

Review®

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



SPECIAL ANNIVERSARY ISSUE

Church With a Unique Message and Mission

What is the Seventh-day Adventist

Church trying to do in the world?

Why is its message so important?

By THE EDITOR

THIS 125TH anniversary of the founding of the REVIEW AND HERALD (1850-1975) is a good time to ask, What is the Seventh-day Adventist Church trying to do in the world?

One thing is clear. Seventh-day Adventists believe that the movement to which they belong is unique, that it is not "just another church" among the hundreds of Christian churches in the world.

This claim to uniqueness may sound like a dissonant note in a religious world where the symphony of ecumenism and pluralism is being played with ever-increasing skill and enthusiasm, but we make it nonetheless. We believe that the Advent Movement was brought into existence by God at exactly the right time to fulfill prophecy, as surely as ancient Israel was chosen by God and led into the Promised Land. We believe that the Advent message—the threefold message of Revelation 14—must go to the entire world, and that it is designed to meet today's issues and needs just as the messages of Noah, Elijah, Jonah, and John the Baptist met the needs in their day. We believe that no other body of Christians is giving this message, hence we must do what prophecy calls for—take it to "every nation, and kindred, and tongue, and people" (Rev. 14:6).

This we are trying to do. We are trying to give every person in every land a fair opportunity to hear the message. We believe that "everyone is to have sufficient light to make his decision intelligently."—*The Great Controversy*, p. 605. "The light of the gospel shall extend to every soul upon the earth."—*Thoughts From the Mount of Blessing*, p. 42. "All will have sufficient light to accept the saving truth, obey God's requirements in keeping all His commandments and be saved."—Ellen G. White letter 19b, 1874, pp. 3, 4.

In harmony with Christ's words, we believe that the Second Advent will take place only after the gospel has been proclaimed worldwide. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). God is a God of love, and He wants "all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4), therefore we are determined to give people an opportunity to hear and accept the "everlasting gospel" message of Revelation 14.

We believe that this message must be presented clearly to all before human probation can close and God can terminate the sad chapter of sin that for millenniums has caused such anguish not only in this world but throughout the universe. Satan lost the sympathy of the universe when he crucified Christ, but he and his followers can safely be destroyed only after human beings, saved by grace, have shown that God was just, and did not expect too much when He commanded them to obey His law and

overcome sin as did Jesus (Rev. 3:21). Then God will have been vindicated fully, and the universe will be eternally secure.

What makes "the everlasting gospel" of Revelation 14 so important? For one thing, it is God's last message. For another, it prepares people for the coming of Christ. (We shall return to these points later.) But it is particularly important because "through this message the character of God in Christ is to be manifested to the world" (*Testimonies*, vol. 6, p. 20). This message portrays God as He really is—a loving, personal God who is both Creator and Upholder of all things, a God of law and justice, but a God who will go to infinite lengths of self-denial and sacrifice to rescue the lost, a God who has made provision through His self-revelation in Jesus Christ not merely to justify the sinner but to sanctify him, not merely to impute righteousness to him but to keep him from sinning (Jude 24), and to fit him for companionship with the sinless angels of heaven.

The threefold message of Revelation 14 is "the everlasting gospel" (verse 6). It sets forth vividly the awful nature of sin, and the results of rebellion against God; it calls attention to the judgment; and it warns against identifying with the forces of apostasy. But the center of the message is Jesus. Thus Ellen White wrote: "There is a great work to be done, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, . . . Christ as the bright and morning Star."—*Ibid.*, pp. 20, 21. "The great Center of attraction, Jesus Christ, must not be left out of the third angel's message."—*Evangelism*, p. 184.

"The everlasting gospel" of Revelation 14, presented in the context of the three angels' messages, is, as we mentioned earlier, "the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work."—*Testimonies*, vol. 5, pp. 206, 207. As the last message, it is designed to prepare human beings—earth's last generation—to meet Christ face to face at His coming, and to be taken with Him to heaven.

Not Merely Verbal, but Visible

Thus it deals with the total person—body, as well as mind and spirit. It presents the plan of salvation as a total redemptive effort by God to rescue human beings from the power and effects of sin. It shows that the gospel provides not merely forgiveness but victory over sin (Rom. 1:16; Jude 24; Titus 2:11-14). It sets forth the laws that govern the body as being divinely ordained, and teaches people how to live in harmony with those laws so that they may enjoy optimum health, avoiding many of the diseases and illnesses that result from violations of physical law. It points out that spiritual health and physical health are closely related, that God wants people to have a sound mind in a sound body.

Thus the message that Adventists present to the world includes a "health reform" feature, designed to correct habits and patterns of living that are inimical to good health, and offering suggestions on diet, exercise, rest, and mental attitudes that will enable a person to enjoy "the abundant life." Adventist health-care institutions are designed not merely to restore people to health but to teach them how to live so that they may maintain health.

In presenting the final message of mercy to the world, Seventh-day Adventists recognize that their witness must not merely be verbal, it must be visible. The world must be able to see in Adventists a living demonstration of the power of the gospel. It must see in them a harmony between what they preach and how they live. It must see in them the character of Christ revealed—God's love, longsuffering, gentleness, purity, kindness, tact, courage, dependability, self-discipline, and all the other virtues that make up His winsome and perfect character.

In Revelation 14 the climactic event of the ages—the second coming of Christ—is pictured immediately after the angel declares, “Here are they that keep the commandments of God, and the faith of Jesus” (verse 12). Clearly, when God has a people who live the life of faith, as Jesus did (Rev. 3:21), a people who by keeping His commandments reveal that they identify fully with the principles of His government—in short, when He has a people who reflect the image of Jesus fully—the Second Advent will take place (see *Christ’s Object Lessons*, p. 69).

To achieve the task set before them—to reach the entire world with the gospel, and to develop a character like that of their Lord—Seventh-day Adventists recognize that they are completely dependent on divine power—the early and latter rains and the gentle, continual showers of the Holy Spirit. The early rain aids germination at seed-sowing time; the latter rain aids maturation at harvesttime. In the life of the Christian the early rain is given at the time of conversion to provide impetus to character growth and development; the latter rain is given to perfect the character. In the life of the church the early rain was given at Pentecost; the latter rain will be given to ripen earth’s spiritual harvest, giving power to the church for the final proclamation of the gospel, and fitting God’s people to meet successfully every assault by Satan.

“The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. . . . The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s cooperation is required.”—*Testimonies to Ministers*, pp. 506-508.

The early and latter rains, as experienced by God’s people who face the ultimate challenge from Satan (who, working through the beast and his image, demands that all receive his mark or be put to death), are designed to produce a special kind of people, a people who will be safe to be translated and integrated into the sinless society of heaven. “The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God.”—Ellen G. White letter 11, 1861.

Anxiously God has watched His people decade after decade since 1844, eager to send the latter rain; but not yet

has He found the degree of divine-human cooperation necessary for this Gift to be appreciated and to accomplish its work.

We come back, then, to the question raised at the beginning of this article: What are Seventh-day Adventists trying to do in the world? In summary we answer: We are trying to reach every person on earth with the everlasting gospel in the context of the three angels’ messages of Revelation 14. We are endeavoring to do this because God has commissioned us to do this, and because we believe that the Advent message is the only message capable of preparing the total person, body, mind, and soul, for translation to heaven at the second advent of Christ.

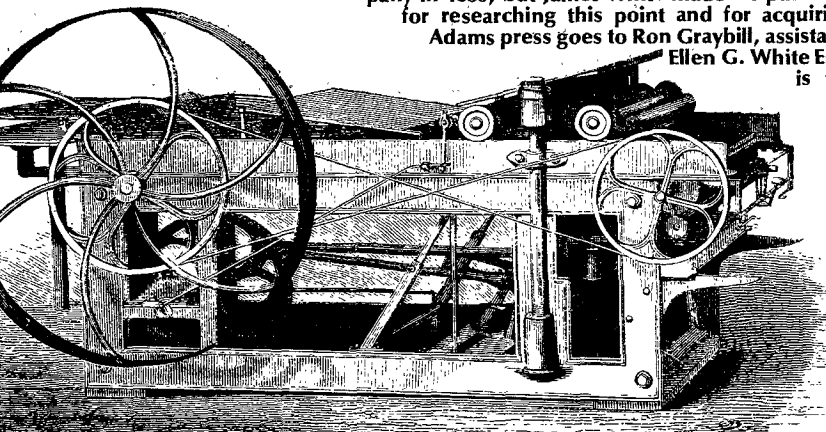
This message sets forth Christ and Him crucified as the center of all truth and as Lord of the life. It points to Him as the Creator, Redeemer, and Judge. It reveals Him as the only source of righteousness—imputed righteousness for justification, imparted righteousness for sanctification. It declares not merely that the gospel is the good news that forgiveness is available through Christ but that power is available through Him to live victoriously as He lived.

This message, as did the message of John the Baptist, demands repentance and a change in the way we live—sometimes a drastic change. And, like the message of Elijah, it calls upon all to choose between Christ and Satan. It urges people to accept Christ as Lord, and warns against giving allegiance to Satan. Since Satan has attempted to alter the Ten Commandments by substituting the first day of the week for the seventh-day Sabbath as the day of rest, it calls upon all to demonstrate their loyalty to God by repudiating the counterfeit day of rest and accepting the Sabbath of the fourth commandment, the seal of God’s law, the sign of sanctification (Eze. 20:12); the symbol of rest from sin.

In the 125 years during which the REVIEW AND HERALD has been published, the Seventh-day Adventist Church has not completed its task. It has not evangelized the entire world. It has not thrown off its Laodicean self-satisfaction. But, thank God, revival and reformation will come. The gospel commission will be fulfilled. The church will triumph. In vision John the revelator saw the victorious saints on the sea of glass in heaven (Rev. 15:2).

No one knows exactly when Jesus will come. But we know that He is coming soon, and that we can hasten His coming by completing our divinely assigned commission quickly. So let us make a new commitment to Christ. The work can be finished in this generation. And if it *can* be, why *shouldn’t* it be? □

Replica of the first steam press operated by the Review and Herald Publishing Association. Installed in the Battle Creek plant, it was an Adams New Patent Power Printing Press. This is the first time that an Adventist historical publication has pictured a genuine Adams press. Previous replicas of the first steam press were of a Hoe press. The R. Hoe and Company bought out the Adams company in 1859, but James White made his purchase in 1857. Credit for researching this point and for acquiring a print of the Adams press goes to Ron Graybill, assistant secretary of the Ellen G. White Estate. On the right



is the cover of the first issue of the *Review*, published in Paris, Maine, November, 1850.



Printing Places and Presses

By AILEEN ANDRES

IT IS A LONG, sacrificial road from an 1850 New England home to a 1975 four-story brick printing plant, from a Washington hand press to a press capable of 32,000 impressions an hour. The story of that road and the men and women who walked it is the story of the development of the REVIEW and with it the Review and Herald Publishing Association.

As I sit in my office at the Review and Herald, listening to the rumble of the presses two floors below, I marvel at the dedication and courage that led James and Ellen White to initiate that road.

They began by responding to God's command for James to "write, write, write, and walk out by faith" (*Life Sketches*, p. 126). For James, at least, walking by faith meant trips by foot. During July, August, and September, 1849, he frequently walked the eight miles to and from Middletown, Connecticut, where a commercial shop printed four issues of *The Present Truth*.

Because the Whites moved from place to place visiting and encouraging the scattered believers, issues of *The Present Truth* and *The Advent Review* (added August, 1850), predecessors of the REVIEW, were published from different towns and irregularly.

In November, 1850, a new paper, the *Advent Review and Sabbath Herald*, printed by G. L. Mellen & Co., of Paris, Maine, appeared. The Whites were boarding with friends,

"willing to live cheaply, that the paper might be sustained" (*ibid.*, pp. 139, 140).

For the first two years of its existence, the paper, now commonly known as the REVIEW, was printed by commercial shops, first in Paris, Maine, later in Saratoga Springs, New York.

Upon moving to Rochester, New York, in 1852, the Whites rented a house for \$175 a year and purchased a Washington hand press, type, and office fixtures, for \$652.93. The printing office was located in the home, and the staff boarded with the Whites. Everyone ate a meager diet, mostly beans and porridge supplemented by vegetables from the garden.

By 1855 Elder White was in ill health and in debt \$2,500. Appealing for financial aid, he accepted the offer of a building for the Review and Herald office in Battle Creek, Michigan. The frame building, land, and construction cost \$1,200. This building, the first owned to house the publishing work, was held in James White's name.

In May, 1857, Elder White made a call for a power press, pointing out that it took three days on the hand press to print the REVIEW, not to mention the fact that the long

hours of backbreaking work had already brought three pressmen low with disease (REVIEW, March 19, 1857).

The press was installed before the steam engine was purchased, and for more than two months the press was turned by hand. By October, 1857, a three-horsepower steam engine was installed, and the October 8 issue of the REVIEW was printed, as Uriah Smith put it, "by steam which never tires" (REVIEW, Oct. 15, 1857).

In 1861 a two-story brick structure was erected in place of the first wooden building. It contained about 2,800 feet of floor space. Other buildings were added and combined with the first until, by 1887, the publishing house had about 50,000 square feet of floor space.

The plant was prospering, but partly because it was doing commercial printing of materials that compromised church teachings. In November, 1901, Ellen White sent a solemn warning to the board containing this statement: "I have been almost afraid to open the REVIEW, fearing to see that God has cleansed the publishing house by fire."—*Testimonies*, vol. 8, p. 91.

A fire of unknown origin broke out on December 30, 1902, completely destroying the publishing house within one hour after it began. Nothing of value was saved.

After much search, the church decided to move the Review and Herald to Wash-

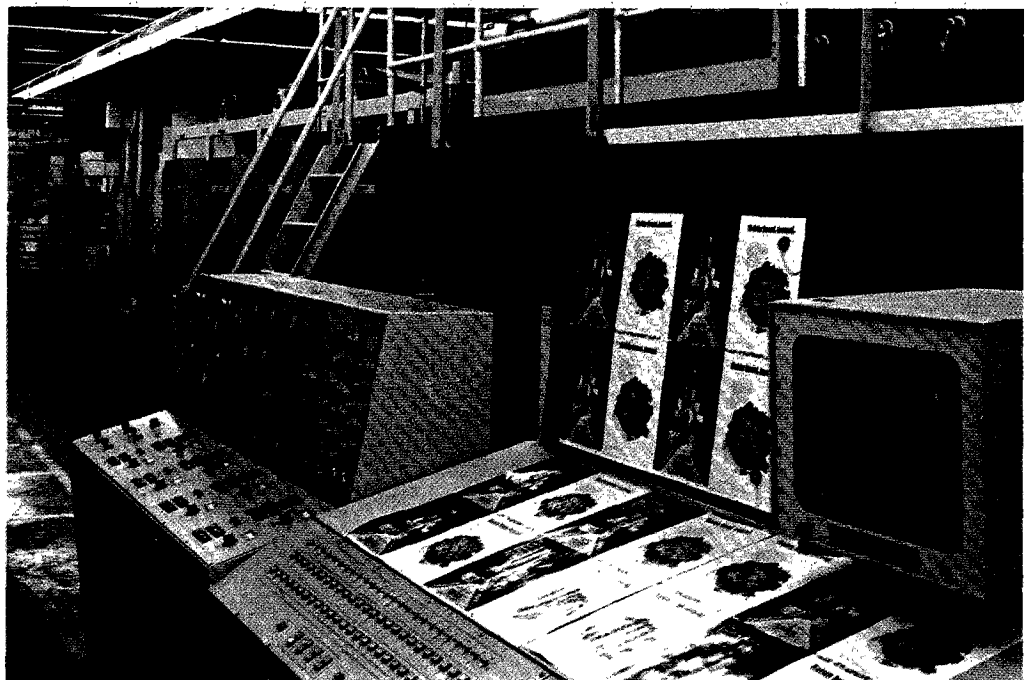
ington, D.C., and temporary quarters were set up on North Capitol Street in August, 1903.

Land on the present site was purchased, and in 1906 a three-story-and-basement building, 60 by 90 feet, was occupied. The many additions, remodelings, and face-lifts of the present plant make it an interesting if perplexing maze for the uninitiated to negotiate. The most recent addition, completed in December, 1973, increased the floor space by 59,000 square feet.

Beginning sometime in February, 1976, a new, million-dollar web press will print the REVIEW. As simply as I can describe it, a web press is one that uses huge rolls of paper, instead of sheets of paper. It prints both sides of the magazine at once, in four colors if desired, and delivers dried, folded copies in one operation.

With the new press we will be able to print 32,000 impressions an hour instead of the 22,000 an hour that our present, very tired web produces. A 32-page four-color REVIEW issue will require only one press run rather than two as now, thus saving six to eight hours of press time and a good deal of time in the bindery.

The walk of faith begun 125 years ago by James and Ellen White continues today. By God's grace and the faith of His people, there will not be many more miles in the road before it reaches the kingdom of heaven. □



The Washington hand press, left, was used to publish the *Review* from 1852 until 1857. It took three days to print each issue on that press. In February, 1976, a new web press like the one on the right will print the *Review* in six hours, at 32,000 printing impressions an hour.

Only Nine Editors in 125 Years

By JOCELYN FAY

During the 125 years of its history, the REVIEW AND HERALD has had only nine editors. Three of these, James White, J. N. Andrews, and W. A. Spicer, also served the church as president of the General Conference. One of them, Elder White, served the two positions simultaneously for a while.

James White, the paper's founder and first editor, was also the church's chief founder. Through his vigorous editorials he urged organization, which was finally effected by the church's adopting its name, Seventh-day Adventist, in 1860; by the organization of the Seventh-day Adventist Publishing Association and of the first conference, Michigan, in 1861; and of the General Conference in 1863. In addition, he selected and wrote articles that united the believers and new converts in a common faith and an orderly fellowship.

The task of publishing the church paper was exhausting, so much so that James White and Uriah Smith alternated editorship between 1850 and 1881, the year of Elder White's death. For a number of years Elder Smith was editor, proofreader, business manager, and bookkeeper, simultaneously. He worked on the REVIEW nearly 50 years in all, 34 years as editor in chief, 12 years as an associate. Perhaps his most important contribution to the young church was publishing a verse-by-verse commentary on Daniel and the Revelation, which was

published in the REVIEW before it appeared in book form, thus helping to establish Seventh-day Adventist prophetic interpretation. Most of his other 15 books appeared first in serial form in the REVIEW.

A member of the publishing board when he was only 21, working with Elders Smith and White, J. N. Andrews took over the editorship for a ten-month period when Elder Smith was physically exhausted. When Elder Andrews' own health failed, Elder Smith had to return to the job three weeks earlier than he had planned. Elder Andrews' scholarship helped to establish a strong Biblical base for some of the church's doctrines. His studies led to the observance of the Sabbath from sundown to sundown instead of from 6:00 o'clock to 6:00 o'clock, and helped to establish the practice of tithing.

Another Young Editor

Another young man who served as editor was Alonzo T. Jones. Elders Jones and E. J. Waggoner had been the principal proponents of righteousness by faith at the 1888 General Conference session. Elder Jones was made editor of the REVIEW in 1897, doubtless to give even greater prominence to this central article of the Christian church.

The first editor of the REVIEW after its move to Washington, D.C., in 1903, was W. W. Prescott. Elder Prescott was distinguished as an educator; in fact, he was presi-



James White

dent of three Seventh-day Adventist colleges simultaneously. Recognized as a Bible and history scholar, he contributed to the church's understanding of the humanity of Christ.

W. A. Spicer, a warm-hearted and much-loved church leader, wrote for the REVIEW for 50 years. Most of his articles were written with a stubby pencil on paper he carried with him as he traveled around the world. He was appointed REVIEW editor when he returned to the United States in 1909 from mission service in India. Later he served as General Conference president for eight years. After his retirement he served as an associate editor and filled in as editor for six months after F. M. Wilcox's retirement.

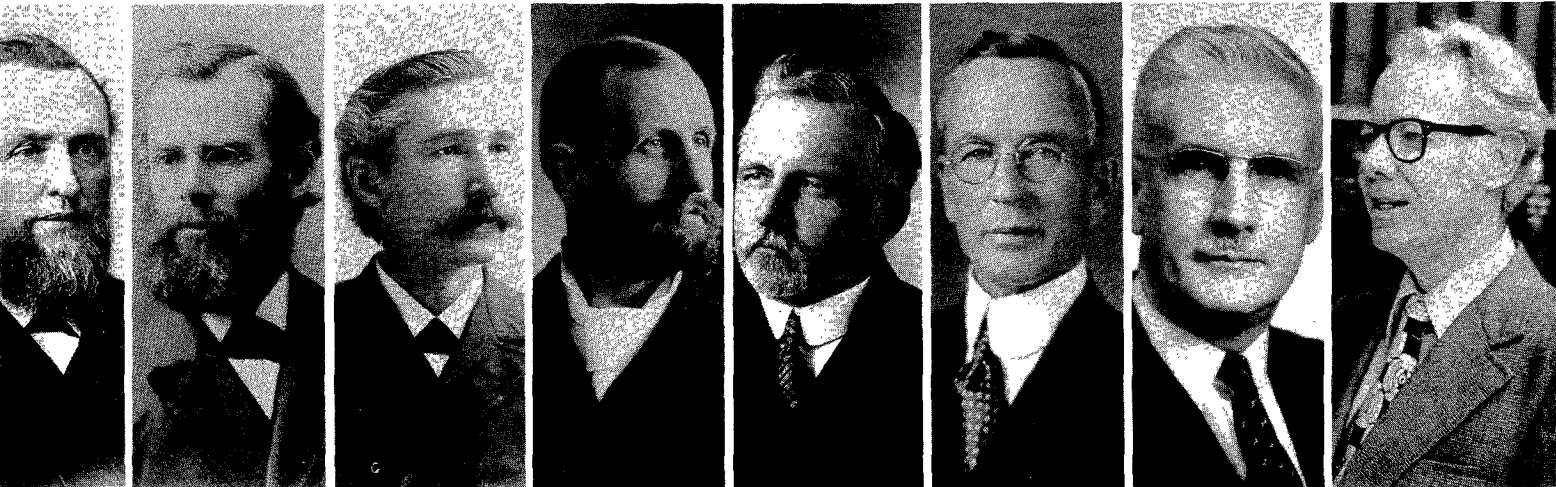
Elder Wilcox, editor number seven, had the longest continuous term of editorship—33 years, from 1911 to 1944. He served during two world wars, a very difficult time for the

church all over the world. His editorial policy promoted church unity during political and social upheaval.

Francis D. Nichol served as editor for 21 years. For a time he also edited *Life and Health* magazine, and during a five-year period was chief editor of the *Seventh-day Adventist Bible Commentary*. A man of enormous energies, he was a valiant defender of the faith and one whose confidence in Ellen G. White as a possessor of the gift of prophecy was unbounded. He died in 1966 and was succeeded by editor number nine, Kenneth H. Wood.

Prior to his appointment as editor, Elder Wood had been associate editor for ten and a half years. Born in China of missionary parents, he lived in that country until he was 15. After graduation from Pacific Union College he served as pastor-evangelist in three conferences and as lay activities and Sabbath school secretary in the New Jersey and Columbia Union conferences. Along with articles in almost every denominational journal, he has authored three books: *Meditations for Moderns*, *Relevant Religion*, and *His Initials Were F.D.N.*, a biography of his predecessor.

It is inconceivable that any of the REVIEW's nine editors would take the job for money or fame or power. They were gifted men who answered the call to this responsibility by devoting their time and energy to their fellow church members. And it seems that each was called to the job at a time when his particular talents were needed to add a new dimension to the magazine—to help guide church thought as the church has sought to fulfill its mission during the past 125 years. □



James White, at the top of the page, was the *Review's* founder. Other *Review* editors are pictured from left to right in the order of their first editorship: Uriah Smith, J. N. Andrews, A. T. Jones, W. W. Prescott, W. A. Spicer, F. M. Wilcox, F. D. Nichol, Kenneth H. Wood.

How We See the Issues

A conversation between

R. R. Figuhr and R. H. Pierson

about the SDA Church

and its future

Figuhr: I'm sure none of the founders of our church expected that we would still be in this world 125 years after the *REVIEW AND HERALD* first began to be published. Why do you think Christ hasn't come yet?

Pierson: Ellen White gave at least a partial answer to that question when she wrote that if the purpose of God had been carried out by His people in giving the message of mercy to the world, Christ would have come "ere this"—and she wrote that in 1883.

Figuhr: I agree that the task assigned the church is not yet completed, nevertheless the church's accomplishments during the past 125 years have been impressive. The church has greatly increased numerically and has extended its work to the uttermost parts of the earth. Some of our teachings in the area of health, for example, that at one time medical science considered extreme and fanatical have come to be appreciated and accepted. The establishment of our institutions in many lands has been no mean work of faith.

In your opinion what are some of the outstanding denominational events since 1850?

Pierson: If I were to single out two or three events of prime import to me in the 125 years of Adventist history, I would include the organization of the church in 1860; the sending out of our first missionary in 1874, an event that marked the beginning of our worldwide mission program; the 1888 General Conference session in Minneapolis, the reverberations of which we still feel; and the 1901 General Conference session, when an effective reorganization of the world church took place. In more recent years I believe the 1973 and 1974 Annual Councils were of great importance. Here the leadership of the world church sensed anew both the church's spiritual need and the tre-

mendous challenge before it. The appeals that went forth to the world field from these two councils have, I feel sure, under God, made a tremendous impact upon all of us as Adventist members preparing to meet the Lord.

In the area of Biblical studies I should mention the establishment of the church's seminary in 1937, resulting in a more highly trained and efficient ministry. In 1953-1957 the church produced its own Bible commentary. While our doctrines have not changed, I believe they are better understood today. Each new generation must verify for itself that the doctrines are true and must proclaim them convincingly to its contemporaries. This is what we are endeavoring to do today.

Figuhr: Yes, I believe if our pioneers of 125 years ago were resurrected they would have no problem identifying with present-day Seventh-day Adventist doctrines. Additional light has come to the church during the past 125 years, which has served to give us a deeper and broader understanding of the doctrines. But it hasn't changed them. The church is still proclaiming the three angels' messages.

Pierson: Though our doctrines haven't changed basically, in one way the church has changed. It is more international in its composition. Today more of the work is carried on by nationals in their own countries. This international character has affected even the General Conference staff.

Figuhr: It has been a great thrill to me to see what was once an American-based church spread to many countries, until today four fifths of the membership is in countries other than the United States. I believe it has been for our good, and will continue to be so.

Pierson: My great burden is for the spirituality of the church. Materialism and worldliness seem to have such a strong hold upon many in the church. I wish every member would adopt as his motto Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness." If all of us would follow the instruction of the Saviour in making Him first through the study of His Word, talking with Him in prayer, and sharing our faith with those around us, then we would be placing right priorities on our time and attention. I long for this to happen in our church.

Figuhr: I share your burden. One of the church's greatest needs is that of deeper spirituality. Our theology is correct; it is Bible based and well established on a firm foundation, but it needs to be brought into the life. Correct theology alone will not save a person.

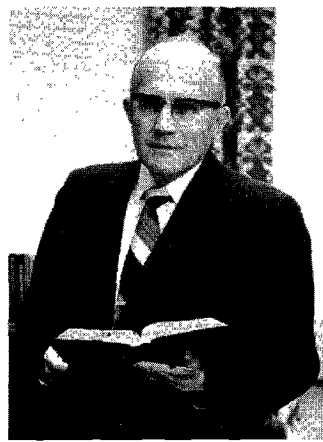
Pierson: Ellen White makes it clear that the message to the Laodiceans applies to us. Many of us in the church today are lukewarm, apathetic, prone to go the way of the world, and really quite satisfied with our experience. But she tells us how to correct these deficiencies: "The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere."—*Testimonies*, vol. 1, p. 186.

Only a response similar to that experienced by the people of God when the message first came will get us back on right course now. As I have said over and over again publicly and personally for the past nine years, the greatest need of the church is genuine repentance, true revival, and thorough reformation.

A non-Adventist government official who has known our church for many, many years spoke to one of our members recently. "There was a time," he said, "when we could tell Seventh-day Adventists on the street by the way they dressed and conducted themselves. Now it is very difficult to differentiate between an Adventist and someone else."

Too many of us today dress like the world, act like the world, talk like the world, and we have lost the first love

R. R. Figuhr, left, was General Conference president, 1954-1966. Robert H. Pierson, the church's present leader, below, succeeded Elder Figuhr and was re-elected in 1970 and 1975.



and zeal for the message that characterized our spiritual progenitors.

God's people today are still to be a called-out people, a people who are different from the world about us!

What do you think we leaders can do to help our members respond to the appeal of the True Witness to the Laodiceans?

Figuhr: When Israel was on the borders of the Promised Land the Lord's words to Joshua, the newly appointed leader, were *courage* and *forward*. I believe this also is the word to our leaders today. In our day, with problems increasing in number and in complexity, courage, born of a firm faith in God, is demanded of our leaders in carrying to completion the task committed to this people. Such a spirit of courage and commitment, founded on faith, will reach down into the ranks of our members.

If you could address all of God's people at once what would be the theme of your message?

Pierson: The theme of my message under such circumstances would be to uplift Jesus as our all-sufficient Saviour, revealing His ability to help us spiritually, temporally, and physically.

Figuhr: My theme would be "Cast not away . . . your

confidence." Our message has stood the test of time. The great pillars of our faith stand steadfast and unmoved. We can continue onward with confidence.

Pierson: Yes, there is much reason for confidence and courage. Letters from personal contacts with workers and laymen alike indicate that large numbers of God's people are moving into line and seeking Him more earnestly than ever before.

Figuhr: To me a very encouraging fact about the Advent Movement has been the loyalty and steadfastness of our members to our church organization, to our leaders, and to the principles of our faith. There may be a few exceptions here and there, but the overwhelming majority of the members are loyal and steadfast.

Pierson: I think our church's publishing work has contributed a great deal to this loyalty and steadfastness, and I have no question that our publications will continue to play an increasingly important role in the church in the days ahead. If there ever was a time when all our publishing houses should be working around the clock producing truth-filled literature, both for members within the church and for those who must be reached outside the church, that time is now. We must place increasing emphasis upon our publishing work.

Figuhr: More than a thousand, we are told, will soon be converted in a day, who will trace their first contact with the teachings of Adventists to our literature that they have read. Of our intrachurch publications I thank God particularly for our church paper, the REVIEW. It has proved to be a remarkably effective organ among SDA's in fostering the spiritual health and growth of church members. It has kept our members in touch with our growing world work and has helped greatly in maintaining a spirit of loyalty to the program of the church. It also has been effective in establishing our members in the faith. I salute this paper on this its 125th anniversary.

Pierson: The REVIEW is a great unifying agency, and during the past 125 years God has used it to inform and inspire the church membership in the English-speaking world. I rejoice that the REVIEW is now published in Spanish, as well as in English, and I hope that soon this coverage will be increased at least to Portuguese, German, and French. Our people today really need the REVIEW. I appreciate the fact that the REVIEW is abreast of the times and yet anchored to the Rock. I too salute it, and wish its producers God's continued blessing.

Figuhr: Every church member should be a reader of the REVIEW. There is no better way to keep up with the progress of the work than by regularly reading our church paper, the REVIEW. □

This historic photo first appeared on the cover of the *General Conference Bulletin*, June 4, 1909. These workers, who had served in Australia, gathered at Washington Foreign Mission Seminary, now Columbia Union College, Takoma Park, Maryland. Ellen White, 81 years of age, addressed the delegates several times during this, the last session she attended. Pictured are: 1. Hattie Andre, missionary, teacher, dean of women; 2. W. C. White, son of James and Ellen; 3. Ellen G. White; 4. Sara McEnterfer, companion, editorial assistant to Ellen White; 5. S. N. Haskell, evangelist, administrator; 6. E. W. Farnsworth, evangelist, administrator; 7. E. R. Palmer, Review and Herald manager, 1912-1931; 8. John Burden, administrator, founder of the College of Medical Evangelists; 9. Mrs. Burden; 10. Mary Daniells; 11. A. G. Daniells, General Conference president, 1901-1922; 12. Dr. Daniel Kress; 13. G. A. Irwin, General Conference president, 1897-1901, founder of Pacific Union College; 14. Mrs. Irwin; 15. W. C. Sisley, architect, builder; 16. O. A. Olsen, General Conference president, 1888-1897; 17. A. T. Robinson, minister, administrator; 18. D. E. Robinson, secretary, editor; 19. G. B. Starr, minister, teacher, administrator; 20. Minnie Hawkins Crisler; 21. Mabel White, Arthur White's half sister.



An Overview of History From 1850 to 1975

A Church Is Born 1850 - 1875

By GODFREY T. ANDERSON

AFTER the great Disappointment of October 22, 1844, the believers in the Second Advent were in disarray and seriously fragmented. One group that increasingly received direction from a triumvirate composed of Joseph Bates and James and Ellen White, emerged by mid-century in agreement on certain basic points of doctrine. The group, which was to become the Seventh-day Adventist Church, had accepted by 1850 the Bible and the Bible only as their rule of faith and duty; the law of God as immutable, including the binding obligation to honor the seventh-day Sabbath; the imminent personal Advent of Christ; the conditional immortality of the soul; the ministry of Christ in the heavenly sanctuary; and the third angel's message as it related to those of the first and second angels.

In addition to these basic beliefs, this small group endorsed baptism by immersion, the ordinance of foot washing and the Lord's Supper, and certain unique interpretations of prophecy. Not long after this the editor of the REVIEW could write, "We are a united, happy people . . . and have a harmonious system of truth to present."

The story of the rise of

the Seventh-day Adventist Church from its inception cannot be told without taking note of the publishing work. No doubt James White and Joseph Bates learned this lesson well from Joshua V. Himes's activities in publicizing the message and mission of William Miller a decade earlier. The *Present Truth* in 1849, followed by the *Advent Review* the next year, were preliminary to the publication, November, 1850, of the *Second Advent Review and Sabbath Herald*, the anniversary of which is celebrated in this special issue. This journal, which has attained the venerable age of 125 years, has contributed beyond calculation to the upbuilding and growth of the Seventh-day Adventist Church around the world down to our day. Before long, in 1852, a paper for the young people, *The Youth's Instructor*, came from the presses, as well as hymn collections and an assortment of tracts and books.

The importance of the publishing work is well illustrated by the fact that Charles Darwin's *Origin of Species* appeared in 1859, and made a profound impact on the scientific and religious worlds.

Soon after a common bond of fellowship developed among Sabbathkeeping Ad-

ventists, a need was felt for some kind of simple organization. The term *church order* was increasingly discussed, and early in the 1850's local elders and deacons were being appointed in some groups of Adventist believers.

The idea of organizing a church was anathema to all but a very few of the early Adventist-Sabbatarians, as well as to the so-called nominal Adventists. To a large extent they agreed completely with George Storrs's view, which he expressed in *The Midnight Cry* as early as 1844, that "no church can be organized by man's invention, for it becomes Babylon the moment it is organized."

As debate and discussion developed in the 1850's it became increasingly clear, to some at least, that organization was essential for a number of reasons. Proper support for the ministry could then be provided; new fields could be entered with the message; church property could be acquired and safeguarded; Adventist congregations could be protected from unworthy members and preachers; and the publishing work could be legalized and stabilized.

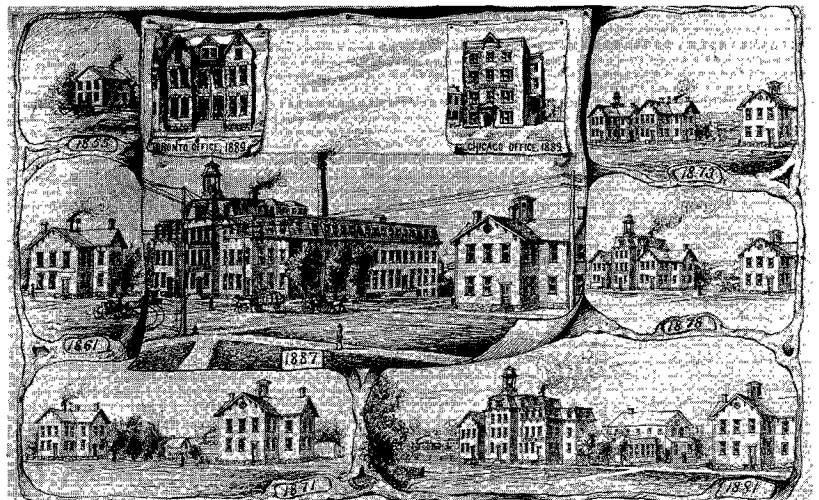
As the issues were considered in conferences and in the columns of the REVIEW, consensus gradually emerged. In a conference held at Battle Creek in 1860 the name Seventh-day Adventist was chosen after lengthy consideration and with the undying opposition of some who favored Church of God above the name selected. Other organizational plans were laid

in subsequent conferences, culminating in the creation of the General Conference of Seventh-day Adventists in May, 1863. The essential features of the constitution adopted at this time served the church well for the balance of the century. A plan adopted in 1859 for the support of the ministry, known as systematic benevolence, met the financial needs for a time until supplanted by the tithing system in the late 1870's.

A Movement Led by Young People

In the formative years a majority of those whom we honor today as pioneers of the Seventh-day Adventist Church joined the developing movement. A review of the ages reveals that in its inception this was indeed a movement carried forward by young people. If we exclude Joseph Bates and John Byington, both born before the nineteenth century, we find that the average age of ten who became leaders was 21.3 years at the mid-century. These ten were James and Ellen White, J. N. Andrews, J. N. Loughborough, M. E. Cornell, J. H. Waggoner, Uriah Smith, George Amadon, S. N. Haskell, and G. I. Butler.

Another feature of these developing years was the role of women and lay members in the work. To cite one illustration, it was lay women in 1869 who provided the genius of tract and missionary work in the church by bringing into being the Vigilant Missionary



Society, forerunner of the tract and missionary activities of the church.

The year that marked the formal organization of the General Conference witnessed the emergence of a Seventh-day Adventist position on health reform. In June, 1863, Ellen White saw in vision that it was a sacred duty incumbent on Christians to attend to their health and to speak out against intemperance and in support of a simple diet and natural remedies. As early as 1848 Adventist voices had been lifted against the use of swine's flesh and tobacco. The latter was increasingly condemned by writers in the REVIEW. By the early 1860's the use of tobacco was almost unanimously condemned, and tea and coffee were included in

the list of items that were to be eliminated from the diet.

Alcohol was not under attack, apparently because many Christian groups by the mid-century had accepted the premise previously set forth by the temperance reformers. Joseph Bates for more than 30 years prior to the health stand of the 1860's had eschewed the use of all of the dietary items condemned at this time. Dress reform was directed especially against certain styles as being contrary to the standards of modesty required of Christians, and against other styles as being unhealthful.

After most of the Adventist leaders suffered serious health problems, and after several of them, including James and Ellen White, had spent some time at Dr.

James C. Jackson's water-cure institute, "Our Home," at Dansville, New York, the idea of establishing a health facility in Battle Creek took form. With the encouragement of Ellen White the Western Health Reform Institute opened its doors in Battle Creek in the fall of 1866, dedicated to practicing rational remedies with emphasis on water treatments. From a humble beginning the institution developed into the Battle Creek Sanitarium, which achieved wide acclaim, especially under the leadership of Dr. John Harvey Kellogg. The inclusion of health reform as an integral part of the Adventist message led also to the publication of health literature at this time, including a new journal, *The Health Reformer*, the first of those to be published by the church through the years.

Early in the history of Adventism its own westward movement got under way. The early peregrinations of the REVIEW AND HERALD illustrate the trend. The first volume of the REVIEW was printed at Paris, Maine. The second at Saratoga Springs, New York. The next few at Rochester, New York, and then, after 1855, for almost 50 years, it was published at Battle Creek, Michigan. The early leaders gave heed to Ellen White's words: "I saw that God has opened a way for the spread of present truth in the West." The term "West" in this context was applied essentially to the Great Lakes region.

Although it was after the church was organized in 1863 that its system of education took form, there were some feeble and short-lived attempts at operating home

schools as early as 1853. Abortive attempts were made in the early years at Battle Creek and elsewhere to start church schools, but it was not until 1872 that Goodloe H. Bell opened the first Seventh-day Adventist church school at Battle Creek. Two years later Battle Creek College opened with an enrollment of 100. Subsequently it was moved to Berrien Springs, Michigan, and has served well the needs of the young people of the church as Emmanuel Missionary College, and since 1959 as Andrews University.

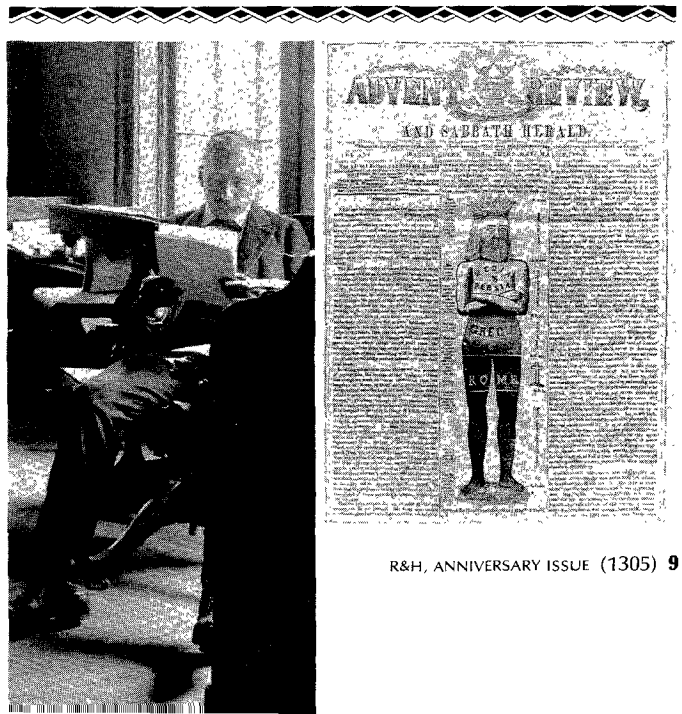
Adoption of Noncombatancy

The Civil War (1861-1865) posed serious problems for the fledgling church. Not only was evangelism slowed but young Adventist Sabbathkeepers faced new problems relating to the bearing of arms and Sabbath observance in the army. In an editorial in the REVIEW in 1862, James White set forth some ideas on the responsibility of young men vis-à-vis the draft, which were roundly condemned by many of his readers. Out of the discussion and debate that ensued there emerged a church position on noncombatancy, supported by Elder White, that was endorsed by several of the States of the North and, before the close of the war through a special mission of J. N. Andrews to Washington, D.C., by the United States Government, as well.

Meanwhile a firm beginning of the work had been made in the Far West. Here again the publishing work helped to lead the way. In 1874 the *Signs of the Times* was established in California, and has continued its ministry as an effective soul-winning



Far left: Patients in the Battle Creek Sanitarium parlor listen to one of Edison's first phonographs. The engraving, near left, shows the Review and Herald Publishing Association in Battle Creek in different stages of development from 1855 until 1887. Battle Creek College, above, was established in 1874. Its three-story building was dedicated in 1875. A. T. Jones, right, was editor of the *Review* from 1897 until 1901. From 1885 until 1889 he and E. J. Waggoner were editors of *Signs of the Times*. The May 29, 1860, *Review*, far right, had an article about Biblical prophecy in Daniel on its cover.



publication of the church ever since. This same year saw the beginning of Adventism in the Northwest in the vicinity of Walla Walla, Washington.

With organization an accomplished fact, an enlarged vision of a world work was slowly beginning to emerge. As early as 1860 a believer wrote to the REVIEW: "Ireland is as near as Ohio; and Russia is as dear as Iowa." Two years later the editor of the REVIEW, commenting on a report of the interest in the message in Ireland wrote: "If there could be a mission to Europe . . . our people would send in hundreds on two weeks' notice for such an object."

While we properly honor J. N. Andrews as the first Seventh-day Adventist missionary formally sent out by the church in 1874 to minister outside North America, the message preceded his arrival in Europe. Ten years before Andrews sailed for Switzerland, M. B. Czechowski, a Pole who had been educated for the priesthood, and who had accepted the Seventh-day Adventist faith in America and had preached for the church, proclaimed the Sabbath and Second Advent truths in Italy and later in Switzerland. At this time he had no official connection with the Seventh-day Adventist Church, having broken with the church because of their unwillingness to send him to Europe. With the dispatching of J. N. Andrews a beginning was made in carrying the gospel to the world, which today has the church preaching the good news in almost 200 countries in more than 500 languages.

Thus in the year 1875 as the

nation began to lay plans for its centennial celebration to be held mainly in Philadelphia, the church was enjoying a healthy growth in numbers. In 1863 when the church was organized there were 3,500 members; the membership exceeded 8,000 in 1875. During

the 1870's the rate of church growth averaged more than 11 per cent a year, "the greatest our church ever experienced." Its influence and healing ministry extended not only to all parts of the United States but across the sea, as well. □

Years of Growth and Crises 1875-1900

By E. K. VANDEVERE

AS SEVENTH-DAY ADVENTISTS plunged through the final quarter of the nineteenth century they faced problems of every sort. They needed to firm their base in North America and establish bases abroad. They needed men, money, measures, and heartening successes.

Fortunately, world affairs at the time were helpfully quiet, being disturbed chiefly by the Spanish-American War (1898), the Boer War (1899-1902), and the Boxer Uprising (1900). These struggles led *Signs* Editor A. O. Tait to affirm: "There is still a little calm before the bursting of the universal storm."¹

During this period SDA's built a churchly base in the valleys of the Ohio, Mississippi, and Missouri rivers, and on the Pacific rim. The adolescent denomination consequently was very much "the product" of frontier America. As the period opened, in 1874, the forerunner of the Pacific Press was established in Oakland, California, and Battle Creek College was dedicated.

There were anxieties. The almost indispensable team of

leaders, James and Ellen White, was cut in half upon the death of Elder White in 1881. Nerved by huge purpose and his wife's inspired counsel, James White had, under God, definitely been the "denomination builder." He had hovered over the key institutions, the Review and Herald Publishing Association, the Sanitarium and the college at Battle Creek, and had largely inspired expansion along the Pacific Coast and across the Atlantic and Pacific. The three administrators who followed him (G. I. Butler, O. A. Olsen, G. A. Irwin) did not possess in such a high degree his lightning perception and determined action.

In 1875 James White enthusiastically exclaimed that the press is the right arm of our strength.² And those who followed him agreed that the publications poured forth by the presses were both the advance skirmish line and the rearguard of all their efforts to win and hold people to the faith. In 1882 a copy of the newly combined book, *Thoughts on Daniel and the Revelation*, prepared for sub-

scription, was sold by George A. King and purchased by O. W. Reavis.

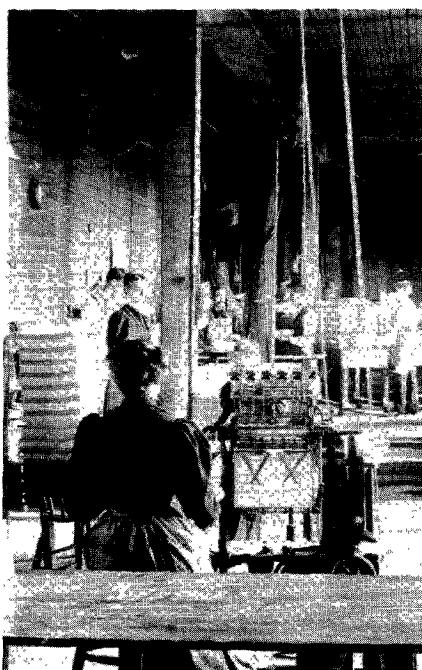
In the General Conference of 1888 righteousness by faith was presented by A. T. Jones, E. J. Waggoner, and Ellen White, but many delegates questioned the emphasis, thus muting what Ellen White described as the beginning of the loud cry.

Monopolism and pyramidalism, so disliked by Populists, threatened Adventists too. Perhaps genuine, church-wide organization was more nearly the answer. As it was, organizations rose from the denominational floor quite independent of one another. For example, that Napoleon of medicine, Dr. John Harvey Kellogg, determined to manage church members in their role of health reformers. The General Conference of 1897 endeavored to come into "working order" and to pull in "even lines."³

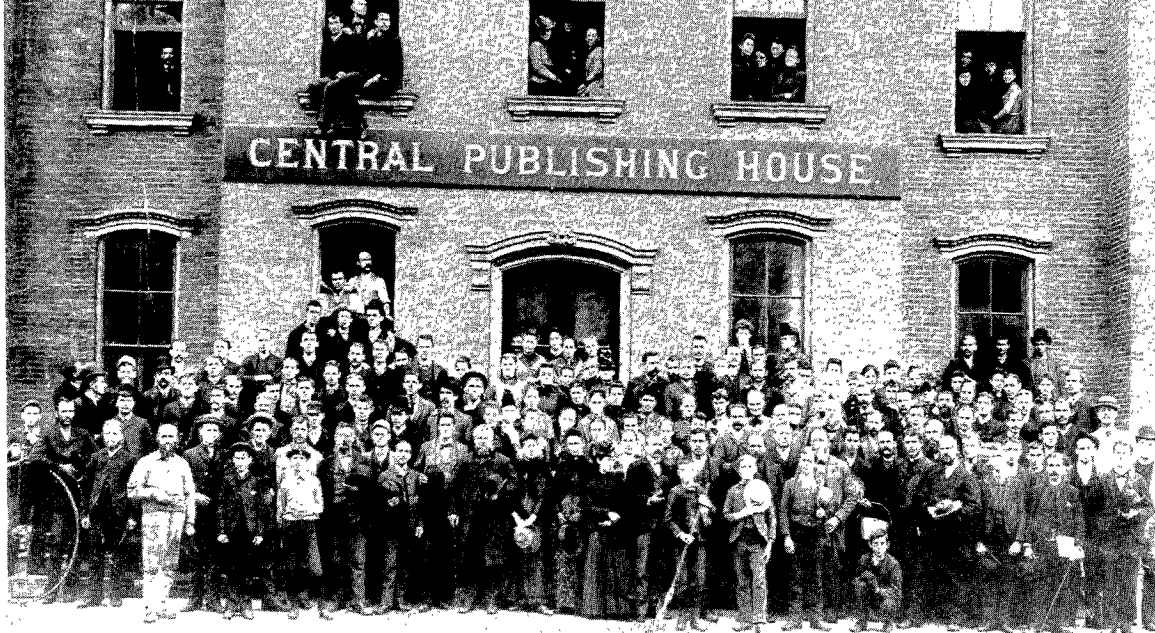
Need for Funds

Finances also nagged. Even the adoption of the tithing principle and its gradual implementation in the churches failed to supply enough money to meet the needs. True, in this period, commercial jobs at the Review office and the clientele at the Sanitarium may have brought in an astonishing amount of business from nonchurch sources,⁴ but this led these institutions to donate or loan to denominational projects. By 1900 the church's institutions in America owed \$1,250,000!⁵

Had SDA's realistically comprehended a five-continent task in 1875 they probably would have lain down in the harness;⁶ as it was they had to be enticed abroad. They were most content to go on



Far left, James White began publishing *Signs of the Times* in 1874 and organized the Pacific Press Publishing Association in 1875. In the 1890's the Review and Herald factory, left, and business office, above, looked much different than they do today.



For many years it was customary from time to time to take photographs of the Review and Herald employees. These are the workers in front of the Battle Creek plant approximately 100 years ago.

missions on the supposition that before long they might utilize presses, sanitariums, schools, and familiar preaching methods. Why would not their frontier pattern of evangelism be effective also on the frontiers of the world?

Arduous labors in Europe by J. G. Matteson, L. R. Conradi, Ellen White (there 1885-1887), William C. White, H. P. Holser, and others set the pace. But Europe was not frontier anymore; it still lived in the shadow of the Middle Ages. Thus by 1900 it counted only about 7,049 Sabbathkeepers.⁷

In mid-1874 James White and G. I. Butler startled REVIEW AND HERALD readers by suggesting missions to Australia and New Zealand.⁸ They suspected that a Hannah More convert, Minister Alexander Dickson, had gone back to Australia to spend a "small fortune" in publishing and teaching the Sabbath. The denominational leaders wished to proselytize before those distant frontiers, so like America's, jelled.⁹ Accordingly, S. N. Haskell, J. O. Corliss, and M. S. Israel, all ministers, H. L. Scott, printer, and William Arnold, colporteur, finally entered Australia in 1885. Between 1891 and 1900 the General Conference also stationed Ellen White there to counsel and preach. She was the best platform attraction they had. She moved heaven and earth broadly and firmly to base the church "down under." And what strategic sense that was! By 1900 the Australian Union Conference tallied 2,375 Sabbathkeepers, and they had taken on the evangelization of the South Pacific as "Australia's burden."¹⁰

Much of the Adventist

world in 1900 was classified as "Miscellaneous." In 27 countries unforeseen developments had occurred, many of them indeed strange. John I. Tay, a ship carpenter, after tramping on six ships en route, arrived at lonely, mysterious Pitcairn Island in 1886 to expound sound doctrine to the descendants of mutineers. When it became known that all the inhabitants had accepted Seventh-day Adventism, church folks gasped. And when the Sabbath schools financed the building of the missionary schooner *Pitcairn* (1890), and traced its six voyages, the entire denomination absorbed the mystique of missions.¹¹

When Abram La Rue, a former shepherd, undertook gospel work "on his own" at Hong Kong in 1888, his fellow believers began scrutinizing great, mysterious China. Would its ancient civilization make room for a frontier faith?

Expansion in Africa

Two stouthearted Boers, Pieter Wessels and George van Gruen, and a gold-bug, William Hunt, from the United States, forged links with South Africa. The two Boers independently found the Sabbath fact through personal Bible study and were confirmed in their beliefs by the American who had packed in literature, including the REVIEW, from California. Appeals to Battle Creek brought the first flow of workers: D. A. Robinson, C. L. Boyd, the Druillards, I. J. Hankins. Appeals to Wessels' broad-spreading family, recently come into diamond money, brought more funds into the cause than was usual in a new field. Hence the South Africans determined to

have all the kinds of institutions that Battle Creek contained, though as yet their numbers were insufficient to operate them. It happened therefore that overexpansion and the Boer War retarded church growth for a while.¹²

The listing of miscellaneous countries in 1900 reported 3,708 Sabbathkeepers. Manifestly SDA's had not so much as brushed many of earth's land areas.¹³

There is little evidence that overseas expansion was being as strategically planned as might be thought, unless one so views the election of foreign-born O. A. Olsen to the General Conference presidency (1888-1897). The leaders chose rather to answer calls as they came, if they could, believing that the Holy Spirit was writing another "book of Acts."

Dimensionally, the fledgling church had certainly leaped forward, especially in the opinion of those who had not experienced the velocity of the Midnight Cry. In 25 years the number of ministers had increased from 145 to 1,500; the total membership from 8,022 to 75,767.¹⁴ The one publishing house had multiplied to 12, from which issued 95 periodicals and papers, and scores of book titles.¹⁵ The one sanitarium had expanded to 58 sanitariums and treatment rooms.¹⁶ Battle Creek College had inspired 30 other colleges and schools of somewhat lower grades.¹⁷ In fact, church folks approved as Ellen White; E. A. Sutherland, president of Battle Creek College; Percy T. Magan; and others conjured up a system of church schools, some 150 by 1900.¹⁸ SDA's had been converted to Christian education on all levels!

Nonetheless, those who carefully watched the denominational scene suspected that the church was coming into a leadership crisis. A second "James White" was needed, one who would be the "right man in the right place." This was true because a combination of "religion" and money, often a volatile mixture, was seething in those phases of work at Battle Creek that had a flow of funds from non-denominational sources, namely, the publishing association and the sanitarium complex.

On this account Ellen White was led by her Guide to return to America in 1900.¹⁹ The members and the ministry needed her "gifts" in order to keep them thinking correctly amid doctrinal perplexities and controversies over control. □

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- ⁵ *General Conference Bulletin*, April 5, 1901, p. 76.
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- ¹³ *General Conference Bulletin* (1901), p. 163.
- ¹⁴ *Ibid.*
- ¹⁵ *Ibid.*, pp. 544, 547-549.
- ¹⁶ *Ibid.*, pp. 172, 173.
- ¹⁷ *Ibid.*, pp. 341; 342.
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Reorganization Within, Conflict Without—1900-1925

By CHARLES B. HIRSCH

AS THE TWENTIETH century came over the horizon, the Spanish-American war, with its battle cry "Remember the *Maine*," was fading into the immediate past, but man's inhumanity toward man continued unabated in the Boxer Rebellion in China, the Boer War in South Africa, and the Russo-Japanese war.

Meanwhile, with their entangling alliances and ententes, the nations of the world were preparing for the greatest clash of mankind since his beginnings—World War I.

The REVIEW AND HERALD appeared to ignore the turn of the century. No recognition was given to the beginning of a new hundred-year period, and in the first issue of 1900, New Year's and "New Century" resolutions were quietly absent.

A news note indicated that Dwight L. Moody had died. One letter from a subscriber stated, "It is 50 years since I began to take the paper, and we feel lost without it."—Page 15. This person must have been a charter subscriber!

With the challenge of a world membership of almost 75,000, the church paper, ever alert to lengthening its subscription list, was happy for these endorsements from the "field."

A year's subscription then was \$1.50. Interesting enough,

but certainly a headache to the circulation and billing offices, was the practice of permitting subscribers to order the paper for two months for 25 cents, or six months for 75 cents.

In announcing the thirty-fourth session of the General Conference in 1901, the REVIEW advised that a large turnout was anticipated, and the persons planning to attend should bring their own "ticks and bedding." Perhaps unintentionally advertising the frugality of the world headquarters, it was also mentioned that those requesting further information should enclose "a stamp for reply"! At this session A. G. Daniells was elected president. He served until 1922.

These beginning years of the new century witnessed the moving of the college from Battle Creek to Berrien Springs, Michigan (1901), where it became known as Emmanuel Missionary College (later Andrews University).

During the 25-year period some 357 schools were opened, including (current names are given): Malamulo in Africa (1902); Columbia Union College (1904); Loma Linda University (1905); Shenandoah Valley Academy (1908); Adelphian Academy (1904), which in 1919 was the first to receive full accreditation from the General Conference Department of Educa-

tion; Marienhoehe Seminary in Germany (1921); and Canadian Union College (1907).

The first school for black children north of the Mason-Dixon line was opened at the Bethel church, in Kansas City, Kansas, in 1909.

Ellen White, who had just returned from her stay in Australia (which became a Commonwealth in 1901), put into writing her thoughts on the role of education and schools within the church. These were made available to the public through her publications, *Education, Counsels to Parents and Teachers, Fundamentals of Christian Education*, which were published in 1903, 1913, and 1923, respectively.

The work expanded further into such places as Puerto Rico (1901) and the Philippines (1905); and Dr. Harry Miller was making himself known in China. While the great commission of Matthew 28 was being implemented, S. N. Haskell showed concern about opening doors in China, India,

Japan, and in "every part of the world" (REVIEW, April 28, 1904), but one third of the United States of America was almost entirely neglected. Within six weeks of Haskell's writing, *The Morning Star*, which began the work among the blacks in the southern waters of the United States of America under Edson White's direction, made its last voyage. In the following year, it sank, was retrieved, but shortly after burned.

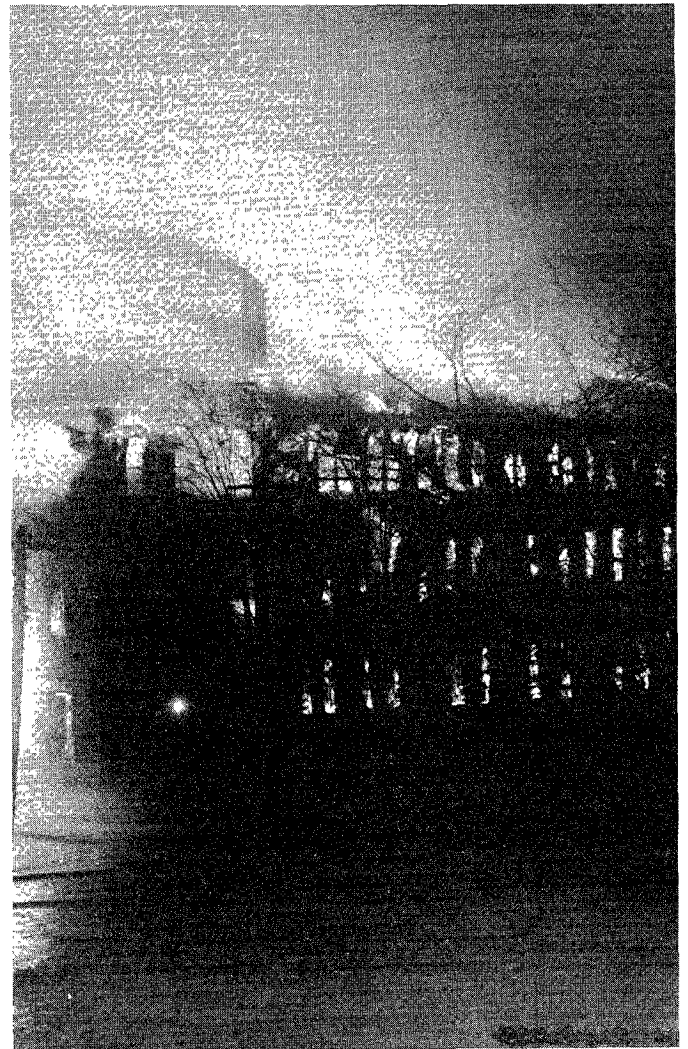
In 1906 *Liberty* became the successor to the *American Sentinel*, which was founded in 1886.

The counsels given by Ellen White to "get out of Battle Creek," as well as to cease printing nondenominational literature in our publishing houses, went unheeded until the tragedy of neglect was dramatically brought into focus, when the *Morning Enquirer* of Battle Creek, on the last day of 1902 headlined:

"Review and Herald Establishment Completely De-



Charles Smith, standing at left, the youngest son of Uriah Smith, worked in the Battle Creek printing house's engraving department.



On December 30, 1902, a fire of unknown origin broke out in the Battle Creek plant. The building and its contents were a total loss.

stroyed by Fire Last Night.”

Under divine guidance the church leadership decided that the publishing house, the world headquarters, a sanitarium, and a college should be located in the Washington, D.C., area. In 1906 the Review and Herald moved into its new headquarters, where it has remained, with repeated expansions, to the present time.

Medical institutions established between 1900 and 1925 included those in Sydney, and Warburton, Australia; Hinsdale, Illinois; Gland, Switzerland; Loma Linda, Glendale, and National City, California; Orlando, Florida; River Plate, Argentina; Stanborough Park, England; and Shanghai, China. Publishing houses were established in Nashville, Tennessee; Australia, Brazil, China, Japan, the Philippines, South Africa, Singapore, Yugoslavia, Czechoslovakia, Romania, Poland, and Italy.

Organizationally, the church undertook a self-analysis of its structure and found itself in need of change. Certain trends were developing that were leaning toward an increasing centralization of power. Mrs. White was conscious of this, and in addition to her warnings about “Jerusalem Centers,” she expressed her concern about “kingly power.”

Problem Areas

While there was a move in this direction, there were at the same time divisive elements that made it difficult to operate efficiently. The Sabbath school, publishing, and medical areas were operating independently to a large degree. In the field of missions, the Foreign Mission Board, the General Conference, and the International Medical Missionary and Benevolent Association were each sending out missionaries to foreign fields. (See the *Seventh-day Adventist Encyclopedia*, p. 937.)

The work became more departmentalized as the Publishing Department and the Department of Education were formed in 1902. In 1905 the General Conference sessions were changed from biennial to quadrennial meetings.

By 1918 constitutional changes were made, with A. G. Daniells, General Conference president, playing a major role in developing a pattern of church structure that, with minor adjustments, has continued to the present day. The General Conference Ex-

ecutive Committee was singled out as the authority for the total world program. Each world division (see *Seventh-day Adventist Encyclopedia*, p. 937) had its own vice-president, with authority and responsibility for his sector. The need for structural unity was seen, also the need to make the support of the world field the responsibility of the total membership, and to have a structure that would survive, as much as possible, political changes and upheavals.

World War I brought with it problems for Adventist men in uniform. Not all nations were tolerant of noncombatants or conscientious objectors. When the United States entered the war in 1917 the church was cognizant of the effects of military service on its young male church members, and soon the military, at the behest of church leaders, made provision to exempt Seventh-day Adventists from certain duties because of religious convictions. The implementation of these exemptions was easier in some military organizations than in others!

In 1915 Ellen G. White, who had been a major influence in the Advent Movement from its very beginning, died.

Socially and economically the first 25 years of the century showed a remarkable change in technology, not so much from the standpoint of new ideas, but rather because of the increased availability of man's inventions. When the Ford Motor Company was organized in 1903, it was able through its assembly-line production to sell cars for less than \$500. As their techniques of mass production improved, the registry of autos jumped from under 7 million in 1919 to 23 million a decade later. The radio affected the traditional evening program of the average family. Some referred to it as the “devil's box,” but others saw its potential for evangelism.

Financially the period had a fairly good record, but with less than 17 per cent of the population in the United States of America earning more than \$2,000 annually, the average black sharecropper averaging about \$400 yearly, and the overfarming and overpopulation creating the dust bowl, the economic crash of the thirties was almost inevitable.

The first depression of the century came in 1907. Yet, the Lord blessed His people. The REVIEW remarked in 1908 (August 13) that businessmen

wondered “that our publishing houses are even more busy this year than they were in the last.” Not only was that a good year for the REVIEW but the publishing work made dramatic advances by the time 1925 arrived. Book and periodical sales jumped from \$250,000 to \$4,631,706, with a peak year of \$5,682,972 in 1920; and the number of periodicals rose from 96 to 177. The publishing houses and branches increased from 13 to 53.

During the first quarter of

the twentieth century the church membership grew from 75,767 to 250,985. Tithe income moved from \$3,680,164 to \$5,909,496 annually; and missions offerings from \$1,090,639 to \$3,520,347. The number of churches increased from 1,892 to 5,629. The church program was moving in a forward direction, but had it been moving fast enough? How many more quarters were to be experienced before the final reward of the believers was to be realized? □

Progress Despite Difficulties 1925-1950

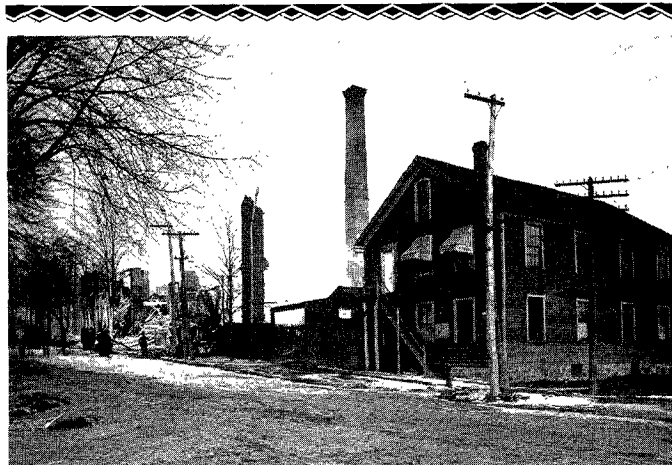
By GARY LAND

THE TWENTIETH century has played havoc with man's hopes. In a best-selling book of 1949, Arthur Schlesinger, Jr., noted that frustration had become the hallmark of the century, and he went on to say, “Nineteen hundred looked forward to the irresistible expansion of freedom, democracy, and abundance; 1950 will look back to totalitarianism, to concentration camps, to mass starvation, to atomic war.” Although the Seventh-day Adventist Church had not shared the Utopian concept that was now shattered, it too had been deeply affected by these events.

First, there had been the economic depression of the thirties. Although the roots of the depression lay in the disruption of world trade and national economies by World War I, the depression did not burst upon the world until

1929 when in October, American stock values crashed by 40 per cent. The repercussions were devastating. In the United States more than 5,000 banks failed and more than 14 million people were unemployed by 1933. As Americans withdrew their investments from abroad and purchased fewer imports, the depression spread. Great Britain had more than 2 million unemployed and Germany more than 6 million in the early thirties. In 1931 the main Viennese bank *Kredit-Anstalt* failed; more than 20 countries followed Great Britain as it went off the gold standard. The financial crisis was the worst the world had ever seen.

The Seventh-day Adventist Church had no way of escaping the general economic collapse, for it had to depend upon the tithes and offerings of its members who were among those losing jobs and



The following morning, December 31, the smoldering ruins attracted the attention of passers-by on Washington and Kalamazoo Streets.



Around 1915 the Review drivers took mail to the post office in this truck with solid rubber tires. When fully loaded, this chain driven vehicle could not climb some hills except in reverse gear.

having wages cut. The depression's effect was clear; between 1930 and 1934 denominational income dropped from \$52 million to \$34 million. Under Australian-born C. H. Watson's leadership the church attempted to meet the economic problems. The General Conference during the early thirties cut the wages of North American employees and staff by 6 per cent and reduced home and foreign appropriations by the same amount, and then cut foreign appropriations again by 8 per cent. Yet in 1936 President Watson could report, "Our world movement has come through those universally disastrous years without having sounded a note of retreat."

The statistics for the years 1932-1936 supported Elder Watson's assertion. Despite a sales decline of one and a half million dollars, the North American publishing houses

stayed in business and even increased the number of periodicals published. Although indebtedness of the schools increased, that of the hospitals and sanitariums disappeared. And while the number of missionaries sent out dropped by 86, the church entered 184 new countries and islands and established 48 new missions. Both at home and abroad evangelists reported a more serious mood and consequently increased interest in religion among the general population. Despite the difficulties and cutbacks, the denomination grew by 90,000 members during the first five—and hardest—years of the depression. New medical and educational institutions were opened, including an advanced Bible school, which later grew into the SDA Theological Seminary. Such progress, C. H. Watson told the General Con-

ference of 1936, was "due to the rich blessings of God upon His people, and to the faithfulness and sacrifice of His workers and people in every land."

And then came totalitarianism and war. Fueled partly by the lingering frustrations of World War I, and even more so by the economic collapse that left individuals and families helpless, the populations of Germany and Italy looked for strong leaders and thought they had found them in Adolph Hitler and Benito Mussolini. These men fused nationalism and socialism, and found that they could stimulate national feeling through foreign aggression. Step by step they moved toward the cataclysm that would engulf the world. Beginning in 1935 Mussolini sought to make the Mediterranean an "Italian lake" by first attacking Ethiopia. Almost simultaneously Hitler made his moves: remilitarizing the Rhineland, incorporating Austria, occupying Czechoslovakia.

World War II

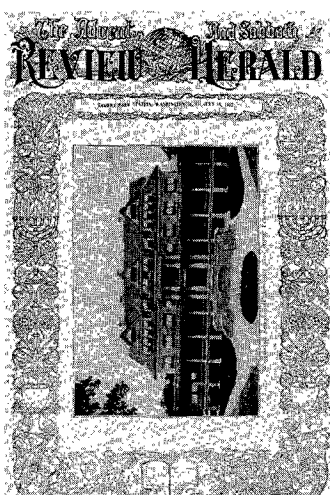
The non-Fascist powers continued to acquiesce until on September 1, 1939, Hitler attacked Poland. Within a few days the world had erupted in flames. Late in 1941 the Japanese attacked Pearl Harbor, thus drawing the United States into the conflict. By the time the war ended, millions had been killed, the economies of Europe were wrecked, the colonial powers were fatally weakened, and two new superpowers—the United States and the Soviet Union—had become dominant. And over the chaos there hung a Damocles sword: the atomic bomb.

Apart from the physical destruction brought by war,

the church suffered from the ideological conformity that the Fascist and Japanese powers attempted to create. In Europe conditions were particularly difficult wherever the Nazis established their authority. Throughout the Axis countries all men of military age, including ministers, were drafted. When the Germans occupied the Alsace area of France they dissolved the conference, confiscated church buildings, and prohibited further evangelism. In Croatia a "Secretary of Cults" sought to halt the church through similar methods; in Romania, where all institutions, including schools and publishing houses and their funds were confiscated, four thousand Adventists went to jail.

Across the globe, where Japan was seeking an empire to support its industry and overpopulation, conditions were just as bad. The Japanese Army conscripted all available men, and the government ordered all church buildings closed. When the government required all the Christian churches to merge into one denomination, the Seventh-day Adventists, along with the Protestant Episcopal Church, refused. Consequently, the Japanese Government ordered all Adventist work in Japan and Korea to cease, seized denominational institutions, and imprisoned church leaders and laity. As the Japanese extended their control throughout the Far East virtually all missionaries who had not evacuated were placed in concentration camps. Those institutions not taken over by the occupying forces had to be led by nationals who, unlike those in Europe, had had

In the early 1900's, after the move to Washington, D.C., Review covers became more ornate than ever before, as illustrated by these Review covers from 1907 and 1910.



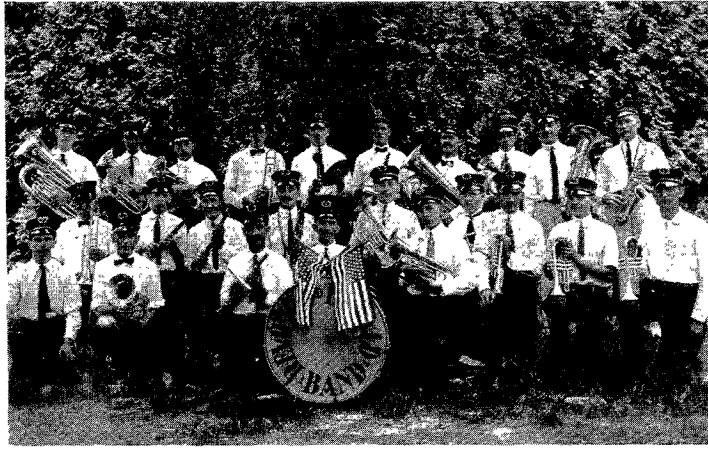
little administrative experience.

In the United States the principal problem was securing the rights of Adventists in the armed forces to noncombatancy and Sabbath observance. Problems existed, but most of the 12,000 Adventists serving in the armed forces found that they could live their faith without serious obstruction. Many served with distinction, most notably Corporal Desmond T. Doss who won the Congressional Medal of Honor for heroic action in Okinawa.

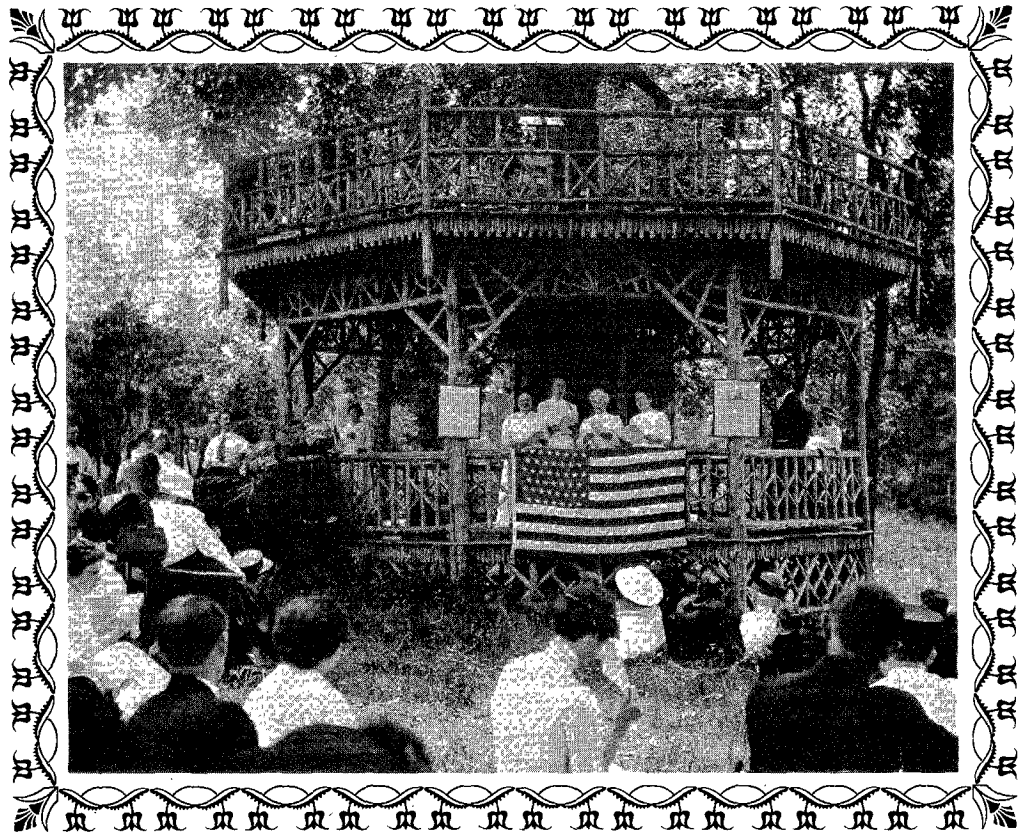
Once the war ended in 1945 Europe faced economic and social chaos. As rumblings of revolution sounded, the United States Government proposed in 1947 its Marshall Plan of economic aid to stabilize Western Europe. Meanwhile, private organizations were actively attempting to relieve human suffering. Seventh-day Adventists joined the humanitarian cause, distributing more than 3.3 million pounds of food and 1.1 million pounds of clothing. The effort marked the first major involvement of Seventh-day Adventists in disaster relief and general welfare work.

But the political effects of the war were to have more long-range consequences. During the immediate post-war years the Soviets gained control of most of Eastern Europe and many Adventists were transported from their homes in the Baltic States to the Soviet Union.

The Far East experienced even greater change. As the Japanese left China, the country erupted in civil war, which ended in 1949 as Mao Tse Tung's Communists established control. All Adventist missionaries had to leave



Life was not all work for Review employees, who enjoyed such recreational activities as the Review and Herald band, left, and the annual Fourth of July picnic, below. Both pictures were taken before World War I.



Far left: A box factory located on Review premises provided shipping containers for books. Left: Two notable people are pictured in the periodical mailing department. Elmer Shipley, third from left, was the first Review employee drafted into World War I. D. W. Reavis, right rear, manager of the circulation department, is credited with buying the first bound copy of the first SDA doctrinal book printed specifically for subscription sales by SDA literature evangelists.

and the work fell into the hands of inadequately trained nationals. India gained its independence in 1947, leading the way for other countries under the control of colonial powers to seek their freedom. At the General Conference of 1950 there was much talk of how the democratic constitutions that the new states were expected to establish would give greater freedom to the work of the church. But the force of nationalism let loose by the world war was to prove during the next few years a strong barrier to Western missionaries.

The primary result of the war, however, was fear. Although technology had brought the world close together through radio and airplane, both of which Adventists slowly learned to use to advance their mission, it also had left the terrible legacy of the atomic bomb. If totalitarianism had not destroyed man's faith in the progressive ascendancy of rationality, the bomb might not have caused such a fright. But man could no longer be confident that national leaders would act reasonably, and the bomb

spread terror. As the 1950's dawned and another war stirred, this time in Korea, anxiety became the watchword of the day.

Adventists recognized that now was their opportunity. For decades they had been preaching approaching calamity and had been scorned. Now the political turmoil, the economic fluctuations, the social strife, and above all the despair that pervaded much of the Western world were a witness to the message they were preaching. And the church was growing, nearly 25 per cent between 1945 and 1949. "The time when men's hearts fail them for fear and for looking after those things that are coming on the earth," Francis D. Nichol editorialized in the *REVIEW AND HERALD*, "is the very time for us to lift up our heads in joy, not because of calamity coming to the world, but because of salvation coming from the heavens."

The years of trial, of depression and war, had borne fruit. There were more listeners than ever to the Adventist message of hope for a hopeless world. □

In 1954 the United States Supreme Court ruled that racial segregation in public schools is unconstitutional. The Federal Republic of West Germany became a sovereign state in 1955; Egypt seized the Suez Canal in 1956; and Israel invaded Egypt's Sinai Peninsula the same year. In 1957 Britain tested its first hydrogen bomb, and Sputnik I, Russia's first man-made satellite, was rocketed into orbit. In 1958 Fidel Castro assumed power in Cuba, and Soviet Premier Khrushchev paid an unprecedented visit to the United States.

Progress was evident in the Seventh-day Adventist Church during the 1950's. Church membership had its largest increase with a total of 488,413. In 1950 there were 756,712 members; in 1960 there were 1,245,125 members. The number of workers sent to the mission field totaled 2,489 from 1951 to 1960.

Those who served as presidents of the General Conference during the 1950's were W. H. Branson, elected in July, 1950, and R. R. Figuhr, elected in 1954. Elder Figuhr served until 1966. During the year 1950 the Faith for Today television program was begun in North America. Almost 25,000 persons have been led to Christ through its twenty-five years of evangelistic service. The Missionary Book of the Year program was begun in 1950. The Harris Pine Mills Corporation was given by the C. H. Harris family to the church in 1951. This generous gift has brought millions of profit dollars to the denomination, and has provided work for approximately 1,000 students in the company's various

furniture plants situated at Seventh-day Adventist colleges and academies. The *Seventh-day Adventist Commentary Reference Series* began to be published in 1953.

In 1958 the Autumn Council voted to move the School of Graduate Studies to Berrien Springs, Michigan, and Andrews University was established. It serves the world field in higher education by providing programs of study for church workers especially. The university has two graduate schools, the Seventh-day Adventist Theological Seminary and the School of Graduate Studies, which offer Doctor of Ministry, Doctor of Theology, and Doctor of Education degrees.

The student missionary program was begun in 1959. Recent figures published indicate that 1,019 students from North America have served throughout the world.

A Decade of Upheavals

During the 1960's the world saw turmoil, violence, dissent, crime, assassinations, race riots, student revolutions, Vietnam war protests, civil rights sit-ins, marches, and black power movements. Drug and hippie cultures sprouted, the generation gap surfaced, and crucial conflicts rose between students and authorities, and between youth and the establishment in general, because of racial injustices and changing moral standards. There were defiant cries from minorities in poverty-stricken ghettos and chaotic campus upheavals in many institutions because of student unrest. Social, psychological, and philosophical changes were the order of the day.

At the beginning of the

Quarter Century of Turmoil, Tragedy, and Triumph 1950-1975

By JANNITH L. LEWIS

THE TWENTY-FIVE years of 1950 to 1975 have been a period of trouble, change, despair, and achievement. The early 1950's saw the Korean war, the inau-

guration of transcontinental television, the first successful attempt to conquer Mount Everest, and the first explosion of a hydrogen bomb by the U.S.S.R. in 1953.





Many employees moved from Battle Creek to Washington, D.C.

sixties John F. Kennedy became America's 35th President, with high aspirations and plans for "the new frontier." There was the Cuban missile crisis. There was the Berlin wall. There was the Washington civil rights demonstration with 200,000 marchers who heard Dr. Martin Luther King's "I Have a Dream" speech. Then in 1963 President J. F. Kennedy was assassinated in Texas. Lyndon Johnson followed as America's leader with a "great society" plan.

There was the fall of Khrushchev. There was trouble in the Middle East, with a six-day Arab-Israeli war in 1967. There was the murder of Dr. Martin Luther King, Jr., and the slaying of Robert F. Kennedy. There was the first successful human heart transplant operation. There was the election of Richard Nixon. There was the capture of the U.S.S. *Pueblo* crew. There were space achievements in flights by astronauts Alan Shepherd and John Glenn. Then there was a bright moment in 1969 when Astronaut Neil Arm-

strong became the first man to set foot on the moon, and the world marveled that mankind had made this grand, giant leap into the universe of space.

Church Developments

Changes took place within the Seventh-day Adventist Church also during the 1960's. Robert H. Pierson was elected president of the General Conference in 1966. Church membership had grown to 1,578,504 in 1965. The number of workers sent to mission fields declined to 365 in 1966. International conditions influenced the shift from the larger use of foreign missionaries to more national workers in many fields. Great evangelistic thrusts to reach the troubled masses have resulted in an increase of workers to the figure of 73,513 as of 1974. Organized churches grew to 17,841 by 1974. Our institutions, including colleges, secondary schools, hospitals, sanitariums, clinics, dispensaries, launches, publishing houses, and food factories, have grown to 993. Ordained ministers have

doubled since 1950 to the number of 8,133 for 1974.

Reports at the July, 1975, General Conference session in Vienna, Austria, indicate that there are 193 countries in which the church is working in 520 languages. There are twenty-eight countries as yet unentered.

A new Ellen G. White SDA Research Center has been set up at Newbold College. A new Radio, Television, and Film Center in California was created by the General Conference in 1971. The Voice of Prophecy, Faith for Today, It Is Written, Breath of Life, and other audio-visual programs will be produced and housed in the new center.

Inner-city programs have been developed by the North American Regional Department to help those who have special needs at this time of our earth's history. Human relations resolutions have been enacted by the church. At the 1962 General Conference session F. L. Peterson became the first black general vice-president.

Health Evangelism

Youth have been active in the work of the church during the 1960's and 1970's, with outstanding new programs of evangelism and mission outreach. The Temperance Department has produced films about drugs, alcohol, and smoking that address themselves to help those with problems that plague our times. The Five-Day Plan to Stop Smoking has spread widely. Our Seventh-day Adventist World Services (SAWS) has given great help to relieve disaster victims. The Loma Linda University Overseas Heart Surgery Team, the SDA archeological expeditions in

Palestine, and the SDA Trust Services are some new programs that have been introduced into the church.

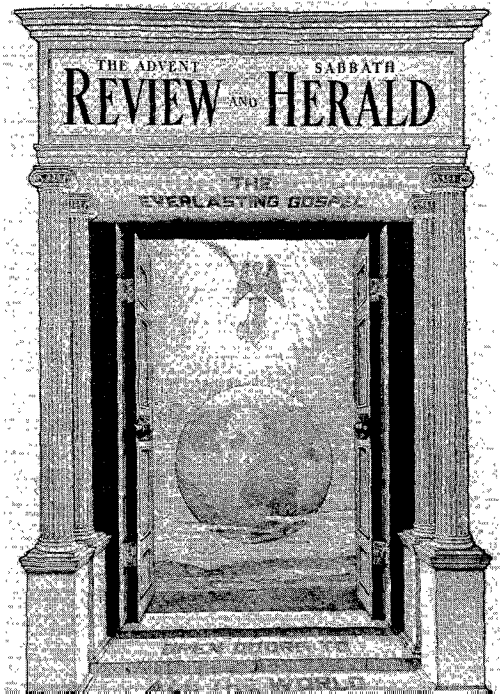
The awesome 1970's brought an end to civil war in Nigeria that took approximately 2 million lives. Devastating disasters have brought great destruction, such as the earthquake that wiped out many cities and villages in Peru, leaving more than 50,000 persons dead and 200,000 injured, and the cyclone and tidal wave disaster in Pakistan, which killed approximately 300,000 persons. Other significant events included the India-Pakistan war, devaluation of the U.S. dollar, the historic visit of U.S. President Richard Nixon to Russia and Communist China, the Vietnam cease-fire agreement, U.S. and U.S.S.R. détente, a fourth Arab-Israeli war, and a worldwide U.S. military alert because of Middle East issues. Hijackings, kidnappings, mass murders, terrorist attacks, and Skylab Space Flights made news.

In Ethiopia longtime Emperor Haile Selassie was overthrown. Americans saw both their President and Vice-president resign from office as a result of scandals. At present, for the first time in history, the nation is governed by leaders not chosen in a general election.

With 2,541,404 baptized adult members as of the end of first quarter 1975; the Seventh-day Adventist Church is attempting to tell the world of Christ's soon coming, throughout its ten international divisions, 15 General Conference departments and services, and through all of its institutions. □



Left: A wing was added onto the Review and Herald building in 1919, one year before this picture of the Review and General Conference was taken. Above, C. E. Palmer (behind counter), Review general manager, 1958-1971, worked at the Review as a young man. Right: These covers show the continuing influence of the Victorian Era.



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Spurgeon M. Dunnam III
The Methodist Reporter

● Congratulations to you on your 125th anniversary. Any magazine that can remain in existence that long and can be read by half a million Seventh-day Adventists has accomplished something unique in the magazine field.

Harold Lindsell
Christianity Today

● It is a great pleasure to know that the *Review* has completed 125 years in its Christian mission. This is a remarkable record. Over that time, countless souls have doubtless benefited from the information and the inspiration carried on its pages. Sincere congratulations to you upon this noteworthy anniversary from a younger brother, for *The Lutheran* is now 115 years old.

Albert P. Stauderman
The Lutheran

● Congratulations to the *Review and Herald* on your significant anniversary. A.D. is relatively young, serving the United Church of Christ and The United Presbyterian Church for only two and a half years. But we are both in the great tradition of Christian journals seeking to tell the good news of what God is doing through the church and His modern disciples.

J. Martin Bailey
A.D.

● American Baptists note with thanksgiving the fact that the *Review and Herald* celebrates its 125th anniversary this year.

Philip E. Jenks
American Baptist Educational Ministries

● Ever since the Reformation leader Dr. Martin Luther discovered the usefulness of the newly invented printing press, churches have been aware that the printed word is one of their most valuable allies. It is clear that the *Review and Herald* is in that tradition of service to and support for its church.

George H. Muedeking
The Lutheran Standard

● The American Bible Society congratulates the *Review and Herald* on its 125 years of continuous publication. We also extend our grateful thanks to the *Review and Herald* for its help and support in bringing the saving Word of God to spiritually hungry people throughout the world.

Clifford P. Macdonald
American Bible Society Record

● In this day of declining church press subscription lists, you are to be commended for staying alive for 125 years. You are to be doubly commended for maintaining the high standards that have characterized your magazine through the years that I have known it.

James Wall
The Christian Century

● Greetings, congratulations, and best wishes as *The Advent Review and Sabbath Herald* commences its 126th year of publication.

May your half-million readers around the world continue to find your pages informative, inspirational, and challenging, and your ministry in print relevant to the world in which they live and work.

Ernest L. Homewood
The United Church Observer

● For 125 years, the *Review and Herald* has faithfully served the members of the Seventh-day Adventist Church in America. It is a great pleasure for me to pay tribute to all those who have had a part in its successful publication and to commend those who continue to build on its tradition in our time. Its many interesting articles have carried the message of compassion and Christian brotherhood far and wide across our own country, and indeed throughout the world. I welcome this opportunity to express my greetings to both its staff and readers.

Gerald R. Ford
The White House

● We extend our congratulations to our good friends, the editors, and wish you many more fruitful years of labor in the vineyard until the Lord of the vineyard returns.

Sherwood E. Wirt
Decision

● The high editorial and spiritual criteria of the *Review and Herald* have enhanced the good name of your movement. May you continue your ministry until the Lord comes.

Russell T. Hitt
Eternity

● On behalf of *The Sabbath Recorder* and Seventh Day Baptists around the world, we send congratulations to the *Review and Herald* as you commemorate 125 years of continuous service to Seventh-day Adventists.

John D. Bevis
The Sabbath Recorder

● Back of any periodical is the heartbeat of the staff that produces it. In the summer of 1974, it was my unique privilege to meet a number of the persons who help produce the *Review and Herald*. This brief encounter heightened my appreciation for the ministry of your magazine, and what you are trying to do. Best wishes for the next 125 years!

Robert J. Hastings
Illinois Baptist

● Our most sincere congratulations on the 125th anniversary of the *Review and Herald*. The editorial standards maintained by your publication over these years have been an inspiration and challenge to every religious editor in the country. May you and your staff continue to enjoy the respect you so obviously deserve for your work.

Stuart P. Garver
Christian Heritage magazine

● It is no small accomplishment to put together a magazine week after week that holds the attention of an audience over a period of several years. But when that period mounts up to 125 years, it is truly significant and worthy of some celebration!

Lily M. Gyldevand
Scope

● Longevity is not everything, but it is something. One of the things it indicates is enough flexibility to keep the arteries open and circulation (not an inappropriate word here) going, and at the same time a constancy of purpose that does not try to accommodate itself to change.

Kenneth L. Wilson
Christian Herald

● The *Review and Herald* has influenced thousands of American citizens who in turn influenced the development of the nation.

That influence reaches beyond America too. I have observed the outreach of Seventh-day Adventist people in many nations.

When I think back about the men who dreamed of a publication 125 years ago, I wonder if they imagined that their newborn child would bring these miracles to the world.

C. E. Bryant
Baptist World Alliance

● We of *The Lutheran Witness* certainly do want to add our congratulations to those of your many friends and readers as the *Review and Herald* observes its 125th birthday.

Frank D. Starr
The Lutheran Witness

as either editor, corresponding editor, or one of the group of editors. Whether or not his name appeared first on the masthead, James White was clearly seen through the REVIEW pages to be the man whose vision and thrust singled him out as the leader among the Sabbathkeeping Adventists.

The struggles of operating a publishing business without capital and without some organizational support led White to appeal again and again to his brethren to arise and lift the responsibilities from his shoulders. Out of this came not only the organization of the publishing association but the name Seventh-day Adventists, and the way was paved for the organization of local churches, State conferences, and the General Conference. When the General Conference, binding the State conferences together in a unified church body, was formed in May, 1863, James White was unanimously elected the president. But he asked to be excused, lest some should say his concerted labors in church organization were for the creation of an office for himself.

After John Byington had served two one-year terms, White was persuaded, probably without too much difficulty, to accept the office. Except for periods of illness when J. N. Andrews and George I. Butler filled terms as president of the General Conference, White carried the responsibility till 1880, within a few months of his death.

James White in Action

White's broad vision and initiative were seen in the fruitage of many lines of endeavor.

When the Civil War broke out in the early 1860's White in the REVIEW and HERALD editorials sparked discussions that led to consistent and unified positions to be taken by Seventh-day Adventists in time of war.

When the Western Health Reform Institute (later known as the Battle Creek Sanitarium) opened in 1866 in response to the call through the visions given to Ellen White, James, who was suffering from a severe stroke, had but little part, but two years later when the fledgling institution was foundering for the lack of good management, White stepped in and with a firm hand saved the day.

It was James White who, joined by his wife as they saw the need of the trained minis-

try, led out in organizing the Seventh-day Adventist Educational Society in 1873 and Battle Creek College in 1874.

In the mountains of Colorado, in the summer of 1873, far from the hustle and bustle of Battle Creek, James White pondered the potentials of the publishing work. He envisioned the possibility of the eight-page REVIEW being issued simultaneously in the East, in midcontinent, and in the West, with one to three pages carrying news, announcements, and articles of area interest. After offering this dream of what might be, he hastened to state to "those who may regard these suggestions as fanciful, that nothing of any amount has ever been accomplished in our cause without laying plans, and persevering efforts to execute them" (*Review and Herald*, Aug. 26, 1873, p. 84).

West Coast Publishing

He also dreamed of publishing a religious newspaper in California to serve the church, which he later called a "pioneer" paper (*ibid.*, June 17, 1880, p. 393), particularly in the evangelistic outreach. This culminated in June, 1874, in the founding of the *Signs of the Times*, and the establishment of the Pacific Press in Oakland, California, two years later. This publishing house, too, was soon to become the largest and best-equipped printing concern in the West.

It was James White who, seeing the need for a large auditorium in Battle Creek in which to hold general meetings, led out in 1878 in raising funds for the Battle Creek Tabernacle. Known as the "Dime Tabernacle," because White called for every church member to contribute a dime a month toward its financing, the completed building, with its three vestries and gallery open, could seat 3,200.

But the experiences of leaders are not all rosy. The church, ever a prey to the enemy, must be guarded. This at times called for stern rebuke. James White could and did deliver needed rebukes, but these did not always make friends. He once wrote: "We expect censure from a certain class for our plain remarks. What use to be always firing, and never hitting? The fluttering of the bird is the best proof that the shot has hit."—*Ibid.*, April 29, 1862.

James White was a forceful

preacher. He was remembered by a Battle Creek Sanitarium physician as being "majestic," a man who preached "very earnest and powerful sermons" (A. B. Olsen letter, Aug. 23, 1937).

James White was a man of prayer. He ever sensed that in this was his strength. He and Ellen reserved a bit of woods on the corner of their first purchased Battle Creek lot so they could have a quiet spot to which to retire for prayer.

While he cherished the counsel that came to him through the visions given to his wife, Ellen White, he found it hard to follow the counsel to refrain from overwork and to shift to others many of the burdens of the cause. He suffered three paralytic strokes attributed to overwork. He often pleaded for younger men to share the load, but he had difficulty in laying off the burdens.

During what was to be a brief respite at home in Battle Creek between camp-meeting appointments in the summer of 1881, James White took ill with fever and chills and was hurried to the Battle Creek Sanitarium and placed under Dr. Kellogg's care. He failed to respond to the best treatment. On Sabbath afternoon, August 6, the 60-year-old church leader died. The funeral in the Battle Creek Tab-

ernacle was attended by 2,500 Adventists and citizens from Battle Creek. George Willard, former Congressman and at that time editor and publisher of the *Battle Creek Journal*, editorialized:

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

"The essential feature of his life's work was constructive. . . . The work begun by him will not in the least lag by his departure, as the institutions so largely shaped by his practical wisdom and untiring diligence will continue to prosper and further develop in the future as in the past."—Quoted in "In Memoriam, a Sketch of the Last Illness and Death of Elder James White," pp. 10, 11. This was the James White—founder and longtime editor of the *Review*—that early Adventists knew. □



J. D. Snider, above, was book department manager, 1936-1967. It was his idea that the *Review* and *Herald* produce a Seventh-day Adventist Bible Commentary. T. K. Martin, below center, headed the art department from 1921 until retiring in 1968.

“A Messenger of Light and Truth”

A look at the church paper through the eyes of Uriah Smith.

By EUGENE F. DURAND

WHAT COMPELLED James White to begin publishing a paper six years after the great Disappointment? How well did the REVIEW meet the objectives of its founder? Let us look at the early years of its publication through the eyes of Uriah Smith, a man who served on the editorial staff for nearly all of its first 50 years.

The paper's full title at first was *The Second Advent Review and Sabbath Herald*, which, with volume 2, was shortened to *The Advent Review and Sabbath Herald*. Either under the title on the cover or under the name on page 3 appeared the text, "Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus" (Rev. 14:12). Explaining the title, Uriah Smith wrote, "One of its special objects is a review of the past great Advent movement. . . . But our paper is not alone a Review. We herald the Sabbath."¹

To do this job in the earliest years, each issue consisted of eight large pages of fine print unbroken by illustrations. Volume I had two columns per page, but beginning with Volume II, there were three columns for many years. Published irregularly at first, in 1853 it began to appear weekly. The contents of these early volumes included



Left: Uriah Smith was the second editor of the *Review*. Below: Heavy sacks of books and periodicals still were loaded onto the *Review* truck by hand in 1934. A fork lift helps loading-dock workers do the job now. Opposite page, left: Millions and millions of galley proofs have been read by *Review* proofreaders. Center and right: Today machines put glue on the backs of the books produced at the *Review*; the job is no longer done by hand, as it was in these 1943 pictures. But there is still no machine to take the place of a person for checking pages.

long articles on Bible doctrines pertinent to the Advent Movement, such as the Sabbath, the Second Coming, the sanctuary, and the law; reports of the editor's travels, and the progress of the work; frequent poems; letters to and from readers; announcements of meetings and publications; names of those having written letters or sent in contributions (this served as their "receipt"); and a list of the paper's "agents" in the several States where it was available. If there were any profits they were plowed back into the gospel publishing work.

Soon after assuming his editorial post Uriah Smith wrote, "What is the object of this paper? . . . Our object is to lay before the people momentous and solemn truths, which are especially applicable to the present time and the immediate future, and to the exposition of which, there is no other periodical devoted. . . . It is to cheer and comfort the believing, to arouse the slumbering, reclaim the backsliding, and awaken the sinner."²

The one purpose most often mentioned was that of setting forth present truth as Sabbathkeeping Adventists understood it. As early as 1858 the editor reported, "We have abundant evidence that the *REVIEW* during the past six months has been a messenger of light and truth to many minds,"³ indicating that its goal was being reached. Confidently he declared, "As for the truth, we know we have it. . . . And it must be heralded in trumpet tones through all the land. The message must go. And let us have a paper corresponding to the cause—the best cause in the world."⁴

Solidarity was promoted not only by doctrinal articles but by simply reporting what other Adventist churches were doing. One issue gave an account of "Doings of the Church in Vermont" that described a meeting of delegates from all the congregations in that State, at which time it was voted that the hand of fellowship should be withdrawn from any member persisting in the use of tobacco.⁵ This policy soon became universal among Adventists.

A Blessing to Isolated Members

Doctrinal articles reached the homes of the scattered members week by week, furnishing "ammunition" with which to meet opposers and stem apostasies. The brethren were grateful for the help. Wrote one from Illinois: "It is now almost one year since myself and my companion embraced present truth. . . . We feel quite lonely here, being the only ones in this vicinity to my knowledge who keep the Sabbath, and I feel I have need of the *REVIEW* and pamphlets to aid me in studying the Bible, in order that I may safely meet those who oppose me in the doctrines that I have embraced."⁶

It was also the aim of the editor to keep his readers alert to the "signs of the times," the signals of the soon-coming Saviour. The News and Miscellany column, which reported on national and international events, carried the subheading, "Can ye not discern the signs of the times? —Matt. 16:3."

Editorial columns were used to reply to attacks against Seventh-day Adventist teachings. And not only were false teachings exposed but false teachers, as well, of which there seemed to be many. Numerous back page notices were headed "Beware," and went on to describe persons such as one W. W. Jilz, who posed as a Sabbathkeeper to Seventh-day Adventists and Seventh Day Baptists in order to offer them "bargains" on a well auger. Said Smith, "We advise our brethren to make it unpleasant for all such vagrants and vampires."⁷

On another occasion the editor alerted the church regarding a certain Sterling Hardin, "who it seems ought to have his name transposed to Hardly Sterling," since he was posing as an SDA minister. It was revealed that the man had had five wives, and the only credentials he car-

ried was a copy of the *Signs of the Times*. "Head Him Off," the notice was captioned.⁸

Then there were those claiming to be prophets, such as one W. K. Lay, of Michigan, who was said to represent Elijah, Joshua, and Zerubbabel as a receiver of the prophetic mantle. Sighed Elder Smith, "How many will be foolish enough to be affected by this movement remains to be seen. But the spirit of fanaticism is arousing, and we may look for strange things."⁹

The pages of their denomination's paper took the place of church attendance for many isolated Adventists. In 1861 James White wrote that the *REVIEW* was "the only regular preacher of the Seventh-day Adventists from Maine to Minnesota, as our ministers are not stationed [there]. And its epistles of experience and exhortation are the only social [testimony] meetings the scattered ones enjoy. Think of it. To about six hundred different post-offices, but a single copy of the *REVIEW* is sent."¹⁰

Reports Bind Members Together

Reports of church growth and activities were another means of binding the membership together. Editorials admonished the brethren that if they deprived themselves of the published voice of the church they would be ignorant of its progress. Not realizing the magnitude of the work, they would be unable to enter into its spirit, interest would wane, and such members would prove unprepared to meet their soon-coming Lord.¹¹

The church journal also served to unify the believers through its various announcements. In the early days congregations did not have their own resident pastors; they were served by itinerating ministers who were assigned to a whole State. The publishing of the date and place of future meetings to be held by these traveling preachers enabled members to attend and have their faith strengthened through sermons and fellowship with Christians of like faith. This service was rendered by a weekly back-page column headed *Appointments*. If these itineraries did not cover the territory as thoroughly as the brethren thought they should, special notices, such as the following, would appear: "Bro. C. L. Palmer of Colon, makes a call for some messenger of present truth to labor near Park, St. Joseph Co., this State. Several there are interested and anxious to learn the truth."¹²

Evidence that the *REVIEW* was accomplishing its object of holding together the scattered "little flock" was found in its many letters to the editor. Regarding these letters the editor wrote, "There are many scattered and lonely ones who seldom have the privilege of meeting with those of kindred faith and hopes; and the perusals of

the communications in the *REVIEW*, as they have often expressed it, are the only conference meetings they have."¹³ As one put it, "We have no preaching here but the *REVIEW*."¹⁴

Even more than the articles, the letters from readers seemed to cheer the lonely and give them courage. One wrote of meeting no other Adventist for two years; another of hearing no minister of his faith for three years. How they appreciated the *REVIEW*!

Uriah Smith found it incomprehensible that anyone could cancel a subscription to the *REVIEW*, considering the blessings it had brought to its many subscribers. To one who stopped the paper with the excuse that he had no time to read it, the editor said, "It is pitiable to see a person so driven through the world as not to have time to read concerning those things which pertain to his eternal salvation." If he had time to read the Bible, pray, and prepare his soul for the judgment, "we will not regret his lack of time to read the *REVIEW*," but this is not likely the case, thought Brother Smith.¹⁵

His sadness over such letters was brightened by others telling of deep devotion to his beloved *REVIEW*. It is doubtful that any communication cheered the editor's heart more than one from Kansas telling of a mother's desire for the church paper and of her children's interest in receiving *The Youth's Instructor*. Her two boys, aged 10 and 11, trapped gophers, and in the snow and cold of January walked ten miles to obtain the bounty offered for them. The next day they walked another eight miles to mail the letter with their two and a half dollars ordering the papers. "Such zeal will meet its reward," the editor assured them.¹⁶

And can any doubt that the zeal of those pioneer publishers will also reap its reward? A century later their spiritual descendants continue to build upon this grand tradition. As the *REVIEW* met the needs of a small young flock in simpler times, today it maintains its role as a messenger of truth to a worldwide church in a complex era. Teaching, comforting, and arousing; informing, warning, and unifying; it goes forth still, reviewing God's leading in the past and heralding "in trumpet tones . . . the best cause in the world." □

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⁸ *Ibid.*, May 1, 1879, p. 144.

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¹⁰ *Ibid.*, July 23, 1861, p. 60.

¹¹ *Ibid.*, Oct. 27, 1885, p. 664.

¹² *Ibid.*, Dec. 9, 1858, p. 24.

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¹⁵ *Ibid.*, Dec. 31, 1857, p. 64.

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A NEW AFFIRMATION OF FAITH:

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BY ROBERT H. PIERSON

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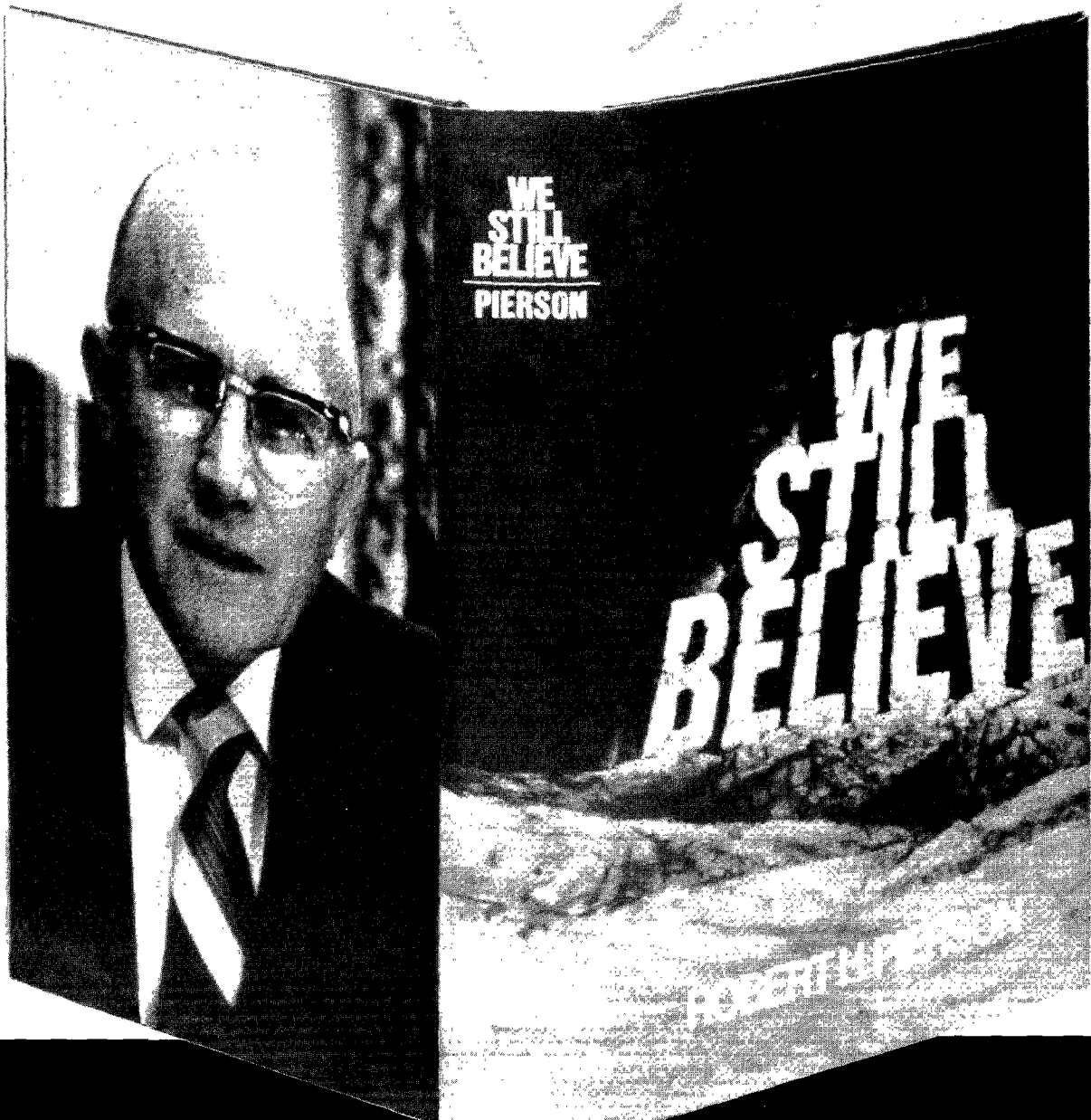
Elder Pierson's deep conviction is that God has been leading His people down through the years and that the things we believe are, verily, the truth as it is in Christ Jesus. The author here

shares with the church his own earnest desire that the faith once delivered to the saints be preserved as a living and active force in the hearts and the lives of those who expect, soon, to witness the return

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125 Years of Advancing Light

The founders of the Seventh-day Adventist Movement decided to adopt no creed but the Bible.

By DON F. NEUFELD

ONE HUNDRED and twenty-five years have passed since James White delivered the manuscript pages of the first issue of *The Second Advent Review and Sabbath Herald* to the printers. The paper was a private undertaking, not a church project. The group to whom it was addressed had not yet organized itself into a church. Helped by the paper, organization was effected in 1860, ten years later.

What were the convictions of the paper's founder (and those of his associates) that led him to seek an effective means to disseminate his views?

A minority group among the disillusioned Millerites had found an explanation for the October 22, 1844, disappointment. Convinced that they were led of God in their Bible research, they came to the conclusion that even though their Lord had not returned to this earth as expected, something of overwhelming significance had occurred on that date. As they explained it, Christ, the heavenly High Priest, on that very day had entered the Most Holy Place of the heavenly sanctuary, where He had a brief ministry to perform before returning to this earth.

Their grasp of the full significance of this event and of the nature of Christ's ministry in the second apartment was at first only partial. Even when the *REVIEW AND HERALD* began to be published some six years after the explanation was discovered, there were details of the doctrine of the sanctuary that remained to be amplified.

But it was the acceptance of the light on the heavenly sanctuary that distinguished a small group of Millerites from the majority, who concluded that they had mistakenly calculated the date, October 22, 1844, and that nothing should be made of that date.

Specifically, then, the sanctuary truth was the rallying cry that distinguished a small group of believers in the nearness of the Second Advent from the rapidly disintegrating majority group of Millerites.

This small group had no specific name. A broadside published in 1847 directed to this group was entitled "Word to the Little Flock." Another broadside was addressed to "The Little Remnant Scattered Abroad."

As early as 1844, even before the Disappointment, some of the Millerites had begun to keep the Sabbath. Shortly after the Disappointment some of those who had accepted the sanctuary truth began to keep the day.

But it was not until the Sabbath truth became wedded with the sanctuary doctrine that a great impetus was given to the Sabbath doctrine.

It happened in this way. Students investigating the Bible teaching of the sanctuary in heaven suddenly noted

Revelation 11:19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Having followed their Great High Priest into the Most Holy Place of the heavenly sanctuary they now noted that in this Revelation passage inspiration called their attention specifically to the ark of the covenant, which contained the law of God. Why this particular attention? Because of the universal neglect of the fourth commandment, they concluded. God was calling for reform in the matter of the weekly day of worship.

Thus the sanctuary truth came to imply the Sabbath truth, and the two became indissolubly wedded.

Truth continued to fall into place for this group. The Millerites had conceived of their preaching of the nearness of the Second Advent as the preaching of the first angel's message. When, in the summer of 1844, many of them were expelled from their congregations they held that this was the result of the popular churches' rejection of the news of the first angel. Consequently, they applied to these churches the solemn pronouncement of the second angel, "Babylon is fallen."

But to the third angel's message the earlier Millerites had given only a general interpretation.

However, those for whom the sanctuary and Sabbath truth had become wedded suddenly saw their new emphasis on the law of God as the very message of the third angel. Warning against the keeping of the beast's holy day, the angel called attention to those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This, they were certain, was a call to abandon Sundaykeeping and to begin to observe the seventh day of the week as the Sabbath of the Lord according to the commandment.

Overwhelming Evidence of Special Message

The blending of the three—the sanctuary, the Sabbath, and the third angel's message to the "little flock"—became overwhelming evidence that God had committed to them a special message for that time. The obvious truth of these three needed to be heralded.

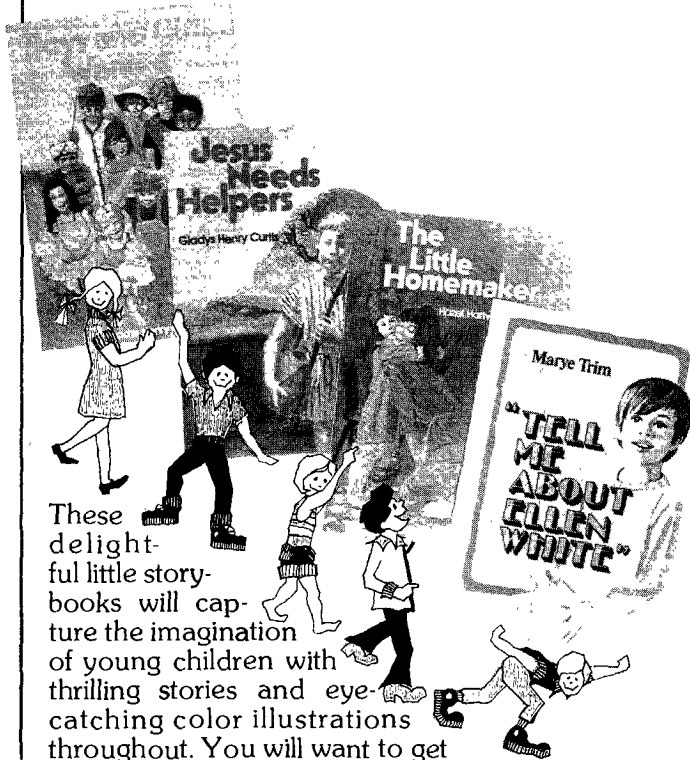
And so James White began to publish, at first, in 1849, the *Present Truth*, believing that the three truths of the sanctuary, the Sabbath, and the third angel's message were present truth. Then he added the *Advent Review*, whose purpose it was to review the evidences the Millerites had accumulated that the date October 22, 1844, was correct, thus showing the true foundation of the sanctuary truth. In November, 1850, he combined these two papers into one and called it *The Second Ad-*



The *Review* staff in Takoma Park, Maryland, received 1930 General Conference reports via telephone from San Francisco, California.

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vent Review and Sabbath Herald. He would continue to publish the Millerite evidences for the date 1844, a key date, and he would herald the Sabbath truth, so convincingly set forth in the sanctuary doctrine and the third angel's message.

The discovery of these new truths—the sanctuary in heaven, the Sabbath, and the third angel's message—the "little flock" deemed valid and sufficient reason for establishing a new religious body. Except for a handful of Sabbathkeepers, mainly the Seventh Day Baptists, proclaiming the Sabbath, Christendom was ignoring all three truths. This certainly was reason enough for God's true followers to separate from "Babylon," the popular religious bodies, and join those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

No Creed but the Bible

It is not a simple step to found a new religious body. Eventually this body would have to express itself not only upon these foundational truths that set it apart from other religious bodies but upon all Bible doctrines. Since the creedal churches out of which the "little flock" had come had ignored important Bible truths, presumably because of their fanatical adherence to their creeds, the group decided that they would have no creed but the Bible. This was a bold decision to make, for men understand the Bible differently, and it would take time to reach unanimity of opinion.

Telling the story of some of the early meetings when the doctrines were established, Ellen White said, "My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. . . .

"When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. . . .

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. . . . The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given."—*Ellen G. White Special Testimony, Series B, No. 2, pp. 56, 57.*

Reflecting on these early experiences, Ellen White also said, "Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God."—*Selected Messages, book 2, p. 104.*

"The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or a pin is to be removed."—*Ibid.*

Setting forth the doctrinal stance of the group of which he was founder, James White explained in the REVIEW of August 11, 1853: "As a people we are brought together from divisions of the Advent body [the Millerites], and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing here, with the aid of no other creed than the Word of God, and bound together by the bonds of love—love for the truth, love for each other, and love for a perishing world—'which is stronger than death,' all party feelings are lost. We are united in these great subjects: Christ's immediate, personal second Advent, and the observance of all of

the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent."

For example, one of the views on which they differed was that concerning the Trinity. Some of the leaders had been members of the Christian Connection, a church that at that time held a form of the Arian belief concerning the nature of Christ. Arguing from the terms *Father and Son*, this church, while it did not deny that Christ was divine, the Creator of heaven and earth, Son of God, Lord, and Saviour, held that Christ had a beginning, even though in the inconceivably remote past. When these leaders formed a new group they brought this belief with them, and for some 50 years and more there were those in the Seventh-day Adventist Church who held the Christian Connection view or some modification of it. But during all these years, when Ellen White expressed herself on the nature of Christ she never endorsed the anti-Trinitarian view, but emphasized Christ's eternity and His equality with His Father. Her position has been the church's position now for years.

The fact that the church held to no creed but the Bible enabled it to make a transition to Trinitarianism without serious controversy. If the church had adopted a creed, and an anti-Trinitarian position had been written into the creed, it is doubtful that the change could have been effected easily.

In other doctrines also there was development. For example, because of the nature of the special foundational truths the group had espoused, there was a tendency to emphasize these truths, and correctly so, because these were the truths ignored by Christendom at large and these were areas in which God was calling for reform. More or less the group took for granted that Christians understood the basic gospel truths upon which the major Christian bodies were in agreement.

But the result was an unbalanced presentation of Biblical teaching. At a ministerial meeting and a General Conference session following, held in Minneapolis, Minnesota, in 1888, certain speakers attempted to restore what they felt was a lost emphasis. Ellen White strongly supported them. In one of her publications she summarizes the situation as follows:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the

righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family."—*Testimonies to Ministers*, pp. 91, 92.

Again because the church had adopted no creed but the Bible, so long as the new emphasis could be shown to be Bible supported, it stood a chance of being accepted, and by many was accepted.

A Noncreedal Church Is Dynamic

In other doctrines also there was development as the Bible became better understood. A church that accepts no creed but the Bible is a dynamic church constantly searching the Scriptures for a more complete understanding of the character and purposes of God. It is no mothball church, seeking simply to maintain the faith delivered to it at the beginning of the way. Such a mothball condition is what the early Seventh-day Adventist adherents believed existed in the nominal churches. In an editorial in the *REVIEW*, April 30, 1857, Uriah Smith, the paper's editor at that time, blamed the declension in these churches upon their rigidity, which he defined as "their resting down with what truth they had." He said, "Truth is onward, and its advancing light must be kept pace with."

By contrast he characterized the group that accepted the sanctuary truth after the Disappointment as follows: "Since 1844 more light has risen upon our pathway. 'The shining light' has thus far shone 'more and more' upon us. We have been enabled to rejoice in truths far in advance of what we then perceived. But we do not imagine that we yet have it all, by any means."—*Ibid.*

There were those in the early days of the Seventh-day Adventist Movement who predicted that Sabbathkeeping Adventists would soon become sectarian, formal, and lifeless. This would be tragic, Uriah Smith intimated: "It has been said that we, as a people, would not long maintain our simplicity and fervency in the profession of our faith, but become sectarian, formal and lifeless, like the sects that have gone before us. But, brethren, how is this? Shall this be so? This is the very point we wish to avoid."—*Ibid.*

Such an open attitude toward truth does not mean that no truth is settled in the Seventh-day Adventist Church. Far from it. We have already noted that the Holy Spirit set His seal upon the truths established by the early Sabbathkeeping Adventists. Not a peg of this is to be moved. Ellen White affirmed concerning these truths, "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained."—*Selected Messages*, book 1, p. 161.

Truths relating to the sanctuary, the Sabbath, the three angels' messages, testified to by the power of God, are not negotiable. True, our understanding of them should expand, but such expanded knowledge will never contradict what God has earlier revealed. At the same time, "we must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."—*Review and Herald*, March 25, 1890.

That the Seventh-day Adventist Church did not settle on a creed, which without doubt by now would have turned the movement into a fossilized body, should be a matter of great encouragement. As the church has continued to dig in the Bible's deep mines of truth it has discovered many precious gems. This process must go on. Even after faith is made sight, advancement in knowledge will continue. □



Reviews have been printed on this web press since June of 1966, but in February, 1976, a new, faster web press will be installed.

The Second Advent of Christ

Belief in the precious promise
of Christ's soon return is the
cornerstone of the SDA message.

By CHARLES D. BROOKS

SOON THE WORLD will witness the literal, personal, visible, audible, and unimaginably glorious return of the Lord of hosts to this earth. Jesus Christ will come again. This always has been, always will be, the blessed hope of God's people.

This is a major tenet of the Seventh-day Adventist Church. Our spiritual forebears were adventists before they were a denomination. Belief in the precious promise of Christ's personal return is the cornerstone of our message. If we do not believe in the coming of our Lord we cannot believe in the Advent Movement. If Christ is not coming again our global commitment and global assignment are senseless and meaningless. There would be little reason for our universities, colleges, academies, and other schools.

We would need no publishing houses, for there would be no worthwhile message to publish. Our hospitals would be enshrouded in an atmosphere of hopelessness and melancholy gloom. The blind would never escape their darkness, the lame would never hope to "leap as an hart," the dumb would forever remain mute, the deaf could never expect to hear, and those who go down into the grave would never live again. If we yield our faith in the blessed hope of Christ's personal return we destroy ourselves!

The darkest human experience seems to be death.

Paul instructed, "I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4: 13-16). From gloomy, hopeless Patmos comes the blazing hope of John: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). The distress of his personal experience in that lonely penitentiary only made him cry out plaintively, "Even so, come, Lord Jesus." Suffering is a minister of God to make us disenchanting with this world and long for the freedom of the world to come. Through trials our characters are refined and polished. The trials of this life only make us homesick for heaven. We long for Christ to come and put an end to all the misery with which we are surrounded.

"Cast not away therefore your confidence, which hath great recompence of reward. . . . For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37). How do we know that Christ will return to this earth? We know because He said He would.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

The Angel Promise

When the anxious disciples stood straining their necks and eyes, peering into the sky on the day Christ ascended to His Father so long ago, two angels repeated the promise Jesus had only recently enunciated. Said they, "This same Jesus . . . shall so come in like manner as ye have seen him go" (Acts 1:11).

The disciples had understood Christ when He spoke to them, but now there is a new word emphasized that causes them to hurry down from Olivet and get about His work. They journeyed far without scrip or purse, they endured cold and heat, hunger and thirst, jailings, torture, and death. They were fired by the promise that this *same* Jesus shall come. They had no delusions about death being the second coming of their beloved Christ. They expected the *same* Jesus! Should Rome have abolished oppression and granted them perpetual amnesty, this would not have been the second coming of Christ to them. They never held the notion that better politics, the cessation of hostilities, improved human relations, or any



Left: *Commentary* staff members worked in what was once the Review chapel on third floor. Joining associate editors D. F. Neufeld, seated at typewriter, and R. F. Cottrell, to his right, are B. E. Seton; Julia Neuffer, research assistant; Leona Running; and H. E. Douglass. Right: Editor of *The Youth's Instructor* from 1923 to 1952 was Lora E. Clement. To many she will be remembered as the author of the column "Let's Talk It Over." After retiring as editor she worked as librarian in the Review editorial library until her accidental death in 1958.

other social event could be interpreted as the second coming of Christ.

They looked for the *same* Jesus to come. The *same* Jesus who had ordained them, who preached with His voice full of tears calling the lost to salvation. The *same* Jesus meek and mild, gentle and kind; the *same* Jesus with the easy smile and kingly bearing. The *same* Jesus who cleansed lepers, healed diseases, silenced storms, dispatched demons, touched children, raised the dead, saved sinners, and died for the lost, will come. The *same* Saviour who had destroyed the works of the devil, burst the bonds of the tomb, and led captivity captive will return for His people. He who sits at the Father's right hand pleading for us, who answers prayer and sends His winged ministers on errands of mercy, who loves as no other can love, and who delays His return only because He is not willing that any should perish—this *same* Jesus will come again.

Christ's coming shall be utterly visible and public, for "every eye shall see him" (Rev. 1:7). It shall be extremely audible, for He shall descend with a shout and with the trumpet's peal (1 Thess. 4:16). The earth shall be rent, mountains shall stagger out of their places, casting down their ponderous peaks before Him. The seas shall wail and whine and roar, cities shall be thrown down in cataclysmic dissolution. Men who mocked and scoffed and put off salvation shall run screaming in terror, craving death (Rev. 6:14-17). He comes *because* He said He would. He comes *as* He said He would. He comes in triumph, in power and great glory, attended by a bright and matchless retinue of dazzling angels, with the perfect pageantry conceived in a divine mind that shall thrill and amaze not only the inhabitants of earth but also those unnumbered worlds beyond, who celebrate with Christ the end of the reign of sin.

What should be our attitude who receive this unalterable promise from God's Word? Said John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

The Pure in Heart Shall See God

How comprehensive is this counsel. If the great truth of Christ's second coming is brought home to the heart through His grace, then there is the responsibility both solemn and sensible to do something about it. Everyone that hath this hope purifieth himself. Here is rationale enough for health reform, dress reform, clean morals, the sanctity of marriage, love of one another (for there is no guile or vermin more revolting than hatred), and all the other high and lofty ideals that are held in common by sanctified hearts. So let all contaminating human rationalizing be put aside! Let human philosophy and vain deceit that call for laxity on all moral issues be generally discounted, though it be couched in high-flown polysyllabic rhetoric. Everyone that hath this hope purifieth himself. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed."—*Testimonies*, vol. 9, p. 48.

All around us are the harbingers of the end. War and violence and crime and immorality are so common as to require no documentation in this brief article. Spiritism and the fascination with religious paganism are unfolding the Revelation. We feel the incessant fear, the perplexity, the horrors of society, while at the same time learning to live complacently with our own savagery. This is a terrible damnation that is overtaking us. We ought to reread Matthew 24, Luke 21, 2 Timothy 3, 2 Peter 3, and all the other related warnings and counsels so graciously given

that the day of the Lord come not upon us as an overwhelming surprise. To become careless and indifferent is to become immoral.

Recently I spent several weeks in foreign lands. The people in all those lands knew almost immediately that I was an American. My speech betrayed me, my dress signified it, my choice of food and the many customs that I did not heed all marked me as peculiar and foreign. It must be so with the spiritual pilgrim who waits on his inheritance. His dress, his manners, his food, and all his living must indicate to those about him that he belongs to another commonwealth and that he is happy about his prospects.

Waiting and Watching

In vision Mrs. White saw those who were waiting on the Lord's return. She wrote: "The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: 'The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now. . . . The coming of the morning . . . is right upon us.'"—*Ibid.*, vol. 2, pp. 192-194. "All heaven is astir. The Judge of all the earth is soon to arise and vindicate His insulted authority."—*Ibid.*, vol. 5, p. 451.

Not long ago I flew across the great Atlantic Ocean in a rather old plane. It was the stormy season, and I was a bit disquieted by the announcement that we would be nine and one-half hours over water from Liberia to New York. After hours of flight, the plane was illuminated by fierce lightning. Severe storms churned the sea beneath us. We bounced along, and I kept thinking of the darkness and the fearful agitation of the ocean below. Finally, as I stared down into the angry, wind-swept night, I spied a tiny light. Was it a ship at sea? Soon there was another light, then another. It was evident that we had overflowed the sea and were now above land. The lights became more and more frequent. Our destination was New York. We must have been approaching it, for more and more lights appeared. In a little while the edge of the city was ablaze beneath. The journey was almost over. More and more lights were telling me so. I rejoiced in the message of the lights. Soon I would be safely among loved ones in joyous reunion.

The closer we get to our destination, the more the signs will appear. For those who follow the light there is sufficient evidence that we are almost home. This is the time to be absorbed with our blessed hope until it affects every aspect of our lives. Our Lord will come! □



Longtime *Review* editor F. D. Nichol from 1952 to 1957 assumed also the editorship of *The SDA Bible Commentary*. Beginning work at 4:30 A.M., he expected his associates to be in their offices at an equally early hour. One warm spring morning he joined Elder Cottrell on the *Review* roof to discuss a point of interpretation.

Rest Day—Blest Day —Test Day!

As artifacts and works of genius
have the maker's name and seal
placed upon them, so the Sabbath
became the seal of Creation.

By **DESMOND FORD**

WE SHOULD PAY ATTENTION to beginnings, for the beginnings of things are revelatory of their nature, purpose, and end. For example, a study of the beginnings of the Sabbath as set forth in the Holy Scriptures solves many vexing questions regarding the law of God, the plan of redemption, and things to come.

First, there is Creation, that beginning of all beginnings. Before a single act of Adam is described, the inspiring Spirit sets before us the origin of the Sabbath. The record of its divine institution is preceded only by the description of the six days of Creation, an account which itself enhances the Sabbath by showing it to be woven into the very fabric of the created universe. As the first face man saw was that of his Creator who brought him into life's awakening, so the first whole day man experienced was the Sabbath—a day of fellowship with his Life-giver.

Note also from this opening account that while all other days are spoken of as having an evening, it is not so mentioned with the Sabbath. It has been suggested that this is



In his studio near the Review, Harry Anderson did many paintings for Review books and periodicals. Although he is now living in Connecticut, he still does free-lance work for the publishing house, including recent new covers for Arthur Maxwell's *The Bible Story*.

so in order that the Sabbath may prefigure the rest that has no evening—the rest of eternity, a rest that is best prepared for by well-spent Sabbaths in the here and now.

Without the Sabbath how could man properly have known who he was, why he was here, and how he should set about achieving life's objectives? The Sabbath memorializing Creation answers all of man's major questions. He is not an elongated protein molecule, nor a "stir in the slime or a fuss in the mud," but a child of a personal heavenly Father made in the likeness of, and for fellowship with, his Maker.

Thus on Scripture's front page we see the Sabbath as the great religious institution, dating from before the Fall, made for the first man and therefore for all men. Its observance is shown to be a primary duty of religion, and failure here is stamped as a sin of the first magnitude. The blessing placed upon the seventh day is distinct from its sanctification, and signifies a special dowry for all faithful Sabbathkeepers.

As artifacts and works of genius have the maker's name and seal placed upon them, so the Sabbath became the seal of Creation—a seal placed on time itself as that which was by its very nature incapable of obscurity or abolition. As Abraham Heschel once remarked: "Most people can tell the difference between a keyhole and the Grand Canyon, but they cannot tell the difference between two moments." Time is richer than space, and for those who are not idolatrous materialists but who choose by faith to see the invisible, the Sabbath is recognized as God's sign of ownership and authority. If the Sabbath was required for man's well-being in Eden itself, where work was light and all was beauty and health, how dare men imagine that the holy day can be either safely or lawfully disregarded now in a world of sorrow, temptation, and toil?

A Unique Commandment

With the deliverance of God's ancient church from Egypt came the giving of the law. As God proclaimed His covenant afresh to a redeemed people, He placed in the bosom of the covenant law a unique commandment, one enshrining in symbol and parable the main essentials of knowledge for created beings, and commemorating forever the towering pillars of existence, namely, Creation and redemption.¹

As Haldane noticed: "It stands between the two tables of our duty to God and our duty to man, as the great foundation and cornerstone binding both together—its observance supporting and conducive to our obedience to the whole."²

This largest and most vital of the Ten Words is doubly protected. First, by its position in the heart of the law, fenced on each side by precepts undeniably moral and eternal, and second, by its opening warning word, "Remember."

Another important beginning is that of the New Testament. Here the work of redemption is expressed in terms parallel to the old creation (see John 1:1; 2 Cor. 4:6; 1 Peter 2:9), and, as might be expected, the Sabbath is prominent. On the average, approximately one in every ten chapters of the Gospels discusses the Sabbath. Christ declares Himself Lord of that institution, which He traces back to Creation (Mark 2:27) and tells what is "lawful" to do on that day, that man might be blessed and God glorified (Matt. 12:12; John 5:17). He performs seven miracles on respective Sabbaths, illustrating the truth that the holy day is a symbol of God's love and power. For no mere ceremonial requirement did He thus risk His life and mission (Matt. 12:10-14; John 5:18). His observance of the day included remembrance of it in death as in life. Having declared concerning His sacrificial labors on the sixth day "It is finished," He entered into rest thus mak-

ing the Sabbath a sign "that the great work of redemption had been accomplished."³ (Compare Luke 23:56; Gen. 2:1-3.)

Finally, there is the beginning of the end. The book of Revelation has for one of its high points chapter 14. Here we read of the threefold message that heralds the Advent. Having mentioned "the everlasting gospel" the chapter proceeds to quote from that commandment, which is itself the sign of the gospel. Men living in the end time are told to "worship him that made heaven, and earth, and the sea." The memorial of Creation is now more important than ever before, since the greater the distance from Creation the more vague are men's ideas concerning it.

The twentieth century gives abundant evidence that it is impossible to forget the Sabbath without swinging toward either the pride of Lucifer or the grossness of the beast. Today men and women are trying to fill the God-shaped blank in their hearts by all sorts of substitutes. In the alienation and despair of our chaotic era, the misuse of drugs, sex, and other little gods acts as a chloroform mask for those afraid of life and death.

Heirloom of Paradise

So much for the Sabbath and its beginning. Let us consider this heirloom of Paradise from other perspectives.

As with all true doctrines the Sabbath is Christ centered. It was Christ who rested on that first holy day. Seven times the New Testament speaks of Him as the Creator of the world, and thus it must ever be recognized that the seventh day is Christ's rest day, and just as incapable of change as one's birthday.

The Sabbath is grace centered. "We ourselves owe everything to God's free grace."⁴ This truth is proclaimed by the memorial of God's gifts in Creation and redemption. Every blessing, from the crumb to the crown, is the fruit of the sacrifice of Christ, "the Lamb slain from the foundation of the world."

Not surprisingly, the Sabbath is also faith centered. Faith is insight rather than sight, an emptying of the hands, so to speak, of the things of this world, in order to grasp the blessings that Sabbath fellowship with God alone can bring in fullness. Sabbathkeeping is both the mother and child of true faith.

The Sabbath is Word centered. Only in Scripture do we find both the Lord and the Lord's day. Some moral duties are indicated by the necessities of society, but Sabbathkeeping is found in Scripture alone, and thus becomes a test for all who claim to walk according to that Holy Word. The Sabbath is not only the rest day, the blest day, the best day but also the *test* day.

Where does Scripture testify concerning the Sabbath as God's testing sign? It is the everlasting sign of the everlasting covenant (see Ex. 31:12-17; Isa. 56:1-4). More than any other institution of true religion it shows the unity of the law and the gospel. It points to the rest of the soul enjoyed by him who accepts Christ's finished work. If our acceptance with God depended upon our works, when would we know we had done enough? But if our acceptance depends on His work, then spiritual rest can be ours today (Heb. 4:3). This rest leads not to inactivity, for "the heart that rests most fully upon Christ will be most earnest and active in labor for Him."⁵

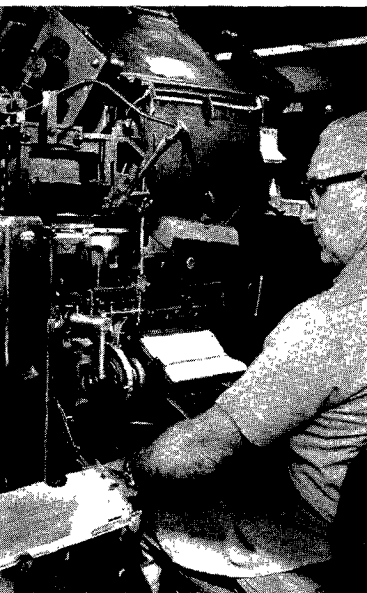
As the sign of the everlasting covenant the Sabbath points to both justification and sanctification.⁶ But more, it is the sign also of glorification, for the Sabbath is to be the memorial of the new creation, as well as of the old.⁷

How significant it is that in the very year (1844) when Darwin wrote his first sketch of *The Origin of Species*, that book which perhaps above all other books has influenced our modern world in its latter-day meteorlike decline from God,⁸ the seventh-day Sabbath should be restored as a trust to the remnant church, that through them it might be given to the world.⁹

Thus the Sabbath finds in the remnant church its most complete significance and application. Not by chance has this church chosen the name "Seventh-day Adventist." The title points to the beginning and end of time, in an age when millions of people have lost all sense of meaning, not knowing whence they came nor whither they go. Only he who knows the truth concerning his origin and destiny can live purposefully and effectually. The Sabbath and the Advent spell out "the everlasting gospel" of God's love and power. They reveal God as the One who has done for us what we cannot do for ourselves, the God who originally came to man in Paradise with the gift of life and fellowship, who came again to the sacrificial stable and cross, and who, because we cannot go to Him, will come gloriously once more with all of Eden's blessings renewed. □

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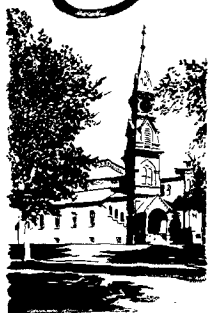
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- ⁵ *Steps to Christ*, p. 71.
- ⁶ See Deut. 5:12-15; Eze. 20:12, 20. See also *The Desire of Ages*, pp. 281, 283, 288; *Testimonies*, vol. 6, p. 353.
- ⁷ *The Desire of Ages*, pp. 769, 770.
- ⁸ See Introduction to *The Origin of Species*.
- ⁹ Only one command in all Scripture concerns the first day of the week (1 Cor. 16:1, 2), and it is a command concerning the local emergency of a first-century famine, and in effect it requires Christians to do their bookkeeping at the beginning of the working week. The instance of Acts 20:7, which refers to a Saturday night (N.E.B.), has no weight. If the examples of even good men were binding as laws, what troubles would afflict the church universal.



Review copy was set on keyboard-operated Linotype machines for many years. Several of these machines are still in use at the publishing house. Above: The Review's cafeteria was well known for its good food and good service. This was the staff in the late 1940's. The cafeteria building was demolished in 1972.

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The Investigative Judgment

Perhaps no facet of faith is more distinctly Seventh-day Adventist than the investigative judgment.

By RAYMOND F. COTTRELL

AMONG THE UNIQUE doctrines that the REVIEW AND HERALD, founded in 1850, was the first to expound was that of the investigative judgment.

The reason it was first is that this doctrine is uniquely Seventh-day Adventist. Even after a hundred years of proclamation it has been accepted by no other religious body. In fact, the expression "investigative judgment" never occurs outside of Adventist literature except in a discussion of Adventist beliefs.

The key text on which the doctrine is based is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). The Millerites had calculated the date for the termination of the 2300 days as October 22, 1844. On that day they expected their Lord to come out of the heavenly sanctuary, after He had performed a brief but undefined ritual there, to bless His waiting people in the Advent.

After the Disappointment they learned that the ritual would require some time, how much they did not know. Only after years of Bible study did they come to understand fully the nature of Christ's final ministry in the heavenly sanctuary, that this ministry would involve a work of judgment.

In 1854 J. N. Loughborough connected the cleansing of the sanctuary, as a work of judgment, with the message of the first angel of Revelation 14:6, 7—"the hour of his judgment is come"—and the following year Uriah Smith developed the idea still further.¹ Finally, in 1857, James White used the term "investigative judgment," basing his conclusions with respect to a pre-Advent

judgment on 1 Peter 4:5-7, 17, 18. Here Peter affirms that "judgment must begin at the house of God," that is, with the elect, that it must take place before the resurrection of the saints, and that all must give an account of the deeds done in the flesh. The basic concept reflected in the term "investigative judgment," then, preceded the term itself. This subject is set forth most fully in the chapter bearing that title in *The Great Controversy*, by Eilen G. White.

According to the apostle Paul, God "has fixed a day on which he will judge the world" and "render to every man according to his works."² John the revelator similarly declares that at His coming Christ will "repay every one for what he has done."³ The term "investigative judgment" refers to "the preliminary phase of the great final judgment by which God intervenes in human affairs to bring the reign of sin to a close and to inaugurate Christ's eternal reign of righteousness."⁴

That the final judgment will distinguish between those who have accepted and those who have rejected Heaven's invitation of mercy, Christ clearly taught in His parable of the sheep and the goats, in which He summons one group to inherit His eternal kingdom and sentences the other to eternal annihilation.⁵ Of necessity the distinction in character between these two groups must be known, and their fate determined, *before* Christ comes, and Seventh-day Adventists refer to this pre-Advent phase of the judgment, which verifies the eligibility of the "sheep" to enter the eternal fold of the heavenly Shepherd, as the investigative judgment.

This same concept of a pre-Advent separation based on intrinsic character, Christ reiterated again and again in His parables—the separation of the wheat from the tares and of good fish from the bad, and the exclusion from the wedding feast of the man without a wedding garment.⁶

God Explains His Purpose

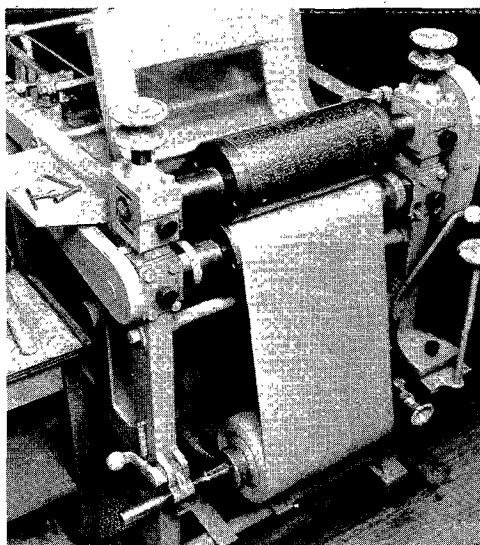
To be sure, God does not need to go through an elaborate process of investigation in order to determine who is eligible for salvation and who is not, for all things are open to Him at all times. But, as with everything else in the plan of salvation, He explains His purpose and His acts to the onlooking universe. To men He explains His acts in terms familiar to them—in this case, of judicial proceedings—in order that they may understand and cooperate intelligently with Him. Within human experience such proceedings include an investigation of the evidence, a determination of guilt or innocence, and the execution of the sentence or the vindication of the person being investigated. Obviously, in this context the evidence must be considered before the sentence is pronounced and carried out. The fact that a person's eternal fate is determined by the evidence assures all intelligent beings that God's decision is not arbitrary.

In Leviticus 16 the day on which the sanctuary was cleansed is called the Day of Atonement. The act of atonement there described must be distinguished from the atonement Christ made on the cross, although all acts of salvation rest ultimately on the cross transaction.

On the cross Christ atoned for the sins of all people, in that He made provision for their reconciliation to God. That is what the word *atonement* (at-one-ment) means—"reconciliation." But the vicarious act that provided reconciliation for all people does not mean that all are thereby automatically saved irrespective of their own choice in the matter. Each sinner must "believe" in Christ and "receive," or accept, the gift of salvation in order for that vicarious sacrifice to be effective for him individually.⁷

In order that men might have the opportunity of reconciliation, Christ commissioned His followers to

The Christian Record Braille Foundation in Lincoln, Nebraska, since 1965 has been printing a quarterly edition of the *Review* in Braille. Presses like this are used for the issues, which contain extracts from the regular editions.



proclaim the good news to all men everywhere, and He became our High Priest in the heavenly sanctuary in order to make the benefits of the cross effective in individual lives.⁸ This task accomplished, reconciliation would be complete. Christ's continuing ministry, whereby the atonement He provided at the cross be-

comes effective in individual lives, is fully as important a part of reconciling sinners to God as is His vicarious sacrifice on the cross.

New Testament writers describe Christ's atoning, or reconciling, work in the heavenly sanctuary as twofold in nature. When a repentant sinner confesses his sin and asks for forgiveness, Christ forgives and cleanses him.⁹ The cross made forgiveness possible, but forgiveness becomes a reality for each individual only by virtue of Christ's ministry in heaven. Christ not only forgives sins when they are confessed, He seeks also to purify the life and character. He "gave himself for us to redeem us from all iniquity *and* to purify for himself a people of his own who are zealous for good deeds."¹⁰ The writer of the book of Hebrews refers to these two aspects of Christ's priestly ministry when he invites us "Then with confidence draw near to the throne of grace, that we may receive mercy [for sins already committed and confessed] *and* find grace to help in time of need," that is—as the context indicates—when we are prone to yield to temptation.¹¹

The Pre-Advent Aspect of Judgment

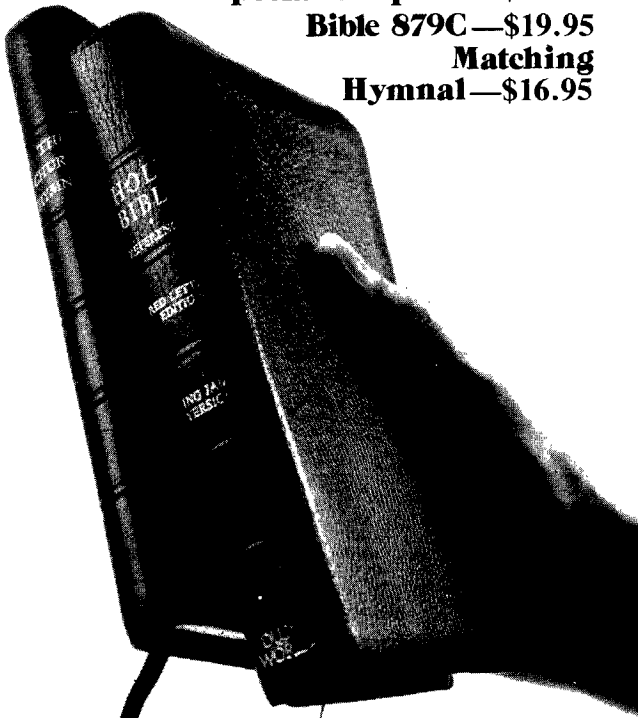
But the ministering of the benefits of the atonement is a work Christ has done ever since He ascended to heaven. It is not the special work Christ was to do after 1844. The pre-Advent investigative judgment has to do with the judging of character and the final disposition of sin.

In the ancient sanctuary service a person found release from his burden of sin by bringing a sacrificial offering and confessing his sin, the responsibility for which was then in figure transferred to the sanctuary. On the Day of Atonement all of the confessed sins of the people thus figuratively accumulated during the ritual year were removed from the sanctuary by transferring them to the scapegoat.¹²

During the Day of Atonement ritual the people were to "afflict," or examine, their souls before the Lord, in view of the solemn work of atonement in progress. This was a day of judgment, inasmuch as any person who neglected to "afflict" his soul and to observe the day in all solemnity was to be "cut off," or excluded, from the camp of Israel.¹³ In the analogy between the ministry of Christ in the sanctuary in heaven and that of the ancient sanctuary, the investigative judgment is the counterpart of the Day of Atonement, which determined eligibility to remain with, and to be included among, the chosen people.

Not understanding the full significance of the investi-

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gative judgment, fellow Christians of other faiths often take exception to it. For instance, the late Donald Grey Barnhouse, a former editor of *Eternity* magazine, spoke of this doctrine as "the most colossal, psychological, face-saving phenomenon in religious history." "We personally do not believe," he said, "that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is *stale, flat, and unprofitable.*"¹⁴

Three Reasons for Negative Reaction

There are, perhaps, three reasons for this negative reaction. First, is a basic misunderstanding of the fact that although the term itself does not occur in Scripture, the truth it represents is implicit and explicit in the Inspired Writings. Second, the concept that a person's way of life is important to his eternal salvation is offensive to those who believe that the entire process of atonement, or reconciliation, was completed on the cross, and who seem to be unaware of the plain Biblical teaching with respect to the work of Christ as our great High Priest, as an integral part of reconciliation, or atonement. As we have seen, this continuing ministry in heaven is an essential part of Christ's work of redemption.

Third, and perhaps more to the point, is the Adventist concept that what we call the investigative judgment began in 1844 and is currently in progress, which clearly implies that Christ is soon to come back to this earth and that the end of this world as we know it is approaching.

The investigative judgment, reflecting the clear teachings of Scripture regarding the ministry of Christ as our great High Priest in the heavenly sanctuary, and our relationship to Him in anticipation of His promised soon return, is an integral part of the judgment-hour message of Revelation 14. It thus clearly implies the soon coming of Christ. It implies, also, that our way of life here on earth is important to Him and to our personal preparation for His coming. Accordingly, it behooves us to "afflict" our souls *now*, in the great atypical day of atonement, and while probation's door stands ajar to face up to the important task of preparing to meet our Lord in peace at His appearing.

The investigative judgment underscores the solemn words of Peter: "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire!"¹⁵ □



Above, far left: C. E. Palmer retired as general manager in 1971 after 13 years in that position. His father, E. R. Palmer, was general manager from 1912 to 1931. Above, left: Stanford Hannum, in the photo-offset department, washes chemicals off a printing plate. Bottom left: Charles Byrd is one of the book-shipping department employees who fills book orders from around the world. Above: The Review Men's Chorus, directed by Merrill Dawson, sang in various places on the East Coast during the 1960's.


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- ⁶ Matt. 13:24-30, 47-50; 22:2-14.
- ⁷ John 1:12; Rom. 8:1.
- ⁸ Matt. 28:19, 20; Heb. 10:21, 22.
- ⁹ 1 John 1:9; Acts 3:19.
- ¹⁰ Titus 2:14.
- ¹¹ Heb. 4:15, 16, R.S.V.
- ¹² Lev. 16:21, 22.
- ¹³ Lev. 23:29.
- ¹⁴ Eternity, Sept. 1956.
- ¹⁵ 2 Peter 3:11, 12, R.S.V.

Stories to help Pathfinders along the way



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Meet the Man Who Makes Us Human

Because Jesus was truly human,
there is nothing that we face
that He has not faced.

By HERBERT E. DOUGLASS

IT IS MORE THAN interesting, more than a curious cultural phenomenon, that Jesus has gained the notice of many of the world's youth during the past five years. In spite of their sacrilegious nature, *Jesus Christ Superstar* and *Godspell* focus on this Palestinian, whom many have written off during the past 50 years as a misguided zealot, or, at best, a religious genius. During the 1960's there was no clue that there would be a "Jesus movement" in the 1970's that would captivate the young, transform the bookselling industry, and refocus the attention of millions on this remarkable Man who seems never to get wholly lost on the pages of history.

Who was this Man who could transform weather-hardened, self-serving skeptics in occupied Palestine 2,000 years ago into devoted followers who would live or die for Him?

The chorus of "Jesus Christ Superstar" sings,
"Jesus Christ, Jesus Christ,
Who are you? What have you sacrificed?
Jesus Christ Superstar
Do you think you're what they say you are?"

That question, "Jesus Christ, Who Are You?" hovers above every person who seeks purpose in life, or who tries to run from that inner voice that haunts with guilt. We can tune Him out; we can salute Him, but not seriously follow; we can "use" Him by claiming His pardon, but not His power—whatever. But we cannot ignore Him. He is always there like no other person who has ever lived. Jesus the Man is the bench mark for humanity. He has shown men and women what humanity is like at its best.



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The shadow of Adam and Eve's failure in Eden had marred the picture of what being truly human really is; in fact, attempting to reconstruct the picture of what is truly human has been the goal of philosophers from earliest times. Some, for example, see it as the unrestrained enjoyment of physical desire, such as some see personified in Hugh Hefner's Playboy Clubs. Many have been the visions of the truly human, each one telling part of the story, fulfilling part of the human need for which we were created. But all of our attempts to spell out the truly human are blighted by that shadow that has fallen across our world since Eden.

That is why Jesus is so important to the human family. By a cross He pried open Eden. By His life He showed us what the shadow of sin had covered.

If we are to answer that haunting question, "Jesus Christ, Who Are You?" we must begin with Him as a man—at the same point where the first Christians met Him and had to make their decision. They knew Him as a man who was totally involved in their common humanity, not as a "reverse astronaut" who came to this world from "out of the blue" merely to tell us that God was alive and well, that He was Creator and Judge, and that He loved us very much.

We can send men (and for that matter, women) to the moon, but they are still "earthmen"; they live within spacesuits that keep them untouched by the real life existing where they land. They live and eat, perform normal acts common to created beings, yet they are insulated from "life as it is" as they tramp around the moon.

No Protective Spacesuit

Jesus was no "astronaut." As His early followers described Him (guided by His Spirit, whom He promised would help them to see, hear, and feel accurately when they wrote about Him), He became "flesh, and dwelt among us" (John 1:14). There was no protective spacesuit, either visible or invisible, separating Him from the kind of life lived by His contemporaries.

Ellen White described His total identification with the human family on Planet Earth: "Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—*The Desire of Ages*, p. 49.

Although He was born under the shadow of the Fall, taking humanity as any babe would find it 2,000 years ago, "with all its liabilities" (*ibid.*, p. 117), He showed that men and women were not locked into a hopeless battle, that the shadow was not irrevocable, that sin was not inevitable, that God has always had a way out and up. He pulled the curtain back and showed us all how to be truly human, the way God had meant for men and women to live.

The real Jesus was a real man. He got hungry, weary, and pressed by friends and foes, as all men and women do. He knew the routine of work and the price of competition. He knew that if He did not make a better hammer handle or yoke than the carpenter down the street He could not stay in business and continue to provide for His mother. He knew what slivers were and nicked knuckles.

He was no sissy. Men were drawn to Him as were women; he enjoyed Martha and Mary as much as He did Lazarus. Rough fishermen, calloused soldiers, and grateful women appreciated His masculinity—but it was strength that could be gentle, as well as firm.

In other words, Jesus did not settle for a partial pic-

ture of humanity—He was a whole man, truly man. He could have been a great national hero, doling out the bread and fish to the millions that would have waved the flag and sung His praise, but He did not settle for crass materialism with all its benefits. He could have made a deal with Satan in exchange for all the kingdoms of the world, but He knew that a truly human being would not be satisfied with mere power or mere adulation. He could have been a flashy exhibit of a person who appeared to be especially blessed by God, one who could perform dazzling feats, fall from great heights and not be hurt, turn rocks into bread—a super saint.

No, through all His temptations (and they were real), whether the tug came from without or from within, He demonstrated that the truly human person refuses to yield to the lust of the eye, the lust of the flesh, and the pride of life.

When Adam and Eve yielded to these spurious substitutes for human fulfillment the shadow fell on the truly human in Eden; ever since, whenever men and women succumb to these appeals to self-indulgence the shadow deepens. But Jesus permitted us to see what the truly human was—in the noonday sun.

The question lingers, “Jesus Christ, Who Are You?” A superstar? An awesome teacher? A unique charismatic personality? Jesus put this same question straight to His disciples: “But who do you say that I am?” And Peter shot back, deep with conviction, “You are the Christ, the Son of the living God” (Matt. 16:15, 16, R.S.V.).

Those are spine-tingling words. Imagine eating and drinking, hiking and praying, with God! But they knew Him also to be man, truly man. God who became man! Incarnation! Why? The answer unfolds the plan of salvation.

Paul wrote to the Philippians that Jesus, “though he was in the form of God, . . . emptied himself . . . , being born in the likeness of men. . . . Being found in human form” (Phil. 2:6-8, R.S.V.).

To the Romans, Paul noted our Lord’s human lineage, “descended from David according to the flesh” (Rom. 1:3, R.S.V.).

Meeting Satan on Home Court

To the Hebrews, Paul emphasized that the Creator of the universe became man, truly man, in order to meet Satan on his home court. “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him” (Heb. 5:7-9, R.S.V.).

There it is—He became man so that from man’s point of view He could become “the source of eternal salvation to all who obey him.” Exchanging the form of God for the form of man is not easily done; in fact, the consequences are eternal and irrevocable. Nevertheless, the love of God is so high and wide and deep that the Members of the Godhead considered an eternal sacrifice worth the cost.

God became man in order to throw back the shadow that has fallen on every child of humanity since Eden. He became man, entering into the fullness of our humanity, including death, to help us to be fully human. To be fully human means to be free from all that has dehumanized men and women since sin entered this planet. He showed us what truly human would mean in His own human experience, and how to achieve it.

Paul developed this basic theme in his letter to the Hebrews: “He who sanctifies and those who are sancti-

fied have all one origin. That is why he is not ashamed to call them brethren. . . . Since therefore the children share in flesh and blood, he himself likewise partook of the same nature. . . . For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and

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faithful high priest. . . . For because he himself has suffered and been tempted, he is able to help those who are tempted" (Heb. 2:11-18, R.S.V.).

Only because Jesus became fully human, with all the liabilities common to everyone born under the shadow of man's fall (Gen. 3), can we learn the meaning of our humanity, see its terrible dehumanizing plunge, and catch the hope of full recovery.

Jesus became the "captain" (K.J.V.) or "pioneer" (R.S.V.) of our salvation, because He was not playacting when He became man. The Greek word, translated as "captain," or "pioneer," could as easily be translated "pathfinder," the leader who breaks a trail for the lost through the forest, or tramps out a path through the howling blizzard. If He were not fully human and did not meet the storm and trials of life as all other men and women have had to, if He were more truly God than truly man, then His supposedly human feats would be a sham and His performance playacting.

No one doubts whether God could keep from sinning. If Jesus had advantages not available to "the descendants of Abraham . . . his brethren," such as a heavenly spacesuit that insulated Him from inheriting all the weaknesses common to humanity's heritage, He would not have been a pathbreaker whom others could follow. He would not have been a believable example, nor would He have been the Saviour that man needs.

Left No Gaps

But Paul silences all these questions. Jesus indeed was fully human, truly man, stepping all the way down from heaven to earth, leaving no gaps: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, R.S.V.).

Because of His tremendous feat as the sinless human, the overcomer, the vanquisher of all satanic lies and power, all performed in the human flesh common to all humanity, Paul could boldly appeal to his readers: "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (verse 16, R.S.V.).

Paul had learned through personal experience that God can be trusted. Can God keep men and women from sinning? Can Jesus exercise saving power, through the Holy Spirit, on the person who takes Him at His word, enabling him to live victoriously even as He did, through the power of the Spirit? Do the words of the Bible merely assert flowery platitudes or do they herald truly good news that can be verified by life itself?

The humanity of Jesus Christ is the towering answer to these central questions. He not only pulled back the curtain between heaven and earth and showed us what God is like but He also lifted the shadow that darkens the performance and hope of men and women, and showed us what being truly human is really like.

His temptations were real temptations. He was not insulated from any of the subtle temptations that could befall a person with a free will. He proved that men and women should not excuse themselves by lamenting that their human situation is inevitably spring-loaded to sin. He did not pull some special rip cord that bailed Him out of His human trials. Much to the contrary, He had set aside for a time His divine prerogatives when He became truly human. "Verily, verily, I say unto you, The Son can do nothing of himself." "I can of mine own self do nothing" (John 5:19, 30). There was nothing special or unique about His human nature that gave Him any advantage over "his brethren."

Jesus cast Himself wholly upon the integrity, love, and power of our heavenly Father for the strength to

be an overcomer. In so doing He demonstrated the meaning of faith. He proved that men and women can be kept from sinning *by faith* in the power of God. In other words, the temptations of Jesus were as real as any man or woman has had to face—or they were not temptations at all.

In showing the world a life of obedience, Jesus said No to any form of dehumanization. Sin subtracts from man's humanity, self-serving dehumanizes and cuts across the grain of God's will. Jesus demonstrated that the whole life, the good life, rejects all forms of dehumanization.

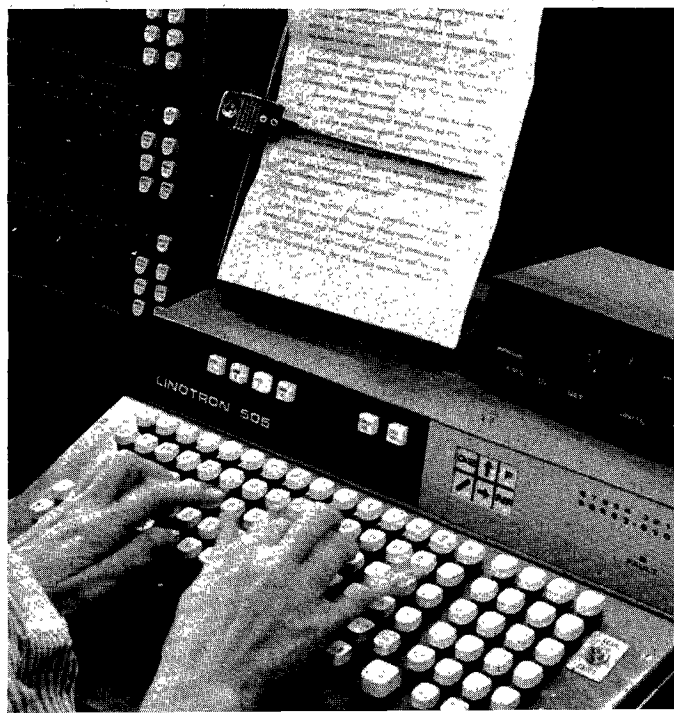
Some important cosmic questions were settled when Jesus died on the cross. For thirty-three years He had unflinchingly faced up to every temptation that Satan could throw at Him, even the terror of apparent failure and death; yet He would not let anxiety, disappointment, or loneliness dehumanize Him.

Jesus had proved that Satan was wrong—God was not asking too much from men and women, even 4,000 years after the shadow of sin fell, when He asked for their obedience.

Soon, and it could be during the lifetime of these reading these lines, Jesus will perform one of His last acts as our High Priest. He will announce to the universe those fateful words, "It is done." The final cosmic questions will then be answered, for Jesus will then have His people for whom He has been waiting, people who prove that Jesus has not asked too much from His followers. Pointing to them with appropriate satisfaction, He declares: Here are "those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.).

Do you hear Him calling you to join that group? There is a place for you. You have no problem for which He cannot provide a way out. You were made to do things His way. Doing otherwise robs you of your true humanity. Let Him show you how to live a truly human life. Let Him give you the strength that He Himself received. He knows every heart-pain, every tear-burn, every junked dream; He knows every joy, every pleasant occasion common to man; He can measure it all.

Because He was truly human, there is nothing that He does not know about you. Because He was truly human, there is nothing that you have to face that He has not faced. Because He was truly human, you can be sure that he is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). □



From Sinner to Saint

How simple, beautiful, and marvelous
is the plan of redemption! When
we resolve to turn to the Lord,
He instantly accepts us.

By ROBERT W. OLSON

NO MAN IS BORN WITH a halo around his head. Far from it. Every one of us has sinned and added to this earth's misery; every one of us is doomed to eternal death because of the fall of our first parents (Rom. 5:12). But thank God, the story does not end there. "In Adam all die," the apostle writes, but he quickly adds, "in Christ shall all be made alive" (1 Cor. 15:22). In Christ there is hope—hope for everyone. Everyone, that is, who wants it and is willing to accept it on God's terms.

What are God's terms? How can we receive the life and the hope that Christ offers us? In other words, how does a sinner become a Christian? No one should be satisfied until he has found the answer to that question.

The Scriptures declare that we are not naturally good. "I am carnal," Paul declares, "sold under sin. . . . In me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:14-18).

We begin, then, at absolute zero. We have no virtue whatsoever to offer our Maker. The first step in the way of salvation is to recognize our state of utter hopelessness and helplessness apart from Jesus Christ. The second step is to believe that in Jesus our every need can be met. "Descended from David according to the flesh" (Rom. 1:3, R.S.V.), Jesus developed a perfect character, free from all sin and guile (1 Peter 2:22). As a human being He died, but as the divine Author of life He broke the fetters of the tomb (John 2:19). By His life

He vanquished sin, while through His death and resurrection He conquered the grave.

He did it all, the Bible says, for us. "Christ also suffered for us, . . . who his own self bare our sins in his own body on the tree" (1 Peter 2:21-24). "He was wounded for our transgressions, he was bruised for our iniquities. . . . The Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

Ellen White underscores the same theme as she writes, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25.

The benefits of Christ's perfect life and vicarious death God now offers to us as a gift. Freedom from the guilt of past sins and deliverance from eternal death are offered to us freely. "Whosoever will," the invitation reads, "let him take the water of life freely" (Rev. 22:17). Our response to the Holy Spirit's appeal is the most important act of our lives. When we respond favorably and in faith take our first step toward the Lord, in that very moment we are adopted into the heavenly family, and our names are inscribed in the Lamb's book of life. It's just that simple.

Imparted Righteousness

Ellen White states, "God accepted them when they became weary of sin, and having lost their desire for worldly pleasures, resolved to seek God earnestly."—*Evangelism*, p. 286. The key word is "resolved." When we resolve to turn to the Lord, He instantly accepts us, justifies us, and imputes His perfect life to us. In God's sight we are considered pure, holy, and spotless, as we stand clothed in the righteousness of Christ. "You are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62. In theological terms we speak of this experience as justification by faith.

When we accept Christ as our Lord and Saviour a special relationship is formed between Him and us. Our only safety is to keep this close fellowship unbroken. "Abide in me," is Christ's appeal, "and I in you. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:4-7). If our connection with Jesus were to be broken the result would be spiritual death, and our Heaven-sent experience of justification by faith would all come to nothing.

Mrs. White makes the same point when she states, "It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained."—*Selected Messages*, book 1, p. 397.

When a baby is born he has just begun his new life. Years of growth and development must follow in order for the child to achieve his true potential. It is the same with our Christian experience. Spiritual birth is to be followed by spiritual growth and the development of a Christlike character.

Ellen G. White also emphasized the close relationship between what Christ has done for us and what He does in us: "Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35.



Left: With the Review's current photo-typesetting system, keyboard operators make paper tapes, which are run through the Linotron 505, a photo-composer. Above: Since January of 1970, Stanborough Press, Limited, Alma Park, Grantham, England, has been an operating affiliate of the Review and Herald Publishing Association.

"We are God's handiwork," the apostle maintains, "created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (Eph. 2: 10, N.E.B.). Elsewhere he admonishes us to "follow after righteousness" (1 Tim. 6:11) and "walk in newness of life. . . . That henceforth we should not serve sin" (Rom. 6:4-6). "Let us cleanse ourselves from all filthiness of the flesh and spirit," he implores, "perfecting holiness in the fear of God" (2 Cor. 7:1), even "bringing into captivity every thought to the obedience of Christ" (chap. 10:5).

Vindication of God's Character

We are told that "the honor of God, the honor of Christ, is involved in the perfection of the character of His people" (*Our High Calling*, p. 154). "Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness."—*Counsels on Health*, p. 592. With so much at stake—even the honor of God Himself—how important it is that we cooperate fully with the divine agencies.

For two important reasons the process of sanctification includes the exercise of a vigorous self-control over our bodies. First, "Your body is the temple of the Holy Ghost . . . , which ye have of God, and ye are not your own? . . . Therefore glorify God in your body" (1 Cor. 6:19, 20). Second, "Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil."—*The Ministry of Healing*, p. 128. Therefore, "the health should be as faithfully guarded as the character" (*Education*, p. 195). These two factors form the basis of the Adventist message on health reform. Christians should care for their body as a religious duty.

The same principles that shape our decisions on points relating to our health will also govern every other aspect of our lives. Whether it be marriage, life-work, literature, music, recreation, clothes, jewelry, business relationships, money, television, church attendance, Sabbathkeeping, driving habits, daily conversation, or any of a thousand other things—all decisions will be made according to what we believe will bring the greatest glory to God. Our transformation is to be *total*. The apostle's plea is "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Such an ideal is, of course, unattainable in one's own

strength. Without Christ's help "ye cannot do the things that ye would" (Gal. 5:17). But with the help of Christ the impossible becomes possible.

Ellen White writes in similar terms when she says, "We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—*Testimonies*, vol. 1, p. 144.

This, we are promised, will be the experience of the righteous who live through the seven last plagues. "Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, p. 623. We are not promised release from the struggle with temptation until the very day that Jesus comes back. On the contrary, we have been warned that "so long as Satan reigns, we shall have self to subdue, besetting sins to overcome" (*The Acts of the Apostles*, p. 560).

Nor are we to be discouraged if, on the way to Christian maturity, there should be failure on our part at times. The injunction that we "sin not" is followed by the reassuring promise "and if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

The same caution and comfort appear in the Spirit of Prophecy. Mrs. White states: "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God."—*Steps to Christ*, p. 64. "Do all in your power to gain perfection; but do not think that because you make mistakes you are excluded from God's service."—*Messages to Young People*, p. 226.

How simple, beautiful, and marvelous is the plan of redemption! The Lord forgives, justifies, and regenerates us when we first turn to Him. Then, as we yield our lives to His service, He patiently transforms us through the indwelling presence of His Holy Spirit. "The impartation of the Spirit is the impartation of the life of Christ."—*Gospel Workers*, p. 285.

Day by day we reflect more and more fully the love, purity, and holiness of our divine Lord. This is what He is so eager to do for us. "He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God."—*Testimonies*, vol. 5, p. 537.

What a privilege! And what a challenge! □



Left: Many additions have been made to the Review and Herald building in Washington, D.C., through the years, including the four-story steel, concrete, and brick addition that gave the building its present facade in 1956. The most recent addition, on the back end of the building, was completed in 1973. Above: Charles Boyd, a Review employee for 33 years, works at the casing-in machine in the bindery on the new additional ground floor.



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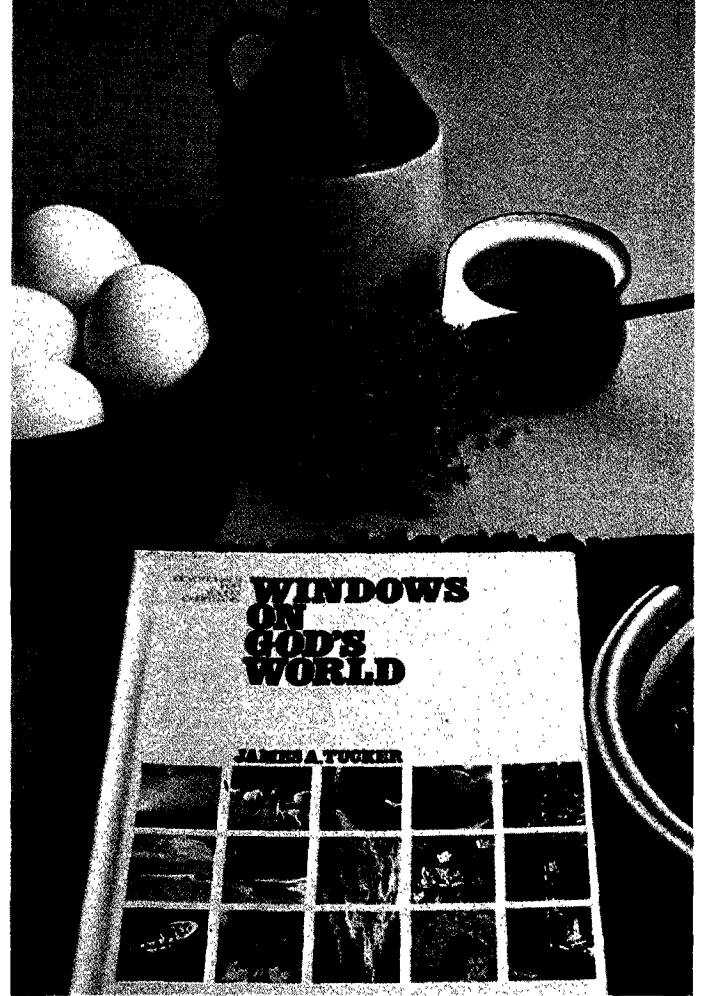
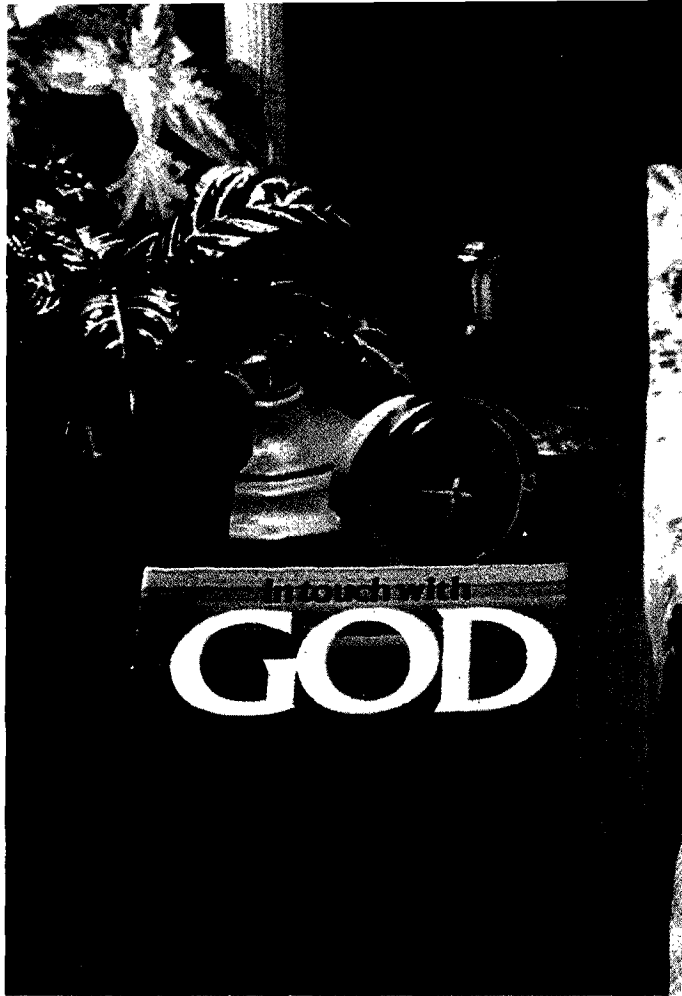
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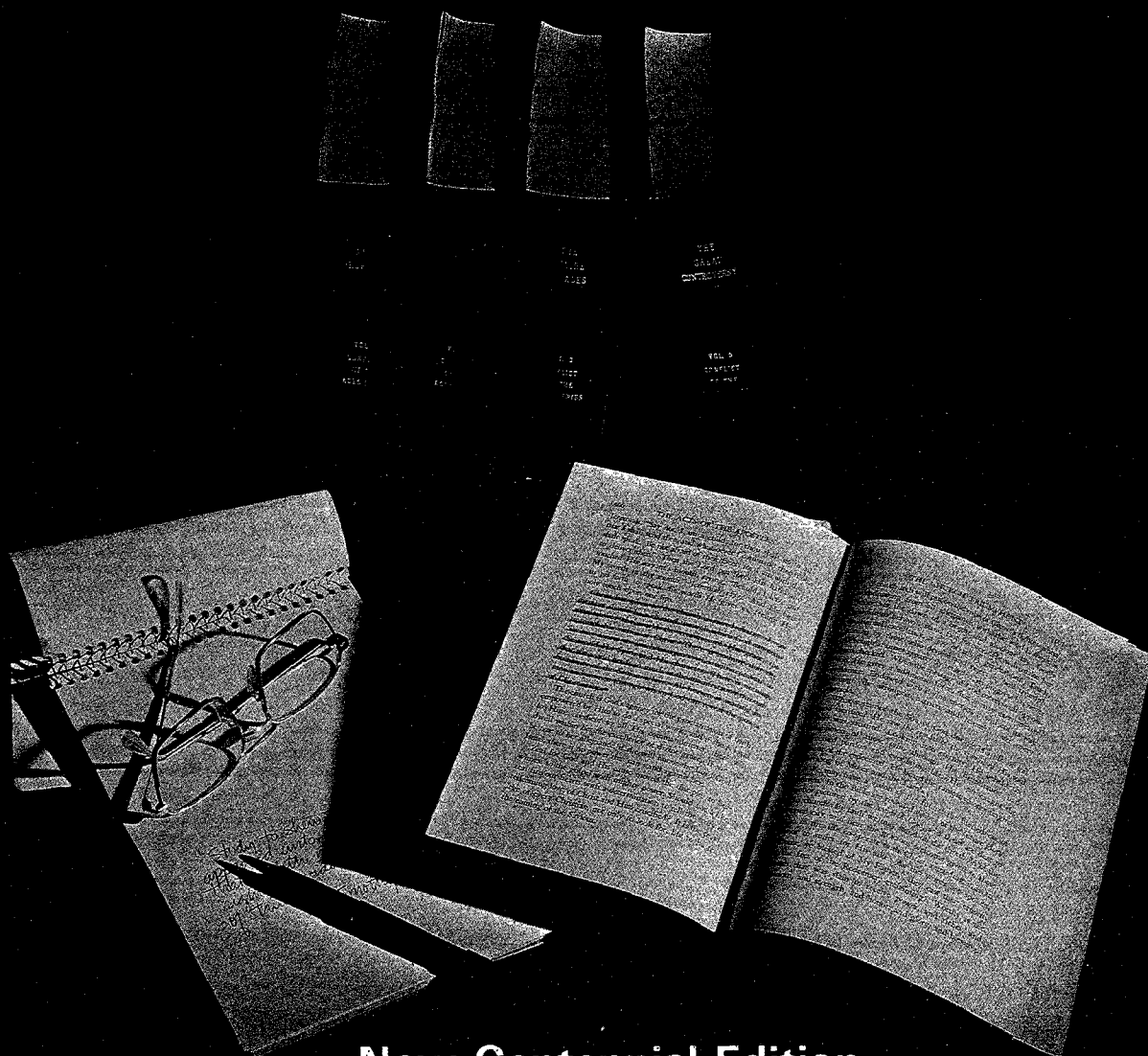
1. For personal devotions, keep the book by your bedside to be read first thing in the morning. 2. Place near the breakfast table and read to all the family when they have assembled

for breakfast. The prayer following can include thanks for the food.

3. Let members of the family take turns reading, changing readers daily or weekly. Similarly, let them take turns in praying aloud. 4. Have the children read the key text from another Bible version or paraphrase. 5. Ask the children at the beginning

of worship to plan to ask a question pertaining to the reading, or to relate a portion that impressed them.

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- using easy-to-understand layman's language

- emphasizing prevention as the way to a healthful life-style
- listing in the appendix Seventh-day Adventist programs that can be contacted for further help

- scientifically documenting all information
 - considering the whole person—physically, mentally, spiritually
- It's a message worth sharing.



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High Lights of Adventist History — 1939 to 1975

In a 72-page special issue of the REVIEW dated December 29, 1938, commemorating the seventy-fifth anniversary of the organization of the church, a list of significant events connected with the Advent Movement was published. The list covered the period 1831 to 1938. The following list begins where the previous one ended.

1939

Middle East College established in Beirut, Lebanon.¹

First Bible correspondence school, conducted from Williamsport, Pennsylvania, by Dallas Youngs with lessons by J. L. Shuler.

Journal of True Education begins publication.

Vietnam Adventist Publishing House established in Saigon.

1940

World membership passes 500,000. Bangkok Sanitarium and Hospital established in Thailand.²

War Service Commission revived; Medical Cadet program trains 12,000 young men.

Netherlands Publishing House established in The Hague.

1941

Forty-fourth session of the General Conference, San Francisco, California. J. L. McElhany re-elected president.

Church Hymnal replaces *Christ in Song*.

1942

The Voice of Prophecy goes coast-to-coast on 89 stations in the United States. Montemorelos Vocational and Professional College established in Mexico.

1943

Spanish and Portuguese Voice of Prophecy broadcasts begun in Central and South America.

Northeast Brazil College established in Pernambuco.

1944

Oakwood Junior College attains senior college status.

SDA work established in American Samoa.

Adventist Hospital opened in Ile-Ife, Nigeria.

Francis M. Wilcox retires after 33 years as editor of the REVIEW, and William A. Spicer acts as editor for six months.

1945

First black Regional conferences organized in the United States.

Desmond Doss becomes first conscientious objector to receive the U. S. Congressional Medal of Honor.

Work begun in Turks and Caicos Islands. Francis D. Nichol becomes editor of the REVIEW.

1946

Forty-fifth session of the General Conference, Washington, D.C.

Pine Forge Institute opened in Pennsylvania as first black boarding academy in United States.

Antillian College established in Puerto Rico.

North American Informant for blacks begins publication.

Montemorelos Hospital and Sanitarium established in Mexico.

SDA work begins in Cayenne, Ivory Coast, and Syria.

1947

Association of SDA Self-Supporting Institutions organized.

First North American Youth Congress held, San Francisco, California.

American Temperance Society and International Temperance Association organized.

Middle East Press established in Beirut, Lebanon.

Monthly World Edition of the REVIEW begun (continued until 1953).

Gilbert and Elice Islands entered.

1948

Listen magazine begun by Temperance Department.

Youngberg Memorial Hospital opened in Singapore.

Bugema Adventist College founded in Uganda.

Austrian Publishing House established.

1949

Mountain View College established in Bukidnon, Philippines.

Togoba Hansenide Colony opened in Papua New Guinea.

Kinsauga Press founded in Rangoon, Burma.

1950

Faith for Today TV program inaugurated over a seven-station network in the U.S.

Forty-sixth session of the General Conference, San Francisco, California. William H. Branson elected president.

Pathfinder program organized by MV Department.

First National Medical Cadet Corps camp in U.S., Beulah, Colorado.

Bandung Adventist Hospital opened, Java, Indonesia.

First Institute of Scientific Studies for the Prevention of Alcoholism, Loma Linda, California.

1951

Middle East Division organized, comprising East Mediterranean and Nile Union Missions.

First North American Division Laymen's Congress, Grand Lodge, Michigan.

Paris Youth Congress.

Go magazine, *MV Program Kit*, and *Adventist Home and School* magazine begin publication.

Harris Pine Mills given to General Conference.

Maluti Adventist Hospital established in Lesotho, South Africa.

1952

Voice of Prophecy begun in Japanese over Radio Tokyo.

Senegal entered.

Spanish Publishing House begins operation in Madrid, Spain.

1953

Publication of the first volume of *The Seventh-day Adventist Bible Commentary*.

Evangelistic work begun in Greenland and the Sudan.

School of Dentistry begun at Loma Linda, California.

New Gallery Centre for evangelism opened in London.

First issue of *Junior Guide* published (renamed *Guide* in 1964).

Pan-American Youth Congress, San Francisco, California.

Hatzefeldhaven Rural Health Centre founded on Papua New Guinea.

1954

Forty-seventh session of the General Conference, San Francisco, California. Reuben R. Figuhr elected president.

Equatorial African Publishing House established in Cameroon.

First anti-tobacco film, *One in 20,000*, produced.

Publishing Association of the German Democratic Republic Union Conference begins operation.

1955

World membership passes one million; \$104 million given to missions through the Sabbath school to date.

Saigon Adventist Hospital begins operation in Vietnam; Taiwan Sanitarium and Hospital established in Taipei, Taiwan.

Chapel Records becomes a division of Pacific Press.

Publishing houses founded in Angola and Ethiopia.

1956

It Is Written telecast begun.

SAWS (SDA Welfare Service, Inc.) established. (Name later changed to SDA World Service.)

Signs of the Times Publishing Association begins operation on Taiwan.

New York Center for evangelism opened.

MV Voice of Youth evangelism initiated.

1957

Final volume of the seven-volume *Seventh-day Adventist Bible Commentary* published.

Potomac University founded at Takoma Park, Washington, D.C.

Laos, Nepal, and Dahomey entered.

Publication of *Primary Treasure* begun.

North York Branson Hospital established in Ontario, Canada.

First SDA college radio station begins operation at Washington Missionary College (Columbia Union College).

Battle Creek Sanitarium returns to Seventh-day Adventist control as a self-supporting institution.

Geoscience Research Institute organized.

1958

Forty-eighth session of the General Conference, Cleveland, Ohio.

1959

Five-Day Plan to Stop Smoking initiated.

Student missionary program inaugurated at Washington Missionary College (Columbia Union College).

Adventist College of West Africa established in Nigeria.

Times Square Center for Jewish evangelism opened in New York.

1960

Potomac University moved to Berrien Springs, Michigan; joins Emmanuel Missionary College to become Andrews University.

Seventh-day Adventist Bible Dictionary published.

Workers enter Equatorial Guinea and Central African Republic.

1961

Muehlenrahmede Sanitarium opened in Westfalen, Germany.

1962

Loma Linda University established.

Forty-ninth session of the General Conference, San Francisco, California.

Shawnee Mission Medical Center founded in Kansas.

Seventh-day Adventist Source Book published.

1963

Loma Linda heart team visits Pakistan.

Publishing houses established in Mozambique and Thailand.

1964

World membership reaches one and one-half million.

First denominationally owned mission airplane put into service in Peru. From this small beginning the idea grew, until at the end of 1974 the church owned 17 planes in North America and 35 overseas.

First Hongkong Medical Center opened.

Kettering Medical Center established in Ohio.

1965

Malamulo Publishing House begins operation in Malawi.

Mount Klabat College established in Indonesia.

Quarterly Braille edition of the REVIEW begun.

Simi Valley Adventist Hospital opened in California.

1966

Fiftieth session of the General Conference, Detroit, Michigan. Robert H. Pierson elected president.

Seventh-day Adventist Encyclopedia published.

Belgian-Dutch Publishing House founded at Brussels.

Francis D. Nichol died. Kenneth H. Wood elected editor of the REVIEW.

1967

Kettering College of Medical Arts established at Kettering, Ohio.

Southwestern Junior College becomes a senior college, Southwestern Union College.

Chad entered.

1968

First Annual Council outside the United States held in Toronto, Canada.

Adventist Volunteer Service Corps initiated.

First SDA archeological expedition, sponsored by Andrews University, at Heshbon, Jordan.

1969

First World Youth Congress, Zurich, Switzerland, attracts 12,000 delegates.

Rarama Publishing House begun in Suva, Fiji.

1970

World membership passes 2 million.

Fifty-first session of the General Conference, Atlantic City, New Jersey.

Afro-Mideast Division organized.

Insight magazine replaces *The Youth's Instructor*.

Lakpahana Press of Seventh-day Adventists established in Sri Lanka.

1971

Second Hongkong Adventist Hospital opens, bringing number of SDA hospitals worldwide to 140.

Monthly Edition of the Review revived (published in England; transferred to Washington 1975).

Adventist work enters Afghanistan and Upper Volta.

Adventist World Radio begins operation from Portugal.

Euro-Africa Division organized.

SDA Radio, Television, and Film Center established in Thousand Oaks, California.

North American Division Board of Higher Education initiated.

Qasid Publishing House founded in Lahore, Pakistan; world total now 50.

1972

First Annual Council held outside North American Division in Mexico City.

Work begun in Congo (Brazzaville).

1973

Annual baptismal total exceeds 200,000.

Sabbath school membership passes the 3 million mark.

Gambia entered.

Enrollment in colleges and academies passes 100,000; total SDA school enrollment exceeds 400,000.

Revista Adventista, Spanish edition of monthly REVIEW begins publication in Argentina for South America.

Total literature evangelists worldwide exceeds 5,000.

1974

World membership reaches more than 2.5 million; church buildings owned, 15,000; annual tithes received, \$211 million.

Breath of Life telecast for blacks in North America begins.

Ellen G. White Research Center opens in England.

Church working in 520 languages; publishing in 175; more than \$74 million in literature sold in one year.

Revista Adventista, monthly REVIEW in Spanish, published at Pacific Press, for North American and Inter-American divisions.

Number of colleges and academies reaches 479; elementary school enrollment exceeds 325,000.

Guinea Bissau entered, bringing total of countries entered to 193.

1975

Fifty-second session of the General Conference, Vienna, Austria—first session outside the United States.

REVIEW monthly in English published in a special edition for the Inter-American Division.

¹ Besides the senior colleges included in this list, 130 four-year secondary schools or junior colleges have been established since 1938.

² In addition to the 14 major hospitals included in this list, 103 other hospitals were opened during the period 1939-1975, in addition to numerous dispensaries, clinics, old people's homes, and orphanages.

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

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"Fear Not, Little Flock"

By ANNIE R. SMITH

(Published September 16, 1851, the first of Annie Smith's poems to appear in the *Review and Herald*. It brought her writing talents to the attention of James White, who hired her to do proofreading and copy editing. She was a *Review and Herald* staff member from 1851 until her death in 1855.)

Fear not, little flock,
For Christ is our Rock;
The promise stands sure.
The kingdom He'll give, to the same that endure.

The armor gird on;
Till victory is won
Let us manfully fight.
The Millennial Morn, soon will end Time's dark night.

The Truth will prevail,
(Its beamings we hail)
And it's mighty in power;
It will shield us from harm, in the dark trying hour.

The Sabbath we love—
Sacred Law from above—
It was hallowed and bless'd,
A token, a seal, for our heavenly rest.

Ye saints, one and all,
O heed the loud call;
With the last message given
The remnant are sealed, 'tis their passport to Heaven.

Tho' the tempest loud rave,
And high swell the wave,
Let us never give o'er;
For the Ark will land safe, on fair Canaan's shore.

Then with rapture untold
Our eyes shall behold
Our glorious King.
On bright golden harps, the "New Song" we shall sing.

They will that City view
His "commandments that do,"
With the angels of light
"To the tree and the fountain of life have a right."

Hallelujahs we'll raise,
Our Redeemer to praise
With the pure and the blest,
In the Eden of Love be forever at rest.

REVIEW and Sabbath HERALD



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Review

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"You must begin to print a little paper and send it out to the people. . . . It was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

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