

The Advent Sabbath Review and Herald

BEHOLD, HE COMETH WITH CLOUDS;
AND EVERY EYE SHALL SEE HIM. REV. 1:7

VERILY MY SABBATHS YE SHALL KEEP
THROUGHOUT YOUR GENERATIONS. EXO. 31:13



THE THREEFOLD MESSAGE

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

— Rev. 14: 6-14.

A Forecast for 1925

Our Church Paper for the Coming Year

1. The "Review" will seek during 1925, as in the years of the past, to feature the progress of the Second Advent Movement in all the world. It will have many interesting reports to present of the progress of the message in the home and in foreign fields. Many miracles in missions are being accomplished at the present time, and these will be told in a graphic manner by our missionaries who, in the midst of heathenism or fanatical Catholicism, are doing valiant service for God and for the salvation of their fellow men.

2. Our General Conference officers will continue to speak through the "Review" as the general church paper of the denomination.

3. The "Review" will seek to pass on the best religious thought of the church in articles on various phases of Biblical truth and Christian experience.

SPECIAL FEATURES

In addition to these general features, the "Review" for 1925 will present some special features which will greatly enhance its value to the general reader:

1. Twelve numbers during the year, one number each month, will be devoted to a special review of the doctrines held by Seventh-day Adventists. This review will cover such subjects as the coming of the Lord, the law and the Sabbath, the sanc-

tuary and the work of judgment, the threefold message of Revelation 14, the United States in prophecy, the nature and destiny of man, the end of the finally impenitent, spiritualism, support of the gospel ministry, religious liberty, health and temperance, and other fundamental truths which have been regarded for years as the pillars and groundwork of our faith.

2. Studies in the book of Romans. There is no doctrine more vital to salvation than that of righteousness by faith. In no book of the Bible is this so comprehensively treated as in the book of Romans. A verse-by-verse study of this epistle will be conducted by one of the best and most widely known Bible students of the denomination.

3. A series of articles on the fundamentals as they are popularly known. There is a great controversy on in the religious world over the fundamentals of the Christian religion. Such long-believed doctrines as the inspiration of the Bible, the deity of Christ, the literal resurrection, etc., are being disputed. The merits of this controversy will be considered, and the Bible reasons for faith in these fundamental doctrines will be clearly set forth.

4. Thousands in the closing days of earth's history will be overwhelmed through the subtle influence of the great delusions of the last days.

Mormonism, theosophy, spiritualism, and other subtle theories will be considered and examined in the light of the Scriptures.

5. There is no chapter in the Bible more pregnant with Bible truth for this day than the twenty-fourth chapter of Matthew. We aim to present during 1925 a clear exposition of this great prophetic discourse.

6. As never before we plan to make the "Review" of particular value in the home and in personal Christian experience. Strong, helpful articles will be presented on practical religion in the home, in the neighborhood, and in the church.

7. The Young People's Department will continue to be a strong feature of our paper in the year to come. Many articles of concrete experiences will be presented, particularly adapted to aid young men and women in their life struggles.

Altogether we believe that our church paper for 1925 will be the strongest in its entire history. Being, as it is, the church newspaper of a great progressive movement, it must grow better and better as that movement advances. This paper should find a place in every Seventh-day Adventist home. No believer can keep abreast with the work of the church and the progress of this message of the gospel of the kingdom, unless he is a regular reader of the "Review and Herald."

Mrs. E. G. White, a short time before her death, made this statement with reference to our church paper:

"To those who fail to read the 'Review' and keep track of the progress of the work, the loud cry of the message may come and they not know it."

Let us heed this warning of the servant of the Lord, and keep informed as to the great work that God is doing in the earth.

The "Review" of next week will announce a campaign in behalf of our church paper for the month of October. During this campaign subscriptions will be received for the remainder of 1924 and for 1925, for the price of one year's subscription, namely, \$2.75. Avail yourself of this offer to obtain the "Review and Herald" fifteen months for one year's subscription.

Sessions of the General Conference of Seventh-day Adventists

No. Session	No. Delegates	Date of Convening	Place
1	20	May 20, 1863	Battle Creek, Mich.
2	20	May 18, 1864	Battle Creek, Mich.
3	21	May 17, 1865	Battle Creek, Mich.
4	19	May 16, 1866	Battle Creek, Mich.
5	18	May 14, 1867	Battle Creek, Mich.
6	15	May 12, 1868	Battle Creek, Mich.
7	16	May 18, 1869	Battle Creek, Mich.
8	22	March 15, 1870	Battle Creek, Mich.
9	17	Feb. 7, 1871	Battle Creek, Mich.
10	14	Dec. 29, 1871	Battle Creek, Mich.
11	18	March 11, 1873	Battle Creek, Mich.
12	21	Nov. 14, 1873	Battle Creek, Mich.
13	19	Aug. 10, 1874	In camp, Battle Creek, Mich.
14	18	Aug. 15, 1875	In camp, Battle Creek, Mich.
1st*	15	March 31, 1876	Battle Creek, Mich.
15	16	Sept. 19, 1876	In camp, Lansing, Mich.
2d*	16	Nov. 12, 1876	Battle Creek, Mich.
16	20	Sept. 20, 1877	In camp, Lansing, Mich.
3d*	22	March 1, 1878	Battle Creek, Mich.
17	39	Oct. 4, 1878	In camp, Battle Creek, Mich.
4th*	29	April 17, 1879	Tabernacle, Battle Creek, Mich.
18	39	Nov. 7, 1879	Tabernacle, Battle Creek, Mich.
5th*	28	March 11, 1880	Tabernacle, Battle Creek, Mich.
19	38	Oct. 6, 1880	In camp, Battle Creek, Mich.
20	41	Dec. 1, 1881	Tabernacle, Battle Creek, Mich.
21	47	Dec. 7, 1882	S. D. A. Church, Rome, N. Y.
22	65	Nov. 8, 1883	Tabernacle, Battle Creek, Mich.
23	67	Oct. 30, 1884	Tabernacle, Battle Creek, Mich.
24	70	Nov. 18, 1885	Tabernacle, Battle Creek, Mich.
25	71	Nov. 18, 1886	Tabernacle, Battle Creek, Mich.
26	70	Nov. 13, 1887	S. D. A. Church, Oakland, Calif.
27	91	Oct. 17, 1888	S. D. A. Church, Minneapolis, Minn.
28	109	Oct. 18, 1889	Tabernacle, Battle Creek, Mich.
(At the 28th session it was voted to hold biennial sessions.)			
29	125	March 5, 1891	Tabernacle, Battle Creek, Mich.
30	130	Feb. 17, 1893	Tabernacle, Battle Creek, Mich.
31	150	Feb. 15, 1895	Tabernacle, Battle Creek, Mich.
32	140	Feb. 19, 1897	S. D. A. Church, College View, Nebr.
33	149	Feb. 15, 1899	S. D. A. Church, South Lancaster, Mass.
34	237	April 2, 1901	Tabernacle, Battle Creek, Mich.
35	139	March 27, 1903	S. D. A. Church, Oakland, Calif.
36	197	May 11, 1905	Washington, D. C.
(At the 36th session it was voted to hold quadrennial sessions.)			
37	328	May 13, 1909	Washington, D. C.
38	372	May 15, 1913	Washington, D. C.
39	435	March 29, 1918	San Francisco, Calif.
40	584	May 11, 1922	San Francisco, Calif.

* Special sessions

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 18, 1924

No. 38

THE SECOND ADVENT MOVEMENT AFTER FIFTY YEARS OF MISSION WORK

WILLIAM A. SPICER

President of the General Conference of Seventh-day Adventists

FIFTY years ago, in the pioneer days of the Advent Movement, the believers rejoiced as the first missionary to cross the seas, Elder J. N. Andrews, entered Europe. Their enlarging vision even then but dimly discerned the really world-wide scope of the message of Revelation 14. But with joy the fathers and mothers of this movement hailed the day when the message began the first stage of its flight toward "every nation, and kindred, and tongue, and people."

What Our Eyes See Today

Today, as we look back and then look forward, our hearts thrill with the same joy. God has led the messengers forth until the standard of truth is uplifted in all the great lands of earth, and the message is sounding in the leading languages of mankind. Not for an instant can we forget the millions upon millions of people still beyond us in regions untouched and unwarned. Nor can we forget the hundreds of languages that must quickly learn to speak the third angel's message. Yet how the hearts of the early pioneers would be bursting with joy if their eyes could see what our eyes see.

Souls are being won to Christ, and Seventh-day Adventist churches are being established in region after region unmarked on the maps of fifty years ago. Schools are training missionaries of the cross among tribes and tongues unknown to the outside world in the days when our "man of Macedonia," young James Erzenberger, of Switzerland, crossed over to America to call us to launch out into regions beyond.

From our printing presses in many lands

the pages of truth are falling like the leaves of autumn in more than a hundred languages, with new tongues added every year. So rapidly does the expansion come, that nowadays, unless we keep close to the statistical reports, we fall far behind the facts. By printed page and by word of mouth the message is being sounded in very nearly two hundred tongues of earth's tribes and peoples.

As the Five Decades Have Passed

The story by decades shows how the movement has made its way into all the highways and many of the byways of earth.

1874. Starting in 1874, when our membership of about 7,000 was as yet altogether in North America, a few believers joined us in Switzerland, our first fruits of foreign missions.

1884. The end of the first decade, 1884, recorded a world membership of 18,702, with most of the countries of Western Europe represented. Seven languages all told were bearing the witness.

1894. Another ten years, and with a world membership of 42,763 the work had spread into Eastern Europe, into the West Indies, into South America,

into Africa, Australia, the South Sea Islands, and into the old apostolic mission field of Asia Minor; while colporteurs were pioneering the way with English literature in India and China. Now the languages were twenty-two, and in many of the lands unentered ten years before, conferences and training schools had been established.

It was in this decade that a really world-wide vision of the work seemed to get into the plans of the Adventist people. The summons to go actually into all the world by the living teacher, came in the clear call of the spirit of prophecy in 1892, sent from Australia, declaring:

"The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under an appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God."

The hour had struck, and somehow from this time it seemed as if the message and the messengers were fairly forced forward by impulse from on high, providential preparations of the way appearing on every side.

1904. Another decade, and with a world membership of 71,891, nearly all the remaining countries of Europe had been entered; Egypt and other parts of North Africa, Palestine, and Syria; new tribes and tongues in Africa, new islands in the West Indies. In South America nearly all the remaining countries were entered, with permanent stations established in India, China, Korea, Japan, East Indies, and in new island groups in the South Seas. More than fifty languages were preaching the message.

1914. Then came 1914, with a world membership of 125,844, of whom 53,829 were in fields outside of North America. By this time eighty-two languages were on our list, and while not so many independent countries remained to be



General Conference Administration Building, Takoma Park, Washington, D. C.

added, on every side the work was pressing out into new provinces and hitherto unknown regions among the many millions.

Now broke the terrible storm of the World War, when many of us felt that surely the progress of the work would be sadly halted, at least in Europe. Blessedly, the God of heaven rebuked our lack of faith; for we come to the close of the last decade of our fifty years, to this jubilee year of 1924, and what do we see?

1924. Not for an instant did the work halt in Europe during the terrible struggle. Rather, the Lord gave a new impetus to the soul-winning efforts. In the forty years up to that time, Europe recorded a membership of 31,000. In the ten years since—a decade of war, and of trouble, and of "distress of nations" almost the equivalent of war—the membership in Europe more than doubled. Now it stands at something over 70,000. More fruitage won in ten years than in the former forty years in Europe! And now the membership abroad exceeds that in North America.

Surely that prophetic picture of Revelation 14 is being fulfilled before our eyes in the upspringing of the people of the prophecy, keeping "the commandments of God, and the faith of Jesus," wherever the message is carried among earth's nations and tongues and peoples.

The Hand of God

Not for an instant can we think of these achievements of the message as

any accomplishment of man, or as tending to make us satisfied. Well we know that fifty years would have seen far mightier things had we but followed Jesus, our leader, more closely. But the wonderful spread of the message from land to land and from continent to continent, does show that God has been with His people in this message from the days of our fathers.

Not a land thus far has been able to shut out the message. When the hour came and we were ready, the Lord led us in. Against all the current of this world, God has caused His truth to move forward. Amid difficulties and perils, and despite persecution and opposition here and there, our missionaries have been led forward in the sowing of the seed; and the harvests have followed.

And now in this jubilee year we see our missionary frontiers extended until literally we have entered all the great kingdoms and nations of the earth.

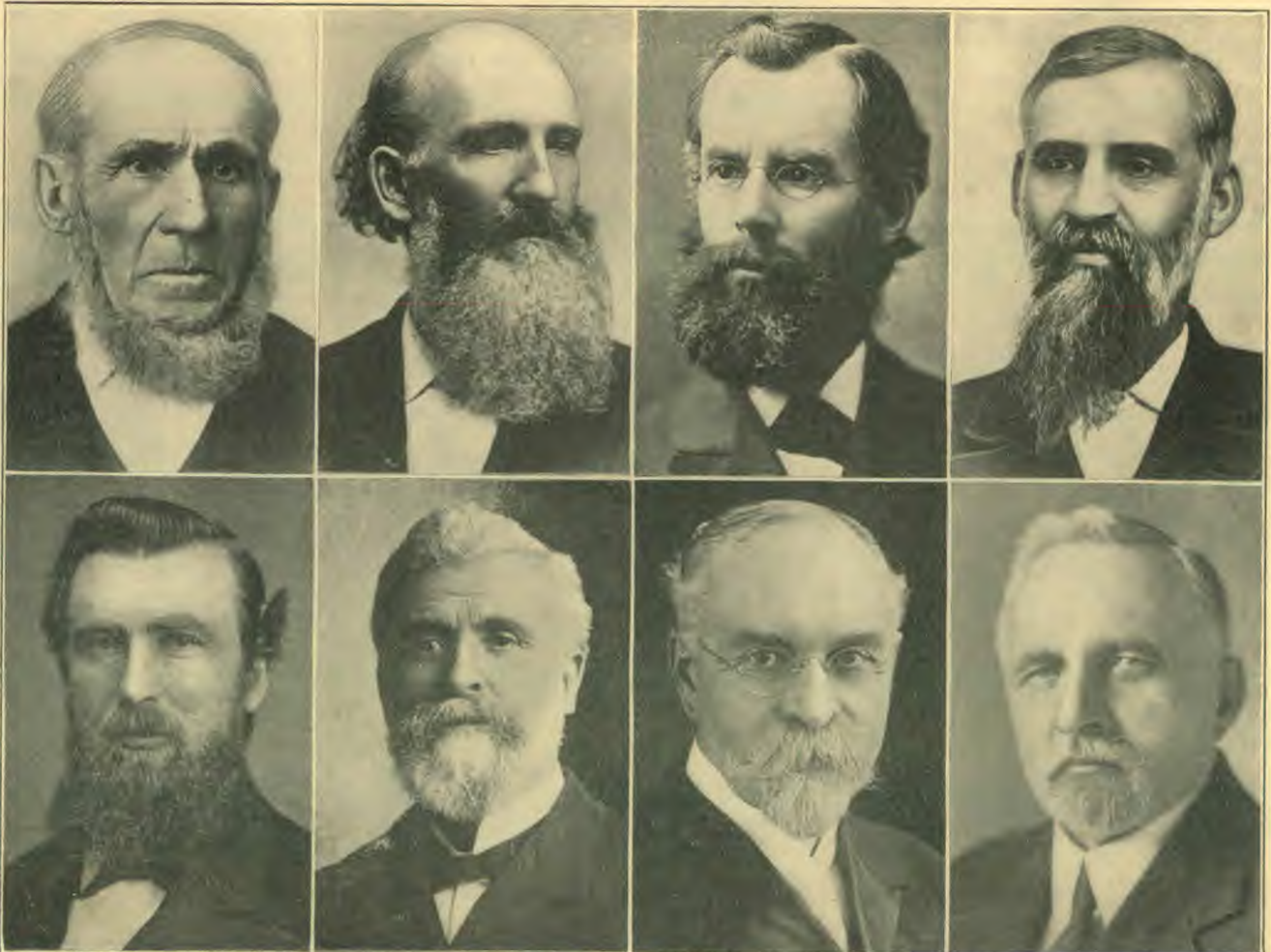
Widespread as the work is, however, we must confess that we seem, from the human side, only to have entered upon the task, so few are we in nearly all the great mission fields. Yet we know the task is to be finished within a few short years. This jubilee year calls the Seventh-day Adventist denomination to such a dedication of life and service from now to the end as has never before been seen in our ranks. Nothing short of it can meet the situation. Only God can do the work, and He calls for a clean people and a consecrated people, wholly

yielded to Him. It is to those who are called to finish the work that He says through the prophet: "Be ye clean, that bear the vessels of the Lord." Isa. 52: 11.

Jets of Light Spreading

While the truly world-wide character of the work was but dimly understood by us in the earlier days, from the very beginning of the movement the voice of the spirit of prophecy in the church has called this people to go literally to all nations. Here is the picture from the old edition of "Gospel Workers: "

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. . . . Again the word came, 'Look ye!' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—Pages 378, 379.



PRESIDENTS OF THE GENERAL CONFERENCE, WITH DATES OF SERVICE

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

At the first General Conference session, James White was elected president, but he declined the honor.



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

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

And these lights are shining — shining forth within the arctic circle; out from the farthest points of all the southern continents these jets of light shine toward the antarctic circle; they gleam along the equator, in Africa, Asia, South America, and the islands of the sea, belting the earth with sparkling lights that increase year by year.

True, there are dark gaps and empty spaces where many tribes and tongues are waiting without the light and without the hope; but yet we thank God that now there is not a fifteen-degree, or one-hour, space of longitude around the whole circle of the earth within which, at some point south or north, will not be found a group of believers. Probably we could say there is not a thirty-minute space without some jet of light.

From the Rising of the Sun

It means that there is not an hour of the twenty-four, and probably not a half hour, in which the Sabbath sunrise passing westward round the earth is not calling one group after another of Seventh-day Adventist believers forth to the duties of another day of holy rest and worship. Within the bounds of our own work we see the word of Malachi the prophet fulfilling:

“From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts.” Mal. 1: 11.

Pressure of the Closing Hour

Wherever a work is begun, the mission boundaries break forth on the right and on the left. Never were our workers in the great missionary divisions harder pressed. Thousands look us straight in the eyes today, and plead

for the teachers of truth to come, while the mission treasury has not the money to send out the teachers. Never was the pressure greater for evangelistic work in all the home fields.

God is pouring out His Spirit. We see the evidence of it in all the four quarters of the earth. Seemingly the greatest demonstrations of the power of God that we have ever seen in the message have come in remote regions where there was the least human effort being put forth. Under showers of the latter rain, believers have sprung up by the hundreds and the thousands. Of late years the new believers have been coming in at the rate of 20,000 a year, more or less, from many tribes and tongues. Think of it! Our entire world membership in 1885, forty years after the work began, was only 20,000!

But all of this, in this jubilee year, calls us anew to repentance and consecration. How quickly Jesus fed the multitudes by Galilee when the disciples brought Him all the loaves and fishes they had. When once we give to God our all,—our whole hearts for cleansing and salvation to the uttermost, our whole time and strength for service, and all our means beyond that needed for the plain necessities of life, for use in meeting these calls that press upon us day and night,—then indeed we shall see the wonder-working power of God. His arm will be made bare in the sight of all the nations, and quickly “all the ends of the earth shall see the salvation of our God.” Isa. 52: 10.

As true children of the pioneer believers of fifty years and more ago, let us anew dedicate our lives and our all to Christ and His cause in this jubilee year of missions, praying for the cleansing from sin and the fitting up for service that the hour demands.

EARLY SABBATH KEEPERS IN GERMANY

ABOUT the year 1866 a little company of nearly forty members in the western part of Germany, near Barmen, Elberfeld, and Vohwinkel, became diligent Bible students. Under the Lord's guidance, they were convinced that Sunday was not the day to observe, according to the teaching of the Bible. My mother was one of those who accepted this new light. She was faithful, and tried to rear her little ones in the light she had received.

In the year 1874, our leader, Elder Linderman, found, through a traveling man, that there were some more Sabbath keepers in Switzerland. At once he began correspondence with them. The result was that Elders Andrews and Erzenberger came over to visit this company. We were glad to see some who believed in and kept the same day that we did.

At that time I was about eleven years old. As we lived six miles from town, we walked more than once to the meetings held there by Elder Andrews. Elder James Erzenberger translated for Elder Andrews. A little later, Elder Andrews went back to Basel, Switzerland, but Elder Erzenberger remained, holding meetings around the neighborhood. Several more decided to follow in the dear Saviour's footsteps.

In 1887 I came to this country, and never have I been sorry that I chose to follow my Saviour. Later, mother came to America. She has been sleeping now for many years. My dear husband, who gave his life for this work, and three of my children also are at rest till the Life-giver comes, and we all shall be united again. Four of my children are in the work now, and one is in college. Soon he will be ready for service, if the Lord wills.

Mrs. H. J. SCHNEPPER.
Battle Ground, Wash.

INTO ALL THE WORLD

B. E. REDDOE

Assistant Secretary of the General Conference

THE Second Advent Movement began in weakness. Just a few persons, without money or influence, driven on by the great message, began the work. They toiled in sacrifice and hardship. During its short history this movement has had to meet many obstacles and much opposition. But nothing has been able to stay its steady march "into all the world." It has moved forward until its advancement constitutes the greatest miracle of any age.

1844 to 1874

Eight years after the third angel's message began to be preached, there were possibly a thousand believers. In that year, 1852, Elder Bates wrote to the readers of the ADVENT REVIEW AND SABBATH HERALD:

"Within two years the true Sabbath keepers have increased fourfold in Vermont and New Hampshire. Within one year they have more than doubled their number, and they are daily in-

third angel's message to learn that the cause is moving onward, and that numbers are daily entering the ranks of those who observe the Lord's Sabbath."

In 1863, when the General Conference was organized, there were 3,500 members. As the work advanced, it went from the New England States to New York, Ohio, Michigan, Illinois, Wisconsin, and others of the States south and west of its starting-point. In 1868 two ministers sailed around South America to California, and in a few years a strong work was developing on the West Coast of the United States. By 1874 the number of believers had increased to 7,000, but they were almost wholly in Amer-



Extent of Work in 1844

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

environment was favorable to its infancy and early development. But it was a world message, and was not to shine on only one continent. Lights were to be kindled in all lands. Elder Andrews led the procession of missionaries who were to go to the world to tell the story. He set the light gleaming in Europe. Starting in Switzer-



Extent of Work in 1874

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



Extent of Work in 1894

Black represents countries unentered by missionaries of the third angel's message.

creasing as the papers and messengers [ministers] go forth."

Later, the same year, Elder James White told the REVIEW readers of the progress the cause was making:

"We are all very happy to see the cause of truth rapidly advancing. It must be cheering to all friends of the

ica. And it was in that year we began sending missionaries to other lands. It was on Sept. 15, 1874, that Elder J. N. Andrews sailed from Boston for Europe.

1874 to 1894

This movement had its inception and was cradled in a country where the

land in 1874, within twenty years messengers were carrying the work forward in England, Sweden, Norway, France, Italy, Germany, Holland, Denmark, Rumania, and the Crimea.

In 1885 we began sending messengers out to Australia. By 1894 there were many believers in this island continent as well as in New Zealand and Tasmania. Also work had been established in three of the South Sea island groups.

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

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

1894 to 1924

It was in 1894 that our advance guards began their march toward the millions of heathendom. Country after country has been entered until the unentered territories are becoming few. Let us survey briefly the present status of our work:



Extent of Work in 1924

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

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

2. Next a light was kindled in Europe. From Switzerland that light has shone north, south, east, and west, and today there is no country of Europe but has been entered. There are now 70,000 members in that continent. Europe has long been supporting its own work and sending missionaries out to other fields. Though this splendid record was interrupted by the ravages of the World War, doubtless the time is near when Europe can again carry a large burden in mission work.

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

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

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

only unentered countries. Any week the REVIEW may be telling us that workers have entered these two fields.

6. Last of the great continents of the world we turned the light toward Asia, first sighting India and then China. For more than a quarter of a century our workers have been facing the stupendous problem of the Far East and Southern Asia. The result is a miracle. Indo-China and Tibet, mountain countries to the north of India, are still waiting.

To All the World

Today our membership is at least 215,000 — thirty times what it was in 1874, when our foreign mission work began. In 1874 our total number of laborers was 140, and they were in America. Now we have about 8,000 workers, and they are scattered to the ends of the earth. Include the faithful corps of institutional workers,

and there are 14,000 toilers whose only duty it is to tell the story to the men of all lands. Think of it! twice as many workers as we had believers in 1874! May God endue them with a power that will cause the light to shine till the earth shall be lightened with its glory.

* * *

"ENERGY and self-sacrifice are needed in the missionary field. God calls for men who will push the triumphs of the cross; men who will persevere under discouragements and privations; men who have the zeal and resolution and faith that are indispensable in the missionary field. By persevering toil and a firm trust in the God of Israel, resolute, courageous men will accomplish wonders."



Mrs. Ellen Gould White at the Age of Fifty

EARLY NEW ENGLAND EXPERIENCES

A. T. ROBINSON

A Native of New England, and a Minister Long Associated with Various Departments of Our Work

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

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

In 1845 Joseph Bates, a retired sea captain living in Fairhaven, near New Bedford, Mass., began the observance of the Sabbath. One of his first impressions was to go to Washington, N. H., where he had preached the first message to a Christian church, nearly the entire membership having em-



Elder and Mrs. James White in Their Younger Days



SOME OF THE HONORED DEAD

First column, top to bottom: I. D. Van Horn, B. L. Whitney, Dr. David Paulson, H. P. Holser, R. C. Porter, J. W. Raymond.
 Second column: W. H. Littlejohn, J. M. Rees, C. A. Washburn, K. C. Russell, Edith M. Graham, Dr. N. P. Nelson.
 Third column: R. M. Kilgore, G. W. Caviness, J. Fargo, H. R. Salisbury, Mrs. S. M. I. Henry, S. M. Butler.
 Fourth column: J. H. Morrison, R. J. Lawrence, R. F. Andrews, Allen Moon, Dr. Estella Houser, O. A. Johnson.
 Fifth column: D. A. Robinson, H. A. St. John, S. H. Lane, C. L. Boyd, J. H. Rogers, William Ostrander.



A PARTIAL LIST OF WORKERS WHO HAVE GROWN GRAY IN SERVICE

First column, top to bottom: H. Nicola, W. C. White, C. P. Bollman, J. C. Raft, L. A. Hoopes, R. S. Owen.
 Second column: Smith Sharp, C. P. Whitford, A. E. Place, H. W. Pierce, A. J. Breed, C. W. Flaiz.
 Third column: H. W. Decker, I. J. Hankins, M. C. Wilcox, R. A. Underwood, W. S. Hyatt, J. W. Westphal.
 Fourth column: F. D. Starr, W. C. Sisley, C. C. Lewis, E. W. Farnsworth, G. F. Watson, W. B. White.
 Fifth column: L. McCoy, H. W. Cottrell, H. E. Robinson, H. S. Shaw, E. T. Russell, A. T. Robinson.



The Belden Home Where Elder and Mrs. White Lived When They Began the Publication of "Present Truth"
It was in this house that they knelt in prayer around the printed copies before Elder White carried each issue to Middletown for mailing

braced the advent doctrine, and tell them about the Sabbath. On his arrival he found William Farnsworth already keeping the Sabbath, and by comparing notes it was found that he had begun to keep the Sabbath a few weeks before Elder Bates had. These two men, the first to keep the Sabbath under what afterward became the third angel's message, declared to each other that their conviction came through the Spirit of God directing their attention to Revelation 11: 19. Elder Andrews, speaking of Elder Joseph Bates, says:

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

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

Various places in New England have been made sacred to the memory of Seventh-day Adventists on account of the heroic service rendered by these

early pioneers, in what was then a humanly impossible enterprise. It has been my privilege to visit some of these places, aside from Washington, N. H., where I lived for several years, and where it was my especially good fortune to secure as a life companion the daughter of the first man to keep the Sabbath in connection with this movement.

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

After preparing copy for the little paper at Rocky Hill, Elder White made frequent trips on foot to Middletown, a distance of eight miles, to have it printed. I made several unsuccessful attempts to locate the place in the city of Middletown where the paper was printed. Three or four years ago Elder M. C. Wilcox and I went to the city

with the determination to find the place if possible. After making several inquiries, we were informed that an old man, a druggist in the city, could give us all the information of which we were in quest. We went to his store and found him reading the morning paper, which seemed to occupy his undivided attention. We introduced ourselves as Seventh-day Adventists, but this elicited no interest. Finally I said,

"Mr. Pelton, I have in my possession a receipt for the sum of \$65.50 for printing four issues of a paper called *Present Truth*. This receipt in favor of Mr. James White, is dated at Middletown, Sept. 3, 1849, and signed Charles H. Pelton. Did you ever happen to know a man by that name here in Middletown, and who was here about that time?"

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

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

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



Church Building at Washington, New Hampshire
Housing the first congregation of Seventh-day Adventists

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY.—BY JAMES WHITE.

VOL. MIDDLETOWN, CONN., JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. xxi. 12.

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

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

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

"Thy law is the truth." Ps. cxix: 142. David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

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

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

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

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

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

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

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

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

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

No one will say that man here means:

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



House in Which the "Review and Herald" was Printed for a Short Time in Paris, Maine, in 1850.



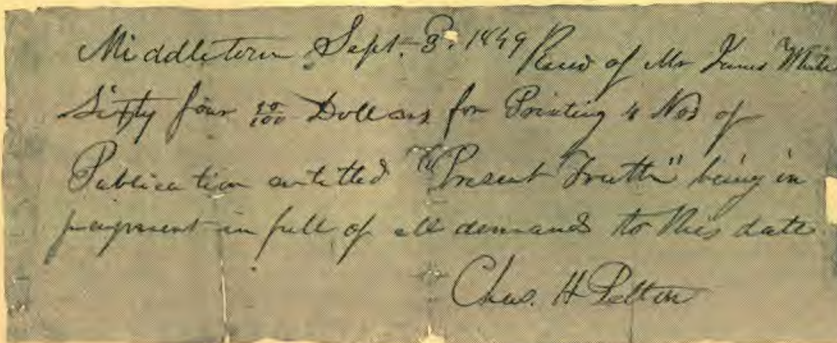
House in New England in Which Elder J. N. Andrews Wrote a Good Portion of the "History of the Sabbath."

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

gaged in this work were bound by ties of unity and sympathy, and when any of the members moved to other parts of the country, they continued their work, and reported to the Vigilant Missionary Society.

This work developed into extensive correspondence, which necessitated the appointment of a correspondence agent, who would report cases to the society,

brace the truth, and these began to correspond with their friends, many of whom were in the old country. In later years, as denominational leaders entered European countries, they found little groups of Sabbath keepers scattered here and there, and investigation proved that every such group was the result of interest first awakened by correspondence with friends in America.



Receipt Given for the Printing of the First Four Numbers of "Present Truth"

EARLY MISSIONARY WORK

MRS. J. W. MACE

Office Secretary of the Home Missionary Department of the General Conference

The First Missionary Society (1868)

In the beautiful village of South Lancaster, Mass., the work of God obtained a permanent footing in the early days, and it was from this point that individual missionary effort by lay members took on larger proportions. Under the leadership of Mrs. Roxie Rice and Mrs. Mary L. Priest, a band of ten sisters in the South Lancaster Seventh-day Adventist church formed themselves into what was known as "The Vigilant Missionary Society."—a term truly significant, for it was no half-hearted, spasmodic effort which these sisters put forth in sending message-filled papers and tracts by post to names and addresses throughout the world, following the mailing of the publications with carefully prepared missionary letters.

The meetings of the Vigilant Missionary Society were held on each Wednesday afternoon at three o'clock, when the members would report what they had done during the week. Their plan was for each one to visit a portion of the neighborhood during the week, carrying tracts on different subjects. As they visited the people and found an interest in any particular subject, they were prepared to emphasize the truths stated by leaving a tract on the subject. All who en-

and the members could then write letters and send tracts to these persons. This local correspondence work broadened until it reached every country where the English language is spoken.

Those engaged in the work became so enthusiastic over the possibilities they saw in it, that one of the corresponding secretaries studied French, so that correspondence might be carried on in that language, and another secretary studied German for the same purpose. In a short time, people of different nationalities began to em-

First General Missionary Organization of the Denomination (1874)

It was in 1874—just fifty years ago in August of the present year—that a general missionary organization for the denomination was completed, known as the General Conference Tract and Missionary Society of Seventh-day Adventists. During the intervening years since the origin of the Vigilant Missionary Society, this society had become merged into what was known as the Tract Society of the New England Conference of Seventh-day Adventists, with membership and activities greatly enlarged. The example set by the New England Conference was quickly followed by other conferences throughout North America, and the effective value of the tract society plan was demonstrated beyond all question. In 1873, the president of the General Conference, Elder George I. Butler, stated, "The tract society work is no longer a mere experiment. It has proved a brilliant success where it has really been taken hold of intelligently and worked out properly. . . . We need none of us talk of a reaction in the Tract and Missionary Society. There is no need of this. But we do need



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



Pioneer Tract and Missionary Workers

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

much greater activity." He urged every conference which had not done so, to organize a tract society, and with such indorsement the denominational missionary organization of 1874 was completed.

In the survey of organized missionary effort of the denomination, Elder S. N. Haskell stands in the front rank of leaders. It was Elder Haskell who first saw the vast undeveloped possibilities in the work of the Vigilant Missionary Society, and upon him was laid the responsibility of organizing and directing this activity. To use Elder Haskell's own words, "It was due to the earnest pleadings of Brother and Sister White that I conceived the idea of trying to do something by an organized effort." It is, therefore, very appropriate that we should find Elder Haskell elected as the first president of the General Conference Tract and Missionary Society. He was ably assisted in this work by Miss Maria Huntley, as corresponding secretary.

The International Tract Society (1882)

For eight years the organization known as the General Conference Tract and Missionary Society made steady progress in establishing and building up the missionary spirit among the believers in the third angel's message throughout the conferences in North America. The statistics show large increase in book sales, periodical business, number of missionary visits, and the volume of missionary correspondence carried on. The average reporting membership is given as 50 per cent. But in 1882 the General Conference Tract and Missionary Society became known as the International Tract and Missionary Society, the general officers remaining the same as in 1874. The scope of operations outlined

for the International Tract Society is indicated as follows:

"1. To take an oversight of the various State tract societies, and to suggest such plans as will secure uniformity of action.

"2. To assist State societies in the management of city missions.

"3. To secure an extensive and systematic distribution of our publications in foreign countries, and in those portions of our own land not included in State organizations.

"4. To place upon steamers and vessels sailing to different portions of the world, such reading matter as is thought to be adapted to promote the interests of present truth.

"5. To send packages of our publications to the different ports visited by ships.

"In short, the object of the society is to seek out and make use of every possible means by which the light of present truth can be carried to all portions of the world."

Enlarged Missionary Activities

As the name implies, the organized missionary movement known as the International Tract Society, now took on international proportions, becoming closely affiliated with the Foreign Mission Board of the Seventh-day Adventist denomination.

Under the departmental form of organization, established by the General Conference in 1901, the work of the International Tract Society became known as the Home Missionary Department of the General Conference of Seventh-day Adventists, with headquarters at Takoma Park, D. C. This department of the general organized work was created for the purpose of fostering all lines of individual missionary activity which had been in existence since the beginning effort made by that little company of pioneers in the message, as they reverently bowed in prayer and dedicated the first edition of the printed page of the third angel's message to its divinely appointed purpose. That tiny seed of missionary endeavor, planted in 1849, has developed into a mighty tree, with far-spreading branches extending in all directions. Today is seen the fulfilment of the promise that from that "small beginning streams of gospel light were to encircle the world."



"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power."

ROCHESTER DAYS

J. N. LOUGHBOROUGH

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

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

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

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

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

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

"Three years ago there was not a Seventh-day Adventist in Canada or



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

Pennsylvania, nor a score in the State of Michigan. Since that time fifteen first-day ministers have accepted the message, and with the other laborers are rejoicing over the hundreds who have accepted the message under their labors."

Notwithstanding the testimony to Brother White in 1848 that he should begin to print a little paper, and that as the brethren read it they would send him money to pay for the printing, he decided

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

From November, 1850, to June 9, 1851, thirteen numbers of the paper were issued in Paris, Maine, having the title of *The Second Advent Review and Sabbath Herald*. In the spring of 1851 Brother White received a letter from a Sabbath keeper (a rich farmer living near Saratoga Springs, N. Y.), inviting him to have the new form of *Present Truth* printed at the Springs, offering house room and furnishings, and the use of horse and carriage for passage to and



Rochester Office Workers: L. O. Stowell, J. W. Bacheller, G. W. Amadon
Brethren Amadon and Bacheller removed with the office from Rochester to Battle Creek, and were for many years connected with the Review and Herald Publishing Association in Michigan.

from the Springs. In response to that call, he went, and the second volume, called *The Advent Review and Sabbath Herald*, was printed. The first number was dated Aug. 5, 1851, and the volume consisted of fourteen numbers.

In the Advent Movement of 1844, Sister Smith, of New Hampshire, with her son and daughter, were earnest workers. After the disappointment of October 22, 1844, and before getting the light on the third angel's message, the children attended high school, that they might be fitted to teach. From 1848 to 1851 the son, Uriah, attended Phillips Academy in Exeter, N. H.

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

About this time their mother heard and accepted the third angel's message. Elder Bates informed her that he was going to hold a Sabbath meeting in the home of Paul Folsom, in Somerville, whose house was situated beside the street railway, at the foot of the hill.

It was decided that the mother should request the daughter to attend that meeting; and that she and Brother Bates would pray earnestly that the Lord would influence Annie to attend the meeting. It happened as they wished, and from that meeting Annie returned to the academy a firm believer in the third angel's message. The next day she packed her things and went home to her mother in New Hampshire. She there read of Brother White's

need of help in proof-reading and preparing matter for the paper, and offered her services for simply her room and board.

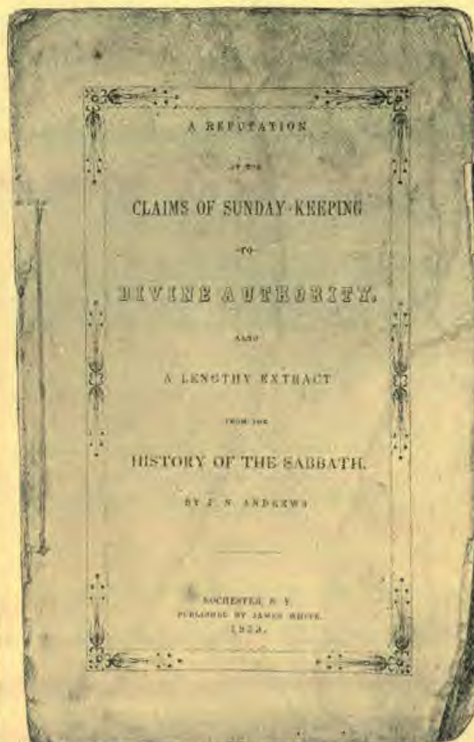
Because of the delay occasioned by having the printing done in a job office, it was decided to get a Washington hand press and type, and set up a printing press in Rochester, N. Y. After learning the price of such an outfit, Brother White made a call for donations. About this time Hiram Edson sold his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

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

"We have rented an old house for \$175 a year. . . . You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for 25 cents each. My husband brought me home six old chairs, no two of them alike, for which he paid \$1, and soon he presented me with four more old chairs without any seating, for which he paid 62 cents. The frames are strong, and I have been seating them with drilling."

When the paper was moved from Saratoga to Rochester, Mr. L. V. Masten, the foreman of the office, went with our people to help until

(Continued on page 35)



THREE PAMPHLETS ISSUED FROM THE OFFICE IN ROCHESTER, NEW YORK

GEOGRAPHICAL DIVISIONS

We present in this department a history of the opening of the work in the various geographical divisions of our world field. There is one exception, and that is the beginning of the work in Australasia. We regret that we were disappointed at the last moment in not securing a historical summary of the early development of the work in this field.

BEGINNINGS OF OUR WORK IN EUROPE

L. R. CONRADI

For Many Years, until after the Close of the Great European War, Vice-President of the General Conference for the European Field; at Present Field Secretary of the General Conference

God works in strange ways. An earnest Polish priest, by the name of M. B. Czechowski, was reaching out for light and truth. He had become disgusted with the lives of the clergy, and made formal complaint to Pope Gregory XVI. This was of little avail, and he felt that his only hope for light and truth was to be found outside the Catholic Church. He went to America, where he became a Protestant, and finally embraced the advent message and the Sabbath truth during tent-meetings which he attended in Ohio. In his impatience to carry his new-found truth back to Europe, he asked and received help from the First-day Adventists, and reached the Piedmont Valleys in 1864, accompanied by his family.

One of his first converts was Mrs. Catherine Revel, who is still living, at the age of ninety-three. Czechowski raised up believers in several places in Switzerland. He published prophetic charts, pamphlets, and for a time a French weekly, called *The Everlasting Gospel*. These were scattered by a venerable man by the name of Hanhardt, who had once been a millionaire. He was the first Seventh-day Adventist colporteur in Europe. At the same time, through aid given by the Swiss believers, a small publishing house was erected at Neuchatel.

About this time the one who had been instrumental in starting the work abandoned the enterprise and disappeared, leaving his followers without any clue to or connection with our people in America. Providentially, Albert Vuilleumier, the elder of the Tramelan church, found a copy of the ADVENT REVIEW among some papers left by Czechowski, and immediately began correspondence with Elder Uriah Smith. This led to the sending of James Erzenberger and later of Ademar Vuilleumier to America, and to the appointment of Elder J. N. Andrews to Switzerland in 1874.

In an unusual manner the Sabbath truth had its beginning in Germany, the land of the Reformation. Near Elberfeld there had existed from the early fifties believers in the second coming of Christ. Learning that one of their number was doing ordinary work on Sunday, they sent a delegation to argue with him on the impropriety of his action. They were met with the rejoinder that he was keeping every day alike, but if they wished to discriminate between days, they should observe the only Sabbath the

Bible enjoined, namely, the seventh day, and not Sunday. This led to earnest Bible study on the part of these believers, resulting in their acceptance of the Sabbath of the Lord. Soon after this, a member of the order of the former mendicant monks was passing through the country, to whom these believers gave their light on the Sabbath question. They were surprised on being informed by him that he had already met Sabbath keepers in Switzerland. It was through this man, who probably never joined the movement himself, that the Sabbath keepers in Germany were brought in contact with Elder Erzenberger of Switzerland, and later with Elder Andrews.

The minds of some in the far Northland were stirred up to study the Bible,



Mme. Catherine Revel

One of the earliest if not the very first to accept the Sabbath in Europe, and the oldest living Sabbath keeper in Europe.

and received clear convictions that the seventh day was the Sabbath of the Lord. One particularly, Andrew Olsen of Norway, came to this conclusion, and in 1850 emigrated to America, where he hoped to obtain further light on the Sabbath. Here he came in touch with the Adventist believers, and four of his sons in later years became active in the advent and Sabbath cause, one of them, Elder O. A. Olsen, occupying for some time the position of president of the General Conference.

Devout Protestant believers in Russia, being persecuted for their faith, fled to America. These came in contact with the Sabbath truth, and by this means the first seeds of this message were sown in Russia, awaiting further development on the visit of representatives of our organized work.

In view of these openings, Elder Andrews urged our brethren in the United States to be on the lookout for some promising Germans to be educated for the European field, and his urgent call influenced Elder L. McCoy, in the winter of 1878, to encourage me to attend the Battle Creek College. In 1879 I met Elder Andrews during his stay in Battle Creek. From 1882 onward quite a number of German-speaking churches were raised up in America among the colonists from Russia. They not only began to send papers and letters to Russia, but two members returned at their own expense to plant the truth there. What might be accomplished by the living preacher in Europe, knowing the language and ways of the homeland, was meanwhile demonstrated by Elder Matteson, who from 1870 to 1886 raised up more than 600 Sabbath keepers in the largest cities of Scandinavia. In 1878 work was also begun in Great Britain by Elders J. N. Loughborough and William Ings.

After the death of Elder Andrews in 1883, Elder B. L. Whitney took his place. Elder Haskell visited Europe in 1882, and Elder Butler in 1884, and in 1885 Sister E. G. White came. In September, 1885, the Swiss Conference was organized, with 224 members. At the end of this year there were about 900 Sabbath keepers in all Europe.

In answer to urgent calls I reached Basel in January, 1886. There was a large printing plant, but we had no real canvassers; there were a number of workers, but the growth had been very slow. Elder Butler, then president of the General Conference, charged me to give my principal attention to the preaching of the word, as I had heretofore done in the States. I was urged to conduct a German effort with Elder Erzenberger, at Lausanne, Switzerland, where a long French effort had yielded but few souls. By May a church of nearly thirty members was raised up, among them Brother E. Frauchiger.

In June I visited the Sabbath keepers in western Germany, who had had no ministerial work for ten years, and who now decided to send their tithes and offerings again to Basel. On the way to Russia I visited the few Sabbath keepers in Rumania. Elder Aslan decided to come to Basel, but somehow the work had to be built up later elsewhere on an entirely new foundation.

Quite a company of Sabbath keepers were found in the Crimea. Well-attended public meetings were held through harvest time, and after baptism our first church in Russia was organized, July 30. The same day the sheriff took our passports, and forty days were spent in the Perekop prison, until Mr. Lathrop, of Detroit, Mich., the United States ambassador, who

knew our people well, secured our liberation through his earnest efforts with the Russian minister at St. Petersburg. Visiting the Volga colonies, we found a company of eight Sabbath keepers who had been won by Brother Laubhan.

After our return, German churches were raised up at Basel and Zürich, and western Germany and Hamburg were visited. In February, 1887, the first donations were received for establishing the Hamburg mission. We were anxious to begin the work permanently in Germany, and in March rented a dwelling in Stuttgart, but the sickness of Elder Whitney changed the plan. In July, 1887, Elder C. Laubhan was ordained at Basel. Some of my time was given to the publishing work and the training of canvassers. In August, the first copies of "The Life of Christ" were sold in Basel, and after great difficulties successful work with our books was begun in southern and western Germany.

In September large meetings were held in Holland, and the first five Sabbath keepers united with us. October 13, 1887, Elder Whitney left for America, Elder H. P. Holser taking his place. In April, 1889, I came with Brother J. T. Boettcher and others to Hamburg. An institute was held, and in November a church was organized. The Lord in His providence had led us to the only state in Germany where we as a denomination could have corporate rights and many other privileges as a mission society, these being denied elsewhere.

In 1890 we learned of Sabbath keepers in Hungary, and while visiting the last one remaining, were able to win the oldest German Baptist. They formed a nucleus of our first church in Hungary. During my visit in Russia in October, the first Russian elder was ordained at midnight, and Brother Anthony was visited in Constantinople, who had come all the way from California at his own expense, and while working at his trade gained the first souls in Turkey, among them Elder Z. G. Baharian. For the first time I also visited Sabbath keepers in eastern Prussia.

Of the 1,600 members in Europe, 400 spoke the German language. After another visit to Russia as far as the Transcaucasus, the first church in the Rumanian Dobrudscha was organized. The first mission property in Hamburg was bought in 1893, the first general meeting was held in 1894, and the publishing work transferred from Basel, Switzerland, to Hamburg, Germany. This same year (1894) the work was begun in Bohemia, and a number of churches were now founded in eastern Prussia. Up to 1900 there was a steady growth in membership, and churches were organized in the chief cities of Europe. Of the 7,000 members, more than 3,000 were in the German-Russian field. The school and sanitarium at Friedensau, Germany, were established.

In 1898 Elder H. P. Holser visited

Palestine. A church was organized at Cairo, Egypt, in 1901, and at the invitation of the German governor of East Africa, the first mission was established there. At the second visit the work was extended to the Victoria Nyanza, and South Africa was visited.

From 1908 and onward the European Division became self-supporting, and from year to year new mission fields were entered in Asia and Africa, as Eritrea (bordering on Abyssinia) among the Abyssinians, Mauritius Island (near Madagascar), Persia, and finally West Africa, where during a visit in 1913-14 the mission work was extended to the hinterland of Sierra Leone, to the Gold Coast and Nigeria.

* * *

OUR WORK IN EUROPE TODAY

L. H. CHRISTIAN

Vice-President of the General Conference for the European Division

In the opening of the work in Europe, God chose the time, the men, and the means. Before Brother Andrews came to Switzerland, Brother James Erzenberger had been sent by friends in Switzerland to America. A few others



Outline Map of Europe

The dots show churches or companies of Adventist believers.

here and there in Europe were keeping the true Sabbath. In America, too, the providence of God had been preparing the way. Indeed, the work for Europe began in America. Not only J. G. Matteson, but O. A. Olsen, L. R. Conradi, J. C. Raft, J. T. Boettcher, H. F. Schuberth, and others who have carried heavy loads of consecrated and efficient leadership in our European Division, were men who had been born and reared in Europe, and who returned to the work after having accepted the advent message across the ocean.

The first one in Europe to have any large success was Elder Matteson, who, during a few months in Christiania in 1878, baptized seventy-eight converts. Three years later he organized a conference in Denmark, with 101 members, — the first conference to be organized on European soil. When we think of these modest beginnings, and compare them with present conditions, we cannot but say, "What hath God wrought!" Take the matter of membership, which is the acid test of real

growth. In 1880 we had 516 members; in 1891, 2,111 members; in 1901, 7,028. When the war broke out in 1914, we had 33,500, and at the time of this writing we have more than 73,000. Thus we have really gained nearly 40,000 during the last ten years, or 6,000 more than during the first forty years.

Or look at our institutional work. From the very smallest beginning in educational, sanitarium, and publishing work we now have eighteen schools, with an attendance of 1,050 students; four large sanitariums, with a capacity for more than 700 patients, and with a large patronage; and we are printing in twenty different places, and in seventy-five languages. More than 1,200 colporteurs are busy the year round selling our books. From a few simple tracts in French, first published shortly after Brother Andrews arrived, we are now printing thirty-one periodicals, not to speak of hundreds of books and tracts.

Or think of mission funds. In 1888 our brethren in England contributed \$700 to the cause. In 1923 they contributed more than \$140,000. Our first annual budget in Europe was less than one thousand dollars, now it is over one million.

The early efforts of Brother Matteson in Scandinavia cost less than \$500 a year; last year the Scandinavian Union gave in tithes and offerings more than \$185,000.

In Germany the Advent Movement began later, really not till Brother Conradi arrived in 1886, but there it has won its greatest triumphs, so that, when the money was good, our German conferences did most of all in supporting the cause. In 1914 we had 14,234 believers in the three German unions; today we find 32,011.

In Russia our membership has more than doubled since the war began, and our brethren, like true heroes of the cross, hold fast the faith of the living Christ. We should also remember the

Balkan States, and especially Rumania, where the membership has leaped to 5,000 in a few years.

And there are also the Catholic lands of the large Latin Union, with its 140,000,000, for whom the work is largely self-supporting and is making good growth. Where we formerly had but two or three workers, we have today in Europe a force, including institutional employees and colporteurs, of 3,500.

What is the cause of this rapid growth? We have developed many good plans and policies. We have had capable and faithful men, and they have labored untiringly. We have had a loyal people. Both workers and members have been willing to spend and be spent for this truth, and yet the great increase of the Advent Movement in Europe is not of man, but of God. The success and the power of this message are in the message itself. The advent message is now due to the world, and "the spirit of life" is "in the wheels."

There are two living principles in



House of Worship on the "Tesché," near Vohwinkel, Rhineland, Where Sister White Preached Her First Sermon in Germany in 1886, on the Occasion of Her Visit to the European Field.

this world-wide movement which we have never lost sight of: First, the advent message is not negative; and, second, it is not national. We do not labor in foreign countries merely where other societies have worked. We go to new tribes, translate the Bible into new languages, build mission stations, start outschools, and do other kinds of foreign mission work where no other missionaries have been. We go everywhere. Our motto is, "Into all the world." Our message is not to criticize, not to tear down, but to "build the house of the Lord," to proclaim the "everlasting gospel."

Further, this message is neither of nor for one nation. It belongs to every land and race. In the choice of leaders we never ask where a man was born or where he holds his citizenship. In deciding where to locate institutions, our only question is the good of the cause. In dividing and ordering our work in every land, we must recognize and plan according to languages, yet we are all one in Christ, and loyal citizens of the country to which we belong. This is the Bible view of mission work in all the world. The advent message is of heaven, and it is for "every nation, and kindred, and tongue, and people."

The war brought these divine principles of Christian brotherhood to a supreme test. Nations in which we had conferences, institutions, preachers, and churches, were in deadly conflict one with another. Our work was more or less separated, one part from another, yet the organization itself did not break. The brethren prayed for one another, and they loved one another. Each one in his own land, according to his best light, did his duty to his own government; and when the struggle was over, the brethren came together in unity and peace as before, if anything loving one another more than ever. So the Advent Movement, instead of being hindered by the fearful sufferings and disruptions of the war, gained thousands of new, loyal adherents, and came out of that crucial test much stronger than before. To strengthen our work in Europe after the war, the General Conference has made large contributions, and the Missions Press Fund has been a very great help. The brethren have with wise forethought urged us on to plan for a larger future work.

The European Division includes more than Europe itself. We have large for-

eign mission interests. Back in 1901, shortly after our first missionaries from America started for the Orient, we sent missionaries down into Africa. A large work was begun in both Asia and Africa, and is still carried on. Today we have missionaries, schools, and churches in Sierra Leone, Nigeria, the Gold Coast, Algeria, Tunis, Morocco, Egypt,

Eritrea, Abyssinia, the British possessions of East Africa, Mesopotamia, Persia, the Holy Land, Asia Minor, all

but to the large sections which have been assigned to this division. Since the war, more than sixty missionaries have gone out.

But in the midst of all these troubles, God's people are secure. We have met them in every country in Europe, hopeful and happy and courageous in the Lord, even in the midst of famine, revolution, and plague. The sentiment of their hearts is, "God is our refuge and strength, a very present help in trouble."

The outlook for the Advent Movement in Europe is indeed "as bright as the promises of God." This fiftieth anniversary will be a season of gratitude and joy. It should be also above everything else a time of fuller consecration. With courage and hope we must dedicate our all to the final triumph of this gospel message.

* * *

AUSTRALASIA

J. E. FULTON

For Many Years a Missionary in This Field, and Now Vice-President of the General Conference for the Australasian Division

NEARLY forty years have passed since our first workers broke the soil in connection with planting the message in Australasia. For a long time it seemed a frail and insignificant twig; for the growth here has never been phenomenal or spectacular, but rather, steady and gradual. Those early pioneers of the message who gave their lives to the building up of the work in Australia are not forgotten. "Their works do follow them."

Especially blessed has Australia been in the life, example, and teachings of Sister E. G. White. Deep interest in the evangelistic, the educational, the health, and in fact every phase of the work, was shown by Sister White, and she labored untiringly by pen and voice all the years she sojourned here. It was while she was with us that a form of organization was adopted which later became the model for our organizations throughout the whole world.

In 1874, in a vision at Battle Creek, the servant of God saw the future progress of the publishing work, mentioning the fact that she had seen publishing houses in many lands. When asked if she could mention the



Elder James Erzenberger

Prominently associated with the early development of the message in the European field.

over Siberia, etc. During the war it was difficult to support these enterprises, but the Lord helped. Our people feel that we should send this message, not merely to the countries of Europe,



London Mission Workers about 1898

Back row: Jennie Owen, W. A. Spicer, Hetty Hurd, Nellie Rogers, Laura J. Ginley, D. A. Robinson, M. May Taylor.
Front row: Helen McKinnon, Mrs. W. A. Spicer, Jennie Bartlett, Mrs. D. A. Robinson, Lulu Allen.

names of some of the countries she saw in vision, she replied that she did not remember the names of any except Australia. When Sister White arrived at our publishing house in North Fitzroy, she remarked that it was not where she had seen it was to be. "I saw it among the trees, with the rolling fields around it," she said. It was afterward removed to the country at Warburton.

Perhaps no country in the world has been worked so intensively with our books as Australia, and still the good work goes on. About \$3,000,000 worth of large subscription books have been sold to the public. More than a million dollars' worth of books were sold in the eight years from 1914 to 1921. But 1922 was the banner year, when \$222,000 worth of books were sold. When the fact is considered that Australia is a sparsely settled country, and that all the territory must be canvassed on an average once every year, then only do we realize what God is doing with His children in this line.

Our publishing house at Warburton necessarily depends almost wholly on overseas supplies of material. During the war period their supplies never failed. When others could not get certain materials, often through governmental prohibition of export, the publishing house obtained supplies many times in a manifestly providential manner. Others had shipments held up for months in England and America, but theirs came through promptly. Though enemy raiders were about, and many vessels were sunk or captured, their supplies during this period of trouble always arrived safely.

Our constituency is now about 9,000,



British Mission House, Ravenswood, Shirley Road, Southampton, England, about 1882
 Left to right, back row: Mrs. J. L. Ings, Miss Jennie Thayer, Mrs. Gardner, Delmar, May, and Mrs. Loughborough, H. L. Jones.
 Front row: William Ings, Mr. Gardner, S. N. Haskell, J. N. Loughborough.

which includes a fair number of native believers in the various island groups. There are eight local conferences, six of these in Australia and two in New Zealand. Our island mission work is extending. In about two months we shall be entering a new field of labor in the islands,—the Loyalty group, near New Caledonia.

Training Centers

At several points training centers for our young people have been established. At Avondale, Cooranbong, is our college, established, under instruction, in the woods on what was supposed to be infertile soil, away from railroad facilities, where workers could be trained and extensive industries carried on. The heart of our leaders almost failed in facing the proposition, for it seemed unreasonable. But God had spoken through His servant, and the way to walk was into the wilderness and across the sea of difficulties. The promise that God would bless the work there has been fulfilled. Large buildings were erected, which have been filled with as fine young men and women as the denomination produces.

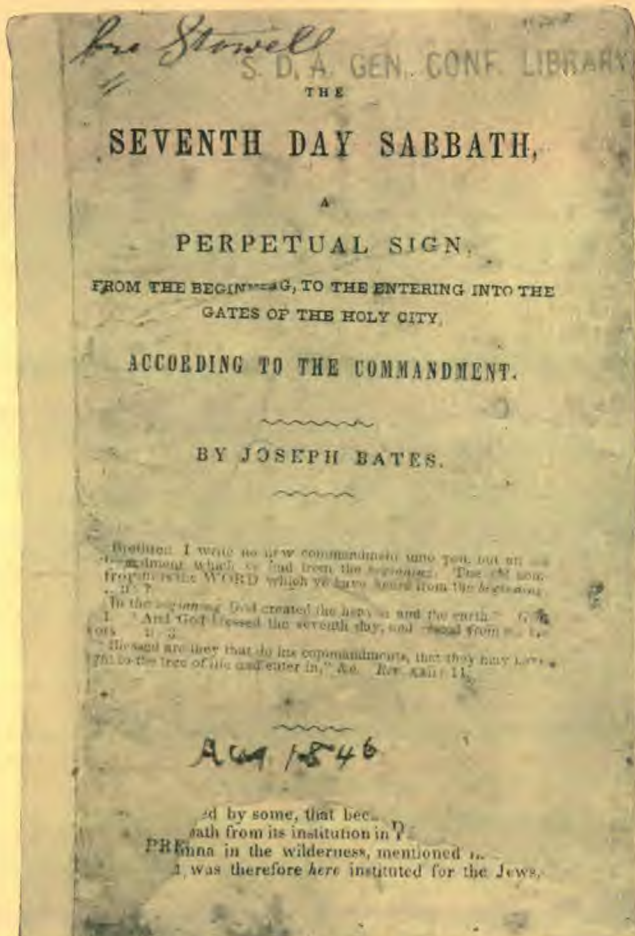
And they have gone forth as leaders, not only throughout Australia, but to other parts of the world. This school farm has become as an oasis in a desert, and soil that was supposed to be worthless grows grapes, apples, peaches, corn, oats, and all kinds of garden vegetables. This year some of the best fruit seen by orchardists was grown here.

In connection with the college has been established the largest and most successful health food factory in the denomination. Every business man would say it is in the wrong place, but it was placed here so that work could be supplied to students. It has been a blessing to humanity in supplying the best foods that the sick or well can eat. A profit of \$150,000 was made during 1923 in this health food business. The demand from Australasia upon this factory is greater than can be supplied. In this so-called "wilderness" God has fulfilled His word, blessed His people, and the "manna" not only feeds many of our people, but tens of thousands of other people obtain their food supplies from here, and are blessed thereby. In "Testimonies," Volume VII, are many statements regarding the importance of the manufacture of health foods. One says it is to be "a means of helping sustain His cause."—Page 129.

Vegetarian cafés also are established in nearly all of Australia's large cities. Here our young people find employment, some nurses are in attendance as demonstrators and health advisers, and the people, including members of parliament and other prominent persons, learn of the message.

The New Zealand health food factory at Christchurch, in the South island, erected in 1921, has been running to its full capacity, and last year was enlarged. It fills a long-felt want in this part of Australasia.

At Wahroonga we have a large sanitarium in a beautiful location, also selected through the counsel of Sister



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

White and others. Here many have heard of our work in a very convincing way. At this place is a training center for nurses. This school has been a great blessing to both home and foreign fields.

Surveying the distribution of nurses throughout the organized work in 1922, we find that in union conference mission fields there are twenty; in foreign mission fields, five; in the home field work, fifteen; in health food stores, cafés, and treatment-rooms, thirteen; in sanitarium work, fifty-two, making a total of 105. Another eighteen are engaged in private sanitarium and treatment-room work, and six in private nursing.

Training schools are also found in New Zealand and West Australia. These schools are growing in size and importance, and are doing their share in training for service. Training schools for native workers are also established in the different island groups.

The story of our island missions now covers many years, starting with the interesting story of Pitcairn, which story still holds the interest of this union, of the denomination at large, and of the world. Mission stations have for years been established in the Society, Cook, Tongan, Samoan, and Fijian groups. Many established Christians are found in places, and native workers, even strong ordained ministers, are helping carry on the work. Especially fruitful has been the work in Fiji. Many churches have been added during recent years. A native laboring force there of more than thirty counts much in this advancement. A few of these natives have done excellent service as missionaries to New Guinea.

Nor would we forget our own Australian aboriginals. The native population of Australia, before the arrival of the white man, was never large, and official estimates now place the number of full-blooded aboriginals at less than 60,000. We are conducting two missions for these people,—the Monamona Mission, near Cairns, in north Queensland, which is self-supporting; and another at Kempsey in New South Wales. We have had an encouraging response to our efforts,

and the membership of the Sabbath school at Monamona stands at about 150. Our work has from time to time received favorable mention from the government.

And so at home and abroad throughout our great field we can record many evidences that the plant our heavenly Father has planted down here under the Southern Cross is growing strong and bearing fruit. Our recent general gatherings indicate a rising tide of spirituality and liberality, and we believe our dear people here stretch out their hands to their brethren across the oceans to join in a united world movement to quickly finish the work.

* * *

PITCAIRN ISLAND

VERNA B. VOTAW

PITCAIRN ISLAND is a small island in the South Sea, which has an interesting history. It was settled by mutineers of the British ship "Bounty." Our message first reached there in 1876, through letters and publications sent by Elders James White and J. N. Loughborough.

In 1886 Brother John I. Tay, who had been a sailor in his early life, and had always been interested in what he had heard of Pitcairn Island, had a great burden to carry this message to the people of that island. He left San Francisco, July 1, 1886, but did not reach Pitcairn until October 18. The first Sunday morning after his arrival he spoke on the Sabbath question, and the following Tuesday evening, by request, he presented the subject again. On the next Sabbath morning the entire population of the island came out to the services, and went to work on Sunday morning. Not another Sunday has been observed in the island to this day.

After staying with them several weeks, a yacht from San Francisco came to the island, and Brother Tay returned to America. By this time every Seventh-day Adventist in America had heard the news of the reception of the message in Pitcairn. It was finally decided to build a ship to go to the various islands in the South Seas. The money to build the ship was obtained through the Sabbath schools.



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

The "Pitcairn," as this missionary ship was called, was launched on July 28, 1890, and started on its first voyage Oct. 20, 1890. Those selected by the General Conference Committee to sail with her on her first voyage, were J. I. Tay, A. J. Read, and Elder E. H. Gates, with their wives. They reached Pitcairn November 25. After they had studied with the people for a short time, eighty-two persons were baptized and a church was organized.

On leaving Pitcairn, they went to Tahiti, and there created quite a large interest. A native minister soon accepted the truth, and through his efforts the king of Tahiti, Pomare V, became interested in our work, especially in our books. Before they left Tahiti nine persons had begun to keep the Sabbath.

The "Pitcairn" then visited some of the islands in the Society group, and quite a number of our books were sold. Although results were not seen immediately, yet later, when a mission was started, those who had bought the books, accepted the truth.

On one of the Cook Islands a book was sold to a young woman who had a fairly good education, and had some knowledge of printing. After she had learned more of the truth, she attended the college in Australia, and later, when our first native literature was prepared for the islanders, she was the first printer. Afterward she was chosen editor of the Rarotongan monthly paper.

Other islands visited on this first trip were Samoa, Tonga, Fiji, and Norfolk.

Elder and Mrs. Gates remained on Pitcairn Island, and Elder and Mrs. Read settled in the Society Islands. Brother Tay fell asleep at Fiji, Jan. 8, 1892, soon after the first trip of the "Pitcairn."

The "Pitcairn" made five trips from America to the South Sea Islands, and then in 1900 was sold.

Every one on Pitcairn Island at the present time is a Seventh-day Adventist, and the Sabbath school membership is about 150. Much of the time they have been without an ordained minister; but they have their services, and regularly send in their tithes and offerings to the General Conference treasury.



EARLY SEVENTH-DAY ADVENTIST MISSIONARIES TO THE SOUTH SEA ISLANDS

Mrs. E. H. Gates, Mrs. J. I. Tay, Elder E. H. Gates, J. I. Tay, Elder A. J. Cudney

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

PIONEER WORK IN THE DARK CONTINENT

I. J. HANKINS

A Missionary in the African Field for More Than Thirty-six Years, During Which Time He Filled Many Responsible Positions and Was Afforded Unlimited Opportunity for the Study of Mission Problems

THIRTY-SEVEN years ago the light of the last message reached South Africa. News had come from the diamond fields near Kimberley that a company of people were keeping the Sabbath and looking for Christ's coming. They had heard of people in America of the same belief, and now they wanted a minister to come and instruct them more fully, and to give the message to the Dark Continent. To pay the transportation of a minister, \$250 accompanied the Kimberley letter.

The General Conference brethren rejoiced in this good news from a far country, regarding it as a Macedonian call, and appointed a number of persons to meet it without delay. Elders D. A. Robinson and C. L. Boyd, with their families, were chosen, and were to be accompanied by Carrie Mace, Arvilla Ogden, Richard Anthony, and George Burleigh, as helpers. It was about the middle of the year 1887 when this company arrived in Cape Town, and were met by a delegation from Kimberley. Neither party knew whether they were to meet white or colored people, but both were happily surprised to greet each other as Europeans.

The missionaries soon heard the story of God's strange way of introducing the Sabbath truth to South Africa. It was briefly as follows:

Peter Wessels, the eldest son in a large family of farmers, had been healed of a serious illness in answer to prayer. This had led him to consecrate his life very devotedly to God's service, and to walk wholly in the light of the Word as he understood it. So conscientious was he that he would not allow his wind wheel to pump water to his garden on Sunday. A younger brother suggested that if he was going to be so strict as that, he would better keep the true Sabbath, Saturday, and not Sunday. Peter declared that if the Bible taught the observance of Saturday, he would keep it; and he at once began a careful and prayerful study of the subject. He quickly discovered the previously hidden truth, and became an observer of the true Sabbath. Other members of the family, and some of his brethren in the Dutch Reformed Church soon united with him in this, not knowing of any other Christian Sabbath keepers in the world. It was not long, however, until they heard of a man in the Kimberley "diggings," William Hunt, from the gold mines of America, who kept the seventh day. Searching him out, they were happy to learn about our people and their work, and decided at once to send for a missionary for South Africa, and also to send transportation money.

Soon after the arrival of our workers at the Cape, Elder Boyd visited Kimberley, baptizing a number of believers, and giving further instruction to many interested persons, who soon united with us. Elder Robinson remained at the Cape Peninsula, preach-

ing in various churches, giving health and temperance lectures, conducting Bible studies, and distributing literature, thus preparing the way for tent-meetings.

The needs of London, however, were so pressing at this time that Elder Robinson was called to take charge of the work in that great city, leaving the Cape in March, 1888. In the meantime the writer, with his family, was sent to take the place of Elder Robinson, arriving a few weeks before his departure.

The tent-meetings which were conducted in Cape Town and its suburbs resulted ultimately in organizing churches and erecting church buildings in Cape Town and Claremont. In 1893 the Claremont Union College was established, in charge of Prof. E. B. Miller, assisted by Mrs. Miller, H. W. Lindsay, and Miss Sarah E. Peck. This

Brother Moko (Kafir) was converted under his ministry, and has been a faithful and fruitful worker for many years among his people. In Basutoland, Elder Haskell led Brother Kalaka into the light. This brother has translated many of our tracts and books into Sesuto, and has long been an efficient teacher in the Emmanuel Mission.

It was in 1893 that our first native mission was established on a 12,000-acre farm forty miles from Bulawayo. It was here that Dr. A. S. Carmichael, Elder G. B. Tripp, Elder and Sister Fred L. Mead, Sister Armitage, and Sister Anderson gave their lives for the natives. It was here also that hundreds of heathen have learned the way of life, many of whom are now successfully pointing out the way to their brothers in the bondage of sin. From this beginning of missions the light has extended to the Cape and far beyond the Zambesi, and will soon compass the Dark Continent.

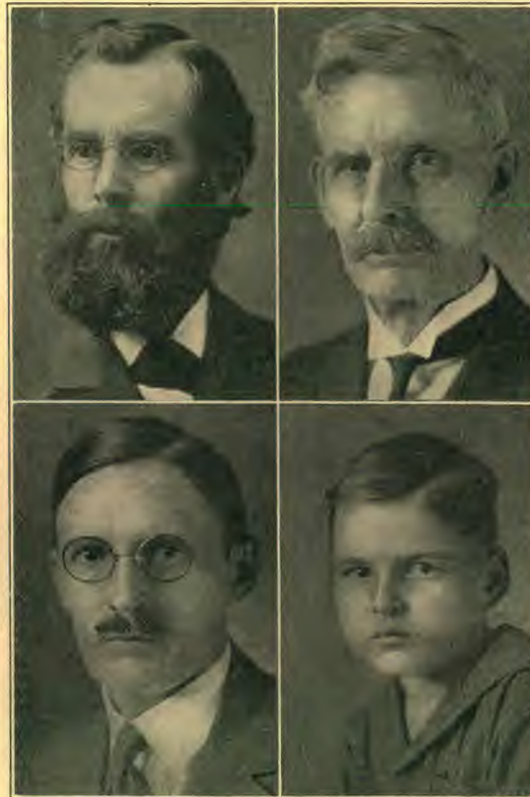
In the infancy of the book work Brother and Sister A. Drullard came to our help. Many of the colonial young people, and not a few of older years, entered the canvassing field, and books were sold by the thousand in both Dutch and English, in the country as well as in the towns and villages.

In the spring of 1890, at a general meeting held in Beaconsfield, a suburb of Kimberley, our first church building in South Africa was dedicated. The Cape Town church building was dedicated two years later. Its first story was devoted to the office of the conference and the book depository.

Early in the work at the Cape, Brother and Sister J. D. Replogle entered the field as trained nurses. Treatment-rooms were opened in the central part of Cape Town, and soon a growing patronage was established. The interest thus awakened and the need of health work in South Africa led to the erection of a well-equipped sanitarium. Brother Richard Anthony had gone back to America and had taken a medical course in the meantime, and he returned as

medical superintendent of the institution. A good patronage was enjoyed until the Boer War, when the plant was practically commandeered for military purposes. Owing to financial embarrassment, the institution later passed into private hands, was eventually closed, and finally burned to the ground. But the work did not end there. The orphanage at Plumstead, near Cape Town, was converted into a sanitarium, and about the beginning of the year 1904 Dr. George Thomason arrived to take charge of the work. Under his superintendency of eight years the institution prospered wonderfully.

Aggressive field work was fruitful in those early years. After establishing the believers at the Cape, the writer conducted meetings in the country



Four Generations of Missionaries

From left to right: J. N. Andrews, our pioneer missionary; Charles M. Andrews, his son, now working in the Review and Herald office; Dr. J. N. Andrews, son and grandson, now a missionary in China; and "Bobbie" Andrews, Dr. Andrews' son, with his father in missionary service.

was our first school outside the United States. A large number of the eighty students in attendance were Dutch, who desired instruction in their own language. Providentially, the services of Prof. H. Elffers were secured. He was an educated Hollander, a government translator, and a man who had written textbooks for the schools of South Africa. He not only taught the students, but translated many of our tracts and bound books into the Dutch language. But, better still, after a few months he fully accepted the message and identified himself with us. Thus a door was opened for the truth among the Dutch of South Africa, who comprise more than half of the European population.

Early in our work Elder S. N. Haskell visited the field. In Kimberley

near Grahamstown, nearly a thousand miles by rail from Cape Town. Almost the entire Wesleyan church in that community were converted to the truth, a chapel was erected, and a light was established which has penetrated far into the interior. From among those early believers, ministers, canvassers, conference presidents, secretary-treasurers, teachers, Bible and mission workers, are now in the field bearing burdens acceptably.

Since the writer landed in Cape Town thirty-six years ago (Feb. 9, 1888), more than two hundred fifty workers have entered the country from overseas, and nearly as many more, residents in South Africa, have served the cause as conference laborers or in some self-supporting way.

Several of the pioneers of the message in South Africa have been laid to rest, and others have retired from the field; but today a strong force of young men and women occupy the territory, and the light is rapidly penetrating the darkness far into the interior; and without question the work which began in weakness will soon close in mighty power. Then will come a joyful reunion of workers from the Dark Continent in the kingdom of the redeemed.

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THE PRESENT WORK IN AFRICA

W. H. BRANSON

*Vice-President of the General Conference
for the African Division*

THE work of Seventh-day Adventists in the southern half of the African continent presents a vastly different picture today from what it did in those early days when it was struggling to secure its first foothold here. The growth has sometimes been slow, and the workers have been impatient to see more rapid advancement; but today as we view the present situation we are solemnly impressed with the fact that God has truly done a marvelous work in this vast country.

At present there are in the southern half of the continent, excluding Tanganyika and Kenya, seventy-nine church organizations, scattered from Cape Town to the heart of the great Belgian Congo. These churches are organized into twelve local conferences and mission fields, three union organizations, with another rapidly developing in the north, and a General Conference Division. The South African Union comprises the political union of South Africa, and the Bechuanaland Protectorate; the Zambesi Union includes the two Rhodesias and Nyasaland; while the South Atlantic Union comprises the territories of Portuguese West Africa and (German) Southwest Africa. The Congo will soon be organized into a union mission field.

The membership of this division stands today at just over 5,000, although the total number of Sabbath keepers is 9,245. It is the policy of the field to require the native people who accept the truth to wait one or two years, and sometimes longer, before being baptized, in order that they may have opportunity to prove themselves; for this reason the number of Sabbath keepers always greatly exceeds the regular church membership. There were 635 baptisms reported for the last quarter of 1923.

The fourth quarter's report last year shows a total of 274 Sabbath schools in this field, with a membership of 12,058. The Sabbath school has been a pioneer organization in all lands, and this country is no exception. In scores of villages far removed from our nearest mission centers, our native teachers and believers gather the people each Sabbath to study the Word of God. Thus the way is being prepared for churches to be established as the people lay hold of the truth.

In our schools 6,526 young people are receiving training. Eighty of these are in our European training college at Ladysmith, Natal, 700 in our mission training schools, and the rest in our outschools conducted in the native villages by our trained native teachers. Thus a large number of workers are annually being prepared to join our force of evangelists and teachers.

We are pleased to report that the believers in this field contributed more than \$100,000 during 1923 in tithes and mission offerings, besides several thousand dollars for home missionary and



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

church work. Of this amount \$10,654 was given by our native churches, and the rest by our European believers.

The mission offerings alone for the entire field in 1923 amounted to \$44,355. This shows an increase over 1920 of \$24,272. The European membership reached its goal of 60 cents a week for the first time in 1923. Thus the believers in South Africa have taken their place beside their brethren in other lands in sharing equally in the burdens and responsibilities of speeding the message on to the heathen world.

The literature sales now amount to about \$50,000 annually, and this has become one of the strongest factors in disseminating the truth throughout the entire field.

Institutions

The institutions of the African Division consist of a sanitarium at Plumstead, Cape; a publishing house at Kenilworth; a training college at Ladysmith; five mission training schools, nine mission stations, and one medical mission. Several new mis-

sions are being established this year, and a number of medical dispensaries are being opened. Besides these there are several self-supporting medical institutions, situated in some of the cities of South Africa, which have been doing good work for years, and these are having a good influence in favor of the truth.

And so the work grows. Recently it was our privilege to witness the baptism of fifty persons, mostly Europeans, in one of our Cape Town churches. In Rhodesia we have assisted in baptizing as many as 180 in a day, and it is no unusual sight to see from 500 to 1,500 in attendance at our camp-meetings in Central and East Africa. The third angel in its onward flight to all nations has not forgotten the African people, and we trust that soon the entire continent, which has been proverbially dark, may be lightened with His glory.

* * *

BEGINNING OF OUR WORK IN SOUTH AMERICA

J. W. WESTPHAL

*Superintendent of the South American
Mission Field from 1901 until 1916*

THE departure of our first missionaries to a foreign land was not without direct significance to South America. Probably the first Sabbath keeper in South America was one of Elder D. T. Bourdeau's converts in France in the early days. Perhaps the next was a son of the Brother Linderman who was keeping the Sabbath in Rhenish Prussia when Elder J. N. Andrews first arrived in Europe.

Opposition to the great threefold message in Switzerland created the first interest, and resulted in the first Sabbath keepers in Argentina. Literature coming to Brazil, accidentally at first, and passing through unconsecrated hands, with no design for good, resulted in the establishment of the first church in Brazil.

Volunteer workers scattered the first seeds of truth in Peru and Bolivia. Literature sent by a layman to Paraguay, produced the first fruit in that republic. A canvasser first brought the truth to Uruguay, awakening an interest that resulted, under the labors of Elder F. H. Westphal, in the organization of the first church in that republic, which, with its offshoots, has been the backbone of our work there ever since.

The first church in Brazil was established at Brusque, Santa Catharina. A German ship stopping at the port, Itajahy, had a copy of our German paper on board. It fell into the hands of a school-teacher who was a drunkard. He secured other literature from the International Tract Society gratis. This he exchanged at the grocer's for drink. The grocer unintentionally scattered the truth by wrapping in it the goods he sold to his customers. Some became interested as a result, and began to keep the Sabbath.

My brother in Argentina, who was then the only ordained laborer in South America, was called to look after the interest thus created. Amid opposition and dangers his labors were blessed with additional fruit. On one occasion, when a mob planned to waylay him, they saw another by his side.

An angel accompanied and protected him. On a Sabbath the church was organized in the open on the bank of the river, and the ordinances were celebrated.

Not far distant from this place Elder H. F. Graf followed up the interest begun by A. B. Stauffer, the latter assisting. A good church was raised up. Here Brother Stauffer was struck on the head with a club by a man hid near the footpath he had to take through the forest. This man was the father of two girls deeply interested in the truth. For a time it was thought that the blow would prove fatal, but, like Paul at Lystra, he recovered, but not without resulting permanent deafness. He was haled before a court, where it was necessary to defend his faith and work. The would-be murderer confessed his crime in open court. His daughters united with the church, and the church is still a strength to our work.

In three different ways, each independent of the other, and nearly at the same time, the truth reached Argentina, and opened the work among three different nationalities.

Four families, who had accepted the message at Tampa, Kans., came to Argentina for the purpose of being a light to their fellow countrymen from Russia. The very first Sabbath after their arrival they were joined by another family, who at once decided to obey the Lord. Five churches and scattered brethren are the fruit of this humble beginning. The Argentine Training School and Sanitarium are within a league of the place where these first brethren located.

An Italian family (the wife being a Waldensian) read burlesques on a baptism held at Neuchatel, Switzerland, in an opposing paper, and also learned of our French paper, *Les Signes des Temps*, and became interested. They wanted to subscribe, but did not know how to send the money, so they wrote to relatives in Italy, asking them to have the paper sent to them, and they would send the money when they had an opportunity. In this way they received the paper for three years. Brother Pedro Peverini (for this was the man's name) worked gratis as a mason in erecting the first of our training school buildings. Three of his grandchildren are now in our school, and three have already completed the course or that of the sanitarium, and are employed in the work.

Two French-speaking Swiss families, Baptists, became interested in the Sabbath question through reading the Bible. When the Baptist minister visited them, they presented their discoveries to him. While he did not approve, he did not oppose, but he told them that there were Sabbath-keeping Christians in Switzerland, and that they published a paper, *Les Signes des Temps*. They requested that he get the paper for them. He sent in their subscription. This resulted in their acceptance of the truth. Their descendants are today important factors in our work.

It was a big undertaking, a veritable work of faith, when two canvassers came to Chile to pioneer the way, without a knowledge of the language, with little literature, and depending on their success for support. They were F. H. Davis and F. W. Bishop, of

California. Such faith was bound to be crowned with success. Within a few days after their arrival in Santiago, several began keeping the Sabbath. As they could not converse, their means of communication was through the Bible. One man had a dream in which he saw missionaries come to help them. When he met our brethren on the street, he recognized them as the men of his dream. In spite of opposition and persecution, and with this meager help and knowledge, their first converts obeyed, and three of them have been ordained as ministers in our work.

The lands of the Incas were longer closed to missionary effort. E. W. Thomann, our first missionary to Bolivia, was self-appointed and self-supporting, who, "for the sake of the Name, . . . went forth, taking nothing of the Gentiles." Such an intrusion into the kingdom of the enemy was a great "crime." He was arrested and sentenced to be shot. A lawyer interested himself in his behalf, and secured a commutation of the sentence to banishment.

The story of the opening of the work among the remnant of the ancient Inca empire cannot be too often repeated. On his way to Bolivia, Elder Thomann canvassed Puno, Peru, for *Las Señales de los Tiempos*, taking a number of subscriptions. One of the subscribers who became interested in the truth and in whose house Elder Thomann had held some meetings, talked with a local Indian leader and teacher, Camacho, about the truth. He in turn taught the little he knew of it to his pupils and neighbors. Some began to keep the Sabbath. Their numbers have grown to a great company.

Some of the converts have given their lives, while many have suffered abuse and untold wrongs, but it has not been in vain. A multitude have been born into the kingdom, and legal religious liberty has dawned upon Peru. This has meant much to the work throughout the entire republic.

Thus while the work went hard in its beginnings, the harvest is all the more abundant. After years of patient toil, with prayers and tears, with faith hard tried,—tried no less in the years of apparently fruitless work than under the persecutions that have come as the result of success,—the truth has become an established fact in all the Inca republics.

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THE SOUTH AMERICAN DIVISION

W. H. WILLIAMS

Secretary and Treasurer of the South American Division

THE territory of the South American Division, as organized in 1916, includes eight republics and the Falkland Islands, all excepting portions of Brazil and Ecuador, lying south of the equator. The field is naturally divided into two language areas. Seven of the eight republics, with a population of 26,000,000, speak the Spanish language, while Portuguese is the prevailing language of Brazil with her 30,000,000. The four unions comprising the division are subdivided into six organized conferences and eighteen missions. Including all institutions, there are fifty-one distinct organizations.

It was in 1894, twenty years after Elder J. N. Andrews first sailed for Europe, that F. H. Westphal was chosen by the Mission Board as our first ordained minister to South America. And it has been just thirty years, Aug. 18, 1924, since Elder Westphal first landed in the Argentine Republic. Faithfully did he labor in the several republics, baptizing and organizing into groups and churches the believers in those early days.

F. W. Spies sailed from the United States in 1893 for Europe, and labored three years in Germany. He answered a call to Brazil in 1896, and all these many years has labored as minister and executive. He has given more years of service to South America than any other worker, and is still doing strong, aggressive work as president of the East Brazil Union.

It was during the year 1901 that J. W. Westphal accepted the call to the field. He located in Argentina, and for years stood at the head of the entire field as president of the South American Union. He became the outstanding figure as administrator in the organization and early development of our work in the continent.

At the time of the reorganization of the field in 1916, O. Montgomery was chosen vice-president. The plans and policies put into operation, beginning with this period, proved under God a great blessing, bringing to our work financial strength and larger increases in membership.

The Lord richly blessed the pioneers, and steadily the work has increased until at the close of the year 1923 the number of churches organized was 148, and the total membership amounted to 12,505. Of this number 4,155 were gained during the first twenty years, and 8,350 during the last nine years. The gain in 1923 amounted to 1,501, which is the highest net increase in any year of our work in South America.

Publishing Work

Our two missionary magazines, *O Atalaia* (Portuguese) and *El Atalaya* (Spanish), have become a power in the field. They are our greatest evangelizing force. Our Spanish magazine, with a circulation of more than 30,000, is self-sustaining.

The total retail value of denominational literature circulated throughout the division has steadily increased. The records as reported by our fields are as follows (American gold):

1903-1918 (16 yrs.)	-----\$ 577,479.91
1919-1923 (5 yrs.)	----- 801,957.92

Total sales (21 yrs.) ----\$1,379,437.83

We have sold more literature during the last five years by a margin of nearly a quarter of a million dollars, than for the previous sixteen years.

Medical Work

Dr. R. H. Habenicht came to the field in 1901, and for some years labored in Argentina, Uruguay, and Paraguay as minister and medical evangelist. In 1908 a sanitarium was established in the province of Entre Rios, Argentina. Dr. G. B. Replogle connected with the institution in 1909. For years Doctors Habenicht and Replogle, with their faithful corps of helpers, labored untiringly to uphold our health principles, and great good has been accomplished. Several classes of nurses have

been graduated from the institution, and workers have been supplied for the Lake Titicaca Mission. Since Dr. Habenicht returned to the United States in 1923, due to failing health, Dr. Carlos Westphal has taken the superintendency of the institution.

In the Inca Union we are operating seventeen dispensaries, besides a small but very important hospital conducted by Dr. Theron Johnston in Juliaca, Peru. The medical missionary is in great demand in many parts of the field. This line of work is helping to break down the barriers which have held us so long from obtaining a foothold in the South American republics.

Educational Work

Our educational work shows a steady growth. Our five training schools, ever keeping before them the objective of winning souls, are developing our young people for service.

The Brazil Training School, only eight years old, graduated in 1922 its first class of eight bright young people, all of whom immediately entered the work. The River Plate Training School in 1923 graduated twelve from its academic course. These also were placed in active service. These young people have shown themselves to be successful, consecrated workers.

During the last year there were enrolled in our training schools 536, and in our church and mission schools 4,588, students, or a total attendance of 5,124.

Indian Work

There are more than eight million Indians in the South American Division. Scattered along the Andean highland, through the republics of Bolivia, Peru, and Ecuador, are to be found the Aymaras and Quechuas, the two principal tribes of the old Inca empire, numbering about 5,500,000.

The work was opened in the city of Puno by a few copies of the *Señales*; and when F. L. Perry visited the city in January, 1908, he found an interest, and within two days' time fifteen adults had promised to keep the Sabbath. An Indian teacher accepted the truth, and began teaching his pupils to believe and obey it.

The work among the Aymara Indians on the shores of Lake Titicaca was begun indirectly as the result of our literature, and directly as the result of the work of an Indian school-teacher who had received the Sabbath from the brethren at Puno.

Our first Indian mission was established by F. A. Stahl at Plateria, Bolivia, in 1911. He worked among them ten years, but was compelled to leave the high altitude, and E. H. Wilcox was chosen superintendent of the work in the Lake Titicaca Mission. In 1920 Orley Ford was chosen to pioneer the work in Ecuador, and Reid Shepard was called to open up the work among the Aymaras of Bolivia, and established a mission station at Rosario.

At this time Elder Montgomery and others passed through the continent, and made observations concerning the tribes of the upper Amazon and its tributaries. Elder Stahl was requested to make investigation of the Amuesha and Campa tribes, who live on the headwaters of the Amazon, and he soon started work among them.

Thus there are four points from which we are directing the Indian work. More than five thousand believers have been baptized, the greater number being from the Aymara tribe.

In connection with the mission stations, seventeen medical dispensaries, and seventy-five schools with an enrollment of 3,929 students are being operated.

* * *

ENTERING THE LAND OF CASTE

MRS. M. MAY TAYLOR QUANTOCK

Mrs. Quantock Went to Europe to Engage in Bible Work in 1887; She Passed on to India in 1895, and Spent Fifteen Years in That Field in Bible Work and as Treasurer of the India Union Mission

It was early in the year 1890 that Elder S. N. Haskell, accompanied by his private secretary, P. T. Magan (now Dr. Magan, of Loma Linda), while on his way from South Africa to Australia, visited India. This visit was in harmony with the wishes of the General Conference, who were desirous of gaining information relative to the opening up of mission work in that land of darkness.

Elder Haskell spent some time in Calcutta, Darjeeling, and other places, and although he reported favorably as to conditions and opportunities, it was not until 1893 that steps were actually taken to begin work there. Late in that year, William Lenker, A. T. Stroup, and Brother Thomas from America, and Brother and Sister Masters with their son Fairley, entered India with our books, both religious and medical, and many thousands of dollars' worth of books were scattered among the Europeans and English-speaking Indians as a result of their work.

A year later the General Conference extended an invitation to Miss Georgia Burrus (Mrs. L. J. Burgess), of California, to make India her field of labor, and to prepare herself for zenana work.

Miss Burrus reached Calcutta in December of 1894 or January of 1895, and entered at once on the study of the Bengali language. She was alone. Those who have never experienced it, cannot understand the indescribable loneliness of one in her situation, not only in a foreign land, but in a heathen land; but Miss Burrus bravely endured it, and when, nearly a year later, Elder D. A. Robinson and his wife were sent to take the superintendency of a permanent work in India, she was there to welcome them. She had already secured for them a mission house at 154 Bow Bazar St., Calcutta, and the knowledge of the language she had gained was of material assistance to them in many ways.

Almost another year passed in language study and getting acquainted with conditions. A girls' school was opened to assist those who were studying the Bengali, but little other work was done.

The autumn of 1896 found the little company enlarged by the arrival of Brother and Sister Ellery Robinson. Soon after his arrival, Brother Robinson, in connection with his language study, began visiting, carrying our literature with him, and it was not long before interested persons were desirous of learning more of these strange doc-

trines. Accordingly, the lower part of the mission house was fitted up for a meeting hall, and regular weekly services were begun.

These meetings were attended by all classes of English-speaking people, and among those who accepted the truth were the great-grandson of William Carey's first convert, A. C. Mookerjee, with his family; and also the parents of Elder C. K. Meyers, who is now the associate secretary of the General Conference.

With the arrival of Dr. O. G. Place and a company of nurses in 1897, the medical work was entered upon. The meetings had now outgrown the hall at 154 Bow Bazar St., and were being held in larger halls in the city. The girls' school had also been removed to other quarters, so the mission hall was fitted up for a small hospital for the Indian people. But Calcutta was well supplied with hospitals for the Indians, where provision was made for all the various castes, and this feature of the work was very difficult for us with our limited means and room. Furthermore, hydrotherapy treatments did not appeal to the Indians; they wanted medicine; so the hospital was reluctantly given up, and treatment-rooms in the English portion of the city were started. These treatment-rooms a little later developed into a small sanitarium on Wellesley Street, and still later larger quarters were secured on Park Street.

The year 1897 was one of varied experiences to the little company of workers. In June, Calcutta was visited by a severe earthquake, and the mission home was so badly damaged that the workers were obliged to take temporary quarters in the home of a Baptist missionary, Dr. Jewson.

Following the earthquake, came an uprising of the Mohammedans against the government, and for a week it was not safe for a European to be seen in the street.

Bubonic plague followed close on the famine, and for several years was a terrible scourge and dread. It is not possible to enforce quarantine in India, so the workers who go there must constantly face the danger of exposure to all kinds of diseases.

In 1898 our work was greatly re-enforced by the coming of Elder W. A. Spicer and his family. Up to this time the mission had been using the American *Signs of the Times* and the English *Present Truth*, but soon after his arrival, an English monthly, the *Oriental Watchman*, was begun, and a little later the *Good Health*, also in English.

This year also saw our first convert from heathenism, a young Hindu widow, Nonabala Burrus, for whom Miss Burrus had been working. After revealing her intention to become a Christian, this girl suffered many things of her family before she escaped to the mission house. Being of age, she could not be compelled to return, so she remained with the mission, later going to America. At present she is conducting private treatment-rooms in Attleboro, Mass.

In the autumn of the next year a suitable place for a mission station was obtained at Karmatar, 168 miles north of Calcutta. The orphanage was removed there, it being a more health-

ful location, and one where the instruction given in the "Testimonies" relative to the young could be more fully carried out. Medical work was conducted at this station by Dr. F. H. Brown and some native helpers. Elder and Mrs. D. A. Robinson were also located there for a little time, until the work was established.

The work of the station seemed to be progressing satisfactorily in every way when Dr. Brown and Brother and Sister Robinson were stricken with smallpox, contracted from a case which they had not recognized as this dread disease. Elder Robinson and Dr. Brown were both laid to rest under the shade of a large famine tree—a tree whose flowers are food in famine time.

Former hardships and losses seemed very light compared to this loss that befell the little band of workers. Changes were necessary to keep the work going. Elder Spicer took the helm, and held on until the spring of 1901, when he was called to attend the General Conference, and thence to the secretaryship of the General Conference. A few months later Elder J. L. Shaw arrived to take charge of the field.

In 1903 the mission was equipped with a small printing plant, and began doing its own printing. A church school was also opened. Thus at the end of the first decade, the work in India was moving slowly but surely onward.

The foundation had been laid, and the next ten years saw more rapid growth. More means were supplied, and more workers sent to the field. Work was begun in Burma. A rest-home was purchased in the Himalayas, where the workers, weary and worn with the labor and heat of the plains, might find rest and recuperation. Stations were established in East Bengal and South and West India. Homes for the workers were built where they could live and give reasonable care to their health. The message was soon sounding in all parts of India, even in Simla, the summer capital of the government.

The work in India is hard, and always will be hard. We must battle for every inch of ground gained, but surely there will be some stars in the crowns of the workers who have so faithfully labored there.

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DEVELOPMENT OF THE WORK IN INDIA

J. S. JAMES

*A Missionary in India from 1906 to 1918,
the Last Year of Which He Acted as
General Superintendent of the
Mission Field*

In the fall of 1906, with my family and other new appointees, I joined the force in India, reaching Calcutta in time to attend the first general meeting of all the India workers. This meeting marked the beginning of a new era in our work. Thus far only a small beginning had been made along various lines of the message, but now for the first time a considerable body of counsel could get together to lay plans affecting the major problems of the work.

Heretofore our efforts had been mostly in behalf of the English and English-speaking people in India, a

community comprising less than one per cent of the whole population. That ninety-five per cent of our effort and funds should be expended on this percentage of the population was not in harmony with the spirit and purpose of the message. Our eyes turned to the swarming millions about us; for we knew the message must go to them before the work could be finished. We must plan to enter these great language areas at once. Accordingly it was decided to station workers in various sections of the field, with a view to learning the language, and getting a working touch with the Indian people. For this necessary accomplishment the workers were allowed their entire time for language study, the expense of an Indian instructor, with examinations by a language school board made up from various missionary leaders in India, a privilege denied the earlier workers who came to the field, because of the conflicting demands of other responsibilities incident to pioneer work. The sections thus occupied were known as Mission Divisions, and were administered by a superintendent and a local committee in conjunction with the general committee of the whole field.

In the decade and a half that has followed this meeting, six main objectives have formed the basis of the working policy of the field: 1. The mastery of the vernacular languages; 2. The development of a vernacular Christian literature; 3. The winning of Indian believers; 4. The training of an Indian Christian working force; 5. The establishment of Indian schools; 6. The erection of mission stations with suitable living quarters for the missionaries in charge.

The Lord has signally blessed in the progress that has been made along all these lines, as the following facts will indicate:

In 1906 the Sabbath keepers in the entire field numbered 180, and paid a tithe of \$1,650. In 1921 the membership had grown to 1,436, who gave in tithes and offerings for that year alone \$35,521.

In 1906 scarcely a beginning had been made in Sabbath school work, there being only three or four schools in operation, with no records, no uniform lessons, and no system of offerings. Today the field reports 142 organized Sabbath schools, with a membership of 2,840, an average attendance of 2,702, and the offerings for the year totaling \$3,167.32.

A few small tracts, printed by outside presses, in the vernacular of two language areas, comprised our Indian literature in 1906. Today we issue literature in fifteen of the Indian languages, in the form of leaflets, tracts, pamphlets, magazines, and bound volumes, giving us access by the printed messenger to 280 out of the 340 million of India's inhabitants. This literature is gotten out under the direction of a central literature committee, and is printed, in most part, by our own publishing house. Indian colporteurs have been trained to sell this literature in a systematic way, some on the scholarship plan by students in our schools. The English and vernacular literature sales for 1922 amounted to \$15,000. Forty-eight colporteurs were employed.

In 1906 we had but two Indian day

schools, and these were orphanages, with an enrolment of forty students. There are now fifty-nine schools with an enrolment of 2,000 students in charge of 150 teachers, and carrying studies from the primary to the twelfth grade. Four are training schools for workers. Our Indian workers in 1906 could be counted on the fingers of one hand. Today our Indian workers number 150. The foreign force numbers seventy families as against twenty-six families in 1906.

Many of our mission stations are able to carry on medical dispensary work. All have school buildings well equipped for educational work, and a few have church buildings erected largely with money raised by Indian believers.

In addition to the advance made in behalf of the Indian population, the English-speaking people of the empire have not been neglected. Strong evangelistic work has been conducted in many of the large cities, and with good results. Our sanitarium in Simla, the summer capital of India, has been greatly blessed in reaching those connected with the government of India. A much-needed provision has been made for the children of our missionaries and those speaking English in India by the Vincent Hill School, in the Himalaya Mountains at Mussoorie, which is the successor of the Annfield School opened in 1906. Our English colporteurs find a ready sale for English subscription books among both European and English-speaking Indians.

India is now a division of the General Conference, with union missions in Burma, and the south, north, northeast, and northwest sections of India. All our departments, with secretaries in charge, have been installed in the union and local fields, and a solid organization for the conduct of the work is rapidly advancing over that dark field.

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EARLY EXPERIENCES IN CHINA

(Compiled from information given by Mrs. J. N. Anderson.)

*With Her Husband, Mrs. Anderson Went
to China as a Missionary in 1902, and
Spent Fourteen Years in That Field*

ELDER AND MRS. J. N. ANDERSON, with their small son and Miss Ida Thompson (Mrs. Anderson's sister), started out Christmas Eve, 1901, for China. Five weeks later they reached the shores of China. There they found Brother Abram La Rue, who had been living in Hongkong for more than twelve years, doing colporteur work on ships and among English-speaking people of the seaport cities. A year later Brother La Rue died. He had brought six persons into the truth, and these were baptized by Elder Anderson.

Upon the arrival of Mr. and Mrs. E. H. Wilbur, they were given charge of the mission, while Brother and Sister Anderson moved on to Canton. Early in 1902 Mr. and Mrs. Erick Pilquist, who had formerly worked with the China Inland Mission, returned from their furlough in America, where they had heard this message and accepted it. They went back into central China, and started work there. Out of this undertaking grew the call for help. In response a group of medical workers

went out, composed of the following persons: Doctors A. C. and Bertha Selmon, Doctors H. W. and Maude Miller, and two nurses, Misses Charlotte Simpson and Carrie Erickson. Dr. Maude Miller fell a victim of tropical disease, and in March, 1905, was laid to rest near their station.

The opening of the Honan Mission in Central China constituted the entrance into the Mandarin language, which, with some variations, and with the exception of a few localities, is the language of the north and northwestern areas of China.

In the south the work was making progress. Brother E. H. Wilbur went to Canton and opened a boys' school, and later established a mission at Kongmoon, in the populous Sunwui district. J. P. Anderson then took the principalship of the boys' school. Through the efforts of Miss Ida Thompson, the Bethel Girls' School was established.

An entrance into the Amoyese language of the province of Fukien came through a student sent from Singapore to Amoy to study, where he was able to get the interest of the dean of the theological school he attended. The dean began keeping the Sabbath. He went to Canton to study further, and was baptized. After returning to Amoy, in defense of the criticisms he received, he wrote an argument for the seventh-day Sabbath. A copy of this fell into the hands of a Christian pastor near Swatow, who accepted the truth, and raised up a church in that place.

A call for the assistance of a foreign worker for Amoy brought W. C. Hankins and his wife to China early in the summer of 1905. Dr. and Mrs. Law Keem were added to the staff of Canton workers that same summer.

F. A. Allum and his wife, of Australia, came to connect with the station in central China. Miss Amanda Vanscoy (later Mrs. J. P. Anderson) accompanied Elder J. N. Anderson to Canton on his return from the States in 1905.

P. J. Laird, a man of experience in China, fell in with a company of missionaries to Japan, from whom he learned the doctrines of Seventh-day Adventists. Later, by advice of the brethren, he with his wife, *née* Dr. Emma Perrine, located in Changsha, province of Hunan. B. L. Anderson came early in the spring of 1906 to Amoy.

The opening into the Hakka country came through five young Hakka boys who entered the boys' school, and during the next vacation insisted that the missionaries go with them to their villages. An extended tour was made and a mission station opened.

During the first seven years of our work in China, the message gained an entrance into five of the principal language areas, namely, Cantonese, Mandarin, Amoyese, Swatowese, and Hakka. In all these tongues native preachers were speaking the truth, schools were gathering in the boys and girls, and educating them in the Christian faith, colporteur work and medical missionary work were being carried on, and Seventh-day Adventist churches were scattered here and there over all that territory.

MEDICAL MISSIONARY WORK IN CHINA

H. W. MILLER, M. D.

*Among the First Medical Missionaries to
China, Where He Spent Seven Years;
Now Medical Superintendent of
the Washington, D. C.,
Sanitarium*

It gives me great pleasure, as well as inspiration, to recall the wonderful providences of God in the beginning of our work in China. It was in the winter of 1902-03 that Dr. A. C. Selmon and I, with our wives and two trained nurses, became interested in this great heathen field which has more people living under the direct supervision of one government than any other nation in the world, and which is one of the few ancient empires still in existence, and the oldest and most unique of all.

A man and his wife connected with the British and Foreign Bible Society, who had begun the observance of the Sabbath in China, had taken up correspondence with our Mission Board relative to getting some missionaries to come to that field, with the result that the group of workers above enumerated decided to make the venture, young and inexperienced as we were. Though we did our best to inform ourselves, we went to that field very ignorant concerning actual conditions, and we found it difficult to obtain information.

At that time China was ruled by the Manchu dynasty, which had held sway for centuries, with the Empress Dowager on the throne, one of the most autocratic rulers that have ever been seated on the throne of any kingdom. Just previous to our appointment, she had issued a proclamation that resulted in the death of hundreds of the missionaries, and caused a general breaking-up and setback in all missionary activity, but which fortunately resulted in the signing of treaties between China and the other powers, granting to missionaries rights more liberal than had existed before. So God seemed to prepare the way for His work to enter that field, and gave us the burden to enter upon the working out of His great purpose for China.

We were informed by our Mission Board that there were no funds in the treasury to provide for our equipment, transportation, or support. We were therefore encouraged to try to solicit means by interesting churches and our local conferences to assist us in getting to our field. Several weeks, therefore, of our time were consumed in itinerating among our churches in the effort to finance our first mission in inland China.

There were many things, even in those comparatively recent days of our mission experience, that were entirely different from the established policy of work in the fields at the present time. We secured funds for our railway passage, but knew nothing about taking Pullman accommodations. We sat in a day coach for four days and five nights, while crossing the country. Our trans-Pacific passage was little different from ordinary steerage,—four passengers in a little room down in the hold of a little ship. We arrived in China after a three weeks' journey across the troubled seas.

The dense darkness of heathenism and the problem of carrying the mes-

sage of evangelization to 400,000,000 idolaters, in a tongue unknown to us and exceedingly difficult to acquire, would surely have overwhelmed those of us who were destined to be among the first of our workers to attempt these problems, had it not been for some very clear leadings of God that marked the beginnings of our preparation for China. We recalled how on many occasions God had wonderfully answered our prayers by providing the necessary money for our transportation, and for a modest equipment with which to begin our dispensary work; for the little printing press that was given us by a Chicago printing firm in answer to prayer; and for the care which God had manifestly had over us during the long, perilous journey which had brought us safely to the shores of China.

The port of entry was Shanghai, then a small town compared with the immense metropolis that we find it today; but this was not really China. We had yet days of journeying before we should reach the place where our work was to begin. We traveled up the long Yangtze River until we came to the city of Hankow, and here we arranged for passage northward, traveling by train 150 miles to the city of Sin Yang Cho, where we arrived Nov. 1, 1903. This was as far as we could travel by rail.

We were now to grapple with the problem of being able to explain our selves, and to understand others, in the tongue of the people for whom we had come to labor. This seemed like a task scarcely possible to attain, since our only instructors were Chinese who understood no English, with pupils who understood no Chinese.

Great trials awaited us. We found we had been transferred into a new world; that we had gone away back beyond the history of Europe. We were back, as it were, in the days of Abraham. Without conveniences, without improvements, we were truly to live a primitive life. Our homes were one-story structures made of mud brick, with straw-thatched roofs, and either brick or dirt floors. During six years of our residence in inland China, we lived only in native houses.

We suffered much. On one occasion we were stoned by a mob; at another attacked by robbers, being beaten and robbed by them. We were continually reviled as we appeared on the streets, the people styling us "foreign dogs" and "foreign devils." But though unwelcome and despised in the sight of the people, and suffering at the hands of unfaithful and disloyal servants, never once did we regret the step that had led us to leave our pleasant land, congenial friends, and blood ties of loved ones; for we had come to make a beginning in what we knew was to develop into a great movement in that land, by which every inhabitant should some day hear the saving message to a world doomed to destruction.

In the autumn of 1904 we set up our printing press. We translated several one-page gospel tracts, and printed and distributed them. We also began the publication of a monthly paper, called the *Gospel Herald*. The name was later changed to the *Signs of the Times*. This paper began with a monthly circulation of five hundred,

and rapidly grew, until today it has the largest circulation of any religious publication in the Chinese language.

At this little printing plant, which was first established at Shangtsaihsien, twenty miles from the nearest railroad station, we published a large number of tracts and pamphlets, including a translation of "Christ Our Saviour," "The Life of Christ," pamphlets on the Sabbath question, the second coming of Christ, the nature of man, and other doctrines. We issued Sabbath School Quarterlies, and printed our song book, besides the regular issues of our monthly paper.

It was in the fall of 1910 that we started our first training school, gathering a group of about fifty men and women. We classified them as best we could for the purpose of training them to be evangelists, colporteurs, and Bible workers. Before this there had been a few elementary and church schools in connection with some of our missions, but this was the beginning of our central educational institution, which has now grown to a junior college with a large enrolment.

It was through the aid of literature that our evangelistic work gathered a great many faithful laborers in those early days, of whom a number are still with us, having remained faithful all these years.

Space does not permit of my telling some of the remarkable experiences we had,—how our literature and evangelistic work attracted men and women to this truth, and led them to suffer persecution of the bitterest kind at the hands of their relatives and neighbors; of their faithfulness in standing loyally by the gospel of Christ; and of the personal sacrifice that these early evangelists made to help carry forward the message of God being proclaimed in that land.

One of these early pioneers was Lieu Djen Bang, who is now an ordained minister and a leader in our work in the province of Honan. Another of these early converts was Elder Han, attracted to this message through a copy of our Chinese paper. He and the company of converts he brought with him into this message, were the first members of our church from the province of Anhwei. Another was Brother Tsoh, who has for months been the principal Chinese editor of the Chinese *Signs of the Times*. He has also translated the larger part of the literature that is being put out.

As we look back to the trials of those early days and the great sacrifices required, it is only with a feeling of gratitude for the little part that God gave us in the beginnings of our work, and for the great privilege of being among the first to plan to extend the gospel of salvation to the great empire of China, where this truth has made such wonderful progress during the last two decades.

* * *

THE FAR EASTERN DIVISION

IRWIN H. EVANS

*Vice-President of the General Conference
for the Far Eastern Division*

THE territory of the Far Eastern Division of the General Conference includes the countries of Japan, China with her dependencies, Eastern Siberia, extending to Lake Baikal, Siam, the

Federated Malay States, Indo-China, the Dutch East Indies, Borneo, and the Philippine Islands. Some of these countries are densely populated, the territory including about 640,000,000 of the human family. Aside from the peoples of Eastern Siberia and the Philippine Islands, almost the entire population are heathen. All the forms of heathen worship that can be found among the most benighted peoples of earth, from devil worship to Buddhism, can be found here.

Organization

The Far Eastern Division field is divided into eleven union missions. These are subdivided into forty-four missions and two organized local conferences. Each union mission is administered by an executive committee, the chairman of which is called the superintendent; while each local mission is presided over by a local committee with its chairman, who is called the director.

Under the leadership of the committees, headed by the superintendents and directors, whose work is supplemented by departmental secretaries, all lines of our work are supposed to be looked after and promoted.

There are, in the employ of the Far Eastern Division, 282 foreign workers, married. This number includes both husband and wife. There are fourteen single workers, and 486 native workers. Should we include the native teachers in our schools, the employees in the printing houses and sanitariums, and the colporteurs, the working force would number 982 natives. This would make, including natives and foreign workers, a total working force of 1,278.

Educational Work

So far all the funds that could be commanded have been utilized in providing schools for our own growing constituency in the various language areas. Other students than such as belong to our own church are permitted to attend our schools, but the schools themselves are operated, and the curricula arranged, especially for our own young people, whom we desire to train for workers in the cause of God. We have, in these different countries, five advanced training schools which are prepared to give fourteen grades of work. In addition to these five leading schools, we have twelve intermediate schools that carry work to the ninth or tenth grade. There are 131 church schools.

Publishing Work

Our publishing work is promoted by a department that is headed by two field secretaries. We have five printing plants, one in Japan, one in Korea, one in China, one in the Philippines, and one in Malaysia. These printing plants are young in years, but they are mighty auxiliaries in helping to develop the work which we are undertaking in the Far East. In the year 1923 we sold more than \$170,000 worth of literature. This literature is being printed in twenty-eight languages. While we have not accomplished anywhere near what we should like to see done in the distribution of printed matter, there is probably no other denomination that has put into circulation as much religious literature in the last year in the Far Eastern Division, as ourselves. We find our colporteur

work rapidly increasing in efficiency, and look forward to the near future when the Far Eastern Division shall be selling annually at least half a million dollars' worth of Christian literature.

The subscription book business is carried on in the regions of our publishing houses. Many tracts and leaflets are printed for free distribution. We are also printing twelve periodicals. Five of these are missionary magazines, and have an aggregate monthly circulation of 100,000. The circulation of our magazines probably exceeds that of all other denominational publications together in the Far East. What the future holds in this department of work depends largely upon ourselves, under the blessing of the Lord, and we look forward with great expectations to a rapid increase in the output from our various presses, of literature laden with the truths of the third angel's message.

Sanitarium Work

The condition of the masses, almost everywhere, is most pitiful, and yet it has been difficult to secure help to promote this line of work. We have a little dispensary in Korea, where our workers can minister to the people, and give treatments to the sick. The number who can be helped is limited only by the capacity of the workers. The people are ready and willing to come to this little dispensary hospital for treatment and medical help. The last years that Dr. Riley Russell was in charge of this hospital, from ten to fourteen thousand patients were treated in a single year.

In Honan, China, we have a hospital-dispensary that was built up by the faithful work of Dr. D. E. Davenport and his colaborers. This little hospital is doing splendid work. A similar hospital-dispensary is needed in every province in China, headed by a God-fearing physician and one or two nurses. The medical missionary work that can be done by consecrated medical workers would do much to help advance our work in the interior provinces of China.

In Shanghai we have tried to conduct a little sanitarium, but are greatly hampered in carrying on our work by lack of funds. We have a little dispensary-hospital in Nanning, Kwangsi. There are great possibilities for the medical missionary branch of our work in China, and we believe that the Lord will supply men and means, that this department may keep pace with other branches of our work in the Far East.

Canton, the Philippines, and other parts of the field are pleading for a physician and a small hospital where medical help can be given the people.

Evangelistic Work

Our evangelistic work has been blessed of the Lord, and while we have not had any great numbers of converts at any one time, yet by constant work our evangelists have been able to add continually to our membership. At the close of 1923 there were 12,845 church members reported. The membership of our Sabbath schools is reported as more than 18,000, and many who have not joined the church are keeping the Sabbath, and are following on to know the Lord. It requires about two years from the time these people identify

themselves with us before they are qualified to take on the responsibilities of full church membership. It is a long educational process to take poor souls out of darkest heathenism and train them to become members of the body of Christ. It is the aim of our evangelists to give such training and education to those who accept the message, as will enable them to stand, and to develop into intelligent Christians, after they join the church. No small transformation is imposed by the requirements in temperance, in Sabbath keeping, and in moral conduct, so different are they from what these people have known.

The third angel's message brings to these people a wonderful uplift. It gives them a new view of life; it brings to them a sense of their parental responsibilities in training their children, and educating them for service in God's work. It brings into the home life and community of the believer such a transformation and radical change that the Christian is indeed a spectacle unto all men. The people see what Christianity can do in changing men. Some find the road too hard and exacting, and are unwilling to make the continued sacrifice; but generally those who accept the message remain faithful and grow into reliable Christians.

* * *

BEGINNING OF THE WORK IN THE INTER-AMERICAN DIVISION

Compiled from Information Furnished by Elder A. J. Haysmer, Who Was Engaged in Active Missionary Work in This Field, and Carried Heavy Executive Responsibility from 1893 to 1919

OUR work in the Inter-American Division was started largely through literature. The first field in the division to receive the message was Haiti. In 1879 Elder J. N. Loughborough and William Ings, then living in England, addressed a bundle of papers to the agent of a steamship company at Cape Haitien, Haiti. The captain gave it to a missionary, who, not caring for the papers, gave them to Henry Williams, a Jamaican, who had been in the island for some time. He and his wife read them and found the Sabbath truth. Soon after our workers reached the West Indies, they came in touch with him through correspondence, and he made an urgent call for help. They visited him in 1901, and he told them how for nearly twenty years he and his wife had tried to let their light shine in that dark place. Their hearts were cheered when in 1905 a native teacher, M. Nord Isaac, accepted the truth, and began to spread it among the French-speaking people.

The message in a similar way entered British Guiana, South America, five years after it had reached Haiti, or in 1884. Literature was sent from the International Tract Society, New York, by a sea captain, who on arriving at Georgetown, thought he had fulfilled his promise when he threw it onto the wharf. A copy of the *Signs* fell into the hands of a lady, who soon began to keep the Sabbath. She lent the paper to others, and later sent it to a friend in Barbados, who also accepted the truth.

In 1893 Elder and Mrs. W. G. Kneeland arrived in British Guiana, and in two years organized their first

church. The year following a second church was organized.

On account of his health, Elder Kneeland was obliged to leave, and Elder and Mrs. D. U. Hale went in 1898. Elder D. C. Babcock relieved them in 1900.

The sending of that one copy of the *Signs* to a friend in Barbados opened the way for the message in the group of the Lesser Antilles. About four years later the message found its way to another island of that group, through a Mrs. Roskrige, who went to England, and there met a Bible worker and accepted the truth. She returned home and labored for friends. At the same time, William Arnold, one of our pioneer colporteurs, visited the islands, and sold hundreds of our books.

In 1890, Elder D. A. Ball made a trip to the field, and organized companies in Antigua and Barbados. For years Anthony Beans and Willis Hackett scattered our literature on nearly all the islands of the group. Other laborers in this field in the early years were E. Van Deusen, A. Palmquist, J. A. Morrow, W. A. Sweany, with their families, and Sister M. H. Honeywell.

Still another field entered by literature was Jamaica. In 1891 the International Tract Society sent literature to names and addresses they had secured. Mrs. M. Harrison and two or three others began to observe the Sabbath. About this time two colporteurs went to the island, and began to circulate literature.

Sister Harrison attended the General Conference in 1893, at her own expense, and told of the great need of a worker in Jamaica. Elder A. J. Haysmer and his family accompanied her on her return. They at once began to hold meetings. The next year the first church was organized, with thirty-seven members. Brother G. A. King spent some time selling books there, and J. J. Evans joined him. He was able to put six hundred "Patriarchs and Prophets" into one parish. A little later Elder Haysmer was joined by Elder F. I. Richardson, and they held their first tent effort in Kingston.

Trinidad was entered at about the same time as Jamaica, also through the book work. A minister in one of the adjacent islands bought a copy of "Patriarchs and Prophets," and not caring for it, gave it to a catechist. He, in turn, passed it on to a friend in Trinidad, who accepted the truth. Later, one of our colporteurs from Barbados visited the island, and sold a good supply of books and scattered other literature.

Calls came for a worker, and in 1894 Elder and Mrs. A. E. Flowers were sent. Elder Flowers was soon stricken with yellow fever, and was laid to rest. In 1897 the first church in Trinidad was organized at Couva, and a building was erected. Other workers who pioneered the work in Trinidad were Elder and Mrs. E. W. Webster, Miss Stella Colvin, Brother and Sister J. O. Johnston, and L. M. Crowther. Brother Crowther contracted malignant fever and died in 1901.

The northern part of Central America was entered in 1885. Mrs. E. Gauterau, of Honduras, accepted the truth while on a visit to California. On her return she took a supply of literature with her. As a result, some began to

keep the Sabbath, and calls were sent to the General Conference for workers. In 1887 T. H. Gibbs made a short visit to the field, but it was not until 1893 that the work was permanently opened there, by Brother and Sister F. J. Hutchins. In a short time a church was organized. In the next few years, several missionaries were sent to that field. C. L. Emmerson and his wife, J. A. and Mrs. Morrow, and Frank Mosebar were among these.

The schooner "Herald" was built in 1897, which aided much in distributing literature and transporting workers to the different islands, and along the Gulf Coast of Central America. Later the schooner was sold, and a mission house and small launch were secured.

William Evans and his family started self-supporting school work in Bonacca in 1899. At about the same time H. C. Goodrich, A. N. Allen, J. G. Petty, W. E. Hancock, J. B. Stuyvesant, and their families entered the field, and carried on colporteur, evangelistic, and mission school work.

Although Mexico is one of our nearest neighbors, it was not entered until 1893, when Elder D. T. Jones and other helpers went to the field. They began by starting schools and medical missionary work, and later a sanitarium was erected at Guadalajara.

Elder G. W. Caviness and his family went to Mexico in 1897, and with others started the work in Mexico City, which was made the headquarters of the work in Mexico. Dr. A. A. John and others engaged in the medical work, and Elder J. A. Leland in the evangelistic.

In 1895 the first Seventh-day Adventist entered Colombia. F. C. Kelley, a self-supporting worker, went to that field, and distributed a large amount of Spanish literature. He finally had to leave on account of a revolution in the republic and also because of the ill health of his wife, and it was years later before the work was permanently entered upon.

About thirteen years after the work was started in the northern part of Central America, missionaries visited some of the islands and the territory in the southern part of Central America. One Sabbath keeper was found in what is now the Canal Zone. About 1900, Dr. and Mrs. John Eccles, self-supporting missionaries, went to St. Andrews, and began the work in that island. In 1902, however, both Dr. Eccles and Elder Hutchins passed away as the result of tropical diseases. Elder I. G. Knight took up the work these men had laid down.

Practically all the territory of the Inter-American Division had at least been entered before 1900, and in most of it the message spread rapidly. The Spanish Islands of Porto Rico, Santa Domingo, and Cuba, however, remained closed to the message until 1901, after the Spanish-American War. Shortly after the war, workers from the other islands entered with our literature. Interests began to spring up, and calls for workers came in.

A. M. Fischer and his family entered Porto Rico, but just as he was getting use of the language, he was stricken with typhoid fever and died. B. E. Connerly came to take his place, and started a Spanish paper, which he

circulated in the island. The first baptism in Porto Rico was in 1904. The following year the first church in Cuba was organized in Havana, with thirteen members.

As the work grew in all these different fields, local missions were organized. In November, 1897, the first general meeting of our workers in the West Indies was held in Kingston, Jamaica. From that time on the work has grown. Missions have been developed and conferences formed, until now we have the Inter-American Division, organized in 1922, all springing from the small beginning of which we have told.

* * *

THE INTER-AMERICAN DIVISION

E. E. ANDROSS

Vice-President of the General Conference for the Inter-American Division

The territory of the division extends from the Rio Grande River along the northern boundary of Mexico to the northern boundary of Brazil and Ecuador in South America. It also reaches across the Caribbean Sea, and includes the West India Islands and the Bahamas. Since the division is situated in the tropical belt, the climatic conditions in many parts are very trying for our missionaries from the temperate zone. However, due to higher altitudes here and there, these conditions do not prevail in all parts; and perhaps there is no finer climate anywhere than is found in some parts of our field.

The division includes three union missions,—the Antillean, the Aztec, and the Caribbean. In these unions there are three organized conferences and eleven organized mission fields. In the division there are 211 organized churches, with a membership of 8,532. During 1923 there were 1,098 baptisms. The tithe for the year was \$83,359.40, while \$49,823.17 was contributed to mission work. The total offerings for church purposes were \$155,469.76.

In the division there are seven training schools, all industrial. Four are Spanish, two are English, and one is French. The West Caribbean Training School is conducting a Spanish department, which it is planning to strengthen till it will care for our growing Spanish constituency.

The West Indian Training School in Jamaica is carrying its students through the thirteenth grade. This is the largest, and in some ways the best equipped, school in our field; but the West Caribbean school in the Canal Zone, although younger, is following close behind.

These centers for training the youth are exerting a very strong influence in

favor of the truth, and are widely known among the better class of people. In writing of our school in Haiti, which is conducted in the French language, W. P. Elliott, the mission superintendent, says:

“The news of our school has literally traversed the entire republic, and in both high and low circles it receives the commendation of all. It is becoming a place of interest to visitors who go from Port au Prince (the capital) to Cape Haitien for a tour.”

The publishing house at Cristobal, Canal Zone, is doing splendid work in supplying our field with Spanish as well as English literature. The last year was the best in its history, the total literature sales amounting to \$156,425.40. The circulation of the Spanish paper, *El Centinela*, grew from 6,046 in December, 1922, to 12,079 in December, 1923. The March issue, 1924, had a circulation of 13,010.

Thus the work is extending, and we hope soon to see every remote corner of our field entered by the advance guard bearing the message in printed form, and placing it in the homes of the people. The Spirit of God will water the seed thus sown, and in time it will germinate and bear a rich harvest of fruit.

Our 342 Sabbath schools had 10,920 members by the close of 1923. These schools are training centers for our entire church membership and their children. The gifts to missions from these schools may seem small when compared with those from the schools in the homeland; but I doubt if any reports show more sacrifice and self-denial than do those from this field. There is a love for the Sabbath school here, that I have never seen excelled; some of its members hold a perfect attendance record for five years.

The greatest perplexity confronting us today is that of providing help sufficient to instruct thor-

oughly many who have placed their feet in the path of obedience, but upon whom only the first rays of light have fallen in faint glimmerings. As we learn of the prompt obedience to every command of God by large numbers in many remote sections, and as we hear their urgent appeals for some one to be sent to teach them the complete message of salvation, our hearts are moved with compassion for them; but with the small force of laborers at our command we are powerless to render the help that is so essential. We are sure that such appeals cannot long remain unanswered.

In every part of this division there are unmistakable evidences of the fact that God is moving upon the hearts of the people by His Holy Spirit. “All things are now ready.” The way is prepared for a quick work to be accomplished. What is needed now is more consecrated workers to help gather the fruit that must perish if not gathered soon.

* * *

“THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations.”

FIGURES WORTH STUDYING

H. E. ROGERS, *Statistical Secretary*

DENOMINATIONAL INVESTMENT — 1922

From 1922 Financial Statement:

	North America	Outside	Total
Conference	\$2,977,948.10	\$3,668,861.32	\$6,641,309.42
Association	4,284,325.23	2,160,002.30	6,444,327.53
Tract Society	530,649.52	211,896.72	742,546.24
Educational	4,845,622.55	942,821.27	5,788,443.82
Publishing	2,246,084.99	1,911,055.39	4,157,140.38
Sanitarium	3,785,443.49	1,575,786.61	5,361,230.10
Food Company		1,138,593.77	1,138,593.77
Totals	\$18,670,073.88	\$11,603,517.38	\$30,273,591.26

From 1922 Statistical Report:

Churches	\$ 4,910,255.37	\$ 899,735.68	\$ 5,809,991.05
Church schools	772,606.81	47,404.83	820,011.64
Totals	\$ 5,682,862.18	\$ 947,140.51	\$ 6,630,002.69

Grand totals, 1922	\$24,352,936.06	\$12,550,657.89	\$36,903,593.95
Grand totals, 1921	22,368,409.68	11,827,639.47	34,196,049.15
Increase	\$ 1,984,526.38	\$ 723,018.42	\$ 2,707,544.80
Per cent of increase	8.87	6.11	7.92
Per cent of whole	65.99	34.01	100.00

HIGH POINTS

Countries in which work is conducted	115
Evangelistic and institutional laborers	14,389
Increase in members, 10 years (112.94%)	110,727
Evangelistic and institutional income for seven years (1916-1922)	\$145,340,269.77
Net gain for 1922 (5.08 per cent — lowest for seven years)	792,980.52
Increase in resources, 10 years (207.71%)	20,239,737.60
Increase in present worth, 10 years (238.69%)	11,554,905.84
Donations to foreign fields, 9 years (56.18%)	11,637,275.34
Donations to North America, 9 years (43.82%)	9,075,513.32
Denominational investment	
In North America (65.99%)	\$24,352,936.06
Outside N. America (34.01%)	12,550,657.89
Total	\$36,903,593.95

Comparative Statement Showing Growth for Six Decades from Date of Organization

Decade Ending in	Church Members	Per Cent Increase	Total Contributions, All Purposes, During Decade	Per Cent Increase	Per Capita for Year at End of Decade	Offerings to Foreign Missions During Decade	Languages in Which Literature Is Printed *	Periodicals *	Institutions *	Denominational Investment *
1872	4,801		\$ 185,378.60		\$ 5.55	\$ 8,552.57	1	3	1	\$ 38,712.53
1882	17,169	257.61	561,337.46	203.05	5.64	46,219.63	7	10	11	885,382.97
1892	33,778	96.74	2,334,382.95	315.52	11.59	411,373.33	12	24	29	2,853,725.82
1902	67,150	98.80	5,613,720.32	140.49	11.01	1,076,788.69	39	96	126	4,799,419.51
1912	98,044	46.01	17,023,363.23	203.27	23.66	3,138,831.42	75	123	196	12,084,438.13
1922	208,771	112.94	62,590,778.53	267.68	39.86	17,583,760.91	114	154	224	36,903,593.95
			\$88,309,461.09			\$22,265,526.55				

* Year nearest amount shown in summary.

DEPARTMENTAL DEVELOPMENT

We feature in this department the development and progress of the four older departments of our work, namely, the Publishing, Sabbath School, Educational, and Medical. We regret that space forbids the presentation of the excellent work being done by the Missionary Volunteer Department in behalf of our young people, which is proving instrumental, in the hands of God, in enlisting the interests and energies of the youth of the denomination in behalf of gospel work; by the Home Missionary Department, which through God's blessing is transforming the rank and file of the church into a great army of missionary workers; by the Bureau of Home Missions, which is accomplishing such a splendid work in behalf of the foreigners of North America; and by the Religious Liberty Department, standing through the years as the sentinel and guardian of the religious liberty, not alone of Seventh-day Adventists, but of their fellow citizens. The marked blessing of God has attended the operation of these various divisions of our departmental work.

SEVENTY-TWO YEARS OF PROGRESS IN SABBATH SCHOOL WORK

MRS. L. FLORA PLUMMER

General Secretary of the General Conference Sabbath School Department

The Sabbath school work of this denomination is now seventy-two years old. Beginning in obscurity and weakness in the early days of the Advent Movement, it has grown to be a mighty factor in the accomplishment of the work of God in the earth. We date its beginning from the time Elder James White prepared the first series of Sabbath school lessons, while itinerating with horse and carriage in the summer of 1852, using his lunch basket as a writing desk. Since that time the influence of this department has encircled the earth, not being restricted to any group of countries, but occupying a worldwide area.

Sabbath School Membership

Twenty-five years passed after the beginning of Sabbath school work in this country, before any figures were published giving the number of schools or the membership. The first statistical report gave the number of schools as 124, the membership 4,626, with an average attendance of about one half the members. Only seven States reported the organization of schools. The following table shows the record of growth at different periods of time:

	Schools	Members
1883	506	13,152
1888	1,030	10,755
1893	1,054	44,619
1898	2,284	49,007
1903	2,980	60,811
1908	3,825	91,230
1913	4,732	123,068
1918	5,610	171,914
1923	6,987	202,480

It is interesting to note that in North America in 1902 but 48 per cent of the church membership were in the Sabbath school, and twenty years later 72 per cent were enrolled.

Sabbath School Lessons

The Sabbath school has been described as the church at study. From the beginning the provision of suitable lessons has been essential, and this has not been accomplished without great perplexity. In the early days, lessons were not prepared regularly, and for several years there were gaps of varying lengths. Twenty-five years passed before systematic plans were developed which provided lessons continuously for adults and children of different ages.

At the present time no feature of the

work of this department deserves or receives more attention than the Sabbath school lessons, five grades of lessons being published. This liberal provision gives suitable Bible lessons to the pupils of all ages.

The manuscript of the senior lessons is now sent to twenty-nine publishers and translators in foreign countries. In this country Lesson Quarterlies are provided in the following languages: English, German, Bohemian, Hungarian, Italian, Polish, Rumanian, Ruthenian, Russian, Serbian, and Slovakian. The French Lesson

Quarterly is supplied by the Canadian Watchman Press.

Sabbath School Offerings to Missions

The question of Sabbath school offerings came up at the very first session of the General Sabbath School Association, held in October, 1878, and the report of the secretary contains this interesting paragraph:

"In discussing the question of raising means, there seemed to be a difference of opinion in regard to the propriety of receiving penny contributions on the Sabbath. Sister White thought it would be proper. She remarked that anciently the work of the temple service on Sabbath days was double what it was on other days. God does not withhold His bounties on the Sabbath day—the sun shines, the rain descends, plants grow, fruit ripens, and all the work of nature goes on without interruption. There is no reason why a freewill offering, previously set apart for that purpose, may not be presented to God on the Sabbath day."

At that meeting a resolution was passed, asking both teachers and pupils to contribute one penny or more each Sabbath day.

Following the meeting in 1878, the plan of using penny boxes was urged. These little boxes were advertised by the Sabbath



VICE-PRESIDENTS OF THE GENERAL CONFERENCE

Left to right: C. H. Watson, general vice-president; I. H. Evans, vice-president for Far Eastern Division; L. H. Christian, vice-president for European Division; J. E. Fulton, vice-president for Australasian Division; O. Montgomery, vice-president for North American Division; W. H. Branson, vice-president for African Division; P. E. Brodersen, vice-president for South American Division; A. W. Cormack, vice-president for Southern Asia Division; E. E. Andross, vice-president for Inter-American Division.



SECRETARIES, TREASURERS, AND ASSISTANTS OF THE GENERAL CONFERENCE, ELECTED IN 1922

From left to right, upper row: J. L. Shaw, treasurer; H. H. Cobban, assistant treasurer; A. G. Daniells, secretary; C. K. Meyers, associate secretary; B. E. Beddoe, assistant secretary.

Lower row: T. E. Bowen, office secretary; H. E. Rogers, statistical secretary; J. J. Ireland, auditor; Claude Conard, assistant auditor; W. H. Edwards, chief clerk.

school executive committee, at one dollar a box. The box and its use are thus described in the REVIEW:

"A neat brown tin safe, to be fastened by screws upon the wall near the door, so that each one entering can easily reach it. Each box is furnished with a padlock which securely holds the cover."

If a homemade box was used, it was set in some convenient place where each one coming in could quickly deposit his mite.

A little more than a decade later, contribution envelopes were provided, and the suggestion was urged that after all expenses of the school were met, the surplus contributions be given to missions. Later the missionary spirit was developed in the Sabbath schools to such a degree that it was possible to secure world-wide co-operation in the plan of giving all Sabbath school offerings to missions and providing for expenses in some other way.

That the Sabbath school is at present the most popular channel through which money is given to missions, is shown by the fact that in 1923 a little more than half the entire amount given to missions in North America was contributed through the Sabbath schools.

It is also interesting to note that about one fourth of the Sabbath school offerings for a quarter are given on the thirteenth Sabbath, in response to a call in behalf of a definite field.

The latest complete summary shows a total of \$10,315,183.90 received for missions during a period of thirty-seven years of Sabbath school giving.

The following schedule shows the length of time taken to raise each succeeding million:

First million dollars	-----	25 years
Second "	-----	3 years, 3 months
Third "	-----	2 years, 3 months
Fourth "	-----	1 year, 9 months
Fifth "	-----	1 year
Sixth "	-----	9 months, 3 weeks

Seventh million dollars	----	8 months, 3 weeks
Eighth "	----	9 months, 1 week
Ninth "	----	9 months, 2 weeks
Tenth "	----	9 months, 2 weeks

Organization

The organization of this department of our work has come by easy and natural stages. The first Sabbath schools of which there is record, were organized in 1853 and 1854 at Rochester and Bucksbridge, N. Y. In 1877 State Sabbath school associations were created for the purpose of promoting unity of action among the schools within the borders of each State. A year later a General Sabbath School Association was organized, and given the responsibility of general oversight. As the Sabbath school idea followed the message across the seas, the general organization became the International Sabbath School Association.

In 1901 plans were adopted by which all the various branches of the general work which had been cared for by maintaining independent organizations, became departments of the General Conference. The State associations also were changed into departments of the local conferences.

The work is now well organized in foreign lands, and there, too, conferences and mission fields are provided with Sabbath school secretaries. The Far Eastern, Southern Asia, South American, African, European, Australasian, and Inter-American Divisions have oversight of the work in the entire field. In this way the channel of communication is unobstructed between headquarters and the schools of all strange languages.

The Sabbath school — the child of the church — has grown stronger year by year, and by the blessing of God will continue to the very end to do its part in getting this people ready for the coming of our Saviour and King.

THE BEGINNINGS OF OUR SCHOOL WORK

MARY ALICIA STEWARD

For Many Years Associated with the Editorial and Educational Branches of Our Work; at Present Chief Proofreader of the Review and Herald Publishing Association

It was in 1868, when I was on a visit to my mother, then a patient at the Health Institute in Battle Creek, Mich., that I was persuaded to accompany some little friends, the daughters of Dr. H. S. Lay, to their school one day.

The building, as I remember it, was old and rickety and unpainted. The schoolroom was on the second floor, so we climbed the shaky stairs, and found ourselves entering a long, low room, with long wooden benches for seats. In the center of the room at one side, facing the door, was the teacher's desk, and the classes assembled on benches in front of it.

That teacher was Prof. Goodloe Harper Bell, and that school was the beginning of Battle Creek College.

Ten years before this, in 1858, the following notice appeared in the REVIEW of January 14:

"School at Battle Creek

"Brother J. F. Byington designs commencing a school in Battle Creek the first day of February, 1858, for the benefit of the children of Sabbath keepers in the place and also those abroad. Much anxiety has been expressed by several brethren and sisters in other towns in regard to sending their children to a good school in Battle Creek. This, and the wants of our own children, have induced us to invite Brother Byington to open a school here.

"Brother Byington has worked in the REVIEW office for several years. His success in teaching has been good. Teaching is the business of his choice, and we expect he will teach an excellent school.



PRESIDENTS OF NORTH AMERICAN UNION CONFERENCES

From left to right: S. E. Wight, Central Union; William Guthrie, Lake Union; C. F. McVagh, Eastern Canadian Union; E. K. Slade, Atlantic Union; Charles Thompson, Northern Union; J. L. McElhany, Pacific Union; W. H. Heckman, Southeastern Union; F. H. Robbins, Columbia Union; G. W. Wells, Southern Union; Morris Lukens, North Pacific Union; M. B. Van Kirk, Southwestern Union; S. A. Ruskjer, Western Canadian Union.



Lodge on Washington Avenue, Professor Bell began a small select school, with W. C. and J. E. White, J. H. and W. K. Kellogg, Homer Aldrich, E. R. Jones, E. C. Loughborough, J. Byron Sperry, and others as pupils. In August, 1868, Elder James White had this note in the REVIEW:



"Youth and children sent here to school will have to comply with the rules of the teacher and the wishes of the committee, out of school as well as in school, who will find them boarding places with brethren, on reasonable terms. Those wishing to send scholars, will please write immediately to —
"ELDER JAMES WHITE."

In October of the same year is another notice of a term to be opened in November. How long this school continued I do not know, as there is no further notice of it until in September, 1861, appeared this item, evidently in answer to a solicitation in behalf of some school enterprise:

"We have had a thorough trial of a school at Battle Creek, under most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested. We therefore wish to be excused from acting any part in reference to your enterprise.

"(Signed) J. W."

From this it would seem that so far the efforts to conduct a school for Seventh-day Adventist children in Battle Creek had failed; but with the coming of Professor Bell, about 1866, the project took on new life, for he already had an established reputation as an excellent teacher, and it was not long until it was arranged for him to teach.

In a private room in the old North

"Brother G. H. Bell will commence the second term of his select school in Battle Creek, September 9. This school has thus far proved a success."

It was not long until the school outgrew its quarters, and was moved to an old frame building south of the Review office, corner Kalamazoo Street and Washington Avenue, referred to in the first paragraph. Here it continued to grow until it was taken into the church building which preceded the late beloved Tabernacle. In 1870 the school was again moved to one of the rooms in the Review and Herald building.

Until this time it had been under the sole management of Professor Bell, but the need of greater facilities was becoming so apparent that in the spring of 1872 the establishment of a college was proposed by Elder James White. At his call, a meeting of interested persons of Battle Creek was held, and a committee chosen to act in forming an educational society. This committee secured pledges to the amount of \$52,000, which they felt was sufficient guaranty to warrant the organization of a legal society. This was effected in March, 1874.

The society thus organized, proceeded to purchase a site and erect a building suitable for the school. The site chosen was the beautiful home of Mr. and Mrs. Hussey, just opposite the Battle Creek Sanitarium, then known as the Health Reform Institute.

It cost \$16,000, and included the ground now occupied by the two rows of residences on Sanitarium and University Avenues, the sale of which helped to pay for the seven acres reserved for the campus.

When it came time to start the college building, the Hussey house was removed, and a fine, three-story brick structure was put up, in which were four large recitation-rooms and a chapel that occupied the whole of the third floor, except the halls and the president's office. The large basement also was used for recitation purposes.

This basement had been used by Mr. Hussey during the Civil War as a station of the famous "underground railway" for escaped slaves on their way to Canada.

It is a matter of record that Mrs. E. G. White was not in favor of having the college so near the city. She wished it to be out in the country, as she has always pleaded for our schools. But the brethren could not understand her viewpoint, and decided that the school was out far enough. When she learned of their decision, she "wept bitterly."

The college opened its doors to pupils in December, 1874, the building being dedicated Jan. 3, 1875.

The first board of trustees was James White, U. Smith, S. N. Haskell, G. I. Butler, E. B. Gaskill, Harmon Lindsay, and Benn Auten.

The first faculty consisted of Elder James White, president; Prof. Sidney Brownsberger, principal; Elder U. Smith, teacher of Bible; Prof. G. H. Bell, of English language and mathematics; Dr. J. H. Kellogg, of physiology and chemistry; Marcus Lichtenstein, Hebrew; C. Carlstedt, Swedish; A. B. Oyen, Danish; Mrs. L. Parrott, French; C. Haentzsch, German; and Misses Nellie Wheeler and Marian Davis, the common branches.

There were about 260 students in the school at this time, in the primary, grammar, and college departments.

Elder White filled the presidential chair until 1880. Professor Brownsberger was principal until 1881, when he resigned for a much-needed rest, but was soon persuaded to accept the presidency of a new school to be opened in Healdsburg, Calif.

In the fall of 1881 Prof. Alexander McLearn, a recent convert and a scholarly man, was elected president.

From the beginning of the college the Bible had been studied, but it was confined mostly to a class of ministers and young men studying for the ministry. Now, however, it began to be felt that this study should be given more prominence. The "prevailing opinion among the best friends of the college" was "that the prime object of its existence,—the education of young men for the ministry,—was to some extent being lost sight of;" and that although a Biblical course of instruction was provided in the curriculum, the number who had devoted themselves to that special course had been "unduly small, in proportion to the whole attendance."

Accordingly, on Dec. 29, 1882, a public meeting was called in the Tabernacle, for the purpose of discussing the need of making the study of the Bible more prominent in the school.

W. C. Gage, then secretary of the college board, in reporting the meeting through the REVIEW, speaks of different ones on the faculty who favored the movement. Among them were Elder Uriah Smith, who spoke on "the importance of the study of the Bible, and of making the college a place where the present truth should be instilled into the minds of the students;" Prof. G. H. Bell, "who expressed his unqualified approval of the proposed measure, and dwelt at some length on the value of the Scriptures as a guide in the formation of character, and also as an aid in the cultivation of the intellectual faculties, containing, as they do, such a treasury of literary productions, adapted to all minds and to all conditions in life;" and Dr. J. H. Kellogg, who "fully indorsed the idea of making the Bible more prominent. . . . He referred to the influence of early training as a shield against the power of skepticism and unbelief."

Other speakers were Prof. C. W. Stone, W. C. White, W. C. Sisley, and Elder A. S. Hutchins. A unanimous vote was taken indorsing a previous action of the faculty and board, to devote a certain portion of each day to the study of the Bible in all the rooms of the college.

It was in this year also, 1881, that plans were laid for starting preparatory schools in the different States.

During the year 1882-83 the college was closed on account of internal dif-

ficulties which it seemed could not otherwise be adjusted. But the next year it opened again, with W. H. Littlejohn as president. From this time on the school was molded more nearly after the Lord's plan.

At the retirement of Elder Littlejohn in 1886, Prof. W. W. Prescott was elected to the office; and upon his release in 1894, Prof. G. W. Caviness was made president. His successor was Prof. E. A. Sutherland, who continued with the school during the time of transfer to Berrien Springs, Mich., in 1902, and for several years thereafter.

At last the college was in the line of God's providence, for it was far from any city, and had a farm large enough to furnish employment to such pupils as wished to work their way through school. Here the prospering hand of God has been over it, and it has suffered no backset since the removal to the country.

Our next large school to be opened was that in Healdsburg, Calif., which began April 11, 1882, with Prof. Sidney Brownsberger as president. On April 19 of the same year the academy at South Lancaster, Mass., opened, with Prof. G. H. Bell as principal. Both of these schools were well attended and did a good work. Healdsburg College was moved in 1909 to a site near St. Helena, where it has grown to large proportions as Pacific Union College.

Union College, at Lincoln, Nebr., was opened in 1891; and Mount Vernon Academy, in Ohio, in 1893.

From this small beginning our educational work has developed until it encircles the globe.



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



Elder M. E. Cornell Standing Beside the Prophetic Chart



SECRETARIES, ASSOCIATE SECRETARIES, AND ASSISTANTS OF THE GENERAL CONFERENCE DEPARTMENTS

Left to right: Publishing Department: N. Z. Town, H. H. Hall, W. W. Eastman, J. H. McEachern.
 Medical Department: A. W. Truman, L. A. Hansen, Kathryn L. Jensen.
 Educational Department: W. E. Howell, C. W. Irwin, M. E. Cady, C. A. Russell, Mrs. Flora H. Williams.
 Sabbath School Department: Mrs. L. Flora Plummer, J. S. James, Rosamond D. Ginther.
 Missionary Volunteer Department: M. E. Kern, Meade MacGuire, H. T. Elliott, Uthai V. Wilcox, Harriet Holt.
 Religious Liberty Department: C. S. Longacre, W. F. Martin.
 Bureau of Home Missions: M. N. Campbell, J. T. Boettcher, B. P. Hoffman, August Anderson, L. F. Passebois.
 Home Missionary Department: J. A. Stevens, E. F. Peterson, Mrs. J. W. Mace.
 Negro Department: W. H. Green. Home Commission: A. W. Spalding. Press Bureau: W. L. Burgan, L. A. Smith.



A GROUP OF SCHOOLS AND SANITARIUMS

First row: Broadview College and Theological Seminary, La Grange, Ill.
 Second row: Clinton Theological Seminary, Clinton, Mo.; Hutchinson Theological Seminary, Hutchinson, Minn.
 Third row: Pisgah Industrial Institute, Candler, N. C.; Madison Rural Sanitarium, Madison, Tenn.
 Fourth row: Buildings of the Loma Linda College of Medical Evangelists, Loma Linda, Calif.



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

FIFTY YEARS OF PROGRESS IN CHRISTIAN EDUCATION

W. E. HOWELL

Secretary of the General Conference
Educational Department

To review fifty years of progress in Christian education by Seventh-day Adventists is to exclaim with Job, "The hand of the Lord hath wrought this." Blessed be His name!

Our first school was established for the training of the more mature workers in the cause of God; now all schools embrace the much wider purpose of educating all the children of the church.

Our first school was of college rank; now secondary and elementary schools have become a large factor in serving our needs in the entire range of school age.

Fifty years ago we had only one central school—a college; today we can count twenty-two schools doing work of college grade.

Fifty years ago we had no academy and no church school (except the preparatory department of our one college); today we number seventy-six

schools doing academic work, and 1,259 local elementary schools, besides those attached to some higher school.

Half a century ago we had only a handful of teachers, and these all in one school; today our teachers of all classes (except mission schools) number 2,877.

Half a century ago our student enrolment was less than 300; today it totals not less than 50,000, exclusive of mission schools. This total represents a number equal to 25 per cent of our membership in North America, and to 23¼ per cent of our membership in all the world.

In 1874 we had no such enterprise as a mission school, and may not have even dreamed of one; today no one knows just how many we have, but it is safe to say that mission schools are operating in every principal continent of the world and in many remote and obscure corners of the earth. Some single local mission fields conduct from fifty to seventy-five schools of this type. The total enrolment in these schools must run into many thousands, since one union mission field enrolls nearly 4,000 and another more than 3,000.

In 1874 North America was the only continent in the world in which a Seventh-day Adventist school was being conducted, and it had only one; today there is no continent without many, and there can scarcely be named a country of any size without one or more schools of our own, or which are at least planning definitely to establish the work of Christian education in some type of school.

Into All the World

To enumerate briefly the parts of the earth into which the Seventh-day Adventist school has penetrated, we may give the following:

In North America, into every State of the Union; and into Canada, Newfoundland, and Alaska, on the north.

In Europe, into England, France, Spain, Switzerland, Germany, Denmark, Norway, Sweden, Finland, the Baltic States, Czecho-Slovakia, Hungary, Rumania, Jugo-Slavia, Greece, and Siberia.

In Africa, into Cape Colony, Natal, Orange Free State, the Transvaal, Southwest Africa, Portuguese West Africa, the Rhodesias, Congo, Nyasaland, Tanganyika Territory, Kenya Colony, Abyssinia, Egypt, Nigeria, and Sierra Leone.

In India, into the Bombay Presidency, Mysore, Travancore, the Madras Presidency, Bihar and Orissa, Bengal, the United Provinces, Punjab, Burma, and Ceylon.

In Malaysia, into Singapore, Sumatra, Java, Borneo, and the Celebes.

In the Philippines, into Manila and six other centers.

In China, into every one of the seven union missions, including most of China's eighteen provinces, ranging in number from one to fifty-one schools in each union mission.

In Japan, into the capital, Tokio, with two schools.

In South America, into Argentina, Chile, Paraguay, Uruguay, Bolivia,



G. H. Bell S. Brownsberger
Two of the Early Educators

Peru, Ecuador, Venezuela, and Brazil.

In Australasia, into New South Wales, Queensland, Victoria, South Australia, West Australia, and most of the islands below.



FIELD SECRETARIES OF THE GENERAL CONFERENCE, ELECTED 1922
From left to right: G. B. Thompson, L. R. Conradi, W. T. Knox, R. D. Quinn, F. C. Gilbert.



PRESIDENTS OF SENIOR COLLEGES

Left to right: W. W. Prescott, Union College; Frederick Griggs, Emmanuel Missionary College; H. A. Morrison, Washington Missionary College; B. F. Machlan, Atlantic Union College; W. E. Nelson, Pacific Union College; N. G. Evans, M. D., Loma Linda College of Medical Evangelists; H. M. Johnson, Hutchinson Theological Seminary; W. B. Ochs, Clinton Theological Seminary; H. O. Olson, Broadview College and Theological Seminary; W. I. Smith, Walla Walla College; M. E. Olsen, Fireside Correspondence School.

In *Inter-America*, into Mexico, Central America, the Canal Zone, and the West Indies.

In *the Islands of the Sea*, into Fiji, Tahiti, New Guinea, Niue, Solomon Islands, Pitcairn, Hawaii, and others (see also Malaysia and India, p. 34).

Our Educational Aim

EVERY SEVENTH-DAY ADVENTIST BOY AND GIRL IN OUR OWN SCHOOLS. EVERY STUDENT IN OUR SCHOOLS A WORKER FOR GOD.



INTERESTING DETAILS OF PAST YEARS

SINCE I read the item in the REVIEW that this is the fiftieth anniversary of Elder J. N. Andrews' first missionary trip to Europe, I have called to mind many experiences, beginning sixty-five years ago.

Elder Andrews spent two winters in my grandfather's family (Henry Gardner), studying for the ministry, one in Vermont, and one in Kirkville, N. Y. My mother always lived with her parents, as father was away preaching much of the time, and Grandfather Gardner kept an open house for all the early ministers of this denomination. William Miller and Joshua V. Himes called it their home when in the vicinity of Pantou, Vt. During the time of the 1844 movement, general meetings were held in my grandfather's house. Such meetings as were held in those days meant the keeping and lodging of all who came, and also caring for many teams.

I was quite a young boy when at one meeting Sister White was taken off in vision while the people were in prayer service. I never shall forget the scene—the large kitchen of the farm house was full of people. It was a

wonderful general Vermont meeting. This meeting was held soon after the return of my father and mother and Elder A. S. Hutchins and his wife from Illinois. The trip was made with the horse and carriage that my grandfather furnished father, and the Vermont brethren had provided a horse and buggy for Elder Hutchins.

The next year my father and Elder Loughborough held a tent-meeting at Kirkville, N. Y. At this meeting such prominent men as P. Z. Kinne and E. D. Cook were converts. The next year, through the advice of the brethren, my grandfather sold his farm in Vermont and went to Kirkville, and there bought a farm. The winter following, Elder Andrews stayed with us, spending his time studying for the ministry.

In the fall of 1863 Elder White wrote my grandfather Gardner to come to Battle Creek. He sold his farm, and in February, 1864, landed in Battle Creek. My father and mother having both died, I lived with my grandparents, and hence went with them to Battle Creek. In 1867 I attended the first select school taught by Prof. G. H. Bell; and on March 10, 1868, at the age of fourteen, I went into the Review and Herald office to learn the printer's trade.

The many experiences of the following years are very vivid in my mind. I think it was in 1868 that Elders J. N. Loughborough and D. T. Bourdeau went to California by boat from New York. I well remember the Sabbath meeting held in the old white church that stood where the Tabernacle was later built, and was moved away to give place for the Tabernacle. This meeting lasted all day, and I never shall forget the solemnity that came into the meeting at the going down of the sun.

I can find here in Battle Creek only four or five persons now attending our church who were present at the parting meeting for Elder Andrews and family as they left for Europe. They are Smith Kellogg (who is now totally blind), Richard and Jennie Coggeshall, and myself.

These thoughts of the past are very interesting to me, and I am glad of the connection my family and I have had with this denominational work, which I believe will soon be closed with the Saviour's coming to take His faithful ones home.

J. BYRON SPERRY.



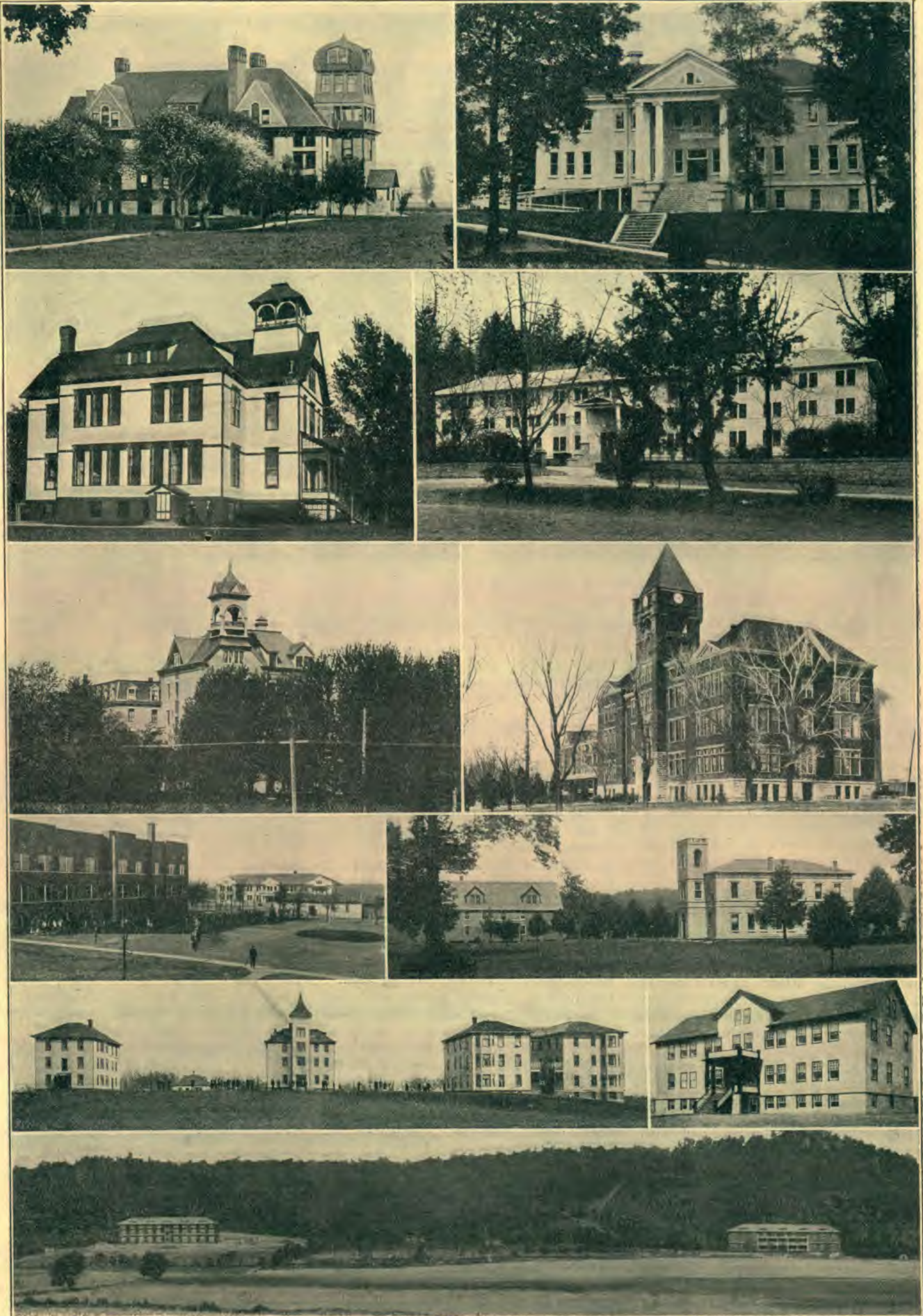
ROCHESTER DAYS

(Concluded from page 13)

some one else could be instructed for that position. About that time, Stephen Belden, who had married Mrs. White's eldest sister, connected with the printing enterprise, and remained with the office the most of his life.

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

In speaking of the removal from Saratoga to Rochester, Brother White said, "Our expenses have been considerable, yet we are free from debt."



DENOMINATIONAL COLLEGES IN NORTH AMERICA

Senior Colleges

First row: Emmanuel Missionary College, Berrien Springs, Mich.; Washington Missionary College, Washington, D. C.
 Second row: Atlantic Union College, South Lancaster, Mass.; Pacific Union College (Dormitory), La Jota, Calif.
 Third row: Walla Walla College, Walla Walla, Wash.; Union College, College View, Nebr.

Junior Colleges

Fourth row: Southwestern Junior College, Keene, Tex.; Oakwood Junior College, Huntsville, Ala.
 Fifth row: Canadian Junior College, Lacombe, Alberta, Canada; Oshawa Missionary College, Oshawa, Ontario, Canada.
 Sixth row: Southern Junior College, Ooltewah, Tenn.



A REPRESENTATIVE GROUP OF ACADEMIES IN NORTH AMERICA

First row: Mount Vernon Academy, Mt. Vernon, Ohio.
 Second row: Laurelwood Academy, Gaston, Oreg.
 Third row: Battleford Academy, Battleford, Saskatchewan, Canada; Maritime Academy, Memramcook, New Brunswick, Canada.
 Fourth row: Indiana Academy, Cicero; Union Springs Academy, Union Springs, N. Y.
 Fifth row: Lodi Academy, Lodi, Calif.
 Sixth row: La Sierra Academy, Arlington, Calif.



General Managers of Our Three Largest Publishing Houses

C. H. Jones, Pacific Press Publishing Association; E. R. Palmer, Review and Herald Publishing Association; R. L. Pierce, Southern Publishing Association

BEGINNING OF OUR PUBLISHING WORK

C. H. JONES

General Manager of the Pacific Press Publishing Association

In this sketch we can only touch briefly upon some of the main points concerning the rise and progress of the publishing work among Seventh-day Adventists; and for these facts we are indebted to such books as "Life Sketches of Elder James and Mrs. E. G. White," "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough, and historical data by our statistical secretary.

The first document issued by any one connected with the denomination was a leaflet bearing date of April 8, 1846, addressed "To the Remnant Scattered Abroad," and written by Ellen G. Harmon (Mrs. E. G. White). Two hundred fifty copies of this leaflet were printed, the expense being borne by James White and H. S. Gurney. This was followed the same year by a tract consisting of forty pages by Elder Joseph Bates, entitled, "The Opening Heavens," and a pamphlet of forty-eight pages by the same author, entitled, "The Seventh-day Sabbath a Perpetual Sign." It was this pamphlet that confirmed Elder and Mrs. James White on the subject of the seventh-day Sabbath, which they began to observe and teach in the autumn of 1846. (See page 17.)

The first periodical, a semi-monthly, entitled Present Truth,

was published by Elder James White at Middletown, Conn., in July, 1849.

It is stated that "when the first number was brought from the printing office, the brethren and sisters all bowed around it, asking the Lord, with humble hearts and many tears, to let His blessing rest upon the feeble efforts of His servants. The papers were then directed to those who it was thought would read them, and carried to the post office by Elder White in a carpet-bag." (See illustration, page 10.)

In November, 1850, THE SECOND ADVENT REVIEW AND SABBATH HERALD was started as a semimonthly in Paris, Maine, with Elder James White as editor. In 1851 the name of the paper was changed to THE ADVENT REVIEW AND SABBATH HERALD, the name which in its 101st volume it still bears.

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

This is the small and humble way in which the publishing work started three quarters of a century ago, which now circles the globe.

In August, 1852, Volume I, No. 1,

of the Youth's Instructor appeared, and this paper is still published by the Review and Herald Publishing Association, at Washington, D. C.

Up to this time the publications were issued without price, and freely distributed to those who would read them, the expense being borne by freewill offerings from believers; but at a conference of leaders held in Rochester, N. Y., in 1853, it was recommended that a price be placed on the literature, and thereafter all new publications had a stated price.

In 1854 the first sales of denominational literature were made by Elder J. N. Loughborough in a tent effort in Rochester, Mich. The total retail value of a copy of each publication issued at that time was thirty-five cents. It was during this year that the REVIEW AND HERALD began to be published as a weekly, with a regular subscription price of \$1 a year.

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

The work continued to grow, and in 1857 an Adams power press was purchased, on which to print the papers, books, and tracts; also a steam engine to run the press, the total cost being \$2,500.

Up to this time literature was published in the English language only; but in 1858 two tracts were printed in the French language, one, "The Sabbath, a Memorial of God's Creative Power," and the other, "The Second Advent."

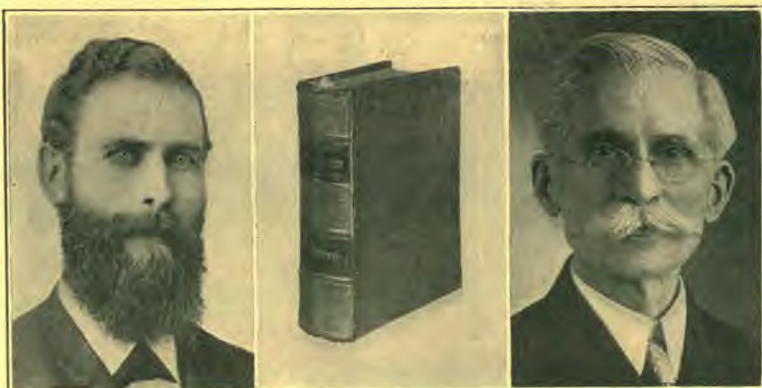
May 3, 1861, the Seventh-day Adventist Publishing Association was organized and incorporated, and took over all the publishing interests of the denomination, which at that time consisted of the two periodicals above referred to, and sixty-five tracts and pamphlets, containing 3,445 pages, the combined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

The same year (1861) the first office building owned by Seventh-day Adventists was erected at the corner of Main and Washington Streets, Battle Creek, Mich. It was constructed of brick, two stories high, in the form of a Greek cross, 44 x 72 feet.

The total book sales during 1860 amounted to \$702.17. During 1861 the sales amounted to \$1,550.71; and in 1862, to \$1,916.99.



FIRST COPIES OF OUR PIONEER CHURCH PAPERS



THE COLPORTEUR, THE BOOK, AND THE PURCHASER

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



PIONEER COLPORTEUR EVANGELISTS

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

In August, 1866, the first number of a monthly periodical appeared under the title of the *Health Reformer*, sixteen pages with cover, in magazine form. The successor of this journal is still published by the Review and Herald at Washington, D. C., under the title, *Life and Health*.

In January, 1867, the business of the Review and Herald Publishing Association had so increased that it became necessary to purchase a Gordon job press on which to print circulars and small work, the cost being \$625. At the time of the annual meeting in May, 1868, it was reported that the office sales of literature from all sources for that fiscal year amounted to \$6,122.

In 1867 Elder John Matteson went to the office with a manuscript which he wanted published in the Danish-Norwegian language. He was told that a lack of funds forbade their doing the work. He then appealed to the few believers of that nationality,—about fifty,—and soon a fund of \$1,000 was raised. With this in hand, he again sought the office to get the work done, but was informed that they had no one who could set type in that language. He then begged the privilege of setting the type himself; which he did. He continued until he had about 1,000 pages of pamphlets and tracts printed in that language. From that time on, work advanced rapidly among the Scandinavians.

In 1868 the writer of this article became connected with the Review and Herald office, and had the privilege of running the first power press [as already mentioned, first installed in 1857] owned by the denomination. On this one press were printed the three periodicals above referred to, as well as all the books, pamphlets, and tracts then published, and it was kept running only about half the time.

In 1871 the publishing work had increased to such an extent that more room was demanded. Accordingly another brick building, an exact duplicate of the first, was erected a few feet to the east of the former. This building was dedicated with appropriate exercises, Jan. 1, 1872.

"Simultaneously with the dedication of this office building appeared the first issue of the Danish monthly, *Advent Tidende* (Advent Tidings). This gave new life to the work among the Scandinavian people."

The work continued to grow, and in 1873 a third brick building, an exact duplicate of the other two, was erected

on the southwest corner of Main and Washington Streets, Battle Creek, Mich. In the REVIEW of Nov. 25, 1877, it was reported that the net earnings of the office for several months had been \$1,000 a month. With this means the office was able to place in its buildings another power press,—a Cottrell and Babcock cylinder,—at a cost of \$3,340.

In 1874, in response to earnest demands, a journal in the Swedish language was started, entitled *Svensk-Herold* (Swedish Herald). This same year the first number of the *Signs of the Times* was published in Oakland, Calif. It bears date of June 4, 1874, and that paper is still published by the Pacific Press Publishing Association, Mountain View, Calif.

April 1, 1875, the Pacific Press Publishing Company was organized and incorporated in Oakland, Calif., with a capital stock of \$28,000. This was the second publishing house established by the denomination, and marked a new era for the work on the Pacific Coast.

The truths we now hold so dear were set forth through the printed word by the pioneers of this work amid the greatest privations and hardships, and often in the face of bitter opposition. They were men and women of prayer, who continually looked to God for wisdom and help.



"We want missionaries who are missionaries in the fullest sense of the word, who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to His glory, will keep themselves as ministers, ready to go where He bids, and to work in any capacity to spread the knowledge of the truth."



"OUR burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."

OUR PUBLISHING WORK TODAY

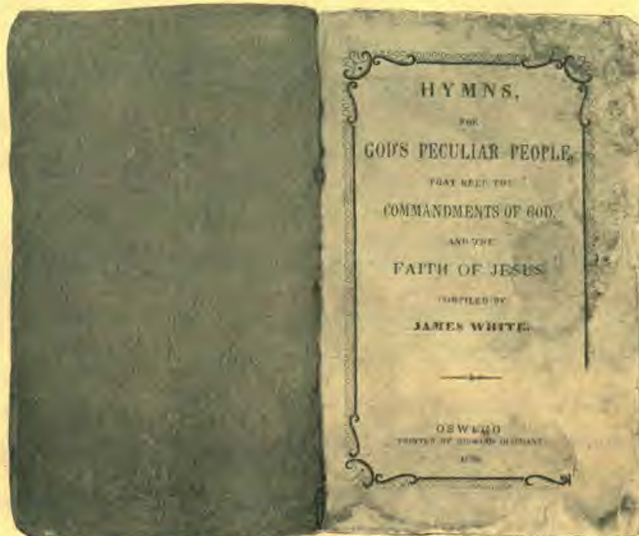
N. Z. TOWN

General Secretary of the General Conference Publishing Department

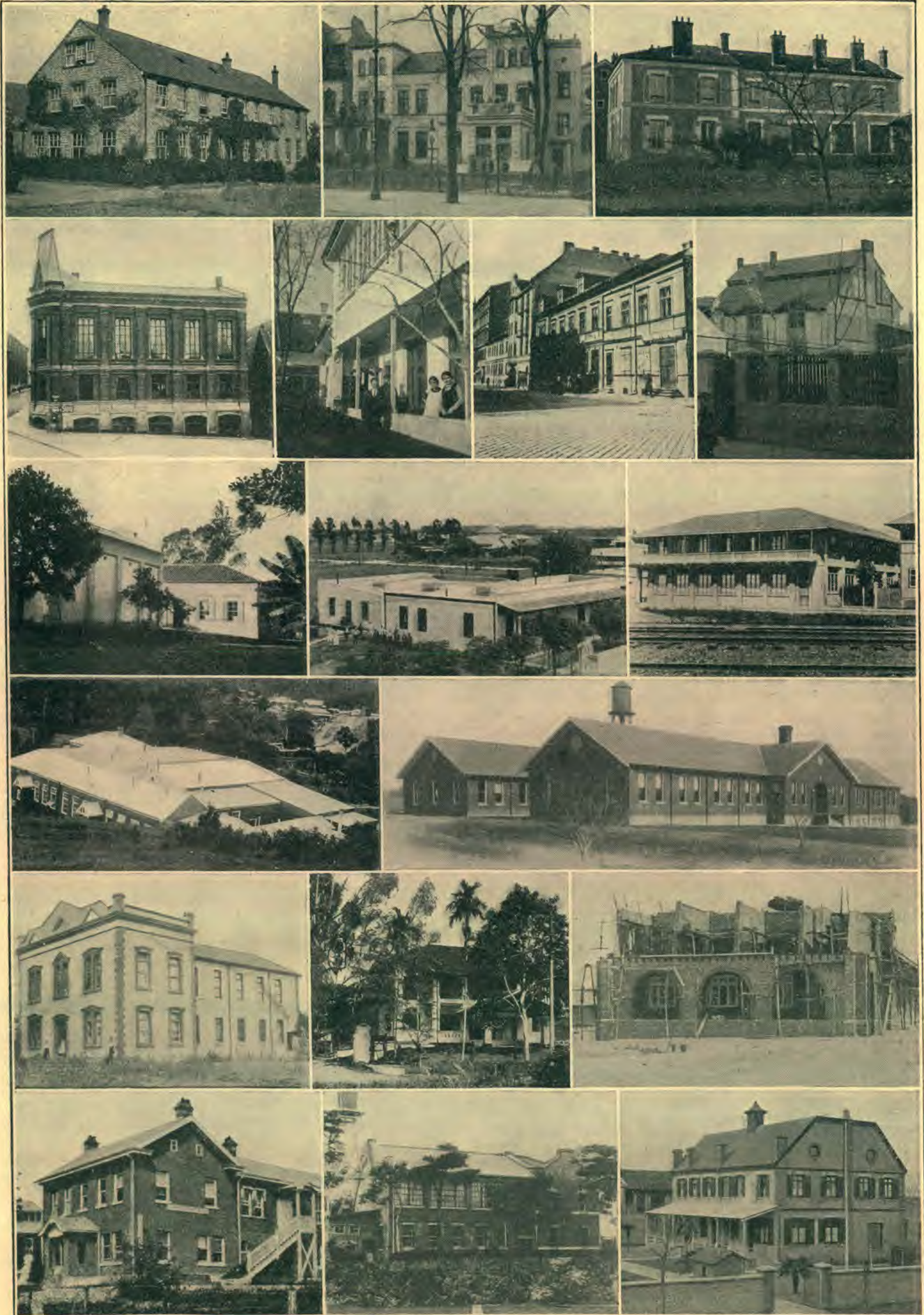
THE story of the starting of the little paper, *Present Truth*, in 1849 by Elder James White, is a familiar one to the readers of the REVIEW; but we sometimes lose sight of that part of this message which gives the assurance that the publishing work was to "be a success from the first." Even though, "when the work first started, it was without funds, without friends, and without agencies for its prosecution," the Lord blessed, and it prospered. Here is an interesting report of the prosperity reached in those early days, given by Elder S. N. Haskell in May, 1874. The capacity of the old carpet-bag may have suggested the idea of bushel measurement.

"To obtain a correct view of the remarkable progress of this work, we only need to go back twenty-five years when the whole edition of our works printed in two weeks was carried to the post office in a carpetbag. Whereas now in one week, seven cartloads, allowing thirty bushels to the cartload, were sent from the office of publication to the different parts of the world. Do you ask for evidence of prosperity? Here it is."

During recent years we have become accustomed to report literature sales by cartloads instead of cartloads, much less by "bushels." The combined monthly circulation of our periodicals in 1924 averages ninety tons, enough to



Earliest Hymn Book Used by Seventh-day Adventists



A PARTIAL LIST OF FOREIGN PUBLISHING HOUSES

First row: British Publishing House, Stanborough Park, Watford, England; Hamburg Publishing House, Hamburg, Germany; Latin Union Publishing House, Seine-et-Marne, France.
 Second row: Scandinavian Publishing House, Christiania, Norway; Jugo-Slavia Publishing House, Novi Sad, Jugo-Slavia; Riga Publishing House, Riga, Latvia; Rumanian Union Publishing House, Bukharest, Rumania.
 Third row: Brazil Publishing House, Sao Paulo, Brazil; Buenos Aires Publishing House, Buenos Aires, Argentina, South America; Panama Publishing House, Cristobal, Canal Zone.
 Fourth row: Australian Publishing House, Warburton; Canadian Publishing House, Oshawa, Ontario.
 Fifth row: South African Publishing House, Kenilworth, Cape; Malaysian Publishing House, Singapore, Straits Settlements; India Publishing House, Poona.
 Sixth row: Korean Publishing House, Seoul, Chosen; Japanese Publishing House, Tokio; China Publishing House, Shanghai.



A PARTIAL LIST OF SANITARIUMS IN FOREIGN COUNTRIES

First row: The Stanboroughs, Watford, England; Waldfriede Sanitarium, Berlin, Germany.
 Second row: Skodsborg Sanitarium, Skodsborg, Denmark; Shanghai Sanitarium, Shanghai, China.
 Third row: Cape Sanitarium, Plumstead, Cape, South Africa; Sydney Sanitarium, Wahroonga, N. S. W., Australia.
 Fourth row: Lake Geneva Sanitarium, Gland, Switzerland; River Plate Sanitarium, Argentina, South America.
 Fifth row: Resthaven Sanitarium, Sidney, British Columbia, Canada.

fill five ordinary freight cars. It would take ten trains of twenty cars each to transport the copies of "Bible Readings" already sold and in the homes of the people.

Concerning the Harvest Ingathering number of the *Watchman Magazine*, Brother W. A. Harvey, superintendent of the Southern Publishing Association factory, gives the following interesting items:

"We have printed 1,107,350 copies of the *Watchman Magazine* during the last two years, and in addition to this, we have printed 3,900,000 copies of the Harvest Ingathering issue of the *Watchman*, a total of 5,000,000 printed during the two years. We used twenty-six carloads of paper—nearly 600 tons. It is hard for us to appreciate or realize just how 5,000,000 magazines would look if gathered into one pile. It would take seven trains of eleven cars each to carry the entire consignment at one time."

Fifty Years Ago and Now in "Bushels"

The yearly output of books and tracts from the Review and Herald Publishing Association each year is equivalent to approximately 1,648 large cases with a capacity of five bushels each, or a total of 8,240 bushels. The periodicals issued, including *Present Truth*, are estimated at a total of 31,648 bushels, or a grand yearly total of 39,888 bushels, an average of 767 bushels for one week. The monetary value of the Review and Herald sales amounts to about one fifth of the total world sales. Using the same proportion in bushels, our total world weekly output would be 3,835 bushels instead of 210, as Elder Haskell reported fifty years ago.

Our publishing houses are among the

agencies represented by the angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." In 114 of these tongues, in the form of 154 periodicals, 877 bound books, 556 pamphlets, 2,317 tracts, a total of 3,904 separate publications, containing 310,128 pages, the streams of light of this message are flowing out and encircling the world, from fifty-one publishing houses, supplying the needs in more than eighty countries.

During the twenty-five years covered by Elder Haskell's report, 1849-73, the total sales amounted in value to \$80,000. During the next twenty-five years the total increased to \$4,300,000, while during the last twenty-five years the Lord has enabled us to circulate \$50,500,000 worth of literature. Fifty years ago the annual sales amounted to \$14,000, while during the last five years the average annual sales have been \$4,500,000. But the best is yet to come in our publishing work. In the "Testimonies," Volume VII, page 140, we read:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

Through the Missions Publishing Fund our mission publishing houses are being equipped to accomplish the work outlined for them in this testimony. During the last three years more than \$450,000 have been received for this fund from the Big Day efforts and the consecrated portion of the

earnings of our stronger publishing houses. During these three years more than a score of trained men have been sent out to the mission fields to help man the mission printing plants. Nearly 1,000 publishing house employees and more than 2,400 colporteurs are giving their time exclusively to the preparation and circulation of our literature.

The evidences that the work of that other angel of Revelation 18 is now going forward, should bring cheer to the heart of every Seventh-day Adventist believer.

* * *

PREACHED THE MESSAGE FORTY YEARS

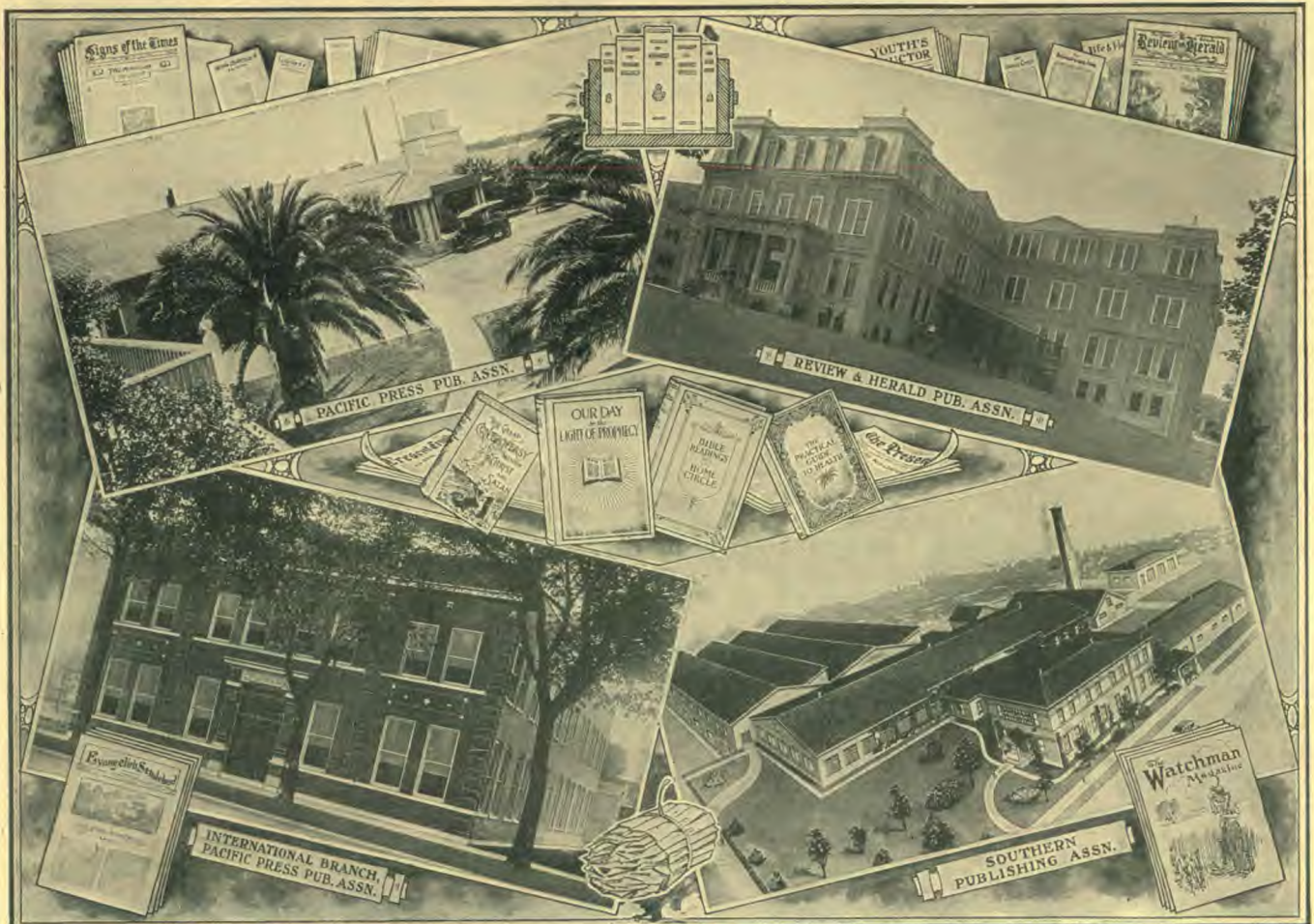
I ACCEPTED the truth fifty years ago this spring, and have had the privilege of preaching for more than forty years. I have labored in eight States, and though on the Sustentation list, I still visit some of the churches here in Ohio, and help them in every way I can.

I had the privilege of seeing Brother James White at three camp-meetings, and of meeting Sister E. G. White many times. I am thankful that the message has now gone to all nations of the world, and I feel sure the end is very near. Soon Jesus will come, and take us home. We should now live near to God, and be ready at any time to meet Jesus with joy.

I am trying to live a truly consecrated life. I want Jesus to have full control of my life every day, as long as I am in this world, and also during all eternity. May God bless His people in all parts of the world.

J. W. WATT.

Mansfield, Ohio.



THE THREE OLDEST AND LEADING PUBLISHING HOUSES OF THE DENOMINATION IN NORTH AMERICA

THE PAST AND PRESENT OF OUR MEDICAL WORK

LOUIS A. HANSEN

Associate Secretary of the General Conference Medical Department

WHILE health work as a denominational activity is not peculiar to our movement, it does hold a distinctive and exceptional meaning with us. It has occupied an important place in the entire history of our work, and its present development is built upon foundation principles that are an integral part of the truths that give us existence and identity.

It is more than interesting to note that the first Seventh-day Adventist, Joseph Bates, was foremost among temperance reformers of his day.

At the age of twenty-nine, in 1821, Captain Bates discarded intoxicating liquors. A year later he gave up wine. In 1823 he ceased using tobacco. In another year, ale, porter, beer, and cider were added to the list of rejected indulgences. On the day of his baptism, in 1827, he took steps looking to the organization of the Fairhaven Temperance Society, said to be the first temperance society ever organized in the United States. The members of this society were called "teetotalers." The movement grew rapidly until organized temperance work spread all over the country and into other parts of the world.

Consistent with advancement in temperance reform, Joseph Bates, in the year 1832, gave up the use of tea and



Some of the Present Pioneer Leaders in Colporteur Evangelistic Work
From left to right: Walter Harper, F. E. Painter, H. C. Wilcox, A. F. Harrison, J. B. Blosser, V. O. Cole.

In 1863, at a general meeting held at Otsego, Mich., there was given to Mrs. E. G. White special light on health reform and its place in this movement.

Not many doctors were numbered with us at this time. Our three pioneer physicians, Dr. H. S. Lay, Dr. John Byington, and Dr. J. H. Ginley, gave help to our ministers in presenting publicly the question of health. In 1865 the REVIEW AND HERALD printed a series of articles by Dr. Lay.

Under date of Aug. 1, 1866, there was published the first number of a monthly health journal, called *The Health Reformer*. An announcement in the REVIEW stated the aims of the new journal to be to aid in "reforming, as far as possible, the false habits of life so prevalent," "to teach faithfully and energetically those rules of health by obedience to which people may secure the largest immunity from sickness and premature death," and to "advocate the cure of diseases by the use of nature's own remedies,—air, light, heat, exercise, food, sleep, recreation, etc." The articles at first were largely supplied by our ministers. The journal is still published, though under another name.

It was in 1866 that our first health institution was established. Through



H. S. Lay, M. D. Phoebe Lamson, M. D. Kate Lindsay, M. D.
Some of the Pioneer Physicians Connected with Our Work

coffee. At the age of fifty-one, in 1843, he discarded flesh foods, and became an ardent vegetarian.

Elder and Mrs. James White gave ready and strong support to the health reform work as a legitimate and important part of the Advent Movement. Later J. N. Andrews, J. N. Loughborough, R. F. Cottrell, D. T. Bourdeau, J. H. Waggoner, and other leaders united their influence and efforts in behalf of Christian temperance.

The first step in reform was abstinence from tobacco. An article against its use appeared in the REVIEW in 1853, and two years later the use of tobacco was made a test of fellowship at a general church meeting.

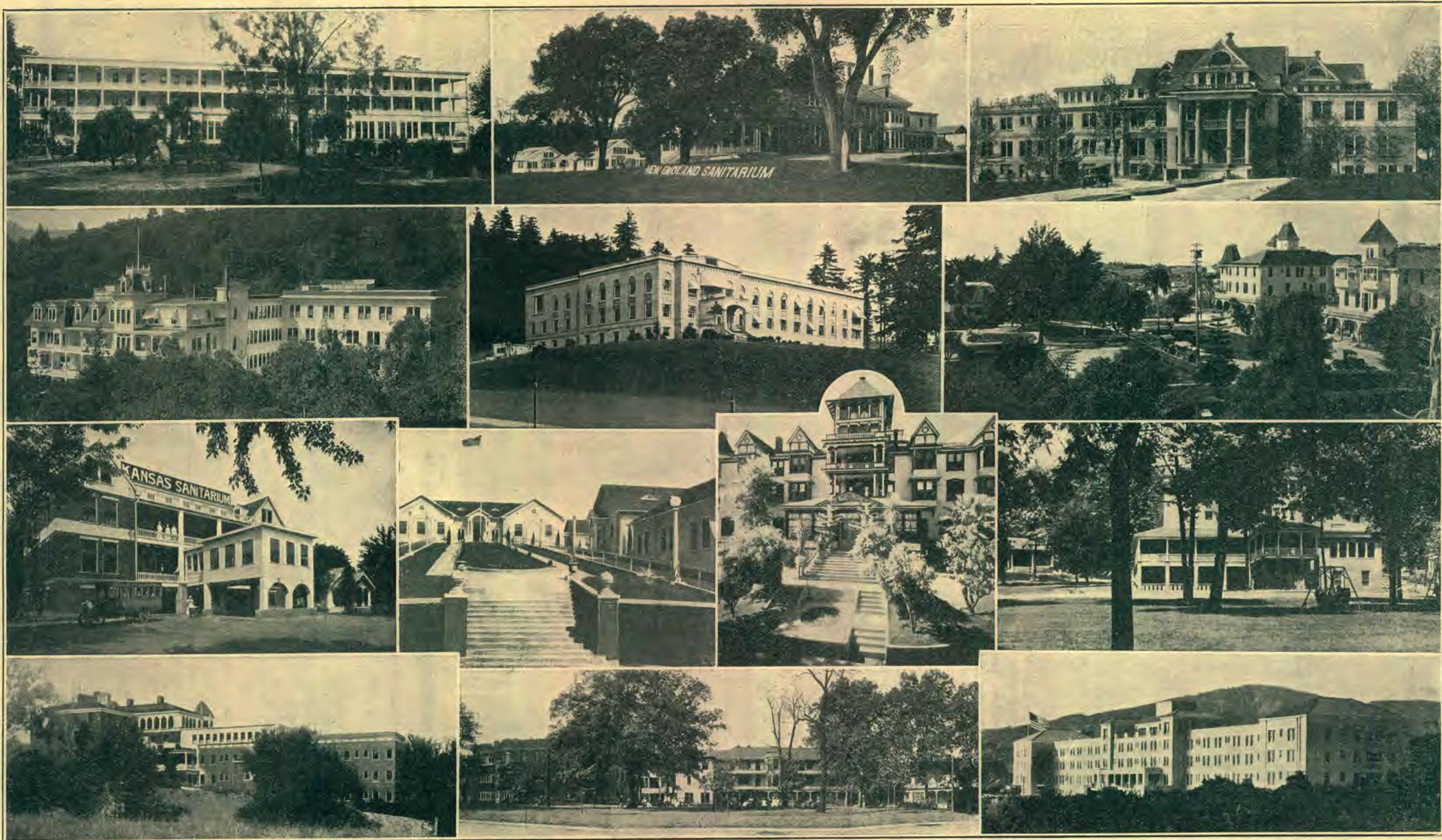
With further study of the principles of health there followed step by step other reforms. The adoption of a healthful dietary, healthful dress, and the nonuse of drugs in the treatment of disease, were early features in our development in health lines.

Two years later, in 1865, at Rochester, N. Y., the subject was further opened up to her in a special manner. From time to time in her long life, she imparted to others instruction that gave a divine authority to the beautiful and broad platform of true healthful living.

One of the first books published by our people was "How to Live," issued in 1865. It was a volume of four hundred pages, embracing material that had previously been published in six pamphlets.



Health Reform Institute, 1866
This was the beginning of health institutional work among Seventh-day Adventists.



A PARTIAL LIST OF SANITARIUMS IN NORTH AMERICA

First row, left to right: Florida Sanitarium, Orlando; New England Sanitarium, Melrose, Mass.; Washington Sanitarium, Takoma Park, D. C.
 Second row: St. Helena Sanitarium, Sanitarium, Calif.; Portland Sanitarium, Portland, Oreg.; Paradise Valley Sanitarium, National City, Calif.
 Third row: Kansas Sanitarium, Wichita; White Memorial Hospital, Los Angeles, Calif.; Loma Linda Sanitarium, Loma Linda, Calif.; Indiana Sanitarium, Wabash Valley, Ind.
 Fourth row: Colorado Sanitarium, Boulder, Colo.; Hinsdale Sanitarium, Hinsdale, Ill.; Glendale Sanitarium, Glendale, Calif.



SOME OF THE OLDER AND REPRESENTATIVE PHYSICIANS

First column, top to bottom: George Thomason, D. H. Kress, W. A. George, H. A. Green, R. H. Habenicht, G. H. Heald.
 Second column: H. F. Rand, Laretta E. Kress, Lyra H. George, Ida S. Nelson, H. C. Menkel, W. R. Simmons.
 Third column: W. A. Ruble, H. W. Miller, Julia A. White, L. V. Fisher, G. K. Abbott, Olive Ingersoll.
 Fourth column: W. H. Holden, Jean Whitney-Morse, Mary Paulson-Neall, Florence Keller, J. C. Ottosen, R. S. Ingersoll.
 Fifth column: P. T. Magan, J. F. Morse, J. H. Neall, P. Martin Keller, E. A. Sutherland, W. C. Dunscombe.

Battle Creek, Mich. Feb. 9 1874

Dear Bro White -

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

U. S.

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

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

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

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

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

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

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

Sister White, instruction was presented at a session of the General Conference that an institution should be provided for the care of the sick, both of our own people and of others, where right methods of treating the sick would be followed, where people could learn how to take care of their bodies that they might avoid disease, and where spiritual influences would prevail that would lead persons into the whole truth.

By a unanimous vote of the conference it was decided to open such an institution as early as possible. Subscriptions of money were at once solicited, and on Sept. 5, 1866, the Western Health Reform Institute was opened at Battle Creek, Mich. This was the beginning of the institutional phase of our health work.

The launching of this enterprise was regarded as a unique and unusual undertaking for a denomination. It required large faith in the principles upon which it was founded. It called for trust in God. Said J. N. Andrews, "As a people, we have undertaken to do what no other religious denomination, to my knowledge, has ever attempted." God's blessing attended this move, and here was laid the beginning of a sisterhood of health institutions that now reaches into many parts of the world.

In 1867 there was issued, in compliance with a resolution of the General Conference, a little health manual, "A Hand Book of Health,"

same number privately managed.

More than 2,500 workers are employed in our conference sanitariums and treatment-rooms, including 200 physicians. About 200,000 patients annually receive care or treatment.

Twenty-three training schools for nurses are conducted, with an attendance of about 1,000 student nurses. Probably 3,000 or more nurses have been graduated, to fill positions of responsibility and usefulness. Our larger literary schools are now appointing nurses to have oversight of the school of health and teach certain health subjects. Through our home nursing classes many lay members are being instructed in lines of home care of the sick.

Our several health journals are enjoying excellent support. Health books are increasing in number and circulation.

* * *

GROWTH AND BLESSING

E. R. PALMER

General Manager Review and Herald Publishing Association

RECENTLY, in looking over the statistical report of the General Conference which shows the development and progress, year by year, from its beginning to the close of 1921, I was deeply impressed with the evidences of God's blessing upon all departments of His work. As these figures may be of equal interest and encouragement to others, I take pleasure in passing them on:

prepared by Elder Loughborough. This volume was "a brief treatise on physiology and hygiene, comprising practical instruction on the structure and functions of the human system, and rules for the preservation of the health." This was our first effort at presenting in book form the health principles from a scientific standpoint. It was the beginning of a publishing work that has since numbered many volumes of health literature that have sold by the thousands.

Today the institutional phase of our medical work is represented by a system of sanitariums, hospitals, treatment-rooms, and dispensaries, health food factories, cafés, and cafeterias reaching into many lands. Nearly a hundred health enterprises, under direct denominational control, may be counted, with about the

The Publishing Work

Ten-Year Periods	Value of Sales
1845-1854	\$ 2,500
1855-1864	17,500
1865-1874	78,000
1875-1884	371,000
1885-1894	3,969,000
1895-1904	3,144,000
1905-1914	14,095,000
1915-1922 (8 years)	30,522,000
Total	\$52,194,000

These figures show at a glance the sale of literature in ten-year periods for the last seventy-eight years, totaling \$52,194,000.

It appears that during the last eighteen years the sales have amounted to \$44,617,000, compared with a sale of only \$7,577,000 worth during the previous sixty years.

During the last eight years the sales amounted to more than \$30,000,000, compared with less than \$22,000,000 for the previous seventy years.

Education

Year	No. Primary Schools	Enrolment	Advanced Schools	Enrolment
1872	--	--	1	90
1880	1	15	1	490
1890	9	350	7	979
1900	220	5,000	25	2,257
1911	618	15,498	89	8,043
1921	1,196	27,730	114	15,103

This is a brief but comprehensive view of the progress of the educational work for a period of fifty years.

Fifty years ago there were no church schools, and only one college with an enrolment of ninety students.

In 1921 there were 1,196 primary schools with an attendance of 27,730, and 114 colleges and academies enrolling 15,103 students.

It will be noted that the growth of this department in the last twenty years, both in the number of schools and in attendance, is from four to seven times as great as during the previous thirty years.

The Sabbath Schools

Ten-Year Periods	Membership	Donations to Missions
1882	13,270	
1882-1891	32,860	\$ 69,830.41
1892-1901	51,726	229,508.53
1902-1911	106,000	785,696.97
1912-1921	211,973	6,711,881.48

These figures show the growth of the Sabbath school work during a period of forty years.

Forty years ago the Sabbath school membership numbered about thirteen thousand, and previous to that date not one dollar, so far as is known, had been given for the support of foreign missions. The Sabbath school donations up to that time had been used to defray running expenses.

During the ten years ending with 1921 the Sabbath schools gave to foreign missions the splendid sum of \$6,711,881.48. This total is more than six times the amount given to missions by the Sabbath schools during the previous thirty years. The membership also during the forty years increased to 211,973.

Mission Funds

Year	Amount Given to Missions
1875	\$ 536.57
1880	3,160.22
1890	50,495.63
1900	130,151.09
1910	458,943.70
1920	3,251,550.01
1921	2,781,728.23

These figures show the increase of the mission funds for a period of forty-

seven years. Forty-seven years ago the total contributions to foreign missions in one year were only \$536.57.

For the next thirty-five years, or until the close of 1910, donations to foreign missions had never reached in any one year a half million dollars. But in the year 1920 alone, donations to missions amounted to \$3,251,550.01.

In 1921, the first year of the reconstruction period after the war, the mission offerings dropped a little, but the amount per year is still more than five times as much as during any year previous to 1910.

The Missions Advance

Laborers in the United States and Abroad

Year	Per Cent		Per Cent	
	In U. S.	in U. S.	Abroad	Abroad
1871	82	98.77	1	1.23
1881	267	97.44	7	2.56
1891	338	85.35	58	14.65
1901	1,113	69.95	478	30.05
1911	2,413	49.48	2,464	50.52
1921	2,482	33.45	4,939	66.55

1901-1911 — Missionaries sent abroad, 810
 1912-1922 — Missionaries sent abroad, 1,484

This is a very interesting group of figures, from which the reader may be able to dig out many important facts.

Note that in 1871 nearly 99 per cent of the laborers were employed in the United States, and a little more than one per cent, or only one worker, in fields abroad.

Twenty years ago, in 1901, about 70 per cent of laborers were in the United States, and 30 per cent in foreign fields.

In 1921 the figures of twenty years ago were almost reversed, about 33 per cent of laborers being employed in the United States and nearly 77 per cent in foreign lands.

During the last ten years 1,484 laborers have been sent abroad, compared with 810 during the previous ten years.

Ten-Year Periods	Total Funds	
	Funds Received	Amount per Capita
1872-1881	\$ 491,682.06	\$ 4.66
1882-1891	2,039,602.01	11.12
1892-1901	5,196,104.87	9.69
1902-1911	15,130,359.94	21.68
1912-1921	56,972,115.71	42.95

These interesting figures show the total funds received in ten-year periods for the last fifty years.

During the first ten years of this fifty-year period the total receipts for carrying on the movement amounted to less than a half million dollars.

And the amount contributed per capita was \$4.66 for each year.

Thus the work of God moves on, obedient to the command of Jesus, "Go ye into all the world, and preach the gospel to every creature."

During the ten years ending with 1921 the total funds received amounted to \$56,972,115.71, or an average of \$42.95 given by each individual per year, counting all at home and abroad, and including heathen lands, in the general average.

World Membership

Now this brings us to the most vital question of all: What has been the increase in membership? It is evident that funds have increased and all mechanical features show progress, but what about the membership? Are we actually increasing in numbers in proportion to these other gains? The following figures will show:

Year	Gain for	
	Membership	Ten-Year Period
1871	4,550	
1881	16,916	12,366
1891	31,665	14,749
1901	69,356	37,691
1911	93,378	24,022
1921	198,088	104,710

Membership in the United States and Abroad

Year	Per Cent	
	In U. S.	Abroad
1901	61,916	16,272
1911	65,284	43,691
1921	98,715	99,373

The above figures show the gain in membership for a period of fifty years.

During the ten years ending with 1921 there was a gain in membership both at home and abroad of 104,710. This is a considerably larger gain than was made during all the previous years of our history.

It is interesting to note that in 1921 our total membership abroad, for the first time, passed in number the membership in the United States, while twenty years ago a little less than 21 per cent of our membership was outside the United States.

In this study of data we have surveyed only six lines of work. Other departments not mentioned have been equally prospered, and might be presented with equal force. May the Lord help us as a people to grow in strength spiritually, even as we grow in numbers, in finances, and in volume of work.

A FAREWELL FOR ELDER J. N. ANDREWS

MRS. F. C. GILBERT

Member of One of the Oldest Sabbath Keeping Families in New England

BEFORE Elder J. N. Andrews sailed for Europe, he spent a year or two in and near South Lancaster, Mass. It was in this town that he wrote a large part of that valuable book, "The History of the Sabbath."

Before he sailed a prayer meeting was held at the home of Sister Harris in Lancaster, Mass. Among the believers present at that farewell was a colored man by the name of Webster. Among the heartfelt prayers offered at the beginning of the meeting was an earnest petition by Elder Andrews. He prayed by name for those present. In looking over the audience as he arose to speak, Elder Andrews noticed this Brother Webster, and remembered he had not mentioned his name while praying. He hesitated a moment, and then said: "Brother Webster, I didn't pray for you, but I will."

The brethren and sisters present thought that Elder Andrews intended to remember this brother at the throne of grace in his private devotion. He delivered a sermon, and at the close he offered an earnest prayer, seeking God's blessing. In this prayer he mentioned by name this colored brother.

This spirit of Elder Andrews was expressive of the man. He was courteous, kind, and considerate. He was a Christian gentleman, and very thoughtful for the welfare of others.

* * *

I HAVE been connected with the Advent Movement since the winter of 1861-62, having come into the truth under the preaching of Elder M. E. Cornell. Elder James White sent Elder George I. Butler here as president of this conference. My faith has never wavered in this glorious message, and is as bright today as ever.

I knew Elder J. N. Andrews and his family well. He was brother-in-law to my sister, Mrs. Olive Stevens, having married Elizabeth Stevens.

I may not live to see the dear Lord come in the clouds with all His holy angels, but I do expect to see Him at the first resurrection.

ELIZABETH BATES.

West Union, Iowa.



BELIEVERS ATTENDING THE MASSACHUSETTS CAMP-MEETING OF 1924
 All have been in the message for forty years or more.

MIRACLES OF MISSIONS

AMONG SOUTH AMERICAN INDIANS

F. A. STAHL

"THESE people will not learn. They will not leave off their vices."

"Don't you know these Indians are the most treacherous and deceitful beings in all the world?"

"They are a tribe of thieves and murderers. Why, don't you know that in the very district where you are beginning your mission, those Indians killed a whole company of soldiers who had been sent to correct them? And not satisfied with that, they tore the hearts out of their bleeding victims, and ate them."

"O, you will soon see what they are. Do not be deceived. Some night before very long your house will be surrounded by two thousand Indians, and you will be killed."

"To be sure, they will make believe that they accept Christianity, but in a few months they will return to their old evil life."

"You will get into serious trouble with the authorities here, for there is no religious liberty in Peru. Everybody, authorities and all, are stanch Catholics. You will be arrested for raising a revolution among the Indians."

This and much more we were told when we began missionary work for the Indians around Lake Titicaca in 1911. We could not deny that the Indian was degraded and steeped in vice, for it was true, glaringly true. Daily the public highways were strewn with drunken Indians, some too drunk to speak, others yelling and cursing, some fighting, and all with their mouths reeking with the filth caused from chewing the coca leaf. Indeed, it was with difficulty that we could pass them on the road unmolested, for they would attempt to catch the bridles of our horses to stop us. And this was not alone on feast days. They put forward every imaginable pretext for becoming beastly drunk,—birthdays, funerals, weddings, and market days. They had degenerated so far that it was hard to see in them the semblance of the human, to say nothing of the divine.

But seeing all this, we did not become discouraged, for our trust was in Him who had said, "Go ye therefore, and teach all nations." The Lord blessed the work from the very beginning. In a few months hundreds of Indians were attending our Sabbath meetings, and soon a marvelous change was seen in the lives of "those wicked, good-for-nothing beasts of Indians," as they were habitually called.

Faces that had reflected the image of Satan were illuminated with a new and holy light. Dirty, ragged clothing was put off for clean clothes. Voices that heretofore had been raised in cursing and vile speech, were now confessing the name of Jesus and praising

God. In place of meeting a continual stream of drunken Indians on the public highway, one would see men and women who would greet every one courteously, accompanying their greeting by raising their hats.

Many times the Indians would be stopped and questioned by the people in the towns as to the cause of the change now seen in their lives, and the Indian, in his simple, straightforward way, would tell how the great God had given man His holy law to guide him, and about the holy Sabbath day, the memorial of His creative power, and how Jesus had been revealed to him, and was helping him to live a clean life.

O, how happy he seemed in his newfound faith! Strange as it may seem, these blessed, life-giving words many times, instead of bringing joy to the questioners and listeners, would bring a storm of cursing and abuse upon the head of the poor Indian.

Soon after the first church was organized in La Plateria, fierce persecution arose against us. We learned that plans were being laid to blow up the mission buildings with dynamite. But the leader of this plot, a very evil



A Former Slave Trader and His Family, of South America, Now Earnest Seventh-day Adventists

and cruel man, who had caused the death of many a poor Indian, died suddenly of appendicitis, and this broke up the plot.

Our enemies brought grave accusations against us, accusing us of inciting the Indians to rebellion, and of so arousing the Indians that they were about to massacre the white people living in the villages.

Many of our Indian brethren were beaten and thrown into jail. The persecution became so fierce that the president of Peru sent a commission to investigate. This commission found, in the district where the mission was located, not a horde of fierce, fanatical Indians ripe for rebellion, but instead, marvel of marvels! Indians who could

not be induced to speak disrespectfully of any one, Indians who were kind, gentle, and hospitable, loyal to their government, and who manifested a true patriotism.

Only a short time after the report of this commission went in to the central government at Lima, religious liberty was granted in Peru, even though it met with a storm of opposition in the capital city from really good citizens who did not comprehend the great change for the better that the gospel had wrought in the lives of those who had accepted it.

The leader and instigator of this persecution, who threatened, even after religious liberty was granted, to harass the work, shortly afterward was taken with a violent fever and died very suddenly.

The work then went forward by leaps and bounds. The membership in the Plateria church rapidly rose to six hundred, while hundreds of others were preparing for baptism and leaving off their vices. Requests for teachers began to pour in from districts far and near. Help was sent to the field by our Mission Board, and other stations among the Indians were opened, until now we have in the Lake Titicaca field alone six thousand baptized members, a thousand being added each year, with seventy day schools.

* * *

STARTING OUR WORK IN THE NEW HEBRIDES

C. H. PARKER

"I WOULD not care for your job," were the words spoken by some British government officials to me when my wife and I were leaving Vila, the government seat of the New Hebrides, for Atchin, Malekula.

"Why?"

"We have more trouble with the people of that place than any other place in the New Hebrides. They are the most turbulent, subtle, and treacherous, besides being the mainspring of any trouble arising on the mainland. Briefly, Atchin is the hatching place of every plot carried out in those parts."

When our boat reached Atchin, a leading Church of England minister, who was traveling for his health, but had been much prejudiced when we joined the steamer at Vila, said, "You have lion hearts to go ashore here. If my benediction will be of any help to you, I will gladly give it." Kneeling together in our cabin, he prayed a most touching prayer for us. At its close he gave us a sheet of note paper with these beautiful words of Scripture written on it, "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." Num. 6: 24-26.

All to Be Killed

One day several months later the trader's wife rushed breathlessly into our house, saying, "We are all to be killed, and they are beginning to fire already; hear the reports!"

An anxious night passed, with a great deal of firing at the trader's house, which was being guarded by the government native constabulary, who had arrived the day before. The trader, a strong man, came over at eight in the morning. He was very much agitated, and was weeping.

"Missionary, what shall I do?" he said, "the natives have all conspired to kill me and my family."

"Shall I pray with you and for you?" I asked.

"Oh, how I wish you would! for I know that God hears your prayers."

Rising from prayer, he remarked, "I feel better and braver now. My wife, children, and I must be off at once, for we have no time to lose."

Just as his boat pulled away from the beach, the natives, who were painted all over in the most hideous manner, came running from all directions to intercept them. They all carried rifles of some description, besides tomahawks. A friendly wind took the trader out of the reach of their shots, and he and his family were safe.

A launch glided up to the beach in front of the mission house, and the Presbyterian doctor-missionary sprang ashore. Quickly he made his way up to the house, saying as he reached it, "I have come to take you and Mrs. Parker to safety, as I heard that trouble had started on the island."

"Doctor, we do appreciate your kindly interest and brotherly co-operation, but we do not intend to leave. If ever this people needed our presence, it is just now."

"Mrs. Parker, you surely will leave for safer quarters?"

"No, Doctor, I am of the same mind as my husband. This is our present duty."

"I admire your zeal and courage, but I consider for myself that 'discretion is the better part of valor.' Come on, Yovet," speaking to his native teacher, "we must leave at once."

"O missionary, let me stay with Mr. Parker, I am not afraid to stay where he is."

The doctor's launch was soon out of sight. Shortly afterward the trader's stores were leaping tongues of fire and a mass of smoke, while naked forms danced and yelled around them. The sun was lowering in the west. A number of friendly natives had gathered on our back veranda. Looking wistfully at me, they said, "Missionary, are you going to leave us?"

"How could I leave you if I wanted to do so? I have no boat. No, we are going to stay right here with you; for if ever you needed some one to help you, it is just at this present moment."

"But, missionary, if you stay, you will be killed, for our people have determined to kill every white man. We would be glad to protect you, but dare not, for the people would kill us if we attempted to do so."

"We have not come here for you to protect us, but we have come here to protect you."

"How can you protect us? You are only two. What can you do against the large number who have plotted your death?"

"He that is with us is more than all they that are against us. We trust in the great God who made the heavens and the earth. We are the work of His hands, and man can do nothing, only as He allows."

Then we bowed down together with those poor heathen, and placed them with us under the sheltering care of His mighty power and will.

For three months things were unsettled on the island, and the people were very restless. Three years later one of those men who wanted to protect us, but were afraid to do so on account of the great risk to their own lives, told another the story in these few words, "We kept watch about the missionary's house each night until the trouble was over, and the people regarded them with favor."

Atchin Voted Dry

Traders from many places brought liquor, which they exchanged for the natives' coconuts. Each time these traders came, there were fearful night orgies. After much prayer we felt that the time had come for us to act. We called all the natives together at the mission house, and talked with them about the effect that liquor has

been a murder of seven Presbyterian native teachers on the mainland, and they had been eaten. A punitive expedition had been planned, and this was part of the plan,—not to let any of the Atchinese get over to the mainland to carry the news to the bush people who did the deed. The expedition was disastrous to the two men-of-war engaged, as they lost a number of their native soldiers. Later the commander of a British warship called on us, and we had a very friendly conversation over the principles of our mission and work. In the course of our conversation he said:

"For many years I have been sent down here to put matters right. It was always Atchin. This was the breeding place of all the trouble, and it became the synonym of intrigue and bloodshed. Our opinion of this people was the lowest. I want to express my appreciation for the great change that has taken place in this people. Before, we did not feel safe to walk about on land. Now I have just returned from a walk around the island. I have been in the houses of the people, and they seem to be friendly. My lieutenant says that when his commission is completed he wants to come back and settle here with this people. My opinion of this people, and it is not flattery, has radically changed, and I think that you have some of the finest people of the group."

Two heathen young men from Ambrym, a large island fifty miles southeast of Atchin, visited Atchin. Their names were Peter and David. The missionary had goods on the beach, left by the steamer near sundown Friday. These boys were anxious to work, for they wanted to earn some



A Group of High Chiefs of Fiji, Rescued from the Depths of Heathenism and Now Earnest Seventh-day Adventists

money, but he said to them, "The goods will have to stay here until after sundown tomorrow. The Sabbath of the great God of heaven has come, and we cannot work on His day, even though there is a loss of goods. We will cover them and leave them to the watchcare of God."

The boys were impressed by this statement, and they asked if they might come to our school, which privilege was granted to them. They accepted the message, and later returned to their island. Now they have a church of nineteen baptized members, and eighty attending Sabbath school, one hundred attending services, a school village of their own, seven or eight outstations, and a growing interest. Their missionaries, Brother and Sister D. Nicholson, are finding themselves taxed to the utmost to meet the multiplying calls from all directions.

Eight of these young men who accepted this great Sabbath truth have developed into trustworthy teachers, and are pioneering the way for their missionaries. Peter, one of the two boys who first came in contact with our mission here on Atchin, is now a

on the human system, making plain from our physiological charts and the Bible its degrading influence upon the human body and mind. We told them that they had the power to say whether or not grog should come to their island.

They promised never to use strong drink again. Then we knelt and asked God to keep them.

A fortnight later a trader came, thinking that he was going to reap another harvest similar to the last. The natives brought their copra and he gave them money for it. Soon his cash was spent, and he brought out his liquor, saying, "Come now, boys, let us be happy all the same as before." All refused his liquor.

That was eleven years ago, and they are still true blue.

After Many Days

Two years from the time of my conversation with the government officials at Vila, the warship "Torch" cast anchor at Atchin. A patrol of blue-jackets was placed around the beach of Atchin. Gattling guns and cases of cartridges were landed. There had

money, but he said to them, "The goods will have to stay here until after sundown tomorrow. The Sabbath of the great God of heaven has come, and we cannot work on His day, even though there is a loss of goods. We will cover them and leave them to the watchcare of God."

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teacher at the mission, and has been intrusted with a company of people on Malekula, who have united with us. It is a dangerous place, for they are right up against cannibalism. At this place an attempt was made on the life of one of our native teachers, a relative of Peter's. Just a few weeks ago three men and a girl were killed only two miles from this village. Yet in the face of this Peter has been anxious to shepherd this little flock. There is no question but that this is the spirit of the Master. "I lay down My life for the sheep."

There is no doubting that the power of God is here to save, and the first glimmerings of faith are beginning to change darkness into light, so that these people who have been sitting in the region and shadow of death are beginning to see a great light. But it is a terrible battle, for the prince of the power of darkness is not going to let his serfs go without making a supreme effort to hold them. It is Israel and Egypt over again, but the victory is on the side of God, and we are to expect wonderful interventions in the deliverance of this people from the hand of Satan. "Have faith in God."

* * *

DEMON-POSSESSED IN THE MOUNTAINS OF NEW GUINEA

G. F. JONES

"THERE was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; . . . he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

These fallen angels have been reveling in their undisturbed area in the mountains of New Guinea for many centuries, but we have come to dispute their unjust claims, and of course there is war.

An influential native called others together and said:

"Look here, why are we having so much sickness, and death, and trouble now? Is it not because we have allowed our young people to go to the mission school? [The school was recently started by us.] I saw this before," he continued, "in a certain district I was in; the missionary came, and soon after a lot of people died. Now we will all die here. This is what we will do: I will send these leaves [used for sorcery] to the boys' house at the mission, and the devils will come and make them all run away; then put some leaves in the Fijian missionary's house, and they will die; and then put some leaves in the white missionary's house, and those old people will die, or get sick and have to go back to their country."

A native was then selected to do this. On the way he became fatally ill, arrived at the mission where he was treated, and next morning left for his village, and died. This attempt returned as a boomerang upon themselves, and they saw that it was dangerous to interfere in that way with God's work. However, the devils did come among the boys, and one after another was attacked.

A Desperate Fight

"Why could not we cast him out?" the disciples asked. And Jesus answered, "Because of your unbelief." So we gave ourselves to prayer, and humbled ourselves to believe, and the evil spirits were commanded to leave the afflicted youth. There was a real battle between us for several days. At the name of Jesus they instantly obeyed and left their victims, but returned again later or on another day. Again the same battle was fought over and over through prayer and faith, until they departed. It was difficult to keep them away altogether, because they were "familiar spirits" to the boys, and the boys were easily overcome.

One stormy night there was an invasion of them—such violent creatures. It was a grand *coup de combat*, and they jumped on five or six of the largest boys together, and the boys were suddenly as strong and as mad as the wildest beast of the forest. They looked for their spears or axes, but we had carefully hidden them. Our first thought was to keep them from going out of that grass hut into the darkness outside. The slightest resistance from us was met with the most violent and vicious demonstration.

While Mitielei, our Fiji helper, and I were struggling with them, we were also praying and commanding the spirits to leave. They would instantly obey, but returned again and again, loath to give up their victims. From midnight until morning we had peace, then they returned with, as it were, more support, and the battle was on all day. While one was running with a spear to kill the others, another became possessed, and then others. It was an intensely exciting day, and kept up until the setting of the sun, and the Sabbath came in with its peace, then the demons left us.

Another slight attempt was made on another boy, but the boys who had themselves been under the control of the spirits, prayed and cast them out in the name of Jesus. It was a great victory, and God permitted it to strengthen our faith and that of the young people who were with us. All now know the power of prayer, and some of our little boys have prayed for their fathers and mothers when dying, and their prayers have been answered. The mountain people in the far interior are asking for missionaries. "Look on the fields; for they are white already to harvest." Where are the laborers?

New Guinea.

* * *

A NEW SONG FROM THE ISLES

A. G. STEWART

IN the grand chorus of voices arising around the world, celebrating the fiftieth anniversary of our foreign missionary endeavor, the inhabitants of the islands of the South Seas will not fail to arise in response to the summons of the gospel prophet:

"Let them give glory unto the Lord, and declare His praise in the islands." "From the uttermost part of the earth have we heard songs, even glory to the righteous." "They shall lift up their voice, they shall sing for the majesty

of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Isa. 42: 12; 24: 16, 14, 15.

The South Sea islanders are naturally gifted singers. Everything in their life is represented in song. Their mythical history, their natural surroundings, their whimsical desires and transitory pleasures, all find expression in metered tone. In its primitive state the native mind is pregnant with lust and rapine. He chants and re-chants the most lustful and diabolical expressions, tutoring his own unregenerate soul, and inducing his companions to indulge in the most infamous practices. And so their days and nights are spent in one long, insatiable ceremony of fiendish chants and co-ordinate gestures.

Since the coming of the heralds of the second advent and Sabbath reform, a new and appropriate hymnology has been devotedly accepted by hundreds who are now adherents of this faith, and the grand old anthems of His coming are echoed from mountain to mountain, from village to village, and from shore to shore.

It has been my happy privilege, during the last sixteen years, to translate into two of these languages, scores of these advent hymns, and to teach them to these dusky-skinned people. We have witnessed the moistened eyes and quivering tones as the sentiment expressed gripped the desire of the soul, and directed them to the source of all that is divine.

When we arrived at our station on Malekula, seven years ago, our ears were continually bombarded by the yelling and howling of the natives in connection with their heathen ceremonies. Some were just beginning to learn the songs used in Christian worship, taught to them by our predecessors. When we learned enough of the language to begin translating the hymns into their own tongue, we soon discerned that the thoughts remained with them, and before long the Christian hymns began to take the place of many of their heathen chants. It is a source of profound consolation to the missionary to find his efforts thus appreciated. Today in that group we have about one hundred fifty who are continually expressing the sentiments of their hearts in the songs of Christian worship.

At one station on the island of Santo, where faithful assistants are laboring, a leader in heathen dances and singing became connected with the mission. When the next festival season arrived, his former associates begged him to take up his former work, promising him bribes to do so. He replied by saying, "You may carry me to the dance ground, but you cannot get me to partake again in those heathen songs. It is finished." Today he, with his wife, who has a beautiful voice, is in charge of an outstation where they have a score or more uniting with them in praising God through the medium of these good advent hymns.

Today there are here in Fiji more than a thousand voices uniting Sabbath by Sabbath in this grand chorus to "give glory unto the Lord, and declare His praise in the islands." What an inspiration this grand review

of God's great reclamation brings to one, as the result of the preaching of the three angels' messages "to every nation, and kindred, and tongue, and people." Liberated from the bonds of debasing and cruel customs, cleansed from the filthy habits of tobacco using and grog drinking, transformed from savages to saints, these converts are now living in the anticipation of joining with the advent people from all the world in that grand chorus of victory to be sung by the "redeemed from among men."

One grows almost impatient waiting for that day when the grand assembly will convene and the anthem of praise will fill the courts of glory. Our determination is to catch the inspiration of the review of God's wonderful leadings during the half century now passing, and to make this the banner year in every line of effort for the finishing of the work.

"One little hour, and then the glorious crowning,

The golden harp strings, and the victor's palm.

One little hour, and then the Hallelujah!

Eternity's long, deep, thanksgiving psalm."

Suva Vou, Fiji.

* * *

SAVING THE SAVAGE HEATHEN

G. F. JONES

"JESUS rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Matt. 17: 18-21.

With this key of knowledge the missionary is enabled to meet and defeat every satanic attack in the darkest heathen fields, and nothing is impossible to him.

In the South Seas

About three months before the Great War began, Mrs. Jones and I were prospecting for souls in our small pioneer vessel, the "Advent Herald," among the inhospitable people of the Solomon Islands. Like the dove sent out of the ark to find a rest for the sole of her foot, so our Australasian Conference sent us out to settle and start missions somewhere among these notable head-hunting cannibals. We accepted the call cheerfully, putting all our trust in the Lord. Being human, we were not unmindful of our hazardous expedition. Those who followed after and found friendly natives with open arms to receive them, may never realize the pioneer's battles and fears, and victories, too. However, we found the Lord there as well as in Australia, for He had gone out before us. Indeed, every move was ordained of Him, and every day was full of eventful happenings. As surely as Cyrus was called of God to take Babylon, and found the gates open, the bars broken, the drawbridges forgotten, and the inhabitants

unable to resist, so the same Lord worked wonders for us in this stronghold of Satan.

A Battle and a March

Finding a somewhat responsive people where our mission could get the first foothold in the group, but with no outward promise of making Christians of them within a hundred years, we began operations. They were a loathsome and lazy-looking crowd, covered with sores and skin diseases. Were they worth the time and expense of working for? At any rate this is where the "pillar of cloud" (or shall I call it circumstances?) led us in answer to our prayers.

But here we were met with a vicious opposition, to frustrate any advance, and Satan's usual maneuvers began by causing calamities, epidemics, deaths, and unusual manifestations of his lying wonders, and charging all to the missionary's arrival, a decision readily accepted by the heathen mind, the natives saying, "It was never so bad as this before." So they were with us one day and against us the next. Thus it went on. At times we were distressed to find that all had forsaken us, but it was a battle and a march, a battle and a march, and we rallied them again.

Among these people were real devils, with as much power over the people as Simon Magus had over the people of Samaria, with his sorcery. Some of them were desperate and as strong as lions. There was one man who, when angry, would lay hold of two strong men and squeeze their heads together until the blood gushed out of their mouths and noses. This savage Samson was frequently possessed with a devil, and he would run about swinging an ax over his head and muttering wildly. No one dared go near him, and all fled as did the disciples from the demoniacs of Gadara.

We were tempted to run too, but instead closed the doors of our little hut, and prayed, "and Jesus rebuked the devil." This man became one of the finest Christians in the Solomons, and took special pains in building one of the prettiest and best churches in the group. He is no more desperate, but a humble, quiet, lovable man. Such reminiscences of victories in combating the devil and his workings, have enabled me to fear him less and rebuke him when he exhibits his demonstrations.

Another devil-man of the same district, who was usually the medium at their feasts to the dead, was also often possessed by a demon. Evidently this demon's name was Legion, for several others were seized at the same time, and it was a dangerous place to be on such occasions. This devil-man in a Week of Prayer Sabbath service, after a struggle with the demon, rose to his feet and declared himself a believer in Jesus. After this confession he became a faithful Christian, and the demon troubled him no more unto the day of his death, about five years later.

So intense was the struggle against the entry of the truth into those islands, that there was constant warfare, and demonstrations of satanic power to frustrate God's work. Organized mobs of natives, with spears and tomahawks, in war canoes, would also occasionally attempt to steal the girls away from the mission.

One of our best young men was suddenly seized with severe pains in his head, and became delirious and often unconscious. His relatives came from a distance, and carried him away at night to do for him in accordance with their superstitious customs. Supposing him to be dead, they bound him up, ready to put the body away, when he suddenly arose and burst the bindings, and testified to them of his faith in Jesus, and warned them of their evil ways; then he died. His dying testimony had wonderful effect.

The Old-Time Cannibals

"How did you use to do it?" I asked them of their head-hunting expeditions, and as they would relate their experiences, their eyes would glisten with all the excitement of warriors. There was the long war canoe trip, the landing in the dark, the stealthy march to the innocent, sleeping village, the raid, the "battle of the warriors, with confused noise, and garments rolled in blood," the limbs cut and carried away for a feast, the captives taken, and the boastful rioters, drunken with blood, returning after the victory.

"That is what we did," they said, "but now the mission is here, our sons are building your churches, and you have all our children."

"Yes, but why do you not come on the Sabbath to meetings?"

"We can't, the spirits won't let us," they replied.

"Who won't let you?"

"Our parents that are dead; they beat us and threaten us."

And they showed me their sore arms and bodies where they had been beaten. All this was real to them.

After receiving instruction that those spirits are liars and deceivers, and are spirits of devils who hate the mission, and seeing their young people growing daily in intelligence and knowledge, they take fresh courage and step over on the side of truth.

The last I saw of one of these old-time cannibals was when he was taking the greatest pride in building a model church on his island. Another old warrior died a few days before I left the group. He was rejoicing that the God of the Sabbath-keeping mission was the true God, and that all his family belonged to the mission, and not only that, but all his boys are bright, intelligent mission workers, and in responsible positions. All this came about, he said, because of a wonderful miracle. One of his people fell from a cocoanut tree about seventy feet high, with jagged coral underneath, but an angel bore him down gently. The old warrior had sent a message to another district to relate this miracle, and instructing them that they must accept the true God. He died in peace, and we surely expect to see him at the resurrection of the just.

Many hundreds more in those islands have been saved from absolute satanic bondage, after fierce battles with the prince of darkness. A number have been cannibals, head-hunters, devil-men, and steeped in every sin in this sin-cursed world; but Jesus has saved them by His gospel, known to us as the three angels' messages. Soon the whole earth will be lightened with the glory, and then the end will come.

New Guinea.

Early Experiences and Reminiscences

REMINISCENCES OF THE PAST

F. D. STARR

A Minister of Forty Years' Experience in the Advent Movement

WHEN, in 1859, fifteen years before Elder Andrews entered upon our foreign missionary work, I listened to Elder Joseph Bates proclaiming the near coming of the Lord, the work was indeed small, probably about 2,500 believers, less than now constitute some of our local conferences. But such a solemnity attended the message of that man of God that it was as convincing to my youthful mind as if an angel had spoken from heaven. Was the community stirred by such preaching? Yes, stirred as Nazareth was stirred when about to lead Jesus to the brow of the hill on which the city was built. One adult embraced the truth at this time, and that was my mother.

For seven years I never saw the face of an Adventist minister. What kept the truth from leaking out of my soul? Mainly this, that a devoted sister paid for the REVIEW for my mother that many years, and under God's blessing the entrance of that paper into our home was like the entrance of God's word that gives light. It has been my observation that isolated members who take the REVIEW and read it, are better informed about the work of God, and more devoted to it, than many who have regular church privileges, but who do not read the REVIEW.

One very trying experience through which the believers were called to pass in those early years, was the Civil War of 1861-65. From a letter concerning this struggle, written me by Elder H. W. Decker, one of the pioneers in this Advent Movement, I take the following extract:

"In the summer of 1861 I was acting as tent-master for Elders Loughborough and Sanborn in northern Illinois. To show our colors, we had a large Union flag flying at the top of

the center pole. The authorities required this. The tent was quite well filled at the services, but the people did not seem to want to hear or talk about anything but war. But few accepted the truth, and those who did were principally women. . . . The whole country was greatly stirred and excitement ran high. . . .

"In 1864 the Wisconsin and Illinois

earnest request was mercifully granted.

Our camp-meetings in those early years were conducted in a very simple manner. For several years after 1868, when our first camp-meeting was held at Wright, Mich., we had no large pavilions to accommodate the congregation. When possible to do so, groves were selected for protection. I well

remember, as we drove onto the wooded camp-ground in Ceresco, Mich., in 1869, while Elder J. N. Andrews was preaching, how sacred and solemn the place seemed. His theme was the necessity of a preparation to meet the Lord, emphasizing the point that to be ready for translation we must have the testimony that Enoch had,—that he "pleased God." It seemed to me, as I listened, that if ever there was a man who was a correct representative of holy Enoch, it was Brother Andrews himself. Intense seriousness, simplicity, and cheerful solemnity pervaded the camp. Worldly style and display seemed to be excluded. Elders Bates, Byington, Smith, and Littlejohn impressed us as men of great earnestness.

In 1870 it was my privilege to be for a short time a patient in the Health Reform Institute, our original sanitarium at Battle Creek. Four physicians and about the same number of helpers constituted the force of workers there, to care for about thirty patients. The proportions to which this health enterprise has grown in the last half century are truly phenomenal. Surely God has upheld this "right arm" of the message.

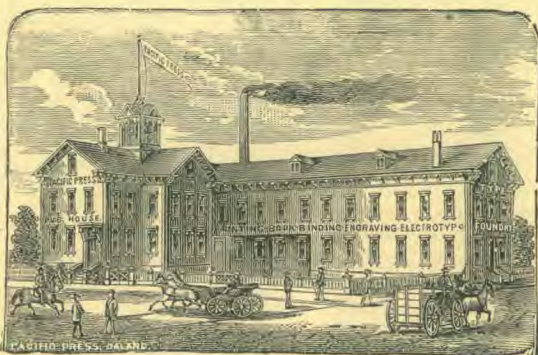
No less a marvel is the extension of our educational work. When, in 1873, I took my place as a student in the unique school taught by Brother G. H. Bell, the only school conducted by Seventh-day Adventists at that time, the enrolment was about forty. Some of these—D. A. Robinson and R. T. Sisley, for instance—have laid down their lives working for the Master in foreign fields. Whereunto has this mighty school work grown? The three



The First Seventh-day Adventist Church Building Erected on the Pacific Coast, at Santa Rosa, Calif.

Conference appointed J. G. Wood and me to get in touch with the War Department at Washington, and inform the proper officers of our existence as a denomination, and our attitude as non-combatants, and ask for our denomination the privileges granted to such by the Government."

Elder Decker relates further that by obtaining indorsement and recommendations from public men who were acquainted with our people, and with the assistance of the governors of Illinois and Wisconsin, these privileges were obtained. Our people in other States made similar efforts. The General Conference sent Elder J. N. Andrews to Washington to present our case to the proper authorities, and our request was granted. I well remember the season of fasting and prayer observed by our people just before the close of the war, that God would bring the terrible carnage to an end. That



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



Old Mission Building on Telegraph Avenue, Oakland, Calif., a Landmark in the Development of Our Work on the Pacific Coast



THE FIRST, SECOND, AND THIRD CHURCH BUILDINGS OWNED BY SEVENTH-DAY ADVENTISTS IN BATTLE CREEK, MICH.
The third building in order was replaced by the Battle Creek Tabernacle

hundred schools scattered over the globe, with teachers and students multiplied more than a thousand times, give significant response.

When our beloved Elder Andrews entered the foreign field, the canvassing work had not been introduced, and was not begun until several years later. Who would have imagined that the time would come when more than five million dollars' worth of our publications would be sold annually?

Whereunto would this work grow? It "groweth unto a holy temple in the Lord." Eph. 2: 21. And not only is this a growth in size, but the words of the apostle may apply, "Your faith groweth exceedingly." 2 Thess. 1: 3. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. "Of the increase of His government and peace there shall be no end." Isa. 9: 7. It is to become a great mountain, and fill the whole earth. Dan. 2: 35. With the patriarch Jacob, we say, "Let them grow into a multitude in the midst of the earth." Gen. 48: 16.

* * *

A BALANCED WORK

THERE comes to my mind this incident in connection with my association with J. N. Andrews in Switzerland. At one time Elder Andrews was perplexed and most distressed because the other two members of the General Conference Committee seemed to have different ideas from his in regard to the prosecution of the work of God. He felt sure that his views of what should be done were correct, but thought that possibly he should yield to the opinions of the others, when one night he had an impressive dream. He saw a large tent pole standing erect, held in position by three tight ropes extending in as many different directions. A voice said to him, "How many ropes are necessary to keep this pole erect? What would happen if they all pulled in the same direction?"

The following morning he related his dream and remarked, "I have learned my lesson, and my anxiety is gone. If we all pulled on one rope, the pole could not stand. I am going to hold my rope as firmly as I can."

M. S. BOYD.

HISTORY OF THE "REVIEW"

L. W. GRAHAM

Circulation Manager of the Review and Herald, and Secretary of the Review and Herald Publishing Association

As we take a retrospective view of three quarters of a century, and consider, even slightly, the vast amount of good which has been accomplished through the continuous publication of our church paper, THE ADVENT REVIEW AND SABBATH HERALD, we can see clearly why the enemy so desperately opposed the starting of this journal.

When the instruction came for Elder James White to begin to write and publish the *Present Truth*, he and Mrs. White were living in Rocky Hill, Conn. As far as resources were concerned, they were penniless. Yet in this condition, through faith, prayer, and reliance upon God's word, they overcame the mountains of difficulty which surrounded them, and began the publication of a paper, small, yet mighty in results.

The name of the journal was *The Present Truth* and the date of the first issue was July, 1849. A photograph of the original receipt given by the printer to James White for payment for printing the first four numbers of *Present Truth*, appears in this issue.

Present Truth was an eight-page paper, the type page being 4 $\frac{1}{4}$ x 8 inches. There was no subscription

price, nor a regular date or place of publication. Volume I, Numbers 1-4, were published at Middletown, Conn., and bear date of July, August, August, and September, 1849, respectively. Numbers 5-10 were published at Oswego, N. Y. Numbers 5 and 6 both bear date of December, 1849. Numbers 7 and 8 bear date of March, 1850. Number 9 is dated April, 1850; Number 10, May, 1850. Number 11 was published at Paris, Maine, and was dated November, 1850.

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

Volume II was published at Saratoga Springs, N. Y. At a conference held in Ballston Spa, N. Y., March 12-15, 1852, it was voted to transfer the paper to Rochester, N. Y.

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

In the year 1855 the brethren in the West invited the REVIEW to transfer its office of publication to Battle Creek, Mich. This was done, the first number issued at that place bearing date of Dec. 4, 1855 (Vol. VII, No. 10). The paper continued to be published at that place until Aug. 20, 1903, when it was transferred to Washington, D. C.

Editors

James White was the first editor of our church paper; and although others were at different times chosen to bear the chief burden, he carried a greater or less degree of editorial responsibility until his death.

The person above all others, however, who bore heavy editorial responsibility, and who did more than any other man to develop a strong church paper, was Uriah Smith. Clearly he was a man of God's own choosing



Battle Creek Tabernacle
Erected in 1878; destroyed by fire, Jan. 7, 1922



Three Buildings — Bindery, Steam Printing Plant, and Office Building — of the Review and Herald Publishing Association, Battle Creek, Mich., About the Year 1874

This view was taken from the farther corner of the City Park opposite the institution.

to carry forward this responsible work. He was connected with the REVIEW for half a century, and nearly all that time he was editor in chief or one of the associate editors, excepting one year when J. N. Andrews was editor.

From the time that Uriah Smith became editor, Dec. 4, 1855, until his death, March 6, 1903, many men were associated with him on the editorial staff. The following names are noted: J. H. Waggoner, J. N. Andrews, G. C. Tenney, G. I. Butler, S. N. Haskell, A. T. Jones, L. A. Smith, W. W. Prescott, W. A. Spicer, M. E. Kellogg, and A. J. Bourdeau.

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

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

Prices and Sizes

During the early years of publication there was no subscription price. Beginning with Volume IV, the rate was \$1 for 26 numbers. This was changed to \$1.50 a year, beginning with Volume V. Since then changes have been made as follows:

1854, \$1 a year; 1856, \$1 a volume of 26 numbers; 1862, \$2 a year; 1866, \$2.50 a year; 1867, \$3 a year; 1868, \$2 a year, and size reduced to eight pages; 1897, \$1.50 a year; 1910 \$1.75 a year; 1912, \$2 a year; 1917, \$2.25

a year; 1918, \$2.50 a year; 1923, \$2.75 a year.

The size of the REVIEW has varied greatly. In 1867 the number of pages was increased to sixteen a week, but for a short time only, when it was reduced to eight pages. It was not until 1902 that the size was increased to twenty-four pages. In 1919 it was increased to thirty-two pages, but was later decreased to twenty-four pages.

Circulation

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

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

About ten years ago a systematic effort was begun to build up the REVIEW list. At that time the circulation

was about 14,000. Steady progress was made until the list, during the flush financial years following the war, passed the 29,000 mark. It is now somewhat less.

The test of any journal is the influence which it bears. Thus must the REVIEW be judged. The best way to determine its influence is to see its effect upon the lives of its readers. All through the years there have been and are yet thousands of readers who gladly testify that the REVIEW has been and is a great spiritual asset in their lives.

It is an important factor in the development of the third angel's message, because it brings weekly to its readers information regarding the expansion and needs of the work in all lands. The REVIEW is faithful in giving warnings, reproofs, and admonitions, that the believers may escape the pitfalls laid by the great enemy of souls.

As the years pass, as long as there is necessity of a church paper, the REVIEW has no other aim than to uphold the high standard of the seventy-five years now gone, and to be even a greater blessing to the believers than it has been in the past.

* * *

A PIONEER FRENCH WORKER

In 1856 the truth came to me, and I embraced it. During these sixty-eight years my faith in this message has never wavered for a moment.

It has been my great privilege to know all the old pioneers. When living in Battle Creek, I heard Elder Joseph Bates many times. For forty-three years I stood by my husband while he labored in nine different States, besides the two Canadas, and seven years in Europe.

In 1868 my husband and I



Faculty of South Lancaster Academy About the Year 1884
Left to right, back row: Mrs. Emory Farnsworth, Mrs. Ball, D. A. Robinson, Mary Chapin, Fannie Dickerson (Chase)
Front row: Mary Gould, Mrs. S. J. Hall, Mrs. D. A. Robinson, Maria L. Huntley

joined Elder and Mrs. J. N. Loughborough, and went to California, going by the way of Panama. While there, we lived together as one family, and saw five churches raised up.

In 1875 we were sent to Europe. We lived in the same house with Elder J. N. Andrews for some time, my husband getting out tracts in the French language. We were the first to enter France. At that time there was no freedom of speech or of the press; we could not sell or give away our tracts, nor could we speak to more than nineteen people even in our private home. Elder Andrews and my husband spent a week in Paris with our American minister, and secured greater freedom of speech and of the press for France.

The French people had never seen any but circus tents pitched till ours went up. When we left France the last time, there were eight companies of believers that had been raised up, also one group was formed on the island of Corsica.

My courage was never better than it is today, and my hope is bright in the third angel's message.

MRS. D. T. BOURDEAU.

Baltimore, Md.

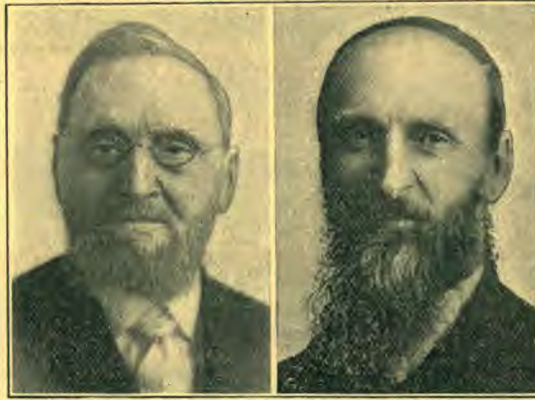
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REMINISCENCES AND EARLY EXPERIENCES

R. A. UNDERWOOD

A Minister of Long Experience, and for Many Years a Member of the General Conference Committee

It was in 1869 that I accepted present truth, largely through reading the REVIEW and studying the Bible. It is fifty years ago this season since I began my public labors in the Ohio Con-



Elders A. C. and D. T. Bourdeau, Pioneer French Workers

ference. My first efforts were to distribute tracts and the Health Almanac published by the Review and Herald. At this time the number of our publications was very limited. As director, I visited the churches in my district, and encouraged them in the missionary work. My time and traveling expenses were donated to the conference.

In 1876 Elders James White and H. A. St. John urged me to give myself fully to preaching the message. In the early part of the summer of 1877 I held a series of meetings in Van Wert County, Ohio, which resulted in raising up a good company of believers, and settled my conviction that God had called me to the gospel ministry.

In July, 1877, I requested Elder St. John, who was then president of the Ohio Conference, to release me from labor (also my wife, who was conference secretary and treasurer), so that we could attend Battle Creek College. This request was granted, and we entered the college in the autumn of that year.

At this time the office of both the conference and the tract society was located in my home at Mesopotamia,

Ohio. We had dedicated the best room in the house to this purpose, and the fuel, the rent, and all the work of the office were freely given by my wife and myself to the Ohio Conference. Not only were the books kept by my wife, but a large correspondence was carried on with the churches and scattered believers. The conference was thus enabled to take on one or two ministers for field work. I also was giving my time largely to the conference. Thus it was necessary for us to employ help to do our housework and operate the farm. I mention these experiences that we may get a glimpse of the past, and not forget the struggles and sacrifices of those earlier days.

Our plans were laid to continue in school at Battle Creek, but the brethren in the Ohio Conference felt the need of laborers, and protested against our returning to the college the next fall. I was soon loaded with responsibility in conference work, and thus ended my college days.

This was before the days of tithing. We had a meager fund, called "systematic benevolence." This fund was a two-per-cent tax on the valuation of the property owned by the individual, regardless of the income from the same. It was called the "S. B. Fund." The believers were urged to remember it in their reports, for our ministers depended upon it for their support. In 1889, when this fund had largely given place to the present system of tithes and offerings, Elder U. Smith, then secretary of the General Conference, writing in the General Conference Year Book of that date, pages 5, 6, says:

"The first plan adopted for the support of the ministry was irregular and often unequal, though bearing the name of 'systematic benevolence.' For



REVIEW AND HERALD PUBLISHING ASSOCIATION, BATTLE CREEK, MICH.
Taken before the fire which destroyed this building, Dec. 30, 1902.



MRS. E. G. WHITE SPEAKING IN THE BATTLE CREEK TABERNACLE, AT THE GENERAL CONFERENCE SESSION, 1901

Seated on rostrum, left to right: H. E. Rogers, L. A. Hoopes, B. F. Stureman, P. T. Magan, G. A. Irwin (president of the General Conference), S. H. Lane, W. C. White, S. N. Haskell, Dr. David Paulson, J. N. Loughborough. Back of the organ is J. E. White.

The old men are from the James White Memorial Home.

nearly a quarter of a century the exercise of benevolence was recommended; but during only the last ten years has it been really systematic. Each conference now supports its laborers from a fund maintained by the tithing system, — a plan of Scriptural origin."

It was a little hard to get all the believers to adopt the tithing system. As late as 1880 the total yearly amount of tithes and offerings was only \$4.66 per capita, while for 1921 the total amount per capita was \$42.95. This included the membership of all the world.

The first remuneration I received from the conference was \$4 a week. My wife and I studied economy in every way possible. As an example, while I was president of the Ohio and Pennsylvania Conferences, which covered a period of fourteen years, it was my custom in visiting churches to arrange to make a circuit, visiting from eight to twelve churches on one trip, to save time and railway fare. I would often be away from home for two, three, or four months.

My correspondence was done in the old-fashioned way, with pen, the tablet usually resting on my knee while I wrote. Stenographers and typewriters were unknown in those early days. It was my lot to be among the first to write and preach on the tithing plan in support of the gospel. I wrote a pamphlet entitled, "Will a Man Rob God?" Elder Butler had written a pamphlet on "The Tithing System." These pamphlets were given a general circulation. Later I was asked to write two series of Sabbath school lessons on the subject of the proper support of the gospel ministry.

My first experience in riding in a railroad sleeper was early in the eighties. The General Conference had recommended that Elder E. W. Farns-

worth and I visit California, and spend several months in general labor in that State. The Union Pacific Railroad had just installed a tourists' sleeper service from Chicago to San Francisco, the bed being simply narrow wood slats, without mattress or bedding. Before boarding the train in Chicago, we secured straw ticks and bedding for our berths. With extra cotton sheets we screened ourselves from the gaze of others in the car. However antiquated this method may now seem, it was a great improvement over sitting up for five or six nights. The railroad charge for the sleeper was \$3 for the trip. I was about fifty years old before I ever rode in an upholstered sleeper, although as a member of the General Conference Committee I often rode two or more days on the train to reach a camp-meeting or other important gathering.

* * *

THE LAST DAYS OF ELDER J. N. ANDREWS

JEAN VUILLEUMIER

Son of One of the Early Pioneers of Our Work in Europe, and Present Editor of La Revue Adventiste and Les Signes des Temps

FORTY-ONE years ago this fall, on the 21st of October, Elder J. N. Andrews died in Basel, Switzerland. As I look over my diary of that, to me, eventful time, I feel somehow that the account of the last months of toil of our first foreign missionary may be a source of blessing and encouragement to our workers and people in various lands.

As an introduction to what follows, I should say that, during the last four years of his life, Elder Andrews was suffering with consumption of the lungs. During the last year or two he was able to do little else than edit

the French paper founded by him in 1876, besides superintending, by correspondence, a worker or two in Switzerland and Italy.

His whole soul was wrapped up in the publication and circulation of the paper, *Les Signes des Temps*, which was then a sixteen-page, three-column monthly. Four thousand copies were being sent out each month from the office, to different parts of Switzerland and France, and to other lands. To this silent work, two churches in France, to my knowledge, owe their existence. From one of these, and from the same family, have come two ordained ministers (one of them is at present president of the South France Conference) and one a union department secretary.

Into this editorial work went all there was of Elder Andrews' declining strength. For each issue, he usually wrote four or five strong Biblical articles, dealing with various phases of present truth and Christian living. The last number he wrote was the one for July, 1883. In this issue are found no less than seven important articles from his pen, besides eight short notes.

Until the middle of March, 1883, Elder Andrews was able to be about. On Sunday night, February 25, he attended a large meeting held in a popular hall, in which Elder Erzenberger reviewed a sermon preached against the Sabbath of the fourth commandment by a leading minister of Basel. A great victory was scored for the truth. Elder Andrews sat on the platform with the speaker, to give him his moral support at a critical time; but his weary, careworn, emaciated features indicated that he was a wounded soldier and that it meant heroism for him to be on the battlefield.

And now I will quote from my diary:
 "APRIL 15, 1883.—The paper was mailed three days ago. Elder Andrews is very weak since he wrote his articles. They were written in a short time, and with relentless perseverance. He seems exhausted from the effort, having lost his appetite in consequence.

"APRIL 25.—Elder Andrews is very weak. The manner in which he has been able to do his work the past few months is simply miraculous. He was saying to us the other day, 'You see me now in my natural condition. I have no strength left. If God did not raise me up from month to month as you would raise a man lying on his back, I could not do anything. When I have written my articles, I am left prostrated as you see me. Then I cry to God, who sends His angel to strengthen me until my articles are written. But I do not know whether He will do this any longer. Dr. Kellogg (who was then traveling in Europe) tells me that, from the human standpoint, I have nothing but death to expect. As far as I am personally concerned, the future never seemed darker.'

"MAY 6.—During the past week, Elder Andrews has written only a page, and that with great difficulty. Each day, though extremely weak, he has asked for his paper and ink, and has tried to write. At night he had written only a few lines. But he does not want to give up. Every morning he dresses, and comes into the dining-room, his German Bible under his arm. His tall, slender form drops on a chair. But he scarcely eats anything. 'If I could only eat,' he says, 'I think I could write, but it won't go down.' Then he will lean his forehead on the table, and sometimes tears will flow down his hollow cheeks.

"Last night I went in to see him. He was lying down. His eyes were moist. He began to speak about his work, and added: 'If God does not give me strength to write for this

number, I shall take it as a sign that I must die. The reason why I would be sorry to die now is that I have in those boxes a large quantity of important manuscripts which I would like to finish. I would like, for instance, to treat more thoroughly, in the paper, the interesting question of the Sabbath on a round world. Then I would like to review some articles on immortality written by the Methodist pastor in Naples, and by the editor of the *Eglise libre* (the Free Church, published at Nice). Besides that, I would like to bring out some very important and striking facts on the history of the Sabbath; finish my series on the prophecy of Zechariah, and begin one on the book of Hosea, on the first chapters of which I have some interesting things to say, having studied this book for many years. Then there are my articles on the return of the Jews which I would like to terminate. Again, there are a great many things in my library which I intended to publish. If I die, all this will be lost, for those who shall come after me will not know of their existence. But it may be better for me to lie down, and I must pray God continually to help me to be resigned to His holy will.'

"MAY 11.—Last Tuesday, at dinner time, Elder Andrews seemed to have reached the limit of physical weakness. He could eat nothing. Several times he stretched out his hands, closed his eyes, and repeated the words, 'My God, have mercy upon us.' Then he said, 'It may be that it is God's will that I should die. His will be done! God is infinitely good.'

"In the afternoon he tried to write, but in vain. Finally he undressed and went to bed. At four o'clock the sun shone brightly into his room. He got up and dressed again, and then he remained a long while breathless in his armchair. As his son (Charles M. Andrews) then entered his room, he asked him for the board on which he writes on his lap, and for paper and

ink. An hour later, as I heard him coughing and praying, I went in. 'Well,' he said, 'I have written two pages. What do you think of that?' and then he told me the above.

"MAY 23.—Elder Andrews has finished writing all his editorials, seven long articles, and a short one on socialism. As the paper was almost all set up without his contributions, and we were short of type, Edward (Borle) had to distribute some Italian tracts and work early and late to make time. The number printed was 5,500, one extra thousand being paid for by Dr. Kellogg.

"JUNE 20.—Our June number is nearly finished. In great weakness, Elder Andrews has written several articles. He has even begun a new series in answer to an attack on immortality through Christ by Mr. Luigi in the *Eglise libre*.

"JUNE 28.—Our June number is printed and mailed. It should have been sent out on the first.

"JULY 13.—Elder Andrews told me yesterday that unless a miracle takes place in his behalf, he must soon die. He has insisted on vacating his room in view of the soon arrival of his aged mother from America. Today he has written his article on the 'Return of the Jews.' Pastor Byse, of Brussels, writes that he is pleased with Elder Andrews' reply to the *Eglise libre*. Pastor Edward White, of London, has also written, saying that he wished that our paper were published in English. He knows of no paper that equals it.

"JULY 16.—We have sent out the third and last free copy to our 5,000 list, and we are now preparing a new list including forty-seven villages.

"JULY 18.—Elder Andrews has written his editorial on sanctification and his series on Zechariah. He intends now to write on refuting the invisible coming of the Saviour. The paper should have been ready one month ago. It is only half made up. Sabbath, Elder Andrews told me that if he could not



A GROUP OF EARLY PIONEERS (DECEASED)

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

write on Sunday, he would give up the effort, and have the paper completed with extracts. He has received word that a party consisting of Elder Whitney, president of the New York Conference, and his family, his own mother, his sister-in-law, Martha Andrews (*née* Butler), and her daughter Sarah, are in England on their way here. He is very anxious to see them arrive.

"JULY 25.—Elder Andrews has written a little, but he has been most of the day on his back, having eaten nothing. At 4 P. M. he sent me to buy him a certain kind of buns, saying, 'Perhaps, after I have eaten them, I can finish my article on the so-called "Invisible Translation of the Church."' At night the article was all written. And now he has an intense desire to write a second reply to M. Luigi's attack. He feels a great responsibility to complete the promised refutation, which is being watched for by some prominent men, such as Pastors White and Byse.

"Today the answer was all ready in his mind, but 'nature gave up.' 'When this is done,' he said, 'I want to write an article on the history of Sunday in the Christian church, one on the doctrine of the Sabbath, and some other things. But through how much suffering, even if I succeed!'

"(NOTE.—Those articles were probably written during the next two days. The entire list for the July number is given at the beginning of this article. They were his last work on the paper.)

"I have written to the brethren in America that I have upon me a heavy burden which I can neither carry nor lay down.' He smiled sadly, and he added, 'As I think of it, sometimes I shed tears.' He began to weep; but soon recovering himself, he said in French: 'Malgré cela, je ne suis pas triste ni mélancolique; non, je remets toutes choses entre les mains de Dieu.' (For all this, I am not sad nor melancholy. No, I rest everything in God's hands.)

"SABBATH, JULY 28.—The long-ex-



Leaders in the 1844 Movement

Josiah Litch, William Miller, Joshua V. Himes

pected missionary party from America arrived Thursday in the evening. I have had the great pleasure of meeting them all: Elder B. L. Whitney, Mrs. Whitney, their two daughters, Jean and Lenna, grandmother Andrews (aged 83), Mrs. Martha Andrews, and her little daughter Sarah. Brother Andrews got up the next morning and spent the whole day in conversation with Elder Whitney.

"AUGUST 9.—Brother Andrews finds himself unable to write (for the August number).

"AUGUST 12.—Elder Whitney is absent, visiting the churches. Elder Andrews, unable to write, has had a long conversation with Sister Whitney.

"AUGUST 14.—Today I told Elder Andrews that a subscriber had written that he liked the article on Israel very much, and that he was praying God for the recovery of our dear editor. He exclaimed: 'Good! that's good!'

"AUGUST 22.—Our dear brother has been lying helpless on his bed for the last sixteen days. He has not been able to write anything for this month's issue. It being very late, it had to be set up in a hurry after it was evident that Elder Andrews could not contribute anything. It is made up of good extracts and quotations, but the living issues, which are the life of the paper, are absent. Will those important series remain unfinished?

"(NOTE.—Brother Andrews' last effort to write is probably a blank sheet of paper in my possession on which he wrote the title of his third article on 'Conditionalism in the Scriptures.')

"SEPTEMBER 5.—Elder Andrews keeps failing. He speaks about his funeral. He has a great desire to labor on, but if God has otherwise decided, he wishes to die at an early date, 'if I can be ready.'

"SEPTEMBER 7.—A marked change is noticeable in Elder Andrews. His present state of mind shows the power of the grace of God. He feels the blessing of God in a special manner. He has laid all his burdens on the Lord. All the cares and anxieties of the mission, which were resting on him, he has intrusted to Elder Whitney's hands. He is calm and quiet. He feels the burden no more. Today, when Sister Andrews and myself were in his room, he touchingly said: 'I have reached a point which I compare with a vessel nearing port. It is no longer in mid-ocean, open to the fury of the storms. The cliffs of the shore keep off the winds, the sea has become quiet, the waves vanish, the calm appears.' His voice, scarcely audible, made his words all the more impressive. Then, addressing his sister-in-law, he added: 'Martha, my life has been a total failure. There is not one among those who have endeavored to spread the truth who has failed as I have. Nearly all my efforts for the

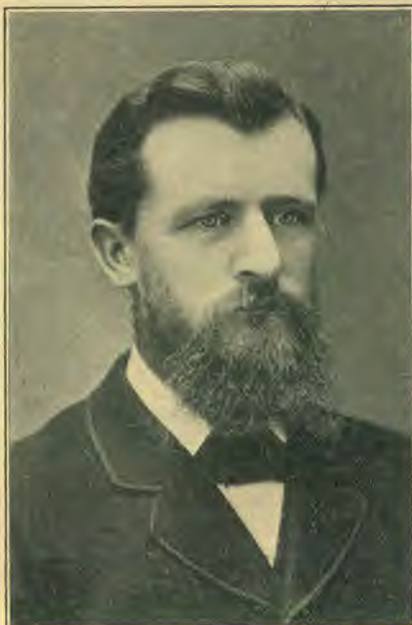
advancement of the truth have come short, and what I have done has not borne the fruit that I expected. May God forgive me!' To which Sister Andrews replied: 'But you have the consolation of knowing that what you have written is being circulated to the world, and that the people are being enlightened by it.' 'Oh,' he said, 'what I have written will soon be forgotten.'

"OCTOBER 7.—The last few days a severe diarrhea has threatened to terminate the

life of Elder Andrews. But prayer was offered in his behalf, and God intervened graciously. He was telling us tonight that he is feeling the Lord very near. 'God is holding my hand,' he said. 'Although going down the stream, my feet have not lost the bottom. They are still resting firmly upon the Rock of Ages.' The other day he said to us, 'It seems to me that I cannot stop repeating. The Lord is good, the Lord is good; oh, what goodness, what goodness, what goodness!'

"OCTOBER 25.—On Wednesday, October 10, in the evening, we learned that Elder Andrews was growing worse. He suffered severe pain. His prostration was complete. Elder Whitney spent the night with him. The next day at noon I saw his mother and his son both weeping in the hall. Drawing near the door of his room, I heard groans. His mother invited Edward and me to step in. Elder Andrews was lying on his bed uttering deep groans. He held his hand out to us, and said in French: 'Be ever faithful to God, my young brethren; that is the essential thing.' The groans increased; the sick man wrung his hands and rolled on his bed. We all dropped on our knees and prayed, he following us with a few words of prayer, expressing the fullest submission and resignation to God.

"Elder Whitney, having entered the



J. H. Stockton

The first to accept the message in Australia



Mrs. Rachel D. Preston

The first Seventh-day Adventist, formerly a Seventh Day Baptist, who brought the Sabbath truth to the Adventist church in Washington, N. H., and received from them a knowledge of the soon coming of Christ.

room, was standing by the bedside with his hand on Elder Andrews' forehead. 'The pain intensifies, intensifies,' moaned the sick man, and he added, his hands outstretched: 'O God! have mercy upon me in this my extremity!' Presently, he broke out, his voice rising gradually until it became a long, loud, triumphant shout: 'I am satisfied, satisfied, SATISFIED with the Christian religion!' Then he recited the scripture: "Yea, though I walk through the valley of the shadow of death; I will fear no evil: for Thou art with me; Thy rod and Thy staff, they comfort me."

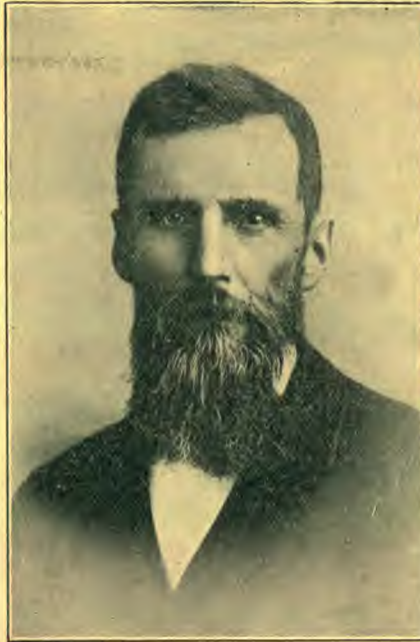
"My work called me away from the scene. During the afternoon, the pains subsided gradually. In the evening, Elder Andrews had some sleep. During the following nights, we took turns watching with him. Each time I had to assist him in any way, he said, 'I am sorry to give you so much trouble.'

"On the 18th of October, the brethren began to come in from a distance for the Swiss and general missionary conference which was to convene. Friday evening, the 19th, at the opening session, the meeting hall was crowded. The Sabbath (the 20th) was a solemn day. In the morning, Elders D. T. Bourdeau and B. L. Whitney spoke, and a social meeting followed, which closed with a season of prayer for Brother Andrews.

"Sunday morning (Oct. 21), Elder Whitney summoned the leading brethren together at half past seven. After consulting, they went up to Elder Andrews' room (he had been transferred to a larger room a few days before the conference), where a season of prayer took place. Brethren Albert Vuilleumier, L. Aufranc, and James Erzenberger offered humble confession and earnest prayer in behalf of the dying brother. Brother D. T. Bourdeau followed, breaking down as he prayed. Brother Biglia (from Naples) prayed in French, and Brother Aslan, from Rumania, in Rumanian. Edward Borle and Elder Whitney closed the season of intercession. During this time the congregation downstairs were praying for the same object. At two o'clock there was a session of the conference."

Here, my diary ends, as far as Elder Andrews is concerned. He died at sunset of this same day, the 21st of October, 1883. About 4 p. m., a few brethren had again gathered around his bed, engaging in earnest prayer that, if it were God's will, our beloved brother might be restored to health and active service in His cause. His venerable mother and his son were present. During all this time, Elder Andrews remained almost motionless, seemingly lost to his surroundings, sometimes whispering a few words in his mother's ear.

When we got up from prayer, the sun was setting in the cloudless west, its golden rays filling the room, while the aged lady was quietly fanning the face of her dying son. It was a scene



Rufus Baker

Ordained the elder of the Seventh-day Adventist church at Mackford, Wis., in 1861.

of solemn stillness. Heaven seemed near. Presently Albert Vuilleumier, who was standing at the foot of the bed, took out his eyeglass, and looking intently at the tranquil face, exclaimed, 'Why, he is dead!' So he was. He had passed away so peacefully that not one among the bystanders had noticed it. It was the 21st of October, the very day on which he said, that morning, that he wished to die. [Elder Andrews probably thought it was the 22d, as that was the day of the disappointment in 1844.—Ed.]

As Elder Whitney wrote in his obituary notice: "He yielded his life, without a doubt or a shadow, into the hands of the eternal Wisdom, and went to sleep as quietly as a child in the arms of his mother, the eyes fixed with perfect assurance on the glorious morning of the resurrection."

He was fifty-four years of age.

The golden evening brightens in the west,

Soon, soon, to faithful warriors comes their rest!

Melun, France.

A BIT OF CHURCH HISTORY

ALTHOUGH only eleven years old when Elder J. N. Andrews went to Europe, I remember it well. At this time it is difficult for people to understand how the believers were stirred by this event. It was talked over and over for a long time. The next summer, at the Wisconsin camp-meeting, Elder James White told the familiar story of carrying the first copy of the *Present Truth* to the post office in a carpetbag, and then, with a voice tense with emotion, he exclaimed, "Now we have a missionary over in Europe." It was a soul-inspiring story.

There is a conflict before us, but the victory is sure.

Here is a bit of church history: In the early days of the work in Wisconsin, a young man named Rufus Baker, having come in contact with some fanatics, was thoroughly convinced that organization was the only hope of the company of believers at Mackford, Wis. At that time not one of the company believed in organization, but he advocated the idea, by both voice and pen, with such effect that he convinced the entire company that he was right, and the church was organized.

In 1861, Elder Isaac Sanborn came to Mackford to conduct the ordination service. When the votes were cast, it lacked one vote of being a unanimous choice of Brother Baker for elder. The one objector was Brother Hiram Patch. He stated his objection. The Bible says that an elder should be the husband of one wife. At that time Brother Baker was unmarried, and he thought the text taught that the elder must of necessity be a married man.

The church was starting on a new and untried way, and they felt that it was a serious step they were taking, and thought that all should be agreed in their choice of elder, so they adjourned the meeting till the next day.

In the village was a young woman named Annette Rathbun, who was very sick. In the afternoon some of the believers went to her home to pray for her. Brother Patch came in looking rather pale. He went to the bedside of the sick young woman, and laid his hands on her head. She was healed immediately, and sat up in bed and began praising God. Turning to the others, Brother Patch said, "I told the Lord that if he would heal Annette, I would take it as an evidence that I was wrong and the church was right. I withdraw my objections."

Thus the Lord put His seal of approval upon the organization, and the church was brought into harmony. They met the next day, and cast a unanimous vote for Brother Baker, and Brother Sanborn ordained him. George Lawton was the first deacon.

Mrs. L. B. PRIDDY.



Camp-meeting at Eagle Lake, Minn., 1876, Illustrating the Style of the Earlier Camp-meeting Period

FACSIMILE OF A LETTER WRITTEN BY
MRS. E. G. WHITE TO HER HUSBAND,
ELDER JAMES WHITE

3

Oakland Cal April 7 1880
Dear Husband

I am very cheerful and happy now the Lord has graciously blessed me and his peace is abiding in my heart. This morning we met in the basement of the church at half past five I was led out in prayer and my faith grasped the promises of God I learned anew that my heavenly Father answers prayer. Whosoever ye shall ask in my name that will I do that the Father may be glorified in the Son. My soul is continually yearning for my Saviour. "Let me to thy bosom fly!"
"Hangs my helpless soul on Thee!"
"Leave me oh! leave me not alone!"
"Still support and comfort me!"
This has been the language of my soul ever since I have been upon this coast. All are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed my anxiety very great.

2

My prayers have come from a burdened heart. But Jesus has lifted my burden and he is a well spring of joy in my soul. Christ words seem to be spoken to me in the night season I seem to hear his voice. If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.

I had the assurance that the Lord will bless you and let light shine upon you.

I talked some this morning to our ministers upon faith. Every one who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented. The conditions must be met on our part first and then we may without presumption claim the promise. The claims of the Gospel upon us arising upon us, consistency of character in accordance with our profession. We are to conduct ourselves as the representation of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ. Self denying cross bearing and cultivating not our own natural tempers

but the spirit which Jesus possessed. The moral power of our natural tempers must be resisted or we shall strengthen the Satan side of our character and self respect or lost self reliance in God is gone and the promises are not claimed for we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved darkness envelopes the soul, and yet in this very state many ministers are trying to labor. In aching word they constantly have but do not attribute it to the right cause. Jesus will work with our efforts. If we do what we can on our part, God will do on his part. Ministers may labor with the blessing of God abiding upon them. Jesus has bestowed peace to his followers. He has saved us by the offering of himself to God an offering spotless. That those he came to save may be through his merits unblemished pure and holy. For in order to do men good we must in spite of them with confidence in our spirits. We must show the Christ side of our character. If they see we reflect the image of Christ in our words and deeds, then they will be affected convinced and saved.

4

Our meetings were off well we feel deeply feel our great need of Jesus and Oh such mindless love as he has expressed for us my heart is wallowing with this love.

I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust anything in the hands of God.

I shall have clear light in regard to my duty and I will try to follow where Jesus leads the way. In much love, your Ellen.

REPRODUCTION OF MRS. WHITE'S LETTER

Oakland, Cal., April 7, 1880.

Dear Husband:

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"Let me to thy bosom fly!
Hangs my helpless soul on Thee;
Leave, oh! leave me not alone,
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clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first, and then we may without presumption claim the promise. The claims of the gospel upon us urge upon us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating, not our own natural tempers, but the spirit which Jesus possessed.

The moral forces of our natural tempers must be resisted, or we shall strengthen the Satan side of our character, and self-respect is lost, self-reliance in God is gone, and the promises are not claimed, for we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved, darkness envelops the soul, and yet in this very state, many ministers are trying to labor. An aching void they constantly have, but do not attribute it to the right cause. Jesus will work with our efforts. If we do what we can on our part, God will do on his part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to his followers. He has saved us by the offering of himself to God an offering spotless, that those he came to save may be through his merits unblamable, pure, and holy, for in order to do men good, we must inspire them with confidence in our piety. We must show the Christ side of our character. If they see we reflect the image of Christ in our words and deportment, then they will be affected, convinced, and saved.

Our meetings move off well. We feel, deeply feel, our great need of Jesus, and, oh, such matchless love as he has expressed for us! My heart is melted with this love.

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I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,

(Signed) Your Ellen.

* * *

FIFTY YEARS AGO — 1874

I REMEMBER well when the call came to Elder J. N. Andrews to go as our first foreign missionary to Switzerland, and when he bade our Waukon church farewell to go to what then seemed to us a far-distant country. I knew of the conflicts and sacrifices made by Elder Andrews and his family in pioneering the work in our first foreign mission station. My cousin, Edith Andrews, who was a niece of Elder J. N. Andrews, soon joined that mission family, and with Mary his daughter and others, and also Elder Andrews himself, fell a victim to that great plague, consumption. I can but believe that they were martyrs who suffered real privation for the truth in the early days, before our people understood the real needs of foreign missionaries.

Later on, when Elder Andrews returned to the United States for a brief visit, I shall never forget the impressive appeal of his sermon in our church in Mount Pleasant, Iowa. It



Drs. A. C. Selmon and C. C. Landis, Medical Missionaries in China

was expected that he would give an account of his travels and of foreign customs, but instead of this interesting travelogue or any complaint of privations and hardships which we knew that he had endured, he preached from the text, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I can see him now, so tall and slender, so intensely earnest, as with the true eloquence of a sincere heart from out the depths of a true experience he set forth the present and eternal triumph of the Christian who suffers for Christ's sake. "Our light affliction"—he built up step by step a very mountain of glory.

The name of our first foreign missionary, J. N. Andrews, is with me forever written into that text, 2 Corinthians 4:17. I never read that scripture without remembering him who now sleeps in Switzerland, who fell like a soldier at the battle front, who died at his post. In the resurrection morning I shall rejoice to be counted among those who shall be stars in his crown of glory.

J. S. WASHBURN.

* * *

THE FIRST ITALIAN TRACT

WHEN Elder J. N. Andrews was writing on his "History of the Sabbath" in Battle Creek, for economy's sake he occupied a bed in the recess of the editorial room of the Review office. During the working hours this room was so public that there was no privacy for prayer. Elder Andrews said he must find a place where he could pray for divine help when his mind was not

clear as to just the best way to express his thoughts.

He searched through the building, but could find no place for retirement except in an attic, where back numbers of the periodicals were stored. This he converted into his sanctum, and frequently we would see him winding his way through the composing-room to an almost perpendicular ladder which led to that dimly lighted, ill-ventilated place, where he would spend hours pleading for wisdom to present correctly the truths that have since enlightened the world regarding the history of the Sabbath.

This made a profound impression on my young mind. O that his example might be followed more closely by us all!

In 1877 Brother and Sister William Ings and I arrived in Switzerland to assist Elder Andrews in establishing our printing work in Europe. One small room—a bedroom—in the mission home was dedicated to the setting of the type and making up of the forms. When they were in readiness, they were taken in a handcart to the city by Brother Charles M. Andrews, where the printing was done.

Our facilities were meager indeed, as far as mechanical apparatus was concerned. They consisted of a few fonts of type, sufficient to set *Les Signes des Temps* and a few tracts in French and German.

Soon Brother Ings became very anxious that some literature should be provided for the Italians, of whom there were a good many in Basel. He succeeded in finding a gentleman whom he engaged to translate one of our tracts into the Italian. Then came the interesting work of putting it into type

by one who did not know a word of the language. The manuscript was not written with a typewriter. The proof was read by spelling out each word, comparing it with the copy. Probably some mistakes escaped our uneducated eyes. But we will hope that the tracts accomplished good. Brother Ings met all the expenses of publishing this first Italian tract.

As we compare our small beginning in Europe with what has since been accomplished, we cannot but exclaim, "What hath God wrought!" M. S. BOYD.

* * *



A. La Rue, China

William Ings, England
Early Ship Missionaries

George R. Drew

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

HISTORICAL DATA CONNECTED WITH THE SECOND ADVENT MOVEMENT

1831
William Miller, in August, preached first sermon on second coming of Christ.

1843
Elder James White ordained by ministers of the Christian denomination, of which he was a member.

1844
Before the close of year forty persons were keeping Sabbath in Washington, N. H. The Sabbath truth was introduced to them by Mrs. Rachel D. Preston, a Seventh Day Baptist.

1845
First vision of Mrs. E. G. White, on "The Travels of the Advent People to the Holy City."
Elder Joseph Bates began keeping the Sabbath.

1846
Elder White married to Ellen Gould Harmon, Aug. 30, 1846.

First document ever printed by any person connected with denomination was a two-page leaflet by Mrs. E. G. White, entitled, "To the Remnant Scattered Abroad."

1848
First general meeting of Sabbath keepers, held at Rocky Hill, Conn., April 20 and 21.
Vision of Sister White concerning beginning of the publishing work.

1849
First four numbers of *Present Truth* printed at Middletown, Conn. No. 1 dated July; Nos. 5 and 6 printed in Oswego, N. Y. Elder J. N. Andrews publicly took stand for truth in a meeting held in Paris, Me., September 14.

Death of William Miller, December 20. (Born Feb. 5, 1782.)

First Testimony to the Church, addressed "To Those Who Are Receiving the Seal of the Living God." Signed "E. G. White."

First hymn book used by denomination published by Elder James White. Fifty-three hymns, without tunes.

1850
Nos. 7 to 10 of *Present Truth* printed in Oswego, N. Y. No. 11 printed in Paris, Me., in November.

First number of the *Second Advent Review and Sabbath Herald* was printed in Paris Me., in November.

1851
First number of the *Advent Review and Sabbath Herald*, Vol. II, No. 1, dated August 5, printed at Saratoga Springs.

Annie R. Smith took her stand for the truth, and connected with the *Review* office at Saratoga Springs.

1852
First number of the *Advent Review and Sabbath Herald*, published at Rochester, N. Y., bore date of May 6.

Elder James White equipped the first printing office with money received in donations. The donations amounted to \$655.84, and the cost of equipment was \$652.95. The first press bought was a Washington hand press. Uriah Smith observed his first Sabbath in December.

The first number of the *Youth's Instructor* appeared in August.

Elder J. H. Waggoner accepted the message.

1853
Uriah Smith connected with the *Review and Herald*, May 3.

First subscription price put on publications was \$1 for 26 numbers of *Review*.

First regular Sabbath schools organized in Rochester and Bucksbridge, N. Y.

1854
First tent-meeting held. Conducted by Elders J. N. Loughborough and M. E. Cornell at Battle Creek, Mich., June 10-12.

First sale of our publications at a tent-meeting in Rochester, Mich., by Elder J. N. Loughborough. A parcel of one copy each of all tracts and pamphlets published, sold for 35 cents.

1855
Review office moved to Battle Creek, Mich. First number of the *Review* printed there bore date of Dec. 4, 1855.
Death of Annie R. Smith, July 26.

1856
Name of S. N. Haskell first appears in *Review* of January 31.

1860
Name of Seventh-day Adventists adopted October 1.

October 1 a temporary organization, known as the *Advent Review Publishing Association*, was organized in Battle Creek, Mich.

1861
Publishing Association made permanent May 3, and first publishing house was known as *The Seventh-day Adventist Publishing Association*.

Churches first formally organized.
First conference organized — Michigan, October 5.

1862
Early conferences organized:
Southern Iowa, March 16.
Northern Iowa, May 10.
Vermont, June 15.
Illinois and Wisconsin, September 28.
Minnesota, October 4.
New York, October 25.

1863
General Conference organized May 20.
John Byington became president of General Conference, May 21.

1865
First health publication, entitled, "How to Live," published.
James White became president of General Conference, May 17.

1866
First health journal published, entitled *Health Reformer*. First number bore date of August 1.

Health Reform Institute (Battle Creek Sanitarium) opened for patients September 5.

1867
J. N. Andrews became president of General Conference, May 14.

Health Reform Institute incorporated on April 9.

1868
The first general camp-meeting was held at Wright, Mich., September 1-7.

First local tract and missionary society was organized in South Lancaster, Mass., known as "The Vigilant Missionary Society." James White again became president of General Conference, May 12.

1870
First conference tract and missionary society organized November 6, called "Missionary and Tract Society of the New England Conference of Seventh-day Adventists."

1871
George I. Butler became president of General Conference, December 29.

1872
First denominational school opened June 3, at Battle Creek, Mich., with Prof. G. H. Bell in charge.
Joseph Bates died March 19, at the age of eighty.

1874
Seventh-day Adventist Educational Society incorporated, March 11.

Battle Creek College building erected.
First number of *Signs of the Times* issued, Oakland, Calif., June 4.

Elder J. N. Andrews, our first missionary, set sail for Europe September 15.

James White again became president of General Conference, August 10.

Organization of General Conference Tract and Missionary Society.

1875
Battle Creek College dedicated.
Seventh-day Adventist Publishing Association incorporated at Oakland, Calif., April 1, now the Pacific Press Publishing Association.

1877
First State Sabbath School Association organized in California.

1878
General Conference Sabbath School Association organized and first Sabbath school contributions given.
Battle Creek Tabernacle built.
St. Helena Sanitarium established.

1879
First local Young People's Society organized at Hazelton, Mich.

Sister White wrote her first testimony regarding the colporteur work, with regard to selling from door to door.

1880
George I. Butler again became president of General Conference, October 6.
First baptism of believers in England.

1881
Death of Elder James White, August 6. (Born Aug. 4, 1821.)

1882
Healdsburg College, Healdsburg, Calif., opened April 11.

South Lancaster Academy, South Lancaster, Mass., opened April 19.

First subscription book, "Thoughts on Daniel and the Revelation," published by *Review and Herald*, sold by George A. King, and purchased by D. W. Reavis.

1883
Death of Elder J. N. Andrews, October 21. (Born in 1829.)

First Year Book of denomination placed on sale.

1884
Opening of first denominational training school for nurses.

1885
First party for Australia sailed from San Francisco.

1886
Elder L. R. Conradi visited Russia.

1887
First missionaries sent to South Africa, reaching there in July.

Establishment of local or church schools recommended by the Educational Society.
Brother A. La Rue went as self-supporting missionary to China.

1888
Elder H. P. Holser went to Europe.
O. A. Olsen became president of General Conference, October 17.

Death of Elder B. L. Whitney, April 9, 1888. (Born Dec. 10, 1845.)

1889
The message first reached South America through literature.

National Religious Liberty Association organized July 21. Name changed later to International; and in 1901 made department of General Conference.

British Publishing House established at Stanborough Park, Herts, England.

Death of Elder J. H. Waggoner, April 17.

1890
Death of Maria L. Huntley, April 18. (Born in 1847.)
Ship "Pitcairn" launched in San Francisco Bay, July 28.

1891
Union College established at College View, Nebr.

1892
Walla Walla College established at Walla Walla, Wash.

1893
Portland Sanitarium established at Portland, Oreg.

College at Claremont, South Africa, opened February 1.

Death of M. E. Cornell, November 2.

1893-94
Canvassers pioneered way in India.

1894
Miss Georgia Burrus reached Calcutta as first of our missionaries to India.

Missionaries sent to Matabeleland, South Africa, reaching Bulawayo, July 4.

Elder F. H. Westphal went as first minister to South Africa.

1895
Hamburg Publishing House established in Germany.

1896
Boulder Sanitarium established at Boulder, Colo.

1897
G. A. Irwin became president of General Conference, February 19.

Buenos Aires Publishing house established

at Buenos Aires, Argentina, South America. Skodsborg Sanitarium established in Skodsborg, Denmark.

1899

New England Sanitarium established at South Lancaster, Mass.; moved to Melrose, Mass., in 1902.

1901

A. G. Daniells became president of General Conference, April 2.

Young People's work organized in connection with Sabbath school department.

Stanborough Park Missionary College established at Stanborough Park, Herts, England.

Southern Publishing Association established at Nashville, Tenn.

1902

Battle Creek Sanitarium destroyed by fire, February 18.

Review and Herald in Battle Creek destroyed by fire on December 30.

Battle Creek College moved to Berrien Springs, Mich.

1903

Uriah Smith died March 6. (Born May 2, 1832.)

General Conference headquarters transferred to Washington, D. C., August 10.

August 20 date of first issue of Review printed in Washington.

Death of A. La'Rue, April 26.

1904

September 21, date of first issue of Signs of the Times after the removal of the Pacific Press Publishing Association from Oakland to Mountain View, Calif.

Hinsdale Sanitarium established at Hinsdale, Ill.

Washington Missionary Training College established.

Lake Geneva Sanitarium established at Gland, Switzerland.

1905

General Conference offices moved from the city of Washington to Takoma Park, Washington, D. C., in February.

Loma Linda Sanitarium established at Loma Linda, Calif.

Glendale Sanitarium established at Glendale, Calif.

Brazil Publishing House established in Brazil, South America.

Signs of the Times Publishing House established at Shanghai, China.

1906

Paradise Valley Sanitarium, established at National City, Calif.

Pacific Press Publishing Company, Mountain View, Calif., destroyed by fire, July 20.

1907

Name adopted for Missionary Volunteer Department at first general Missionary Volunteer Convention, which convened at Mt. Vernon Ohio.

Washington Sanitarium dedicated, June 12.

1908

Florida Sanitarium established at Orlando, Fla.

Japan Publishing House established at Tokio, Japan.

1909

Pacific Union College established at St. Helena, Calif. Post office now La Jota, Calif.

1912

Stanborough Park Sanitarium established at Stanborough Park, Herts, England.

1913

Far Eastern Division of General Conference organized.

Death of Isaac Sanborn, May 24. (Born Dec. 24, 1822.)

1915

Death of Mrs. Ellen G. White, July 16. (Born Nov. 26, 1827.)

H. R. Salisbury drowned December 30, en route to India on "Persia."

1916

Death of A. C. Bourdeau, July 7.

South American Division of General Conference organized.

1917

Shanghai Sanitarium established, Shanghai, China.

1918

Death of Elder G. I. Butler, July 25. (Born Nov. 12, 1834.)

Death of R. C. Porter, July 29. (Born April 29, 1858.)

1919

Southern Asia Division of General Conference organized. (Organized as the India Union Mission in 1910.)

Death of Elder O. A. Olsen, January 22.

African Division of General Conference organized.

1922

Tabernacle at Battle Creek destroyed by fire, January 7.

Death of Elder S. N. Haskell, October 9. (Born April 22, 1833.)

W. A. Spicer became president of General Conference, May 11.

Inter-American Division of General Conference organized.

1923

Death of Elder J. O. Corliss, September 17. (Born Dec. 26, 1845.)

1924

Death of Elder J. N. Loughborough, April 7. (Born Jan. 26, 1832.)



PIONEER AND LEADING WORKERS

Under date of March 10, 1921, Elder J. N. Loughborough furnished the following list of those who were preaching the Sabbath truth in 1858, and who were "connected more or less with the 1844 movement:"

James White	G. W. Holt
Ellen G. White	C. O. Taylor
Joseph Bates	David Arnold
Stephen Pierce	Frederick Wheeler
S. W. Rhodes	J. N. Loughborough
J. N. Andrews	H. H. Wilcox
W. S. Ingraham	C. W. Sperry
Albert Stone	Brother Phillips
Washington Morse	Josiah Hart
Hiram Edson	Elon Everts

To these names Brother Loughborough adds a second list of twenty-two names of those who were preaching the Sabbath truth in 1858, but were not connected with the 1844 movement. These names are "given in the order in which they accepted the message:"

A. S. Hutchins	John C. Day
Brother Baker	Harry Buck
John Lindsay	M. E. Cornell
John Byington	J. B. Frisbie
Brother Poole	A. C. Bourdeau
J. H. Waggoner	Daniel T. Bourdeau
R. F. Cottrell	Brother Babcock
Jesse Dorcas	Waterman Phelps
T. J. Butler	Brother Francis
T. M. Steward	J. G. Saunders
Isaac Sanborn	Harvey M. Kenyon

We have been able to obtain the photographs of twenty of these workers. Their pictures appear in this paper. Associated with these groups are the names of several old-time leading workers not mentioned by Elder Loughborough.

It is cause for regret that we cannot present the pictures of all these old pioneers whose earnest, faithful labors laid the foundation for this world-wide movement as it is today. They have left us a grand heritage as the result of their earnest toil, and may we who have entered into their labors prove true to the lofty ideals they cherished, and exhibit in our lives the same spirit of simplicity and earnest consecration to the work of the blessed Master.



"INTO ALL THE WORLD"

The 114 Languages in Which the Threefold Message Is Being Proclaimed to Close of 1922

Language	Country Where Language Predominates
Amharic	Abyssinia
Amoyese	Amoy, China
Arabic	Syria, Arabia, Egypt, North Africa
Armenian	The Caucasus
Armeno-Turkish	Turkey
Asu	Kenya Colony, British East Africa
Atchinese	Island of Atchin, New Hebrides, Pacific Ocean
Baba-Malay	Malaysia
Battak (Toba)	Sumatra
Bengali	Bengal, India
Bicol	Philippine Islands
Bohemian	Western Czechoslovakia, Europe
Bulgarian	Bulgaria
Bunyore	British East Africa
Burmese	Burma
Cantonese	South China

Cebuan (Visayan)	Island of Cebu, Philippine Islands
Chilamba	Northern Rhodesia, South Africa
Chinyanja	Nyasaland, South Africa
Chitonga	Barotseland, South Africa
Croatian	Jugo-Slavia
Danish	Denmark
Dobeli	Solomon Islands
Dutch	Holland
English	England, America, and British Possessions
Esthonian	Esthonia
Fijian	Fiji
Finnish	Finland
Flemish	Belgium
French	France
German	Germany, Austria
Greek	Greece
Greco-Turkish	Greece, Turkey, etc.
Gujarati	Bombay Presidency, etc., India
Hawaiian	Hawaii
Hebrew	Among Jews
Hindi	North India
Hungarian	Hungary, Transylvania, etc.
Ibanag	Philippine Islands
Icelandic	Iceland
Ilocano	Philippine Islands
Italian	Italy
Japanese	Japan
Javanese	Java
Kafir (Xosa)	South Africa
Kanarese	Mysore, India
Kipare	Kenya Colony, Br. E. Africa
Kisii	Kenya Colony, Br. E. Africa
Kisakuma	Kenya Colony, Br. E. Africa
Kiswahili	Kenya Colony, Br. E. Africa
Korean	Chosen (Korea)
Laplandish	Lapland
Latgalian	Latvia
Lettonian	Latvia
Lithuanian	Lithuania
Luo (Kavirondo)	Northeast Victoria Nyanza, British East Africa
Malay	Malaysia
Malayalam	South India
Mandarin	North and Central China
Manyanja	Nyasaland, South Africa
Maori	New Zealand
Marathi	Bombay Presidency, India
Marquesas (Nukahivan)	Marquesas Islands
Navaho	Arizona and New Mexico, United States of America
Nias	Island of Nias, Sumatra
Niue	Niue, or Savage Islands
Norwegian	Norway
Nyañgore	British East Africa
Oriya	Province of Orissa, India
Pampangan	Philippine Islands
Panayan (Visayan)	Panay, Philippine Islands
Pangasinan	Philippine Islands
Polish (Latin and Gothic)	Poland
Portuguese	Portugal and Brazil
Punjabi (Gurmukhi)	Punjab, India
Rarotongan	Cook Islands
Ruanda	Kenya Colony, Br. E. Africa
Rumanian	Rumania
Russian	Russia
Ruthenian	Galicia
Ruviana	Solomon Islands
Samoan	Samoa
Santali	Bihar, India
Sechuana	Bechuanaland, South Africa
Serbian	Jugo-Slavia
Sesuto	Basutoland, South Africa
Sgau-Karen	Burma
Shanghai	Shanghai, China, and vicinity
Singhalese	Ceylon
Sintebele	Matabeleland, Rhodesia
Slovenian	South Austria
Slovakian	Central Czechoslovakia
Soenda	Java
Spanish	Spain and Latin America
Swedish	Sweden
Syriac	Syria, etc.
Tagalog	Philippine Islands
Tahitian	Tahiti
Tamil	South India
Telugu	South India
Tibetan	Tibet
Tigrina	Eritrea
Tongan	Friendly Islands
Turkish	Turkey, etc.
Ukrainian	Ukraine, Europe
Ulisaghi	Solomon Islands
Urdu (Persian and Roman)	North India, etc.
Visayan (see Cebuan and Panayan)	
Welsh	Wales
Wendic	Hungary
Wenli	Literary language, China
Xosa (see Kafir)	
Yiddish	Jews, Europe and America
Zulu	Zululand, South Africa



WASHINGTON, D. C., SEPTEMBER 18, 1924

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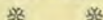
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We present in this number a large array of incidents, statistics, etc., pertaining to the rise and progress of this movement. We have verified these data as far as possible, but with many of them, as will be readily seen, this is impossible. We have been obliged to depend largely upon the carefulness of the writers for the statements which have been made.

BEHOLD WHAT GOD HATH WROUGHT!

This year, 1924, marks the fiftieth anniversary of our work in fields outside of the United States. It is also the seventy-fifth anniversary of the publication of our church paper.

It is with no spirit of boastfulness or self-glorying or of numbering Israel that we present this interesting history of the development of our work. In all the advancement that has been made, the glory belongs to God, and not to men. Indeed, the Lord has wrought in spite of our mistakes through the years, and not because of our wisdom or righteousness.

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

While we rejoice in the wonderful achievements of Christ's grace, we recognize that if we who have been connected with this movement, especially in recent years, had been more faithful to our trust, more reliant upon the arm of almighty Power instead of upon human plans, we should have seen a much greater growth of the work in every land. As we see what has been done, we thank God, and ascribe all glory and praise to Him.

Facing the Future

But while we recount with encouragement and inspiration, and to the praise of God, the victories of the past, we recognize that there is still a great work to be done. The unwarmed millions of the nations appeal to us for light and truth. The Macedonian call is coming from every quarter. The prophecy of Joel 3 is being fulfilled, in that God is pouring out His Spirit upon all flesh. It is His last great effort to save the fallen race. Thousands are longing for light and truth which is in our power to give, and we have but little time in which to do the work. But we may face the future with confident assurance; for God is our refuge and strength, the Captain of our salvation.

Probation's hour is fast hastening to its close. The signs which the Lord gave as an indication of His soon coming have met their fulfillment. Inspiration declares that there should be signs in the heavens, in the physical earth, and among the nations of men, socially, politically, religiously; and that the gospel of the kingdom, the glad news of the coming Saviour, should be preached in all the world. How strikingly do we see these signs fulfilled at the present time! We shall see with some of them a growing intensity of fulfillment, even until the coming of the Lord. We may accept the words of the Master as applying to these very days in which we live, namely, "When ye shall see all these things, know that He is near, even at the doors." We see these things; we know that His coming is near, even at the doors.

There is a great work to be done, and only a short time in which to do it. But there are infinite resources upon which to draw for the accomplishing of the work. The end is not to be reached by might nor by power, by human genius nor by planning, but by the mighty Spirit of Truth. Thank God, we see the revealings of this power today. From every quarter the note of victory is sounding. Miracles of divine grace are being wrought upon the hearts of men. God will in very truth cut His work "short in righteousness; because a short work will the Lord make upon the earth."

Now is the time, as never before, when we need to bring to God's service a Pentecostal consecration. Christ has given His all for us; He asks our all in return. In the parable it took everything the man possessed to buy the field containing the great treasure. It took every earthly pos-

session to purchase the pearl of great price. It will take everything we have to win heaven at last.

Our great danger is in indifference, in inertia, in failing to recognize the day of opportunity. We have been given a knowledge of God for such an hour as this. Wee to us if we prove recreant to our Heaven-appointed mission as gospel heralds. But the rich blessing of Heaven will attend faithful, consecrated endeavor.

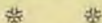
And so God calls upon every believer to place his all upon the altar—property, family, even life itself. In this age of lavish extravagance, we should bind about our supposed wants. Every dollar above simple economical living should be dedicated to the service of the Master. Men of liberal means should heed the divine injunction, "Sell that ye have, and give alms." It is a time when we may expect great things of God, a time when we should attempt, in confident faith and humility, great things for Him.

The Lord is coming. This is the cry with which we should rally our hearts to new endeavor. We have an eternity for which to prepare, and a short time in which to make the preparation. There are souls to save for eternity, and we have a short time in which to save them. May God make us faithful in the few remaining hours left us for carrying this blessed message to the inhabitants of earth.



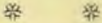
MANY NECESSARY OMISSIONS

In the pages of this Anniversary number we present the pictures of many of our workers,—pioneer workers who have long since passed to their rest; workers who have grown gray in service, but are still active; and others occupying leading official positions. We recognize that there are many omissions. There are a number of ministers, physicians, teachers, and other responsible workers who have been connected with the various departments of this movement, whose pictures we should have enjoyed presenting in this number. Some of these are perhaps entitled to recognition and mention even more fully than some whose pictures are included, but we did the best we could with our limited space and with the material we were able to gather. Our list is not an official one. The printing of these pictures does not confer any special distinction. If any of our readers feel that there are others whose pictures should have been included, we hope they will believe that they were not omitted through any design or purpose on the part of the editors of the REVIEW.



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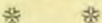
We shall have an extended notice from our campaign manager in next week's issue regarding a great forward movement in behalf of our church paper for the month of October. During this period, subscriptions will be received for the REVIEW AND HERALD, for the rest of 1924 and all of 1925, for the price of one year's subscription, namely, \$2.75. Avail yourself of this unprecedented offer to secure the REVIEW for fifteen months for the price of one year's subscription. Read our forecast for 1925 on page 2.



AN ENCOURAGING GAIN

BEGINNING as a distinct movement in 1844, this work had, up to the close of 1912, a period of sixty-eight years, drawn to itself as adherents 98,044 members. From 1912 to the present time, the increase in members was 127,686, the latest returns indicating 225,730 members. This shows a gain of 127,686 for the last eleven years, against 98,044 for the preceding sixty-eight years, or 29,642 more members gained during the last eleven years than for the preceding sixty-eight years.

H. E. ROGERS, Statistical Secretary.



ERRATA—220 LANGUAGES

AFTER the first form of this paper had been printed, our attention was called to an error on page 63. We state that the message is being "proclaimed" in 114 languages. This should have read "printed" instead of "proclaimed." As a matter of fact, the message is being proclaimed—printed and preached—in 220 languages, so far as we are able to learn at the present writing.