in his experience when he recognized the futility of his opposition and his great mistake in opposing the message and the work he had formerly earnestly espoused. Of this pitiful awakening I quote from *I Remember*, page 120, by D. W. Reavis, a life-long friend of D. M. Canright:

"I tried to get him to say to the workers there assembled just what he had said to me, assuring him that they would be glad to forgive all and to take him back in full confidence. I never heard any one weep and moan in such deep contrition as that once leading light in our message did. It was heart-breaking even to hear him. He said he wished he could come back to the fold as I suggested, but after long, heart-breaking moans and weeping, he said: 'I would be glad to come back, but I can't! It's too late! I am forever gone! Gone!' As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, 'D.W., whatever you do, don't ever fight the message.'"

I hope that from no reader of the REVIEW will ever come a similar sad lament because of rejection of God and His message for today.

I refer to but one more incident of this character. A few years ago a brother of highly imaginative and speculative mentality began the promulgation of certain theories regarding Bible doctrines and the teaching of Sister White. His citation of Bible texts in support of his theories was most illogical, a great perversion of Bible teaching. Though he may not teach that the Seventh-day Adventist Church is Babylon, he virtually gives to the

(Continued on page 49)



WHAT OUR FIRST PIONEERS WROTE

By ARTHUR L. WHITE

ALTHOUGH 1849 marks the beginning of our regular publishing work, the five-year period from the disappointment in October, 1844, to the publishing of the *Present Truth* in the summer of 1849, was by no means a time without distinctive Sabbathkeeping Adventist publications. Previous to this there had appeared three broadsides and six small pamphlets. These constitute our earliest literature.

When we pick up these sheets, yellowed with time and worn by reading and rereading, our imaginations carry us back a full century to those critical, formative years of the remnant church. Our numbers were small. There was no church organization until a decade later. We had no name. But the writings show conviction, vigor, and a clarifying perception of truth. The believers designated themselves as "the little flock," the "little remnant," or the "scattered remnant."

Joseph Bates, James White, and Ellen G. White were the writers of those days. Elder Bates, the older member of the group, was fifty-three when he issued his first publication. James and Ellen White were much younger; he was twenty-five, and she eighteen when they began to publish.

The first publication was the simplest and least expensive possible—a large single sheet printed on only the one side. This twelve-by-fifteen-inch broadside was addressed *To the Little Remnant Scattered Abroad*, and it bore three visions given to Mrs. White, her first vision concerning the travels of the Advent people to the city of God, and subsequent views of the work of Christ in the heavenly sanctuary and of the time of Jacob's trouble. The dateline read, "Portland, (Maine) April 6, 1846," and the sheet was signed "Ellen G. Harmon," for it was published before her marriage to James White.

After receiving the first vision in December, 1844, Ellen Harmon related it on a number of occasions. Its message of assurance of God's leadership in their past experience and the promise of continued guidance to the heavenly city engendered confidence and faith in the hearts of the believers. In the form of a personal letter from Miss Harmon to the editor of *The Day-Star*, it had been published in the January 24, 1846, issue of that paper. Now in April it was printed as a distinct document, the first to be issued by our pioneers. The smallness of the number of the "scattered flock" is revealed by the fact that only 250 copies were printed and sent out. The expense was met jointly by H. S. Gurney, a blacksmith

of Fairhaven, Massachusetts, and James White, a youthful Adventist minister of Maine.

Just a month after the appearance of this broadside, Joseph Bates published his first pamphlet, a forty-page document entitled *The Opening Heavens*. Joseph Bates, a retired sea captain, a man with a special interest in the subject of astronomy, chose this title as one which would catch the attention of the reader. It was one also which would lend itself to the theme of his presentation; the literal Second Advent of Christ and the literal New Jerusalem. In his preface he states that there are two reasons for the issuance of this tract: first, "to encourage and strengthen the true-believer," and second, "to correct, or 'rebuke' the spiritual views, (may I not say of almost all Christendom,) in respect to the appearing and kingdom of our Lord and Saviour Jesus Christ."

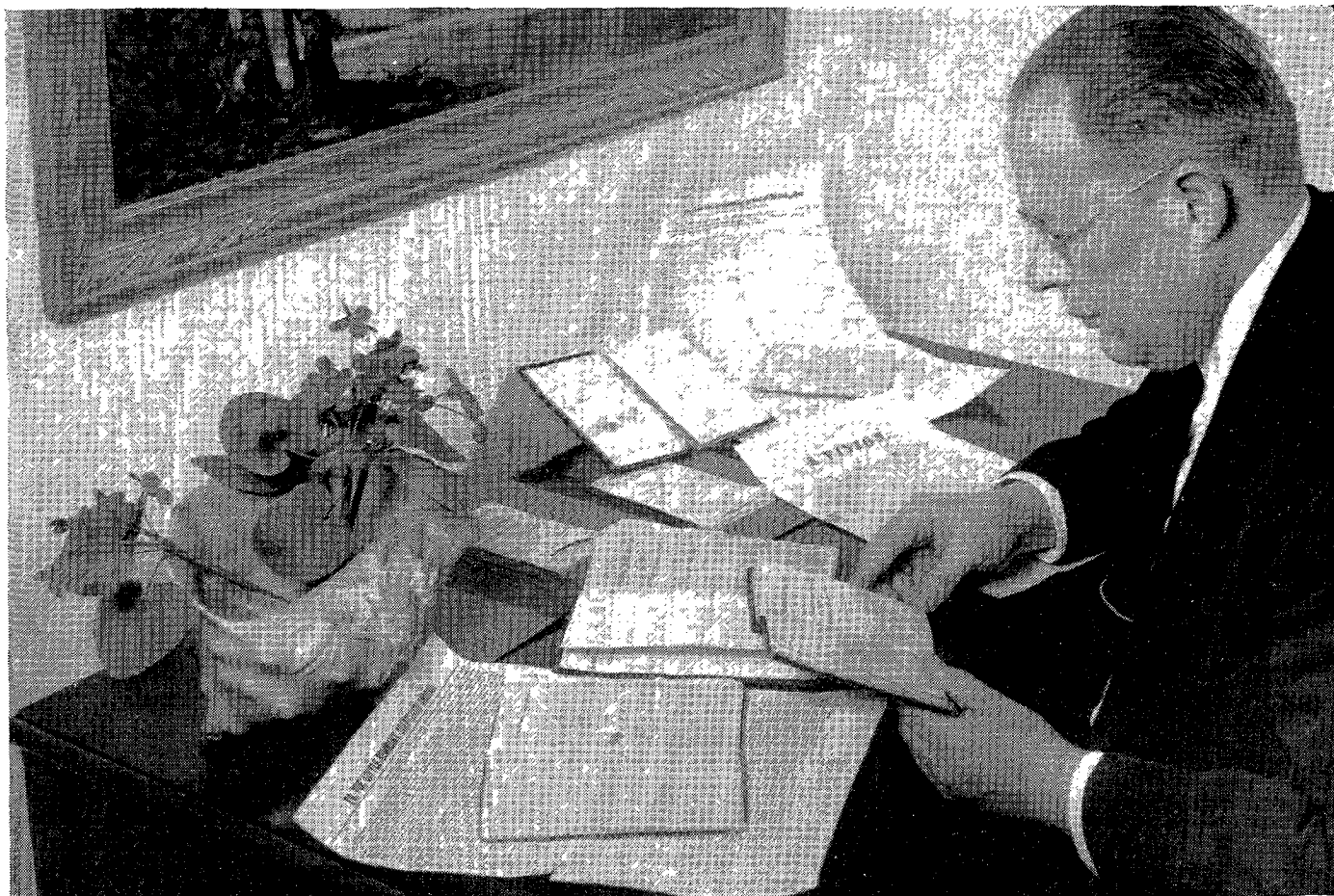
Elder Bates set forth his bold defense of the Scriptures concerning the "present and future location of the New Jerusalem, the Paradise of God." Not only does he deal with the prophecies of the Second Advent and the reality of the heavenly Jerusalem, but he also presents the sanctuary question, and introduces the truth concerning the seventh-day Sabbath, which had recently come to his attention.

The quaint copyright notice reveals a touch of the individuality and earnestness of the author, for in small type on page two we read:

"The copy right is secured with Him that sits upon the Throne in the coming Heavenly Sanctuary. The grant to use it is unlimited. Those only are punished that abuse the right."

Not long after the issuance of *The Opening Heavens* Joseph Bates began to prepare a second publication. At this early date he stood almost alone among the Adventists as the advocate of the Sabbath truth, and he carried a heavy burden on his heart to present it to others, especially his former brethren who had been associated with him in heralding the first and the second angel's messages. And so this venerable pioneer, with determination in his heart to proclaim the truth of the seventh-day Sabbath, sat down in his study in Fairhaven, Massachusetts, one August day in 1846, and began to write. He had hardly made a beginning when Mrs. Bates came to the door and told of the need of some groceries. She explained that she needed four pounds of flour.

Mrs. Bates did not know, as her husband left for the store, that he was destitute of means, and that in buying the flour he would have to spend his last coin, a York



CHARLES CAREY

Arthur L. White, secretary of the trustees of the Ellen G. White Publications, looking over early publications, of which he writes in this article.

shilling. Some years before, when he had retired from the sea, he had about eleven thousand dollars, which in those days was a fortune. This money had been largely spent in heralding the truth of the expected Advent. When his wife expressed surprise that he had brought home just four pounds, he was forced to confess to his wife that he had spent his last cent. With sobs she wailed, "What are we going to do?" He stood to his feet, and replied firmly, "I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world." He assured his wife that the Lord would provide for their temporal needs.

Shortly thereafter, he was impressed that there was a letter of importance for him at the post office, so he left his writing and called to see. A letter was there addressed to him; but as was common in those days, it had been sent postage collect. Captain Bates who had sailed the seven seas in his own ship did not have the five cents required to secure his letter. Although he was urged to take it and pay later, he refused. Instead, he requested the postmaster to open the letter. When this was done ten dollars fell out. With this he paid the postage and secured much-needed groceries. The experience gave this man of God confidence that the Lord would sustain him in his work, and so on the way home he arranged for the printing of the booklet on the Sabbath he was about to write. He had an understanding with the printer that he would not take the pamphlets from the office until the bill was paid.

The money did come in a remarkable way. On the day the tract was ready for delivery, the last part of the bill was paid with other money which had come from unexpected sources. Such experiences as these gave our early workers the assurance of God's blessing.

The forty-eight-page pamphlet was entitled *The Seventh Day Sabbath, a Perpetual Sign, From the Beginning to the Entering Into the Gates of the Holy City, According to the Commandment*. It sets forth precisely, clearly, and convincingly the binding claims of the fourth commandment, with a review of the texts of Scripture which support the seventh-day Sabbath. There is also a dissertation on the perpetuity of the Sabbath, and a few pages are devoted to the two laws, the moral and the ceremonial. Elder Bates then gives a full presentation of the change of the Sabbath. The many authors cited indicate that he had made a thorough study of this phase of the subject. In no uncertain terms this stalwart minister challenges the Christian world to show Bible evidence for the support of Sundaykeeping. A thousand copies of this pamphlet were published, and the edition was soon exhausted.

In fact, within five months' time, in January, 1847, Elder Bates issued a second and enlarged edition—a pamphlet of sixty-four pages in place of forty-eight.

The next and fifth document to be issued by our pioneers was a second broadside presenting the important vision concerning the Sabbath truth, given to Mrs. White early in April, 1847. The publishing itself was arranged for by Elder Bates, and the matter was issued on a two-column sheet under the heading: "A Vision," volume 1, number 1. Elder Bates's interest in printing this can be readily understood when we observe that its content relates to the importance of the Sabbath truth, thus confirming the views set forth in his pamphlets on this point. In this vision Mrs. White was shown a halo of light about the fourth commandment in the heavenly sanctuary. The importance of the Sabbath was made very clear as atten-

(Continued on page 40)

Great HEARTS

PEN SKETCHES OF SOME WHO HELPED TO BUILD THE MOVEMENT

By ARTHUR W. SPALDING

Great causes are espoused by great hearts. Great principles, working in men, make great souls; and great souls, devoting their all to the cause, make great movements. Like the beginning of Christianity, this culminating movement in the gospel history began in poverty and obscurity.

Our eyes are caught by two episodes in the early history which emphasize the material poverty and the spiritual resources of the principles: Joseph Bates's York shilling, and James White's nine cents. [The Bates story is told in detail in the preceding article by Arthur White. —EDITORS.]

Toiling at wood chopping for support while endeavoring to proclaim the Advent and Sabbath truths, James White, one day as he left home, gave his wife his last nine cents to purchase three days' supply of milk for their babe—a nine cents which went instead for calico to cover the little bare arms. Yet as they went forward in faith, step by step the Lord paid their way. And though they patched their garments and rationed their food and lived without a home save the sheltering roofs of friends of the message, the mission grew with their progress. Who in those days would have dared predict that the cause represented by two indigent men with a capital of twenty-one and a half cents, would burgeon into a world-covering mission with an army not only of clergy but of laymen, hundreds of thousands in number, and a budget of millions?

Those were days of study as well as days of toil. The three apostles, James White, Ellen White, and Joseph Bates, were indefatigable. With the few who initially gathered about them, they studied into the meaning of the prophecies and the laws that evidently were meant for their times. They had a solid footing in the basic

truths of Christianity with which their previous religious experience had armed them, but there were new truths to be learned, to be rescued from the rubbish heap of the centuries, to be applied to new conditions and impending events. They worked, they prayed, they studied, and they preached; for they had come to a new phase and a new synchronization of the gospel: "Fear God, and keep His commandments; for the hour of His judgment is come."

James White and his wife were young, in their twenties. Joseph Bates was over twice their age, a father indeed to them, yet a man with the fire of youth, who traveled and toiled and endured even more than most of his fellow laborers. Bates was the great apostle of the Sabbath, the banner, the rallying point of the last legion of Christ. James White was the herald of the sanctuary truth and the three angels' messages. Ellen G. White was God's agent in revealing the future, guarding the treasures of the gospel, and disciplining the church. But they pooled their knowledge; they learned of one another as together they learned of God; and they went forth with the full gospel and its present truth.

What trials they endured, what vigils, what reproaches, what calumnies, what crushing burdens—who today can understand? Out of the chaos of the disappointment of 1844, out of the turmoil, the shoutings, and the recriminations, they steadfastly drew together the clear-visioned and the humble, and welded together a people who should close ranks and carry the banner of Christ to its triumphant victory.

They radiated courage and cheer. Not always did the sun shine on them, for the storms were many; but their anchor held within the veil. When upon a time the assembled brethren faced with gloom the difficulties of

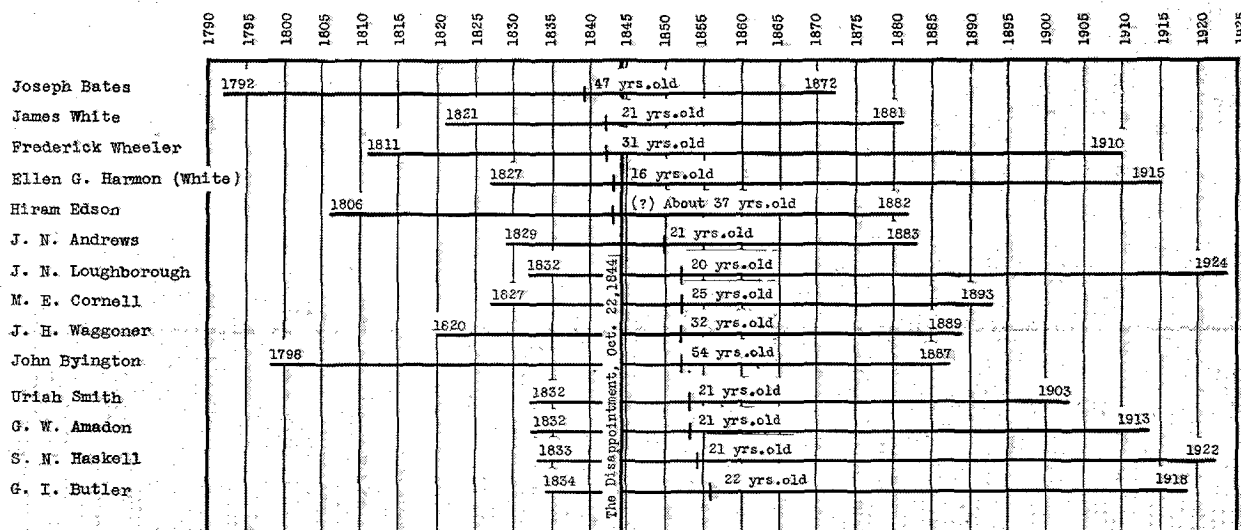
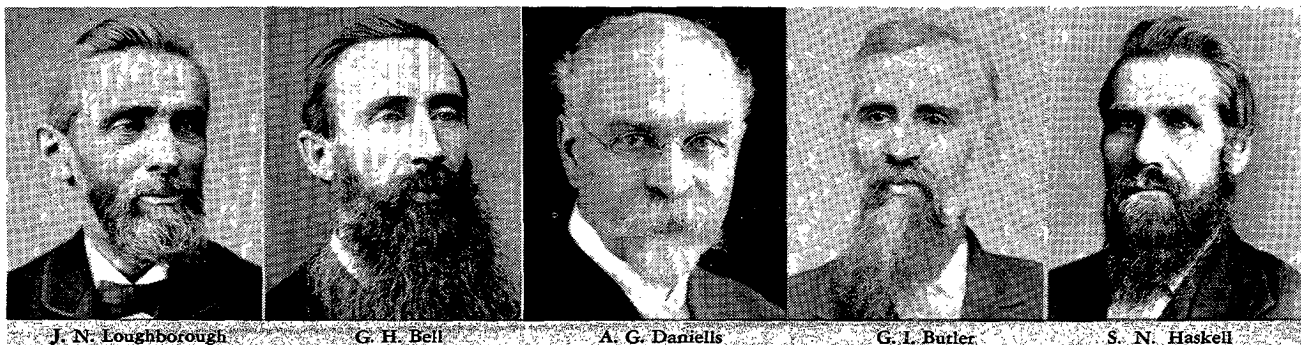


Chart showing age of fourteen pioneers of the church, revealing the interesting fact that youth played a large part in the beginnings of our work. Vertical marks show their ages at conversion.



J. N. Loughborough

G. H. Bell

A. G. Daniells

G. I. Butler

S. N. Haskell

In this article on the men and women who have wrought in this last gospel message, it is not the design to prepare a roll of heroes, nor to give a comprehensive history of the Seventh-day Adventist Church and its leaders. Space, if nothing more, forbids that.

But there is a spirit common and prevailing in all who truly become workers with Christ: a spirit of devotion, of sacrifice, of fervor, of unconquerable faith that reaches within the veil to take the hand of the Almighty. And it is an inspiration to recall the memory of those who thus wrought righteousness and subdued kingdoms.

This article does not invade the ranks of the living, among whom are men and women as consecrated and as fruitful of good works as any of old. And only a few of the leaders of the past are here brought into focus, as examples of those who have, under the direction of God, built this cause from its infinitely small beginnings to its present world-girdling might.

the way, when resources seemed to fail and obstacles seemed insurmountable, then James White said to his wife, "Come, Ellen, let us sing to them." And they sang:

"When faint and weary toiling,
The sweat drops on my brow,
I long to rest from labor,
To drop the burden now,—
There comes a gentle chiding,
To quell each mourning sigh:
'Work while the day is shining;
There's resting by-and-by.'"

And the little wooden meetinghouse on Van Buren Street in Battle Creek rang to the chorus of the inspired conference:

"Then bear the cross with patience,
To fields of duty hie,
'Tis sweet to work for Jesus,—
There's resting by-and-by."

Well they wrought; and when there came for them the last clear call, they passed to trained hands the precious token of their faith. Joseph Bates was the first to go, in the ripeness of age; James White was next, perhaps before his time; Ellen G. White, the last of the original pioneers, the guide, the counselor, the confidante, and the faithful seer of God's people lived on to the fullness of days.

If vision were limited in those first days, is it strange? Few as the disciples at Christ's resurrection, they, like

them, received a commission to be witnesses "both in New England, and in the United States, and unto the uttermost parts of the earth." They could discern the boundaries of half a dozen States; they could even peer into the fastnesses of the West and the South; but vague to them were "the uttermost parts of the earth."

When a correspondent inquired, "Is the Advent message to be given outside the United States?" Uriah Smith replied, "This might not perhaps be necessary to fulfill Revelation 10:11, since our own land is composed of people from almost every nation." And many, in fact, most, of that small company, seeing their meager resources and the vast extent of the world's population, settled down to the belief that if they could proclaim the last gospel message to the United States, and therein reach an Englishman here, a German there, an Italian, yes, a Chinese, and a Hindu, and an African, perhaps even an Arab and a Jew, they would have fulfilled their mission.

It was in 1874 that the wider vision prevailed. For several years there had come appeals for help from Switzerland, where the truth had taken lodgment through literature. Among the early helpers in the cause was a young man from Paris, Maine—John N. Andrews. Turning from a proffered career in politics, where his talents and his connections promised a bright future, he cast in his lot with the despised people of God, and became a power. In preaching, in administration, but most of all in writing, he wielded with great effect the sword of the Spirit. And when Europe's call became insistent, it was to him, "the best of our men," as Mrs. White afterwards wrote, that they turned. And he responded. His beloved wife had recently died; he took his two children and went on the first overseas mission of Seventh-day Adventists. There he labored, learning new languages, writing, publishing and preaching; and through toils, and privation and illness he laid deep the foundations of the cause in a land that was to prove the second important base for the Advent gospel throughout the world.

With him at various times and different periods wrought other men: Daniel Bourdeau and his brother A. C., and B. L. Whitney, who was to succeed him, the Europeans Vuilleumier, Erzberger, and Ribton; Matteson to Scandinavia, Loughborough to England, and D. A. Robinson first to Europe, then to South Africa, then to India; and his brother A. T., to build solid foundations at the Cape. John Andrews laid down his life in the foreign land where he had cast his lot. A gap in the world's array was opened, and by tens, and hundreds, and thousands at last, Seventh-day Adventists rushed into the field of the world.

Meanwhile, a sturdy, dependable helper was given to Joseph Bates and James and Ellen White. John N. Loughborough, an early convert of J. N. Andrews, proved an armor-bearer in every emergency and every enterprise. Loughborough it was, with Daniel Bourdeau, who first

(Continued on page 38)

"What Hath God Wrought!"

THE GROWTH OF THE PUBLISHING AND COLPORTEUR WORK

By W. P. ELLIOTT

THE story of the growth of the Seventh-day Adventist Movement is largely the story of its printing and publishing. At least these activities have been so closely interwoven with all its endeavors that they have had a great deal to do with the expansion of the cause from a nucleus of a few families in New England to its present world-circling organization. Its tract and missionary literature, its educational and health literature, and its literature especially prepared for colporteur use have combined with its many personal agencies and its institutions to provide sinew and muscle for a live and enduring work.

The first little paper appeared under the title *Present Truth*. The paper was printed by commercial printing establishments. The office of publication changed as James White, the editor, moved from place to place in his ministerial work. In 1850, while at Paris, Maine, the paper was increased in size and the name changed to *SECOND ADVENT REVIEW AND SABBATH HERALD*. A little later this title was shortened to *ADVENT REVIEW AND SABBATH HERALD*, which title it still carries. This has been our general church paper through the years.

Perplexities in getting their printing done by commercial concerns led to the purchase of printing equipment and the establishment, in rented quarters in Rochester, New York, of our first publishing office. This was in 1852. By this time the number of ministerial workers had increased to eight or ten, and the number of adherents to the faith had climbed steadily.

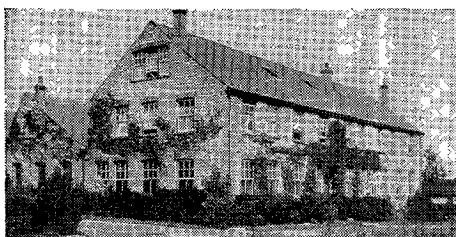
While located in Rochester, concern for the spiritual welfare of the children of the growing movement resulted

in starting the *Youth's Instructor*. The first number was dated August, 1852. It was in these early days that three young men who were destined to become three of our strongest leaders joined the list of workers: J. N. Andrews in 1849, J. N. Loughborough in 1852, and Uriah Smith in 1853. J. N. Andrews and Uriah Smith became two of our most prominent and scholarly writers and brought great strength to our publications.

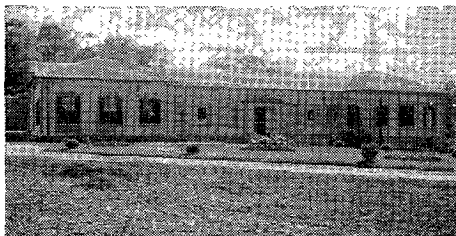
Until 1854 the literature was mostly given away without charge to those who would read it. It was paid for by the contributions of the believers. At a tent meeting in Shelby, Michigan, in the summer of 1854, James White said to John Loughborough, "Brother John, I believe people would be willing to pay a small price for our books, and if so, we could double our efforts in circulating the printed page." Brother Loughborough said he would try it. He offered a full set of everything they had for 35 cents. He sold \$50 worth. All the ministers were told of the experience and urged to do the same. It was the dawn of a new day. The ministry of the denomination carried for many years to come the responsibility for the sale of our publications which it assumed at that time. The publishing work was now on a sounder basis.

The Seventh-day Adventist faith spread rapidly westward. By 1855 there was a strong circle of believers in Michigan. At a council held in Battle Creek that summer it was decided to move the publishing house from Rochester, New York, to that city. A publishing committee was appointed, a location was secured, a building 24 by 36 feet on the foundation and two stories high was built, and the equipment moved in. For the first time the publishing work was housed on a property and in a building of our own. Two years later a power press and steam engine were installed, and the work continued rapidly to expand and to require constant improvement and greater facilities. About this time the names of J. H. Waggoner and R. F. Cottrell, two prominent Adventist writers, began to appear in our publications.

In line with better organization and to provide a better financial structure for the publishing work a corporation was formed in 1861. It was known as the Seventh-day Adventist Publishing Association. This constituted our first well-organized institution, and to it the Review and Herald and all the publishing interests that had been held by individuals and committees were assigned. Im-



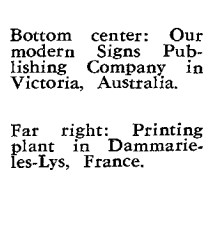
Left: Our publishing house at Watford, Herts., England.



Center left: Plant in Sao Paulo, Brazil.



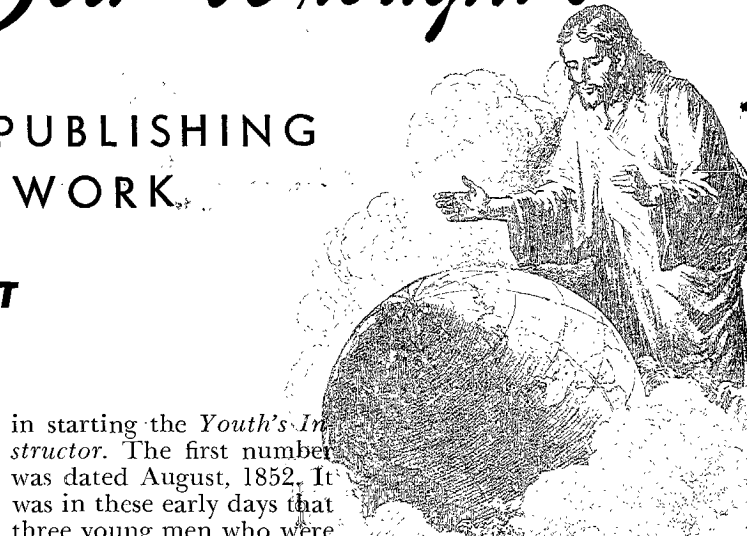
Bottom left: Literature headquarters in Poona, India.

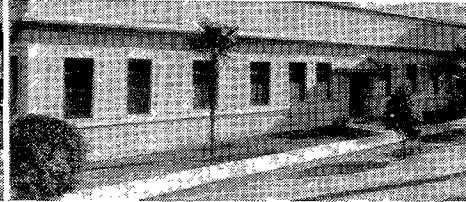


Bottom center: Our modern Signs Publishing Company in Victoria, Australia.



Far right: Printing plant in Dammarieles-Lys, France.





petus was added to the already increasing activities, commercial printing was accepted, and in time the Review and Herald came to be the largest publishing establishment in the State of Michigan.

In 1868 J. N. Loughborough and D. T. Bourdeau were sent to California to open the work on the Pacific Coast. In the early seventies Elder and Mrs. White joined them, and in 1874 James White started the *Signs of the Times* in Oakland, California. A little later funds were raised with which to build a publishing house, and in 1875 the Pacific Press Publishing Association was organized with a capital stock of \$28,000. The new plant thrived from the first and in a few years was a flourishing establishment doing considerable commercial work in addition to supplying the needs of the enlarging work of the cause. After several enlargements to the original building in Oakland the plant was moved in 1904 to Mountain View, where the employees might have the benefits of a rural location.

As the expansion of the movement carried the work overseas, other publishing centers were established. Wherever the message took root, often as a result of literature sent out from America, the need of a near-by source of literature supply became urgent. In the late seventies publishing was begun in Basel, Switzerland, and in Christiania, Norway. Branches of the American houses were established in various cities of America, including New York, Chicago, Atlanta, and Toronto, Canada. In 1901, in harmony with urgent counsels from the pen of Ellen G. White, the Southern Publishing Association was established to serve the particular interests of the Southland.

The testimonies and writings of Ellen G. White were widely circulated through the years, and, together with her personal counsels, served consistently to encourage and guide the church. In 1879 she received a message from the Lord which urged that new and better plans be laid for the circulation of our literature. Presenting it to the church, she said in part:

"Some things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated. . . . In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporteurs, canvassers, and agents."—*Testimonies*, vol. 4, pp. 388-390.

The leaders did not understand how to begin this work. At the General Conference session of 1880 a young man by the name of George King, who had experienced some success in taking subscriptions for our periodicals, urged the brethren to bind together the two small books by Uriah Smith, *Thoughts on Daniel* and *Thoughts on Revelation*. He felt confident he could sell such a book. Finally, but with some hesitancy, the Review and Herald managers consented to bind five hundred copies. They sold well.

Thus was launched a type of evangelistic work which without doubt has been one of the greatest factors in the

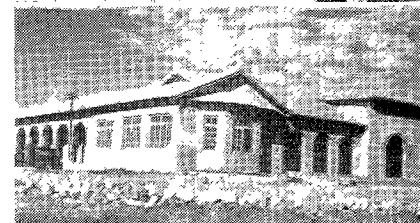
advance of the Adventist faith. Our colporteurs have pioneered the work in almost every land, and in their endeavors they have measured up to the best traditions of all the Christian colporteurs since the time of the Reformation.

As the colporteur work increased, it required an organization for the training and direction of the colporteurs. Capable men were chosen to lead out in each conference. These were at first called State agents, later they were called field secretaries, and at present they are known as publishing department secretaries. In later years union publishing department secretaries were added to the organization.

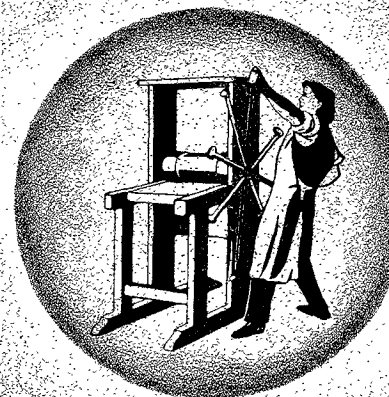
There was another development in the literature work during the seventies that has added greatly to the effectiveness of the publishing activities of the denomination. In the late sixties the Vigilant Missionary Society of South Lancaster, Massachusetts, was organized by S. N. Haskell. This society encouraged the systematic distribution of literature by its members, both in person and through the mails. The idea soon spread to other churches. In 1871 Elder Haskell organized the New England Tract Society. Elder and Mrs. White, much interested in this development, visited New England to study the organization at close range. James White then wrote a tract presenting the various features of the tract society's organization and activities.

The General Conference considered the matter at some length, and a periodical entitled *The True Missionary* was published each

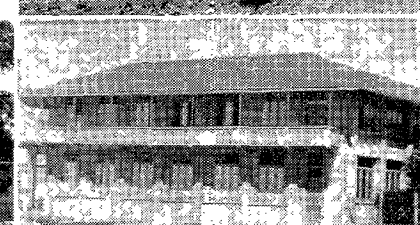
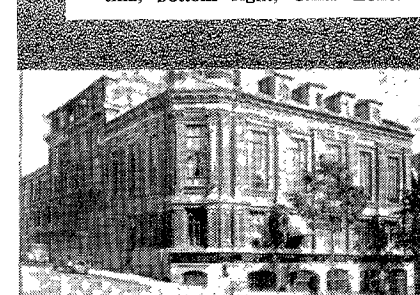
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Top left, Shanghai, China; top center, Tokyo, Japan; top right, Seoul, Korea; center, Singapore, Malaysia; bottom, Manila, Philippine Islands.



Top, Oslo, Norway; center, Hamburg, Germany; bottom left, Cape Province, South Africa; bottom center, Argentina; bottom right, Canal Zone.



Why

WE CONDUCT A MEDICAL WORK

By T. R. FLAIZ, M.D.



By A. ROBERTS



MEDICAL work, or the ministry of healing, figured very largely in the Saviour's three years and more of earthly ministry. We are told that He spent more time in healing than in preaching. Should we not then expect to see medical ministry make an early appearance in the remnant church?

Before we had in our midst a qualified physician we were publishing health literature and teaching health principles. These early publications still make good reading, and, compared to medical publications of that time, stand up to a close scientific scrutiny. In the year 1866 the following paragraph appeared in *The Health Reformer*, vol. 1, page 19:

"There is a disposition with many parents, to keep up a perpetual dosing of their children with medicines. They will always have a supply on hand, and when any slight indisposition is manifested, caused by overeating, or exhaustion, the medicine is poured down their throats. . . . The child is drugged to death, and the parents console themselves that they have done all they could, and wonder why it must die when they did so much to save it. Upon the grave stone of that child should be written, *Died, of drug Medication.*"

"Many parents substitute drugs for judicious nursing. I have seen parents in constant terror, lest a breath of air should come upon their children. . . . The rich blessing which Heaven has freely bestowed upon all, was not allowed to come to their children. I have stood by the cradle of these abused innocents thus unwisely nursed, and have felt indignant at the cruel course pursued with them. I have stripped the coverings from the cradle, and opened the window, and let in the richest of heaven's earthly blessing,—pure, fresh air,—to the immediate relief of the sufferers."

In *Spiritual Gifts*, volume 4, pages 129-133 the harmful effects of injurious articles of food such as highly seasoned meats with rich gravies, rich cake, pies and puddings, and the free use of meat are set forth in contrast to the benefits of a plain, wholesome, and nutritious diet. Then, referring to the abuse of drug medication the writer says, "I was shown that more deaths have been caused by drug-taking than from all other causes combined."

This repudiation of the popular and senseless drug therapy of that period was a radical stand. However, our denominational writers, led by Mrs. White, were outspoken in their condemnation of the promiscuous administration of these health-destroying compounds. At this same time the unpopular and little-known science of water treatments, which was receiving such rough attention at the hands of the medical profession, was championed by our writers, and a little later our sanitarium in Battle Creek became the greatest single center for the use and propagation of hydrotherapy. Our sanitariums are still nearly alone in the consistent use of this technique on a scientific basis.

Medical ministry in various forms has been a feature of Christian service among all church groups. However, in none has the aggressive spirit of the crusader been so evident as among the Advent people. The reason for this lay not with the genius of the organization, or with the farsighted planning of the founders, but with the light and guidance of the Spirit of prophecy. True it is that there were outstanding men of vision among our founders, who gave strong support to this medical program. They, however, as do our leaders today, sought the counsel for their guidance from the writings of Mrs. White.

There were individual men who came under strong conviction regarding certain limited features of our medical work. One man espoused a great burden for rational forms of therapy. To him the entire gospel in health was summed up in hydrotherapy. Another saw in diet the answer to all our health questions. Another, at a later date, saw vegetarianism as the sum total of all that was essential in health reform. These many facets were

all essential parts of the same beautiful gem of truth which we now know as health reform.

The human instrumentalities involved in this movement, if left to themselves, were inclined to run to extremes in pressing or emphasizing their special interests. Left to their own planning, these men would have developed systems of health instruction which would have been seriously out of balance. As men bore down with disproportionate emphasis on one feature of health instruction, counsel was given restoring the pattern of rational health education. Through the years this wealth of counsel accumulated till it became the greatest single treatise on the relationship of the Christian to his physical and spiritual development. Besides this, we received from the pen of Inspiration such beautiful volumes as *Ministry of Healing* and *Christian Temperance and Bible Hygiene*.

Although medical literature of the latter half of the nineteenth century is for the most part interesting now only from a historical standpoint, the counsels we received from the Spirit of prophecy stand unreplicated for their scientific accuracy. Some of the words used in these writings savor of the current medical terminology of the times, and the intent of instruction given is accurate and reliable to the present.

Our denominational health and medical program comprehends general health instruction for the individual, including diet, temperance, dress, rest, recreation, health habits, and some basic principles of therapeutics; it comprehends an extensive plan of medical and health education, the training of physicians, nurses, dietitians, technicians, and general instruction in home nursing and first aid. Of the one hundred and eighty thousand physicians registered in the United States, approximately two thousand are graduates of our College of Medical Evangelists. Our medical program includes the establishment of sanitariums, hospitals, and dispensaries in the home bases. Then as a part of the foreign-mission endeavor, we are committed to the establishing and maintaining of mission hospitals in many lands. Of these we now operate more than fifty. It comprehends the publication of an extensive health and medical literature in many languages.

This medical phase of our denominational activity began in the year 1866, when our pioneer publication, *The Health Reformer*, appeared under the editorship of Dr. H. S. Lay. The *Pacific Health Journal*, appeared in 1885, and later became *Life and Health*.

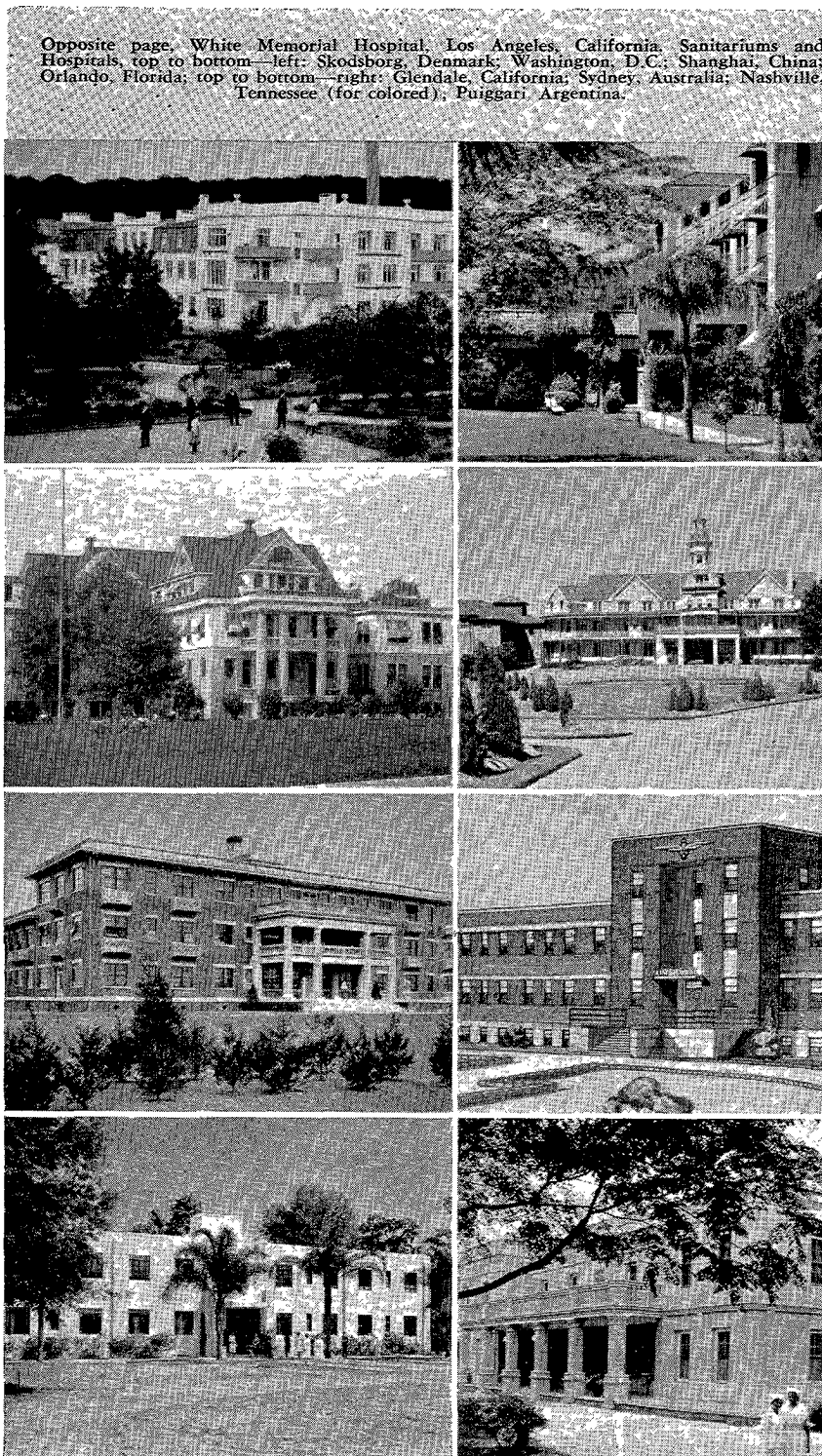
In 1866 the predecessor of Battle Creek Sanitarium had its beginnings in a humble frame house in Battle Creek under the name of Western Health Reform Institute. In this post Civil War period there were still but few hospitals, and these were a far cry from what we know as hospitals today. Asepsis and sanitation as we know them had not yet been thought of. Whatever idea of sanitation existed, it was on the same basis as good janitors' work today. Pasteur had not as yet demonstrated his epochal researches on the cause of disease. The microscope was still merely an interesting optical instrument of the physics laboratory.

The hospital idea as a recognized public function, both charitable and on a pay basis, was just beginning to take form. Any attempt in the direction of establishment of medical institutions by any group would naturally follow the popular pattern of the times. More especially would this be true of a small body of promoters, who would of necessity

need to be guided by precedent set by older and stronger promoters. On the contrary, we see evolving a medical institution, peculiarly Adventist, the *sanitarium*. This plan of medical work met with immediate and popular acclaim. The sanitarium rendered a type and quality of service not found elsewhere. In these institutions the popular and extensive use of drugs was repudiated in favor of the as yet practically unknown physical-therapy methods. The genius of the entire sanitarium idea lay in the very specific instruction received over a period of years through the Spirit of prophecy. One of the most significant evidences of the higher-than-human origin of this type of medical work lies in the fact that the very medical men

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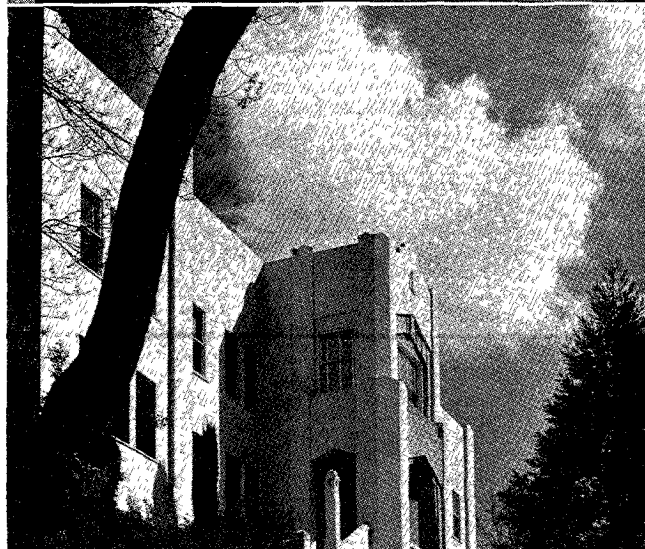
Opposite page, White Memorial Hospital, Los Angeles, California. Sanitariums and Hospitals, top to bottom—left: Skodsborg, Denmark; Washington, D.C.; Shanghai, China; Orlando, Florida; top to bottom—right: Glendale, California; Sydney, Australia; Nashville, Tennessee (for colored); Puiggari, Argentina.



The Goal of CHRISTIAN

A SKETCH OF OUR DEVELOPING SCHOOL WORK

By E. E. COSSENTINE



THE leadership of this denomination early realized the importance of training its youth for service, either in the organized work or as strong laymen, and that, in order to do this, the church must have strong schools. From the very beginning it was felt that such training institutions must have teachers who could bring to the youth a well-rounded education, including the hand and the heart as well as the mind. They were instructed to provide an education that "has to do with the whole being, and with the whole period of existence possible to man" (*Education*, p. 13); an education that would fortify the youth against the temptations of the world and qualify them for usefulness in this life and for life eternal; an education that would impart the spirit and example of Christ to our youth, inspiring and fitting them to work as He worked who "lived to bless others."

As the leaven in the meal affects the whole loaf, so education shapes the characters of the youth, in both secular and religious life. The mind will be of the same character as that upon which it feeds—"by beholding we become changed."

Almost from the beginning Adventist parents felt that the education given in the public schools did not harmonize with the spirit of the Advent Movement. This problem was studied by the leaders, and although for several years a small church school had been operated at Battle Creek, Michigan, our first college was not established until 1875. It is of great interest to note how like the grain of mustard seed was that small beginning. This college had only three teachers, 90 pupils, and an investment of \$150. Today we have, throughout the world, more than 3,700 schools, 8,400 teachers, 170,000 students, and an investment of about \$27,000,000.

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, successor to Healdsburg College, Angwin, California.



Education



The rapid growth of the "seed" becomes manifest when we realize that since 1937 we have opened 1,000 new schools, added nearly 2,500 new teachers, and increased our enrollment by nearly 50,000 students. Every year we find new schools opening and the call for teachers, in both home and foreign lands, taxing our ability to supply.

Today we have a well-developed system, starting with the elementary church school and continuing with the academy or secondary school, the college, and the training schools for nurses, dietitians, doctors, and other professional groups. Not only do we give a thorough training in the arts and sciences, but we have made great strides in preparing young people to live and make a living in all walks of life, at the same time fitting them for a definite part in building up the spiritual life of their church and community. Believing in the soon return of Jesus, our educational workers endeavor to bring to our youth the definite conviction and determination to make their personal contribution toward giving the gospel to the world, whether they are housewives, farmers, mechanics, doctors, accountants, or carpenters. All are encouraged to be active in missionary work for others who are unacquainted with Christ.

A great deal of counsel has come to us as a people concerning the importance of the right education for our young people, and the necessity of establishing schools even where there are only a few church members.

"In localities where there is a church, schools should be established, if there are no more than six children to attend."—*Testimonies*, vol. 6, p. 199.

And the next sentence urges:

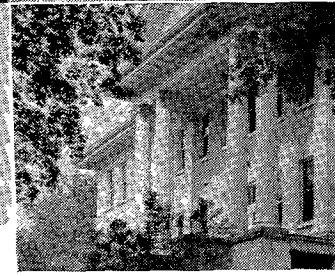
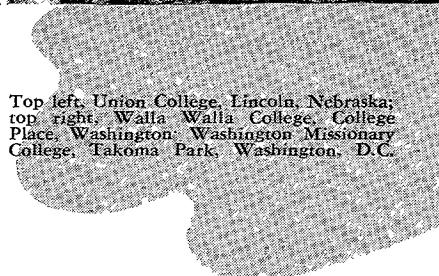
"Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

"To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. . . . Establish church schools. Give your children the word of God as the foundation of all their education."—*Ibid.*, p. 195.

With these and many other statements we are counseled that in connection with every church a school should be established for the training of our young people.

Though we are still far from reaching our objective of "every Adventist youth in an Adventist school," let us take courage from what has been accomplished. Today we have large enrollments of students in many lands. From the Philippines comes the cheering word of approximately 8,000 children and young people in the church schools, academies, and college. In many cases buildings and equipment are highly inadequate; schools are held in tents, in palm-thatched sheds, and even out of doors in the shade of trees.

A year or so ago our academy in Egypt was being established, but the youth were not willing to wait until the buildings could be completed; they came and lived in tents. Classes were held in the desert, with two sticks driven into the sand to hold a small blackboard, and the students sat on the sand. Then in Northwest China we have a school the facilities of which are most limited. The students had no pencils or paper, but in their eagerness to be in a Christian school regardless of circumstances, they went to the mountains and cut out



Top left, Union College, Lincoln, Nebraska; top right, Walla Walla College, College Place, Washington; Washington Missionary College, Takoma Park, Washington, D.C.

sheets of slate on which to write, and chipped off smaller pieces to use as pencils. Thus they carried on.

How fast the work moves forward is illustrated by the experience of a teacher in the Hawaiian Islands, who told me that she taught the first little one-room church school in those islands. She is still teaching today, but that initial school has grown and spread until we have schools on all the main islands with an enrollment of some 1,300 young people.

So great is the desire for Christian education in many lands that when it is known that we are opening a school, scores and hundreds of non-Adventist youth flock to us, pleading to be admitted. In the Southern African Division we have more than 60,000 youth enrolled in all grades from elementary church school to college. In South America there are over 20,000 youth in our schools. We might go on recounting figures, but the great question is not in the numbers already in our schools, or how large our schools have grown through the years. Rather it is to what extent we are meeting our stated objective of "every Adventist youth in an Adventist school," and how we are winning our youth to the truth.

Some years ago a most illuminating survey was made of 422 Seventh-day Adventist youth, ages 15 to 25, showing what happened as they grew up.

We note from this chart that youth who have had an education in our schools are much more susceptible to the truth than others.

Factors	Church members	Disfellowshipped	Never Baptized
	Per cent	Per cent	Per cent
Christian Education and United Home	87	8	5
Christian Education and Divided Home	86	9	5
Secular Education and United Home	54	14	32
Secular Education and Divided Home	26	16	58

We learn from the Statistical Department of the General Conference that only about half of the Adventist youth around the world are in our own schools. Although the growth of enrollment has been encouraging, too little attention has been given to the large army of our youth that do not have the privilege of Christian schooling. It is the privilege and responsibility of every member of every church to become interested in our youth and to recognize the importance of making sure that "they shall be all taught of God."

"We are far behind our duty in this important matter. In many places schools should have been in operation years ago."—*Ibid.*, p. 199.

"God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*Ibid.*, p. 196.

Are the so-called heathen wiser in this matter than we who have so many blessings bestowed upon us? I think of the cable received from the Australasian Union Conference at the time of the 1947 Autumn Council, saying that New Guinea alone had called for a thousand teachers. I remember also that two chiefs who made the long journey from Borneo to the meeting which was being held at our headquarters in Singapore last year. They pleaded, "Our sons and daughters are growing up in ignorance and superstition. Won't you send us teachers? We will build a house and a schoolroom; we will give land; but please send us teachers, that our children may know the way."

I think of the earnestness of our people in the north-east part of the Celebes. They had little money, and land was very costly; but so eager were they to have a Christian school that they willingly sacrificed to secure the necessary land. One day each month they would all come and work at clearing the jungle and helping to erect the buildings. On the day that I was there, nearly 600 were working from early morning until late at night. Most of them had walked to the school site, some as far as twenty-five miles. Now several hundred young people are enrolled in the school, and there will be more as fast as facilities can be enlarged to provide for them. How precious is our heritage, the youth of this denomination! What a privilege to help prepare them for service!

How are our Seventh-day Adventist schools meeting the challenge of fitting our youth for the great task before them? The product is the best proof of efficiency. Both graduates and undergraduates, when brought to test beside those on a comparable level from schools of the world, have repeatedly proved their competency. In every walk of life and in every country on the globe they have shown their ability to live joyfully for God and to serve their fellow men under any and all conditions. Their record speaks in clarion tones of power-filled, consecrated lives.

The Adventist youth are unquestionably the hope of the Advent Movement. They have the latent talents, the hidden possibilities, the dynamic energy, and the audacious daring that, when touched and transformed by the divine flame of consecration and abandonment to a great cause, will speedily finish the work of God on earth. As we look back over the way God has led us, and see and realize the leavening power and influence of the Word of God in our own lives and in the lives of our youth, shall we not determine to bring our children to the fountains of living waters rather than to the broken cisterns of the world? Let us prepare them as "vessels fit for the Master's use."

The Growth of the Church

(Continued from page 13)

work among the English-speaking peoples of China's seaport cities in about 1888. Thus the first seed of the message was sown in the Orient. Here as in other lands, though starting slowly, the message has made great strides. The Philippine Islands and the Dutch East Indies have hitherto produced the largest fruitage. Strong foundations for the work have been laid in China and India, and the prospects bid fair for an abundant harvest of souls in these great countries. Thousands in these lands already are rejoicing in the blessed hope.

Into all the world the message was to be given—to every nation, kindred, tongue, and people. With the work established on every continent by 1894, the message was to grow rapidly. Cheering indeed is the record of progress. Beginning with no membership in 1844, the work has

enlarged until our world membership was 628,594 at the close of 1947. Of these 228,179 were found in churches in the United States and Canada, and 400,415 in churches in other parts of the world.

The pioneers of the message labored until 1913, or 69 years, to attain the first one hundred thousand members. The record of attaining the succeeding units of 100,000 members stands as follows:

9 years for the	2d	100,000
8	"	"
4	"	"
6	"	"
6	"	"

What a marvelous record. To God be the glory!

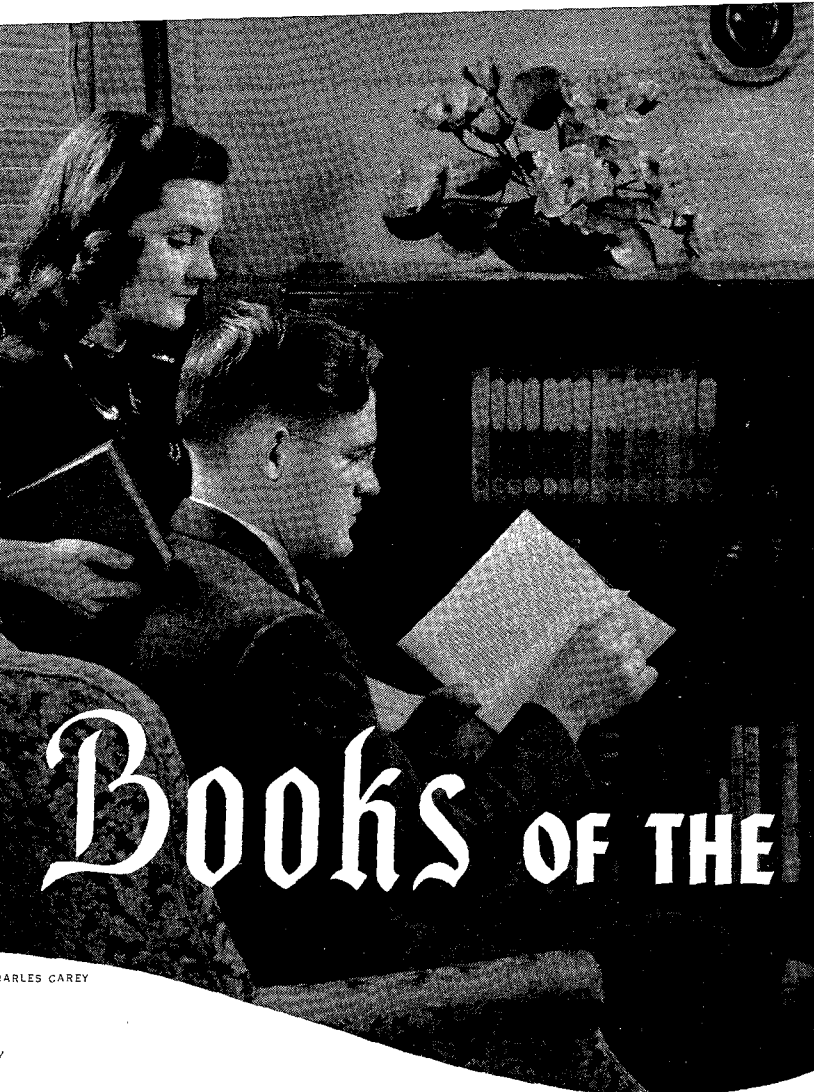
Undergirding the evangelistic program of the movement three specific types of institutions have been developed. These have made a large contribution to the up-building and stabilizing of the superstructure. The first publication by a Sabbathkeeping Adventist was a thirty-nine-page pamphlet of which a very small edition was printed in 1846. Now forty-nine publishing houses are operated, printing literature in 190 languages. In 1947, the latest year for which world figures are available, the retail sales value of this literature reached the phenomenal amount of \$11,477,499.76. As we contemplate this figure we cannot but recall the words expressed by Samuel Morse on receipt of the first telegraphic message, "What hath God wrought!"

Medical work was conceived early in the history of the movement as being a means of opening doors for the presentation of the gospel in the lives of individuals and as an opening wedge for the message in difficult geographical areas. This led to the establishment of health institutions which, like the publishing interests, have enjoyed much of the blessings of God. Ninety-one sanitariums and hospitals and eighty-six clinics are now operated, and 336 doctors and interns, 1,808 nurses, and 5,085 other workers are engaged in this work.

Basic to the objectives of the movement is the educational work, which dates its beginnings in 1874 with the establishing of a school for the training of mature workers for the cause of God. Now the scope has been broadened to include the entire range of work from the elementary school to the postgraduate training in the Theological Seminary. A school of medicine as well as a postgraduate school of medicine is also operated. The enrollment in the schools of the denomination now numbers 170,295. From these schools is coming an army of youth trained for service and dedicated to the task of completing the yet unfinished work.

Thus the message has gone from land to land and from strength to strength. Nothing can stop its onward progress. "Where sin abounded, grace did much more abound." Rom. 5:20. Where difficulties arise God provides a way, even in the deep. The numbers of our believers in Europe doubled during the first world war. After the second world war the church emerged in the midst of famine conditions and in great need of physical necessities, but strong in faith and zealous in good works. Nearly 7,000 have been baptized in Germany alone since the close of the war (1946-1947), and almost 15,000 in the lands of Southern Europe. Everywhere are omens of a finishing work. God will not disappoint His people. Christ will come again.

But though the work is the Lord's, and He will finish it, we cannot escape the responsibility which He has placed upon us. As the pioneers of the movement went forward in faith and sacrifice, so will the work be finished. He calls upon everyone, old and young, to lay all on the altar for the finishing of the work. As the work was begun, so will it be finished. Let us then dedicate our lives anew for the finishing of the work.



Books of the ADVENT MESSAGE

CHARLES CAREY

BULWARK AND FIGHTING BATTALION OF THE FAITH

By J. D. SNIDER

NORMALLY a need constitutes its own appeal. A child lost, a man overboard, a miner entombed, a ship in distress—the mere announcement stirs us to action. The primary assumption of our movement is that mankind needs the gospel message for today, and that the remnant church is the custodian of that message. Therefore our inherent obligation as Advent believers is to hasten to every nation, kindred, tongue, and people with this special message which is to lighten the earth with its glory. And from God's messenger we have the plain statement that in a large degree this will be accomplished through the publications sent forth from our publishing houses. Early in the history of this movement this inspired messenger declared that the treasure of truth entrusted to the Advent believers should be published to the world "to prepare a people to meet God."

In obedience to that heavenly vision our denominational leaders have emphasized the urgent need for literature production and distribution from the pioneer days down to the present. And the results are well known. The printed page can go everywhere at a minimum of cost. It can be mechanically multiplied so that every distributor of gospel truth receives the answer to Wesley's

prayer, "O for a thousand tongues, to sing my great Redeemer's praise!" Today many thousands of tongues do sing their Redeemer's praise because in the inky pages of our literature they first saw the light of present truth and are now firm believers in the Advent message.

No one has yet been able to seize in the grip of complete definition the full power and worth of our literature, but no story of ancient Scripture or modern letters convinces us more deeply of the infallibility of the "sure word of prophecy" or of God's divine love and care for His work, than the moving recital of how our literature ministry goes forward from year to year. Each report that comes from our publishing centers, showing what has been done during any given period, adds another chapter to the record, but no one of these reports alone, or all of them combined, can tell the entire story, even in digest. Neither can any complete picture of what has been attempted and accomplished down through the past hundred years be drawn in full. Each year's story is only a tiny dot among a myriad of minute dots that cannot be brought together

in a half tone of the whole until the day of God, when the literature we have published and distributed in many lands and languages shall have yielded its full harvest of souls. It is a stimulus to consider that, in the day of the final declaring, multiplied thousands will stand on the sea of glass and sing the song of the redeemed because redemption's story first reached them through the printed page.

Today ours is a tangled, tormented world, in which the bad that happens and the worse that threatens are so urgent as to shut out nearly everything else from view. However, it is a circumstance not without interest that our publishing work has gone from strength to strength for a full century through every crisis hour of upsetting situations and economic collapse. The importance and significance of the role our literature is to play in the work of God during this present crisis hour has been stated before in quieter times and is well known to all of us, but it needs to be stated again and again, and more emphatically now. Its threefold function is clearly set forth in these words of divine counsel:

"The printed page is . . . essential, not only in awakening them [the people] to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error."—*Testimonies*, vol. 6, p. 315.

It is plainly apparent from this passage that our literature is destined not only to prepare the way for the living preacher but also to reinforce his spoken messages and stabilize the converts he wins to the Advent faith. Therefore in the great battle of the books that currently roar from the presses to claim the attention of mankind for every sort of idea and belief, it is our concern to see that books which carry the Advent message are given the widest possible distribution. On every hand there is evidence of a great new hunger for books. This hunger is world-wide, and must be supplied with the bread of life through literature evangelism.

Nothing else can take the place of the printed page. This silent messenger enters closed doors, reaches all classes, preaches unweariedly, needs no furlough, never lays off because of illness, lives longer than any human worker, penetrates through the mind to the heart and conscience, and wins and holds converts everywhere. This method of evangelism, rightly pursued, is often less offensive than direct preaching. Even the living preacher, regardless of his eloquence and persuasive power, frequently finds that he can witness more effectively, more daringly, and more conclusively by the book or tract than in any other way.

We face many opportunities and challenges for advancement in the circulation of our literature. A wider use of devotional, doctrinal, and inspirational books in the homes of our own people is patently of utmost importance. The writers of our denominational literature are placing at our command the best things that are being thought and said by the workers and leaders in this movement. What is of no less importance, or rather, what gives the whole procedure the great importance that it has, is that these new books contain God's message of truth for saint and sinner alike.

A false distinction of books for our own people and books for unbelievers has developed in the minds of many who should understand that, except for a few special volumes, no such division can really be made. Generally speaking, our books do not exist for the sake of our own people alone, or for the sake of unbelievers only, but for the sake of all those who are willing to read them that they may become better Christians, better workmen in the Master's service, and better able to teach others also. Any believer who does not read all our new books is missing a whole area of enjoyment and opportunity for soul growth.

To strive continuously for better reading habits in our homes is a responsibility all field and institutional leaders must recognize and seriously take to heart. We who are much concerned with books can do something to quicken desire and create demand for more and better books through our periodical advertising, general office promotion, and other means open to us. But we cannot do enough. The literary tastes and demands of our people are developed and sustained very largely by the leadership in our colleges, pulpits, and pews. Editorial staffs and circulation managers are rightly expected to help create an appetite for good reading, but if the circulation of our trade books is to be greatly enlarged, our ministers, educators, and local church leaders must do more to create new standards of demand for this worthy type of literature which is designed to strengthen and develop the devotional, spiritual, and cultural sides of life.

Of course, no lover of books can ever find sufficient money to buy all the volumes he would like to own. For most of our own people, the expense of book gathering is not a simple matter at any time, but when there is a limited budget to be spent on books, or limited housing space, the problem of building a library assumes additional importance. Most of us can easily remember when the cost of one of our standard evangelistic or devotional books equaled a full day's pay for the average wage earner. Since then, wages and commodity prices in general have increased much more rapidly than book prices so that today books are no longer considered luxuries even for those of modest income. An average day's wage now will cover the cost of two or more of our most expensive trade books.

As we review the early beginnings of our publishing work and reflect upon its growth and development during the past hundred years, our pulses stir, our hearts leap, and we feel like breaking forth into a jubilant "Hallelu-

jah." Hundreds of millions of books, pamphlets, and periodicals filled with food for men's souls, light for their eyes, and healing for their hearts, have flowed out from our publishing centers with steadily increasing momentum. Much of this literature has gone into our own homes and much more into the homes of nonbelievers.

Let us, at this time of rejoicing over the marvelous achievements of a century that is gone, remember that still greater opportunities and responsibilities lie in waiting. The glory of our publishing work does not rest in its yesterdays, but in its tomorrows. We have much, very much yet to do before the task we began one hundred years ago can be fully accomplished. Our literature ministry is only in the morning of its glorious destiny!

How Your Gifts Keep the World Work Going

(Continued from page 19)

world budget made up? About the middle of each year, every field that receives appropriations from the General Conference is asked to submit a well-prepared budget of its operating, showing all appropriations received the previous year; and every field is asked to present any request for needed additional workers, additional land and buildings, equipment, or other increased expense. Similar budgets are received from all of our world divisions and other organizations receiving help. These budgets are due in the General Conference treasurer's office August 1 each year. They are accompanied by letters of explanation, giving details of the new expenses and projects. All these budgets and information are then compiled to be presented to the budget committee appointed at the annual Autumn Council. The budget committee is made up of about seventy-five members, consisting of General, union and local conference and institutional leaders.

At the Autumn Council representatives of our world divisions are present. These leaders are given the opportunity of appearing before the budget committee to present further their needs in person. The distribution of mission funds is made when the whole world field and its needs can be fully studied. No appropriation can be made by the General Conference except at the Autumn Council.

The Seventh-day Adventist denomination is the only church that operates as one world organization with one central governing committee, and the same standards of church conduct in all parts of the world. This has proved to be a source of great strength to the movement. The spirit of love and sacrifice for the cause of God is worldwide. This is illustrated by the following report:

The amount in tithe in all the world the first fifty years of our existence as a people was \$4,206,336.34; in the second fifty years the tithe amounted to \$278,911,062.42. In 1947 tithe in all the world was \$23,849,615.15. Contributions for our world mission work in the first fifty years was \$1,098,715.22; for the second fifty years it was \$133,862,141.65. In 1947 for mission work in all the world \$9,293,140.95 was appropriated. This vast sum of money has been given for one purpose, the advancement of the kingdom of God and a preparation for the Second Advent of our Lord and Saviour Jesus Christ.

(In an effort to be brief, a general statement regarding the handling of tithes and offerings through the channels of the local and union conferences and the General Conference is made on page 19. The details involve the sending of all mission funds through the local conference and the union to the General Conference. The larger percentage of tithe is kept in local and union fields for local work.—EDITOR.)

Distinctive

Doctrines

OF SEVENTH-DAY ADVENTISTS

By D. A. DELAFIELD

IF YOU are a Seventh-day Adventist, you do not subscribe to the common belief held by many Christians that "it doesn't make so much difference what you believe, just so you follow the golden rule." It is very convenient to have a philosophy like that. One can be very broad-minded and explain away almost any scruple of conscience. But behind the cloak of this shallow argument is hidden a multitude of sins against reason and truth. We would go further and say that it is a sin against God to hold the opinion that God accepts any kind of worship and that His chief concern is only that men should worship. The words of Christ are relevant here: "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." "Thy word is truth." John 4:23; 17:17.

We cannot suppose that God is incapable of revealing to man in clear and unmistakable language the actual facts regarding such all-important issues as the genesis and destiny of the human race, man's moral obligation and duty to other human beings, the state of the dead, the origin of, and remedy for, sin and rebellion, and man's personal relationship to God.

We believe that God has chosen to reveal His will and

purpose for His creatures in four ways. The clearest revelation of God is in the Word made flesh, our Lord and Saviour, Jesus Christ. The Word of God, or the Holy Scriptures, is the same revelation through a book written by men. Seventh-day Adventists, in harmony with the historic stand of Protestantism, hold that the Bible is "the sure rule of all doctrine and of all life, and can never fail or deceive us."—*The Great Controversy*, p. 203.

Seventh-day Adventists also believe that God reveals His will through the Holy Spirit, the third person of the Godhead. Frequently God's will is made known through the agency of the "still small voice" speaking to the heart of the individual. This holy Voice speaks, saying, "This is the way, walk ye in it." But the voice of the Spirit never leads contrary to the voice of the Scriptures, for the Bible writers themselves "spoke as they were moved by the Holy Ghost." 2 Peter 1:21. God's voice is also heard in the acts of providence that grace every human life. "The true Light, which lighteth every man that cometh into the world," shines in the darkness of this life. Under this providential manifestation of the mercy and the goodness of the Lord can be classified a thousand different expressions of His beneficent character.

Last of all, nature testifies to the power and boundless love of God. But nature does not speak *as* God. Nature speaks *for* God. God is not in nature, but the power of God is in nature. We are told that "through nature and revelation, through His providence, and the influence of His Spirit, God speaks to us."—*Steps to Christ*, p. 97.

But man has become calloused through long and frequent communication with sin and participation in rebellion. His ear is dull and cannot hear the still small voice of the Spirit. The message of God in nature is misinterpreted and man either ascribes divinity to natural phenomena or attributes a fixed and unchangeable predetermination to all natural processes.

The one sure thing that remains to speak with an understandable voice to the human race is the Holy Scriptures, which we may safely call "the end of all controversy, the beginning of all faith, and the one fountain of all true doctrine." To this book Seventh-day Adventists turn for their faith and life.

In this book is presented "the commandments of God, and the faith of Jesus." Rev. 14:12. The Ten Commandments sum up "the whole duty of man." Eccl. 12:13. So long as man lives, it will be his duty to respect and to observe this flawless code of morals, concerning which Christ said, "Till heaven and earth pass, one jot or one tittle

shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. But man is powerless to keep this law in his fallen state. Here is where the "faith of Jesus" comes in. This expression denotes the faith that Christ exercised during His earthly life in the power of His Father to keep Him true to His mission of redemption. It also represents the reliance of the Christian upon Christ for salvation, first of all, from the penalty imposed by law-breaking; second, from the power of sin both inherited and cultivated; and, lastly, from the presence of sin in

God's counsel is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.



this sinful world. More than all this, the expression "the faith of Jesus" denotes, as James Strong remarks in his concordance, "the system of religious (gospel) truth itself." Thus the Bible teaches the moral law as the rule of life and the gospel as the means to keep it. It also teaches a pure and holy system of doctrinal truth which rightly represents the character and purposes of God.

Among the distinctive views taught in this Holy Book is that of conditional immortality. Man is not by nature immortal. "The King of kings and Lord of lords . . . only hath immortality." 1 Tim. 6:15, 16. Only the Deity can boast of an endless life both past and to come. Man is mortal (Job 4:17), and must, through faith in Christ and repentance toward God, "seek for glory and honour and immortality, eternal life." Rom. 2:7. This gift is bestowed to the righteous on the resurrection morning when Christ returns to earth. It can be seen at once, then, that immortality is not now possessed by any man, good or bad. (1 Cor. 15:50-55.) Thus the Scriptures solve the many problems connected with the nature of man and the destiny of all true believers.

So far as the unbelieving and the wicked are concerned, God, in His justice arraigns them all—beginning with Lucifer and his fallen angels and ending with the last mortal man to despise the gospel—before the great white judgment throne, where He pronounces the sentence of death and executes the decree upon all according to the deeds done in this life. This death is by fire. The time set for the execution of the penalty is at the close of the millennial period of Revelation 20, which is after the one thousand years following the return of Christ. Then the wicked who are not found written in the book of life are cast into the lake of fire, where they are destroyed. (Mal. 4:1, 3.) This act of retribution on God's part makes possible a life of perpetual happiness, for all the redeemed. Thus the Scriptures teach the doctrine of the reward of the righteous with eternal life and the punishment of the wicked with eternal death.

In these days when most Protestants and Catholics are looking forward to the setting up of the kingdom of God on earth, without any terminal point when the day of the Lord brings down God's wrath upon sinners, this doctrine of the judgment is distinctive—indeed, so much so that Seventh-day Adventists are marked as peculiar people for teaching this. But we see nothing gloomy or sad in this hope that reaches over into the sinless Paradise of God. The second coming of Christ and the end of the age means heaven to us and to all who accept the faith of Jesus and keep the commandments of God.

But there is another tenet of faith more striking still. Seventh-day Adventists believe the command of God to "remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." Ex. 20:8-11. God meant what He said when He invited mankind under the authority of a divine command to set aside the seventh day of every week for rest, worship, and service. (Gen. 2:1-3; Mark 2:27, 28.) The act of sanctifying the Sabbath for mankind was for the purpose of commemorating the creation of the world in six days of twenty-four hours each.

The command to observe Sunday is man-made. Therefore, it can never be more than a holiday. The test will come to all mankind in the final crisis of the world over the question of Sabbath or Sunday, the holy day or the holiday. Men will determine their regard for the commandments of God and the faith of Jesus, or the commandments of man and the errors of tradition by their attitude toward the Sabbath, and this will determine

whether they receive the seal of God or the mark of the beast. The observance of no other command in the Decalogue marks a man so distinctly as does true Sabbathkeeping. But if the Sabbath is a test, there is another one of equal importance, the tithe. One tenth of our income is required from us by the Lord as proof that we acknowledge His ownership of all things. Like the seventh part of our time which is holy to God, the tenth part of our income is likewise holy and consecrated. Since Adam's test in Eden, when the tree of knowledge of good and evil was kept from him by God, even though it was "pleasant to the eyes," and "good for food," God has ever sought to test men on the proving ground of their possessions. (Lev. 27:30, 32; Mal. 3:8-10; Matt. 23:23.) Thus the Scriptures teach that man is tested during probationary time that when the season of grace is ended God may be justified in bestowing upon him the gift of immortality.

If Adventists are the possessors of a distinctive faith so far as their belief in the Second Advent of Christ and the seventh-day Sabbath are concerned, they are just as much so because of their stand on prophecy. Chief among their beliefs in this regard is their position on the 2300 days of Daniel 8:14, which they understand to represent 2300 years of literal time. According to the prediction the sanctuary was to be cleansed at the close of this period which ended in 1844. That sanctuary is in heaven, not on earth. Its cleansing involves a work of judgment to determine who are entitled to immortality when Christ returns to dispense rewards to His servants of all ages. In process now for over one hundred years, this solemn work has been going on in heaven while Seventh-day Adventists have been announcing to the world the three angels' messages of Revelation 14:6-12. No more solemn setting could have been planned than that provided for the Advent Movement by the Judge of all the earth in the scenes of the great investigative judgment. It is this that gives conviction and a sense of urgency to the message as it goes to every nation, kindred, tongue, and people.

But with their belief in the prophecies of the Scriptures goes also a firm conviction that the gift of prophecy itself has never been removed from the church. (Rev. 12:17; 19:10.) Mrs. E. G. White, a Seventh-day Adventist, gave every evidence of having received this gift from God. Her voice was heard and her writings were prepared for the church to exalt the commandments of God and the faith of Jesus. All this came about in the providence of God at a time when "the restitution of all things" was destined to take place and the end of the age was at hand.

In this solemn hour the sanctifying truths of revelation purify and cleanse the remnant church from all defilement of sin and worldliness as the dawning of the great day of Christ's coming approaches. Thus Seventh-day Adventists are made distinctive in all their habits by the application of Bible truth to every phase of life—physical, mental, social, and spiritual.

It is clear, then, that Seventh-day Adventists cannot go along with the common opinion that "it doesn't make so much difference what you believe, just so you follow the golden rule." Only that which comes from God can lead man back to God. In the distinctive Bible doctrines we hold, there is enough revealed concerning the mind and purpose of the Infinite One to lead us back to a comprehensive knowledge of His plan for our redemption. With this light we exercise a distinct and intelligent faith in this age when darkness covers the earth and gross darkness the people.

It is love for Jesus Christ that leads the Adventist Christian to forsake the theater, the dance, the card table, and the gambling hall. As Christ was in the world but not of it, so His followers partake of His life and spirit. It is His grace in the gospel which saves them from the world.

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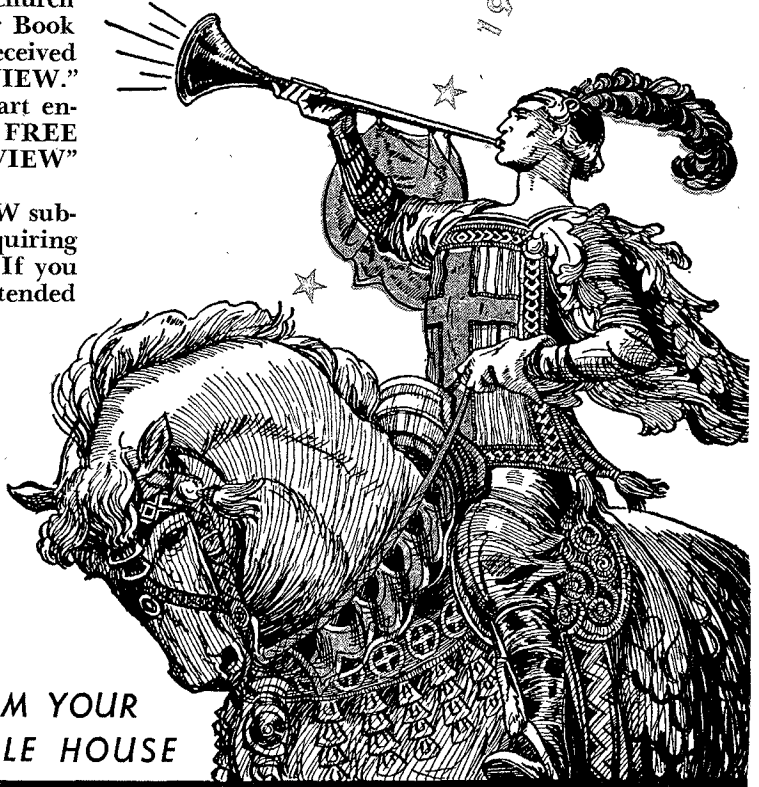
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The Better Land

By W. H. Hyde

We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green—
Their songs are blithe and sweet;
And their warblings gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light,
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life
Of the leaves that healing bring.

The king of that country, He is fair,
He's the joy and the light of the place!
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

This poem appeared in the *Present Truth*, November, 1850. It is the first poem published in our church paper. In this same issue Mrs. E. G. White describes what she had seen in a recent vision. The relation between this vision and the poem is explained in the following note which is found in the same number of *Present Truth*.

"Some may be interested in learning the origin of the Hymn on the first page of this number. In the spring of 1845, the author of the vision published in this paper, was very sick, nigh unto death. The elders of the church were finally called, and the directions of the apostle [James v, 14, 15,] were strictly followed. God heard, answered and healed the sick. The Holy Spirit filled the room, and she had a vision of the 'city,' 'life's pure river,' 'green fields,' 'roses of Sharon,' 'songs' of 'lovely birds,' the 'harps,' 'palms,' 'robes,' 'crowns,' the 'mount' Zion, the 'tree of life,' and the 'King of that country,' mentioned in the Hymn. A brother took up his pen, and in a very short time composed the hymn from the vision. It has been published in two or three Second Advent papers, Smith's collection of hymns, and finally found its way into the 'Advent Harp,' published by J. V. Himes in 1849. Let those who 'despise prophesyings,' and reject the fulfilment of God's word in visions of the 'LAST DAYS,' remember when they sing this hymn, that it was composed from a vision."

(This poem now is used as a hymn. It is number 305 in our *Church Hymnal*.)

"It's Jewish"

By Roswell F. Cottrell

When we present God's holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said 'twas *made for man*—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The gospel teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

This poem was first published in *THE ADVENT REVIEW AND SABBATH HERALD*, October 21, 1851. It has been reprinted a number of times, and has been widely used in meeting the contention that the Sabbath is Jewish. No doubt it has done much good for the cause of truth.

Great Hearts

(Continued from page 25)

went out to that then far land, the Pacific Coast, which without overland communication, must be reached by the Horn or the Isthmus. In California he planted the standard in a field that shortly proved a great resource of men and means. He was called to open the work in England, and there he laid another sound foundation. He labored again in America in a score of positions with great responsibilities.

Stephen N. Haskell, brought by Saxby's quiet word and Bates's convincing tract to a startled faith in what he had opposed, became the great advocate and exemplar of personal missionary work and the extensive use of literature. Seconding first the efforts of a few sisters in the church, he promoted the Vigilant Missionary Society of South Lancaster, Massachusetts, then broadened it to the conference, then to the whole field. Thus was born the Tract and Missionary Society, which sent literature throughout the world that, like seed springing up, bore fruit, some thirty, some sixty, some an hundredfold.

And Haskell ranged the world. He led the first mission

Our Cover

Harry Anderson has sought, in this beautiful painting, to capture a scene in the early history of the Advent Movement. Mrs. E. G. White thus describes the scene she saw in her vision of the beginnings of the publishing work:

"At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

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

It was in July, 1849, that James White responded to this vision by starting the publication of *Present Truth*, which was shortly renamed *REVIEW AND HERALD*. From this small beginning has indeed grown a world work, as Mrs. White forecast in vision.

In the background of this picture are shown James White and Joseph Bates taking notes.

party to Australia, and there and in New Zealand he laid the foundations for this third great base of missionary effort. He visited South Africa, went up into the interior, and opened the way for Seventh-day Adventist missionaries to enter the native field. He not only visited India, but sent the first Adventist women missionaries into zenana work there. Again and again he circled the world, laboring personally always, but laying plans also for broader and more efficient service of others. The great cities of America saw his enterprise and received the benefit of his wise plans. He was one of the mighties.

The literature work was a cherished instrument of Joseph Bates and James and Ellen White. They found support for this from every one of their helpers. Of particular ability in this field were Annie and Uriah Smith, sister and brother, who joined the small publishing force while it was a puny infant. Annie, sweet singer of the early days, lived but few years to give her talents to the editorial work; but Uriah, who joined a year after she did, rounded out a half century of service. He was the most versatile of all the pioneers: scribe, inventor, artist, woodworker, engraver, editor, preacher, and author; his equable, balanced, studious nature shone in steady brilliance through all his career. His book, *Thoughts on Daniel and the Revelation*, was the first one to be illustrated and elegantly prepared for the public, and the first copy of a subscription book sold was this same *Thoughts*. It remains a classic work to this day. Uriah Smith long and nobly served the cause; and, being dead, he yet speaketh.

And what shall I more say? For the time would fail me to tell of the publishing and colporteur work, of Sisley, and Jones, and King, and Arnold, and Mead, and Palmer; to tell of the medical missionary work, of Lay, and Kellogg, and Lindsay, and Place, and Paulson, and Magan; to tell of the training work in the thousands of schools, home, church, academy, and college, of Bell, and Prescott, and Irwin, and Howell, and Cady; to tell of the great evangel ringing over the world, in the voices of thousands of messengers with their ministering hands and purses and soothing, stimulating words, preaching the glad gospel, singing over the ether waves, whispering to the dying, strengthening the weak hands, confirming the feeble knees, saying to them that are of a fearful heart, "Be strong, fear not: behold, your God will come, . . . and save you."

The leadership of this people has not been lacking in strong men, men with great hearts, men with firm grip upon the truth, men conscious of their human weakness but taking hold of the Arm of strength. When James White laid down the burdens of his life, there stood

forth younger men to take up the work. They put at their head an eagle-eyed warrior, George I. Butler. Son of an 1844 pioneer, nurtured in the rugged Vermont hills, expanding in early manhood on the broad prairies of Iowa, converted in lonely meditation on a steamboat of the Mississippi, he picked up the wavering standard of the cause at a time when treason and defection threatened loss, and he carried the banner up the heights. He was a powerful preacher, but he was more—a man of executive ability, of sage counsel, of persuasive powers. He built strongly in the publishing work, the educational work, the medical work. First of the executives to go abroad, he visited Europe and greatly strengthened the infant cause there. In his old age he gave the last of his ministry to his beloved South.

After him came a gentle viking, Ole A. Olsen, son of the first Norwegian convert to the faith. Under the tutelage of John G. Matteson, first Seventh-day Adventist minister of Scandinavia, young Olsen developed into a strong leader, first among those of his own language, then in more general evangelistic and executive positions. In 1888 he was chosen General Conference president, and through the perplexing currents that assailed the cause in his administration, he steered a wise and oftentimes daring course. He kept no sheltered harbor: he spent much time in Europe, in Africa, in Australia.

In 1901 occurred the great conference that reshaped the organization, marshaled and inspired the workers, brought new blood and new plans into the work. Then came to the fore the most dynamic leader since James White, Arthur G. Daniells, as a youth in Iowa fighting against the conviction that he must enter the ministry, surrendered to God in prayer behind a roadside haystack, and launched a notable career. Tutored first in Texas by Robert M. Kilgore, schooled by James and Ellen White in a secretarial capacity, called to a foreign field when New Zealand beckoned, he grew and ripened in that far land and in Australia, where with great profit he labored under the guiding counsel of Ellen G. White during the nine years she spent in that field. With her he came back to America, and was chosen head of the General Conference.

For twenty-one years of strenuous labor, longest continuous service of any president, he lifted and cheered and drove and organized the church in its world-wide mission. He visited every field, some fields time and again; his was a world-girdling itinerary unparalleled in denominational history. And he gave meticulous attention to the organization. From the provincial setup of its initial fifty years, the Seventh-day Adventist Church in the first quarter of the twentieth century developed into a broad, compact, yet elastic, organization, that created and shaped and directed and served its thousands of workers in every capacity the world around.

The work was departmentalized; and workers were trained in educational, youth, medical, publishing, sales, and evangelistic roles, and many specialties of these departments. A crusading fervor, under the influence of the Holy Spirit, took possession of the denomination, turning all the attention and devotion of the youth and their elders into gospel extension, with the slogan: "The Advent Message to All the World in This Generation." From its seventy thousand members at the beginning of this era, the church increased within the first twenty-five years to about two hundred thousand, and in the next quarter century to about seven hundred thousand. The United States of North America, which, despite all the initial missionary work begun abroad, had held the vast bulk of the membership, now gladly yielded the palm to worlds overseas, as the message spread to lands of ancient civilization and lands of barbarism.

The rolls of the heroes of faith and exemplars of courage and devotion are crowded today with shining names—names of the living and names of the dead who have gloriously carried the ministry of the last gospel to a dying world. Miracles of grace appear in new generations of Christian missionaries whose fathers were heathen cannibals and benighted followers of false prophets and false gods.

And these shall gather, in that bright early day, upon the mount of triumph, with all the hosts of the redeemed of all the ages of time, to shout their fealty and sing their praise to the great God and Saviour, who touched the hearts of lowly men and women, and in their service made them great.

What Our First Pioneers Wrote

(Continued from page 23)

tion was called to the Sabbath as the testing truth in earth's closing scenes. This led the pioneers to believe in the Sabbath and the third angel's message. (See *Early Writings*, pp. 32-35.) A thousand copies of this broadside were printed. The cost of printing was met by James White, who in turn received some donations toward the expense.

April, 1847, also recorded the issuance of the fourth Bates' pamphlet which might be said to be our first denominational history. This was a work of eighty pages, and the title is *Second Advent Way Marks and High Heaps, or a Connected View of the Fulfillment of Prophecy, by God's Peculiar People, From the Year 1840 to 1847*. The object of the issuance of this pamphlet is stated very clearly by Elder Bates in the opening words of the preface: "The design of the author of the following pages is to strengthen and encourage the honest hearted, humble people of God to hold on to their past experience, in the connected chain of wonderful events and fulfillment of prophecy." It is addressed to "the Little Flock." He bases his work upon the words of Jeremiah 31:21: "Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest."

Another pamphlet appeared early in 1847, and this was written by James White. He had been very earnest in his ministry in the great Advent Movement prior to October, 1844. It is reported that a thousand souls dated their conversion to his tireless labors in the winter of 1842-1843. After the disappointment he had stood firmly for confidence in God's leadership in their past experience, and had given earnest study to the prophecies depicting those events which must take place before Christ should come the second time. In 1847 he prepared several studies on last-day events, and published them in a twenty-four-page pamphlet *A Word to the "Little Flock"* in Brunswick, Maine. The first article deals with "The Seven Last Plagues," then follows one on "The Voice of God," another on "The Time of Trouble," a fourth on "The Time of Jacob's Trouble," and the next one on "Thoughts on Revelation 14."

In the heart of this little pamphlet, James White embodied the account of Mrs. White's first vision and the narration of the vision concerning the importance of the Sabbath, both of which had been published previously in broadsides. He also included a brief, well-balanced presentation on the appearance of the prophetic gift in the last days. He concludes his little work with two articles from his own pen: "The Temple of God," and "The Judgment." The terms of issuance were clearly stated on the last page: "This Pamphlet can be had by

application, post paid, to the subscriber." The address was "Gorham, Me."

One who reads the pages of this venerable document is impressed by the clarity with which our forefathers viewed fulfilled prophecies and by their cautious and sane approach toward unfolding truth. Says James White in the first article:

"By the light of the brightly shining lamp, (the Bible) we can see the events of our past experience distinctly; while future events may not be seen in their order so clearly."—Page 1.

Nearly two years passed before the issuance of further publications by the pioneer workers. What a blessing these pamphlets and broadsides must have been as they brought encouragement to the hearts of the faithful, making clear the truths which meant so much to them and to us!

During the year 1848 five general meetings were held. At these gatherings those who were leading out in advocating great lines of important truth came together to study the Word. From these conferences there emanated a well-defined body of truth to present to the world. Every fulfilling sign was to the pioneers an evidence that Jesus would soon come. The Sabbath was seen as the seal of God. It is not strange, then, that the next pamphlet they issued bore the title *A Seal of the Living God*. Joseph Bates was the author of this seventy-two-page document which came from the press in January, 1849.

On the last day of January, 1849, the third E. G. White document made its appearance. This was another broadside bearing the title *To Those Who Are Receiving the Seal of the Living God*. The accounts of the several visions which are presented in this sheet deal with the question of the sealing, with the shaking of the powers of heaven, with the temporal preparation for the time of trouble—all subjects of vital interest and of a practical value to the now-enlarging, scattered remnant.

The principal parts of these, as well as other early visions, were selected by Mrs. White for inclusion in her first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, published in 1851. A republication of this first book now comprises the first section of *Early Writings*. The visions just referred to may be found on pages 36-41 and 56-58.

We have now carried the story of our early publishing through the five critical, formative years, from the disappointment on October 22, 1844, to the issuance of the *Present Truth* in July, 1849. The story of the beginning of this journal is told elsewhere. We should not, however, leave the account of the early literature of the church without making mention of our first hymnbook which was published in December, 1849. The title on the cover tells the story, for it is listed as *Hymns for God's Peculiar People That Keep the Commandments of God, and the Faith of Jesus*. This was the shortest way to designate these people in the year 1849.

With the establishment of the publishing work, with the securing of our own printing facilities and the enlargement of the staff of workers, the fifties opened a period of the issuance of many pamphlets and small books among which were several from Mrs. White's pen. As already mentioned *A Sketch of the Christian Experience and Views of Ellen G. White*, her first book, was published in the summer of 1851. Two editions of this came from the press. In 1854 a supplement was added. Both of these are now found in *Early Writings*.

The next year the first pamphlet carrying the title of *Testimony for the Church*, was published; and a few years later, 1858, the first volume of *Spiritual Gifts* series was issued. New names began to appear on the title pages of our books and pamphlets, and an ever-enlarging publishing work was on its way.

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"Whatsoever is right I will give you."

Matthew 20:4

In the parable of the kingdom of heaven the laborers who went into the vineyard to work were promised reasonable wages. Today, the Christian who goes into the "vineyard" to work can also be sure of reasonable wages—indeed he may have success and satisfaction far beyond his greatest expectations. Take the experience of Mrs. E. K. Smith, for example:

Twelve years ago Mrs. Smith placed a standing order with the Georgia-Cumberland Book and Bible House for ten magazines a month. These came for several months, and she prayed earnestly for God to help her sell them.

Then a colporteur of long experience went out with her and showed her the technique of effective selling. She became successful and enjoyed sowing the gospel seed.

Mrs. Smith combines OUR TIMES with LIFE AND HEALTH. Instead of ten magazines a month, she now frequently orders thousands. On one of her best days she sold 764 magazines in only seven hours. She says, "My greatest desire is to help finish the work and be ready when Jesus comes."

She heard the call of service and began in a small way. And who can know the final results of the seed she sows every day?

Are not *you* one of the thousands of individuals in our churches who likewise should try selling OUR TIMES to neighbors, friends, and strangers?



Mrs. E. K. Smith

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ELLEN G. WHITE BOOKS



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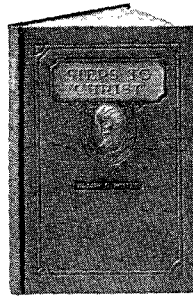
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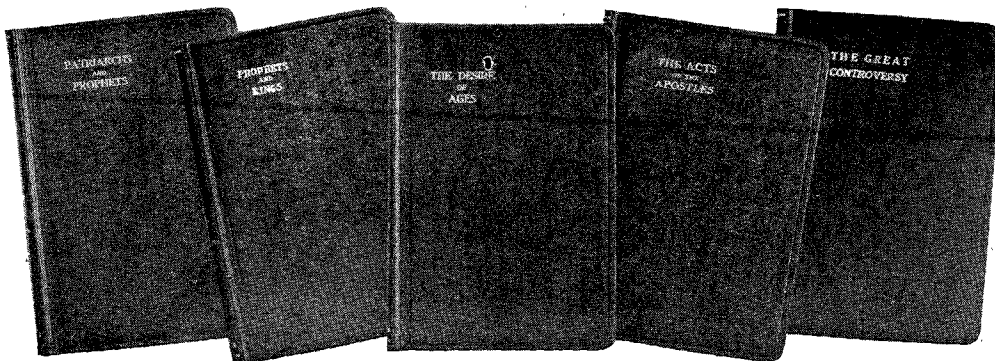


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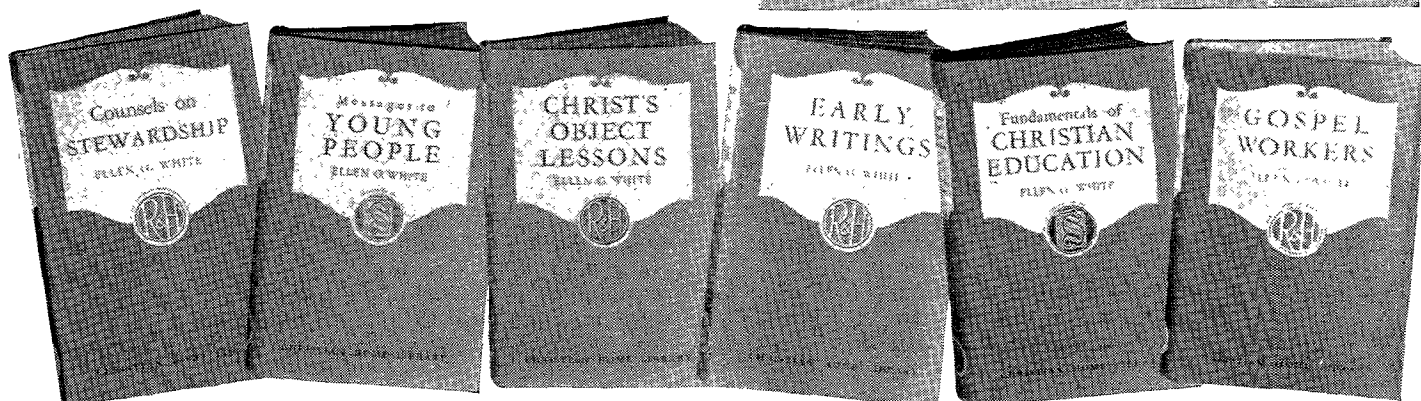
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Our Oldest Institution

(Continued from page 11)

disappeared from use in connection with the Battle Creek house.

When the Review first went to Battle Creek, in 1855, it was installed in a wooden building at the corner of Main and Washington Streets. Four of the brethren had provided the money (\$300 each) for this property. It was the first property owned by Seventh-day Adventists. In 1861 this frame structure was moved away and a two-story brick building was erected in its place. It contained about 2,800 square feet of floor space on the two floors aside from the engine room. The pressroom was about 20 by 24 feet. In 1871 a duplicate of this building was erected across the street, and in 1873 a third building of the same design was erected near the first. In 1878, 1881, and 1887 additions and enlargements were made, until they had a fine one-unit building containing about 50,000 square feet of floor space. In 1873, \$15,000 worth of books were sold.

By 1890 the institution was doing a large business, and had 150 employees. The book sales had increased to \$500,000 a year, but did not continue to grow up to the time of the fire in 1902. The association did, however, do a large commercial business in addition to publishing for the denomination.

On December 30, 1902, this plant was completely destroyed by fire. This brought on strenuous and perplexing days. After much counsel and advice from the General Conference and Ellen G. White, exploration was made in the East with a view to removing the plant to a new location. As a result of these investigations it was voted to remove to Washington, D.C. Land was purchased in Takoma Park, and the office was temporarily opened in a rented building at 222 North Capitol in August of 1903. A new nonprofit, nonshare corporation was formed with the name Review and Herald Publishing Association.

Plans were laid for the erection of a new building to house the new organization. This structure was erected at 6856 Eastern Avenue, Takoma Park, D.C., and was ready for occupancy by the summer of 1906. It was a three-story and basement building 60 by 90 feet. This still continues to be a part of our present structure. Almost immediately it was apparent that more room was needed. From time to time additions were made to the building, until the entire plant now has 95,449 square feet of active space. In addition to this, in 1948 a warehouse adjoining the B. & O. Railroad siding was built, which provided 13,512 square feet of shipping and storage space. We now have a very modern plant with high-speed presses and other machines capable of producing a large volume of literature.

Since the plant was moved to Washington, the names of the following individuals are familiar to us as either presidents or general managers of the institution: W. W. Prescott, F. M. Wilcox, S. N. Curtiss, E. R. Palmer, E. L. Richmond, and W. P. Elliott. F. M. Wilcox's name stands out conspicuously for his long period of service as president of the association, while similarly does the name of E. R. Palmer stand before us as general manager.

The fire at Battle Creek and the removal to Washington made it necessary to go through all the experiences of developing a new business as well as a new plant. Since this removal the Review association has confined its work to the production of denominational literature, and in carrying out this policy the institution has been greatly blessed.

In 1904, \$63,000 worth of books were sold. In 1912 the book sales had increased to \$203,000, and the periodical sales to \$33,000. In 1923 the book sales had reached

another high of \$679,000, and periodicals, \$295,000. In 1940 book sales amounted to \$461,000, and periodical sales to \$460,000. In 1948 the book sales had climbed to \$2,265,824.30, and periodicals to \$1,535,166.70. The number of periodicals and magazines distributed have increased from 2,898,000 in 1912 to approximately 10,000,000 in 1948. In 1913 the net worth of the Review and Herald Publishing Association was \$134,846.86; in 1948, \$1,817,733.63.

In the REVIEW of April 3, 1900, we read this statement concerning the activities of the publishing association:

"From the first, the publishing work was so closely connected with the other lines of denominational work that their interests were, in every sense, one. Soon it became the very heart of the message and the financial backbone of all our work. Whenever a new enterprise was to be started, the Review and Herald cared for it financially until it could go alone. In this way, through the help of God, it has rendered material assistance in the establishment of every one of our important lines of work."

In the early days the Review established branches at Atlanta, Georgia, and Toronto, Ontario. Later the institution helped these branches to develop into the Southern Publishing Association and the Canadian Press.

Down through the years the Review not only has distributed an ever-growing amount of truth-filled literature but also has fostered many other developments for the production of books and periodicals in the various parts of the world. This policy has caused us to think not only of ourselves and the upbuilding of this institution but also of our interests in the great needy fields. We have been very happy to have a real part in rehabilitating our publishing work in some of those countries where there was so much destruction by the war. This institution has been able to appropriate to such needs as high as \$100,000 in one year. The total appropriations from 1912-1948 amounted to \$926,013.56.

It is a real thrill to be connected with a work that has given a hundred years of service to the purposes set out in the original charter, and which has so entwined itself into the various soul-saving agencies of the Advent Movement in all the world.

This Advent Movement

(Continued from page 9)

church means the selection not only of one man but of many here and there over the earth. We do not say that mistakes have never been made; yet when we look back over the years we find that there has been, as there is today, an army of leaders of outstanding qualifications and integrity throughout the world field.

We have seen other religious groups who, after the passing of the first generation of strong leaders, failed because the next had only second-rate men. We older leaders have the great joy of seeing the work growing stronger and stronger.

Another reason for our continued increase and prosperity is that by faithful Bible study and by the Spirit of prophecy messages we have been saved from fanaticism. Concerning these messages, Uriah Smith once wrote, "They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst." Extreme fads and fanatical persons, claiming great holiness, have been a peril to every gospel revival and reform, but we have escaped this.

Students of the *Testimonies* will remember that in volume 1 there is not a little said about "Fanaticism in Wisconsin." (See pages 228-232.) This testimony was printed in 1861, and had a good effect. Our churches in Maunabo and other places, mentioned in the first small edition,

were greatly helped. About ten years later the fires of fanaticism again broke out in the vicinity of Monroe, where we had a strong church. A warning against extreme positions on matters of health is found in volume 2, pages 377-390. This testimony was printed in 1869 as a special leaflet entitled *Testimony Relative to Marriage Duties and Extremes in Health Reform*. A short introduction by Mrs. White not found in our bound volumes says:

"The following testimony was written for the special benefit of the church at Monroe, Wisconsin. When written out, the case seemed of that nature and importance to demand more than a written copy. I therefore decided to have one hundred copies printed for the friends more especially interested in the matter. But as this testimony treats upon matters of interest to all health reformers, especially to those affected by the influence of extremists, I have thought best to print an edition sufficient to supply all who may wish to read it."

This leaflet states that the two men doing the mischief, called B. and C. in our printed volume, were two fanatics named H. C. Miller and H. S. Giddings. Circulated in that form and with all persons and places printed in full, it exerted among the people concerned a most salutary effect and saved the Wisconsin Conference from fanaticism—and it has been free ever since.

Another fact that has preserved the unity of the Advent people is that we have been instructed on the importance of avoiding needless doctrinal conflicts and fanciful prophetic expositions which had to be changed every few years as those of others today. Let me illustrate this by one experience.

About fifty years ago some began to teach a new view on a certain prophetic point. After some time a certain brother had this view printed in a book; but because several opposed his views, he wrote a letter to Uriah Smith about it, and received the reply that he had better stay by the old landmarks. On April 17, 1906, he then wrote a long letter to Mrs. White. The letter was carefully and respectfully written. He stated that he believed in her messages and especially that he knew the book *Early Writings*, which mentions the view he was considering, was "from the Lord." He also presented the case to the General Conference Committee. This committee did not express an opinion concerning the point of prophetic exposition (the General Conference does not vote on doctrinal views since these are not determined by majority votes), but it did vote on May 31, 1906, that they saw no objection to his having this book, which was already out in German, printed also in Norwegian.

We waited for an answer from the messenger of the Lord, but to the surprise of all and the chagrin of some, no reply ever came. Then a few other older men began to write on the other side of the question, so that it looked as if our church were in for a heated conflict on doctrine. But a testimony stating that the Spirit of prophecy writings were not to be used in any controversy of that kind and urging that all doctrinal strife, especially on such minor matters be discontinued, stopped the open conflict, leaving each one free to pray and study for himself.

Thus the Lord has guided, preserved, and prepared this church to be a conspicuous witness for liberty and truth in these last days. According to prophecy, the last battle between right and wrong will be fought on a world stage and not in a corner. The closing events of human history, which now are taking place, make a compelling appeal to the Advent people. Our youth are rallying in force. Our ministers feel the urge of another Pentecost. Our members and churches are alert and stirred to action. But by far the best of all is that in many hearts there is a deeper personal longing to meet Jesus in the clouds when He comes. Today thousands of humble children of faith all over the earth are praying, "Come, Lord Jesus; come quickly."

"What Hath God Wrought!"

(Continued from page 27)

month for the year 1874. It provided instruction and inspiration for the newly founded tract societies. Eventually the tract societies developed into our present-day Book and Bible Houses. The direct supervision of the missionary work which was fostered by them in the beginning was in later years transferred to a new organization known today as the Home Missionary Department. Prior to the organization of the tract societies, the publishing houses dealt directly with the churches and colporteurs. With the more complete organization the local conferences were made responsible for the tract societies, the publishers dealt entirely through them, and the evangelical character of the missionary literature and colporteur work was emphasized.

The general reorganization of the work which took place at the 1901 General Conference had a decided effect upon the literature work. It resulted in the organization of the General Conference Publishing Department as we know it today, and new impetus and better organization was felt all along the line.

One more outstanding step in the growth of the publishing work should be mentioned in this connection. The facilities for supplying literature to the colporteurs and churches in many mission lands were so limited that the cause in general was being greatly retarded. At the 1919 General Conference Committee council in Boulder, Colorado, an action was taken which called upon the American publishing houses to assume the burden of relieving this situation. The Executive Committee of the General Conference, after further consideration of this matter, recommended a division of responsibility among the American houses for the various mission lands. The Scandinavian Publishing Association and the Hamburg Publishing House had become strong organizations, and they too were assigned certain objectives in this worldwide program.

One of the very important provisions of this policy was the appointment of H. H. Hall as associate secretary of the General Conference Publishing Department, with the special responsibility of studying our publishing facilities throughout the world and presenting definite proposals and budgets for bringing these to proper strength to meet the needs. At the General Conference Committee council in Indianapolis, 1920, which was preceded by a meeting of the publishers, budgets for the mission publishing houses were presented and a plan of financing laid which included the publishing houses, the General Conference, the colporteurs, and the regular workers. Later it included the Big Week plan for church members as well.

This Publishing House Extension Program, as it was called, was regarded by many of the leaders, who were present on that occasion, as one of the most significant and important actions ever taken by the denomination.

To be sure, it was a most forward-looking step, and resulted in the strengthening of the then-existing overseas publishing centers and the establishment of many new ones. The colporteur work throughout the world field was greatly increased. In large measure, as the result of it, we were able to report at the close of 1947, 49 publishing houses and branches around the world, printing in 190 languages, and with literature sales for the year of \$11,477,499.76. What a contrast to the printing of the first issue of *Present Truth* in 1849.

The pioneers in this work possessed a deep appreciation of the relative importance of printing and publishing to the unity and growth of the movement. James White used to say, "The press is the right arm of our

strength," and Ellen G. White wrote, "The press . . . can reach and influence the public mind as no other means can." This conviction was passed along and embraced by the later leaders of the cause, and, though there were ups and downs along the way, the total record is outstanding in the world of religious publishing. And yet we have but touched with the tips of our fingers the work that Heaven is calling upon us to do. One of the greatest spiritual and intellectual tasks confronting the denomination today is rightly to organize our purposes and to systematize our printing so as to better control and make more effective the continuous flow of paper and ink which today is regularly leaving our presses.

The unparalleled seriousness of these times should cause us to do this. We are to witness the gospel appeal swell into the loud cry in our day. In our time the angel of Revelation 18 is to bring increased power to the instrumentalities that God has chosen for the sounding of the third angel's message. "In large degree," we are told, this increased power is to be revealed through our publishing work. It is this sort of emphasis that helps us to know that there is now, as there always has been, a purpose running all through this program of publishing that is not from us but from above. The degree of vision which we have today of the literature ministry is something of a measure of our understanding of the plan of God in these last days.

Why We Conduct a Medical Work

(Continued from page 29)

who, under divine guidance, brought this work to its highest pinnacle of success, were later, when they rejected this divine guidance, the means of all but accomplishing the disintegration of this splendid work.

This early medical work was founded in sacrificial service on the part of all who were associated with these institutions. Physicians, businessmen, nurses, and technicians dedicated their lives to gospel work on the same basis as did ministers and Bible instructors. This attitude of service not only had a large bearing on the financial success of the work but also gave a mold to the service rendered in these sanitariums, which was distinctive of this Christian medical work.

When, in 1897, Mrs. White wrote to physicians in the Battle Creek Sanitarium concerning this basic principle of self-sacrificing work, she made it very clear that the absence of such motives in Christian medical work would lead to disintegration. How prophetic these words were to prove to be we all know too well. Many warnings kept continually before our institutional workers the nature of their work. From *Testimonies*, volume 1, page 560, we read, "I saw that in an institution established among us, *the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ.*"

Our better sanitariums today enjoy their widespread popular approval because of this characteristic Christian atmosphere. It is manifest in the service of all classes of workers in the institution, in all departments.

Just before and following the loss of the Battle Creek Sanitarium through influences which were the ultimate fruition of tendencies away from the divinely set pattern, our people were urged to establish new institutions in many places. Out of this instruction there resulted the founding of the St. Helena Sanitarium, the Boulder Sanitarium, the Glendale and Paradise Valley sanitariums, and the Washington, Melrose, and Hinsdale sanitariums, with many others following in various parts of

the country. At one time we had more than thirty of these sanitariums, large and small, operated by our conferences. The basis for the functioning of these various institutions was identical, namely, as Christian missionary medical services in which healing of the body was to be attended by healing of the mind and soul.

Some may protest that times have changed, the medical profession has advanced, and are we to hark back to our medical techniques of sixty years ago? Let us bear in mind that we were at that time leading the way in rational therapeutics. That is the position in which we should find ourselves today. We should not be bound by adherence to outmoded technique; nor should we be swept along with the tide of changed and unproved methods not in harmony with our fundamental conception of rational therapeutics. Penicillin and quinine will save lives which will not be saved in any other way. These and other specifics will be used by the well-advised physician wherever indicated. The conscientious and skilled physician, however, will not in his therapeutics attempt to do with sedatives what he should accomplish with hydrotherapy and other physical therapeutic measures.

The Seventh-day Adventist medical program had not grown to great proportions till it became apparent that the perpetuation of such work was contingent upon the training of medical personnel within our own church. Battle Creek-trained nurses were for years generally recognized as the very finest in the profession. Nor are the nurses from our sanitariums today second to nurses from any institution. Not only is this recognized here in America, but our mission hospitals have made an impressive record.

The first attempt of the Adventist people in the establishment of a medical school was a very modest venture. In connection with the Battle Creek Sanitarium medical education was initiated in 1895, under the name of the American Medical Missionary College. This was continued with varying degrees of success till 1910, when the last class from that school was graduated, rounding out a total of 194 physicians educated in the fifteen years' existence of the A.M.M.C. With the loss of the American Medical Missionary College, the Spirit of prophecy indicated very clearly that the medical school should be revived. Subsequent instruction pointed to the tri-city area, between Riverside, San Bernardino, and Redlands, California—the beautiful place we now know so well as Loma Linda.

Under the leadership of Dr. W. A. Ruble this new school started its four-year medical training in 1911 with a small enrollment, of whom six students carried on through to graduation in 1914. Staffed by men of outstanding talents, men who were willing to deny themselves the monetary advantages of liberal incomes in private practice, the College of Medical Evangelists has to the present moment continued to stand for the original objectives which motivated the founders of this school. Some of those who have enjoyed the privileges of medical education in our college have failed to appreciate the responsibilities inherent in those privileges. However, there are large numbers of conscientious, well-trained young men and women who have given their lives to our denominational medical missionary work, both in the home base and abroad. These, with the many hundreds more who in their private practice are witnessing to the truth, are evidence that the Lord is using this institution in a marvelous manner for the advancement of His cause.

As the sufferers of Galilee, Judea, and Decapolis were led to repentance and new birth in the Saviour's personal ministry, so today, through the ministry of healing, sufferers of almost every land of earth are coming to a knowledge of their Saviour, of His love, and of His soon coming.

Paradoxical Happenings Point to Nearness of the End

(Continued from page 17)

that, the cries of bewildered, distraught, fearful men grew to a deafening chorus after the explosions of atom bombs over Hiroshima and Nagasaki, Japan. Now men are beginning to question the social benefits of progress. "Our technologies have far outrun both our moral sense and our social organization. . . . No greater crisis was ever faced by any generation in history," writes one keen observer of modern trends.

A writer in the *Saturday Review of Literature* says:

"It would seem that today survival, not Utopia, is the immediate goal of Western civilization. It has been pointed out time and again that we are in the midst of the grimmest race of history. The physicists have discovered the means of universal destruction. Can we discover enough about ourselves to control our aggressions before they drive us to hurl the lethal weapons at each other?"—October 30, 1948, p. 30.

How paradoxical it is for modern man to find himself in such a dire predicament. Here he is, knowing the dread consequences of war today, talking and longing for peace, but spending billions for war and millions for peace. Never before in history were men so knowing, yet so unable to order human affairs.

But did not the Bible picture just such a state in the last days? Joel, speaking for God, declared that at the time of the end nations would be preparing for war (Joel 3:9-16), and Christ Himself named war and distress of nations as a sign of His coming. (Matt. 24:7; Luke 21:25.)

Isaiah, prophesying of the last days, said that many people would ask for a cessation of war, and the turning of weapons of destruction into implements of peace. (Isa. 2:1-4.) And the apostle Paul wrote of these times, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

Daniel foretold the progress of man, both spiritually and materially, when he wrote in the words of the angel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The marvelous advance of man along scientific and cultural lines has been noted. The circulation of the Word of God has been phenomenal. Even as the Master prophesied that "this gospel of the kingdom shall be preached in all the world," it has spread from nation to nation. So great has been the influence of Christianity that the Western nations have been called Christendom. But what has been the total result so far as staying the power of evil in this world is concerned?

Men might have known that the knowledge of natural law or spiritual law would not save the world from its downward trend. The Bible does not teach that the world would get better and better until the kingdom of God would be established. It teaches the moral decline of man until God has to destroy the world in order to rid it of evil.

Paul wrote of the last days as perilous times, when men would again become exceedingly wicked as in the days of Noah. Evildoers would wax worse and worse, he declared. (2 Tim. 3:1-5, 13.)

There are many other evidences that this is a paradoxical age with men driving forward without restraint or purpose. Strange, indeed, it is that in this day of enlightenment, when men talk so glibly of brotherhood, and the nations have been brought so closely together by the inventions of the radio and the airplane, there should be so much misunderstanding and fear in the hearts of men.

The only conclusion we can draw from this, unprecedented moment in history, this clear turning point in the life of man, this impasse in human planning, is that the time of the end, as described by the Bible prophets, has come. As one writer said recently, man now has discovered that "technics no longer serves as a system of redemption and salvation."—*Saturday Review of Literature*, Oct. 2, 1948, p. 34. Unless some help comes from beyond this earthly scene, and that soon, life on this planet will cease to be worth while. This truly is the climax of all the evil generations gone by, and the day of the Lord draws very near.

How clear the call of the hour when it is voiced by men of the world in such words as this:

"When the scientist has emerged from his laboratory to prophesy our extinction unless we mend our incorrigible ways, and editors have turned into Jeremiahs, how can any man who reads scramble for a dollar, play bridge, or contemplate his children or others' with any satisfaction?"—*Ibid.*, Aug. 21, 1948, p. 20.

And what does all this mean to you, brother, sister? Surely we can say, "Now is our salvation nearer [much nearer] than when we first believed. The night is far spent, the day is at hand."

How better can we express the challenge of these times than to quote the words of Paul: "Let us therefore cast off the works of darkness, and let us put on the armour of light," that we may be ready for the final movements of earth's history, which are so soon to take place.

The One Hundredth Anniversary of the Review

(Continued from page 5)

"this enlarged size of the paper." He was comparing it primarily to his *Present Truth* paper, with its small page size, which began in 1849. This is clearly revealed in a statement by Mrs. White, published later. She tells of the beginnings of the *Present Truth* at Middletown and Rocky Hill, and then adds, "In 1850 it was issued at Paris, Maine. Here it was enlarged and its name changed to that which it now bears."—*Testimonies*, vol. 1, p. 89.

The REVIEW AND HERALD at first contained only eight pages, and was published, on the average, twice a month. As we read the story of the hardships, the poverty, and the endless traveling of those early days, we marvel both at the frequency of issue and at the quality of the editorial content. On August 11, 1851, Ellen White wrote this in a letter to a friend:

"Last Tuesday we moved to Saratoga Springs [New York], and the same day that we moved No. 1, Volume 2 of the paper came off and we folded and wrapt them, and not having a table to wrap and fold on, we took a fireboard and put it on an old sink and made that answer; and by sitting up very late we got the papers into the mail next morn."

In a letter of December 14, 1851, from Saratoga Springs, Sister White wrote to another believer:

"Night before last the papers came off about eight o'clock at night. We sat up and wrapt and folded them all, about three bushels, so as to get them in the office the next morn. We did not retire to rest until past one o'clock A.M."

Not the least of the problems of publishing a paper in those earliest days was that of securing sufficient good material. In a letter from Rochester, New York, December 5, 1852, to "Brethren in Jackson, Michigan," James White said, in part:

"I have been disappointed as to matter for next paper. Have waited for matter from Brother [J. N.] Andrews, but do not

now expect it. He is writing on the sanctuary and vision of 2300 days. I expect you will have a feast when it comes."

In these early *REVIEWS* are found also some of the poems that have come down to our day. For example, the issue of February, 1851, contains the poem by R. F. Cottrell, "It's Jewish," referring to the argument brought by so many persons against the Sabbath. The beautiful poetry of Annie R. Smith, sister of the better-known Uriah Smith, begins to appear in the issue of September 16, 1851.

The names of those who built the foundations of the Seventh-day Adventist Church appear in these very early issues. There are long articles from Joseph Bates, who wrote much on the 1844 movement. And there are also long articles—such articles were the literary style of that day—by J. N. Andrews, who proved from the first to be an excellent Bible student and a good logician. He dealt very particularly with the Sabbath and the sanctuary. The *REVIEW* of October 28, 1852, contains a letter from J. N. Loughborough, his first contribution to the *REVIEW*. Said he, in part:

"Last Summer I was invited to examine the subject of the Sabbath, but I was *mind full* of prejudice, so that the truth did not reach me. . . . I had supposed there was no Sabbath, and, therefore, observed none. But when the temple of the tabernacle of the testimony in heaven was opened to my mind, the first thing I saw was the commandments under the mercy-seat, and now the Sabbath to me is a delight, and I love to keep God's holy law."

This testimony from a man who was to become rather prominent in the movement is illustrative of the kind of letters that appeared frequently in those earliest issues of the *REVIEW*.

The name of Uriah Smith, so well known to every Adventist in our ranks, appears first in the issue of March 17, 1853. His maiden contribution was an epic poem in blank verse, which filled a page and a half in that issue and a like amount of space in a number of issues following. His theme was the ways of God with man as revealed in Bible prophecy.

And, of course, there are the writings of Ellen G. White that appear from the very beginning and breathe a spirit of courage and divine direction and confidence into the pages of the *REVIEW* and into the hearts of the Sabbath-keeping Adventists who looked to the journal for guidance.

The early volumes carried the line "*Terms—GRATIS*. It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them." James White often took personal responsibility for bills. The purchase of a press in Rochester, New York, in 1852 was the cause of a very well-defined appeal for all the churches, or rather companies, to take up an offering. We believe it is a significant fact that the earliest appeals for offerings in this Advent Movement were for the support of the publishing work.

Michigan seemed early to prove a fruitful field for the "travelling brethren," as our few ministers were appropriately described in the *REVIEW*. In 1855 the press was moved from Rochester to Battle Creek, and there for nearly half a century the *REVIEW* was published. The journal gave its name to the publishing house, which increasingly produced various journals and books. In 1903 the *REVIEW* was moved from Battle Creek to Washington, D.C., where it has continued to be published to the present time.

Not the least of the unique features of the *REVIEW* is that the names of three men who served as editors in chief of the paper, nearly span the century. They are, James White, Uriah Smith, and F. M. Wilcox. Three others held that office for relatively brief periods. They were J. N. Andrews, W. W. Prescott, and W. A. Spicer,

who served ably for the brief years in which they were drawn in from other labors to take the responsibility of the journal. Space does not allow us to name still others who served well in various editorial capacities.

We have attempted no history of the *REVIEW*. That would require a volume. We have sought, rather, to give the reason for its founding; to tell a little of the spirit, the faith, and the fortitude of those who first set it on its course; and to sketch the doctrinal and editorial policies for which it has stood. The *REVIEW*, through the hundred years, is in truth the history of the church. Its annual volumes are like links in a chain that runs back to the primary pillars of faith which the pioneers set up and to which they anchored the *REVIEW*. Here is the story of the unfolding and expanding of a threefold message to every nation, kindred, tongue, and people.

The Prophetic Voice

(Continued from page 15)

the apostles and of the primitive church. Also, as the primitive church had the gift of the Spirit of prophecy in it, as the New Testament record so abundantly shows, so in the last days, this remnant church of the prophecy was to have in its midst the same gift. The prophecy says that the evil one would war especially against this remnant not only because it would "keep the commandments of God" but also because these believers would "have the testimony of Jesus" restored in their midst. (Rev. 12:17.)

In a later interview with the prophet John on Patmos the angel defined this term, "testimony of Jesus." "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. It appears in the New Testament church that was keeping the commandments of God and had the faith of Jesus. And now, with the return of the remnant church to the primitive faith, the gift of the Spirit of prophecy appears again.

There is abroad in all parts of the world today a people keeping the commandments of God. They are called Seventh-day Adventists. Their movement arose in the days of 1844. That was the year pointed to by the longest prophetic period of Daniel's prophecy—the 2300 prophetic days, literal years, of Daniel 8:14. Then was to come the beginning of the cleansing of the sanctuary, the closing ministry of the judgment hour in the heavenly sanctuary above. And then arose this Advent Movement, carrying the message, "The hour of His judgment is come."

As the time came for this movement to arise, there came a call to a humble human agent to receive the gift of the Spirit of prophecy. In 1844 the first vision was given to Ellen G. Harmon (later Mrs. E. G. White). It described the journey of the Advent people in the movement then beginning until the movement should end in the city of God. Ere long the agent of the gift joined with the pioneer leaders who were keeping the commandments of God.

In Ephesians 4 we are told that the object of all the spiritual gifts placed in the church—as apostles, prophets, evangelists, pastors, teachers—was for the "edifying," or building up, of the church. So all the gifts have wrought. As to this gift of the Spirit of prophecy, we have seen its building work in every department. From the earliest days it gave the starting push in the publishing work.

Consider that night in November, 1848, when a few pioneers in this Advent Movement were in session at Dorchester, near Boston, trying to find how to begin the publishing of a regular paper to preach this Advent

message. Late they worked, we are told, finally deciding the time had not come. The believers were so few, and the means so limited, that it was not reasonable to begin as yet. They adjourned.

That night the agent of the gift, young Mrs. E. G. White, only twenty-one that month, was given a vision of the publishing work to be. In the morning she told James White that the message from the Lord was, "Begin at once." Means would come in. It would be a success. And from this small beginning it was shown to her that this publishing work would be "like streams of light that went clear round the world."

We have seen it all come to pass in our lifetime. Observers looking on have seen it and marveled. The heaviest of missionary organs, *The International Review of Missions*, of Edinburgh, Scotland, some years ago in discussing mission publishing in the Orient, said:

"Of the denominations, the Seventh-day Adventists are making the largest use of the press as a means of propagating their own views of truth. . . . They have therefore established their own printing works, and have at present a larger output than any other denomination."

Of a truth, under the labors of this people, guided all the way by counsels of the Spirit of prophecy, the light of the Advent message has been streaming "round the world."

Other societies have often remarked on the wonderful sale of our books by the colporteurs, who are at the task all over the earth. "How do you do it?" has often been the question. For one thing, we owe this development to the gift of the Spirit of prophecy. Observers may depreciate that gift, but they are admiring its fruitage. In 1879 we had not a colporteur in the world. Then came a message from Mrs. White:

"Some things of grave importance have not been receiving due attention at our offices of publication. . . . By judicious calculation they can extend the light in the sale of books and pamphlets. . . . Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns."—*Testimonies*, vol. 4, pp. 388, 389.

That started things. Today there are thousands of men and women out with the books, not hundreds. The gift has continually given counsel about it. When, fifty years ago, or more, some got the idea that so many books had been sold in America that people would not take more, the book work declined. Then came ringing calls from Australia, where Mrs. White then was, urging "revival" of the colporteur work, saying it would be revived and carried on with "increasing success." We saw it done, and it is done to this day.

The counsels sent have been more than the human agent could ever have devised. The smallest book, I think, in the list of books by this gift, is *The Colporteur Evangelist*, a little pocket-sized volume. It is rich in helpful counsel for anybody.

So, through the years, the agent of the gift shepherded every agency in the publishing work. When there was trouble in the Norway publishing house in the 1890's, Sister White in Australia rallied all America to help. The publishing house in Hamburg, Germany, had a situation creating friction. The manager had appointed a meeting of workers for Monday night to go into the matter. Monday morning came a testimony from Australia, opening up the whole matter, and leading to a revival and victory among all the staff.

All the way along such experiences have built up the publishing work. It is the hand of God guiding in the work of the remnant church.

Much timely counsel has been given just when it was most needed. Many warnings have been sounded that helped to direct this work along right channels. Thus it is that God has guided the labors of the remnant church.

The Ancient Landmarks

(Continued from page 21)

church this classification in that he charges her with departing from the faith and rejecting new light revealed through him. If our readers will peruse carefully the chapter entitled "The Remnant Church Not Babylon," in the book, *Testimonies to Ministers*, they will readily recognize that, in the principles there expressed, this misguided man's work is clearly and decidedly pointed out as a work of evil and not one of righteousness. A number of our church leaders made faithful efforts to recover this man from the error of his way, but to no avail.*

From these incidents we should learn lessons from the past, and not be deceived in coming days by new heresies which may be proclaimed. It is no light matter to believe or encourage any heresy. By the apostle Paul such heresy is classed with such sins as adultery, idolatry, witchcraft, and murder. He declares, "They which do such things shall not inherit the kingdom of God." Gal. 5:21.

One thing is worthy of note: The work of all these offshoots is marked prominently by a message of criticism, of censure, of upbraiding. If truth is expressed, it is placed in a framework of error, and becomes distorted in its true meaning and application. Beware of such false teachers. Do not support them with your prayers, your influence, or your money. Pray rather that they may be delivered from their evil ways.

We should carefully heed the counsel given by the apostle John regarding those who would pervert the gospel of Christ.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John 8-11.

We have come now to the period covered by the remnant church, the closing generation of earth's history. The inspired messenger, whom God placed in His church, gave us this earnest admonition just prior to the close of her lifework: "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."—*Life Sketches*, p. 196.

In sacred and secular history, from God's dealing with His church and with the nations of men, from the instructions in His Word, we may find needed lessons for the present.

Has the instruction we have received through the Spirit of prophecy become outmoded? Many believe this in regard to the Holy Scriptures. There is danger that we may almost unconsciously discredit divine revelation. We were warned of this by the messenger of the Lord long years ago.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*General Conference Reports*, 1946, p. 64.

The test will not likely come over the general instruction given, such as the value of Bible study, of prayer, of the support of missions. The test will be in believing and

*The General Conference Committee prepared a statement, *A Warning Against Error*, in which the un-Scriptural teaching of this man is clearly set forth; and later another statement, *"Shepherd Rod" Propaganda*, showing the questionable methods by which this work is carried on. Both of these statements are obtainable from the Review and Herald Publishing Association.

following specific instruction, such as that relating to the conduct and operation of our institutions. Years ago our publishing houses were advised to minimize the doing of commercial work as far as consistently possible, and to employ their facilities in the printing of truth-filled literature. Heaven blessed them as they sought to follow this instruction. How unfortunate if they should fail to heed this counsel in coming days:

We were counseled not to build large sanitariums in a few centers but to construct small institutions in many places. Sad that this counsel has not been more fully followed. This has resulted in helping to create large church centers—modern Jerusalems. Such centralization counterworks the principle of diffusion represented in God's plan of giving the gospel message to all the world.

We hope and pray that many in our large church centers may move out into unentered territory and become missionaries for God. Especially should families with children seek homes away from the great cities with all their crime and iniquity.

We have been warned of the dangers threatening our schools. Thank God for the fine educational institutions we have today, and for the loyal and godly teachers training our children and young men and women. Satan will seek to turn our schools into the ways of worldly policy, emphasizing the attainments of intellectualism as the chief object of study and the leading qualification for effective service. He has done this to schools of other denominations, to their spiritual undoing. We have been warned in these words:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Counsels to Teachers*, p. 255.

Only by frequent review of the educational blueprint of Christian education in the writings of Mrs. White, only by constant prayer and eternal vigilance, and only by the miracle of God's grace can we maintain our integrity and hold our schools to their high and holy objective.

We should give heed to the honeycombing, undermining influences threatening the home, as illustrated in the rapidly increasing divorce rate. The sanctity of the marriage relation needs new emphasis, and the evil of our young men and women forming marriages with unbelievers should be pressed home upon the hearts of our youth. The Bible and the *Testimonies* sound faithful warning against these unholy and unscriptural unions.

May Heaven help us to study faithfully, and give good heed to the lessons of the past. Thus only may we be saved from the subtle and specious deceptions of the enemy of all righteousness, and be able to perfect characters which will stand the test in the hour of judgment, and by God's grace find a home in His everlasting kingdom.

Earliest Literature Available

WE want to encourage all our people to become better acquainted with early denominational writings and history. If you will turn to your book catalog, which lists all our publications, you will find advertised *Facsimile Reproductions of Present Truth and Advent Review*. Price, \$3.50. This gives you the earliest papers published. You will also find *A Word to the Little Flock*. Price, 10 cents. This gives you a facsimile reproduction of the earliest pamphlet. In these are found, among other articles, the earliest writings of Mrs. E. G. White. Again, there is listed *Spiritual Gifts*. This is a facsimile reproduction of a small

four-volume work, one of the earliest of Mrs. White's extensive writings. The work is presently bound in two volumes. Price, \$3 each.

If you do not have a book catalog, your Book and Bible House will be glad to send you one. About 75,000 copies of the current catalog were distributed to the homes of our members, but some may have been missed.

The Circulation Manager Speaks

The periodical department of the Review and Herald regrets that it has been necessary for us to increase the prices of our periodicals from time to time. It is our conviction that these periodicals should be circulated with the minimum charge that will permit their operation within the range of a sound financial policy.

Here in the United States prices on periodicals have gone up in rather a spectacular and continuing spiral. Here are a few specific illustrations:

	1938	1948
<i>Saturday Evening Post</i>	\$2.00	\$5.00
<i>Ladies' Home Journal</i>	1.00	3.00
<i>McCall's</i>	1.00	2.50
<i>Christian Century</i>	4.00	6.00
<i>Newsweek</i>	4.00	6.50
<i>Los Angeles Times</i>	13.80	21.00

In comparison with these price increases our periodical prices have been maintained at a very reasonable level.

It is the settled purpose of the department to continue to furnish the good old REVIEW and the other periodicals of this house to our Adventist believers throughout the world at as reasonable prices as are consistent with the cost factors involved. We are confident that you will agree with us that the REVIEW and our other periodicals are constantly being improved for the greater pleasure of our reading public. In this connection we would refer to the new monthly color edition of the *Youth's Instructor*, and to our beautiful quarterly color REVIEW, and to this centenary issue.

R. J. CHRISTIAN.

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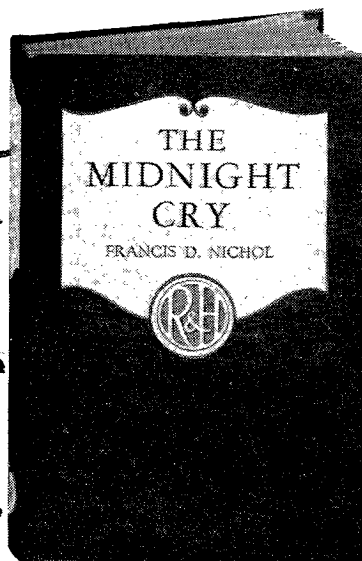
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