

ADVENTIST Review

Heritage Poster Inside

Special
Anniversary
Issue



LEADING EDGE

Living the Vision for 150 Years

Leading Edge

BY WILLIAM G. JOHANSSON

TO A PENNILESS preacher comes the word of the Lord: he must “print a little paper.” He owns no home, has no financial backers; but he is a man of faith, vision, and determination. The 27-year-old sets his sails: he will be obedient to the heavenly calling and by hard work will turn the dream to reality.

Does this young man glimpse what will come of his deed? Can his mind stretch far enough to believe that from this obscure beginning the enterprise will blossom and flourish to encompass the sphere of earth like streams of light, as the divine word prophesied?

Despise not the day of small things. From the smallest seed a mighty tree may grow. If God is in the plan, it cannot fail, no matter what men or demons may attempt to thwart it.

The year was 1848. A small group of Adventists, a tiny remnant left from the disappointment four years earlier, were gathered in Dorchester, Massachusetts. A young woman was among them, only 20 years old but already a wife and mother—Ellen Harmon White. During the course of the meeting she was taken off in vision. When she regained consciousness she had a startling message for her

husband, James: start a little paper.

James goes to work. He labors with his hands, gathers a few funds. He writes—every word—for the little paper; his “library” consists of a pocket Bible, *Cruden’s Condensed Concordance*, and an abridged dictionary with one of its covers off.

By the summer of 1849 he has the copy ready, but lacks funds to pay the printer. He seeks someone who will accept the job on speculation—and finds him, not an Adventist brother, but a man prepared to take a chance on the earnest young preacher.

At last the paper is ready, 1,000 copies of just eight pages in unadorned black and white. James calls it *The Present Truth*: he has filled it with arguments regarding the leading edge of truth in his day—the Ten Commandments and the seventh-day Sabbath.

The little band of believers kneels around the tracts with supplication and tears entreating the Lord to guide each one to a receptive heart. Then James stuffs the papers in a carpetbag and, lame as he is, trudges the eight miles to the nearest post office.

“This little sheet is free for all. Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense,” wrote James. He also requested names and addresses of “all who are seeking present truth.” The names came, the money came, and the printer received payment.

That first issue, volume 1, number 1, was dated July 1849. Ten more issues of *The Present Truth* followed it, then the name became *The Advent Review* and subsequently *Second Advent Review and Sabbath Herald*.

On this 150th anniversary of the first issue of *The Present Truth*, I stand amazed, awestruck at the power and goodness of our mighty God. Truly He and He alone is our Rock and Fortress, our Wisdom and Strength. He chooses the foolish things of the world to shame the wise and the weak to shame the strong, “the lowly things of this world and the despised things—and the things that are not—to nullify the



things that are, so that no one may boast before Him” (1 Cor. 1:27-29, NIV).

The story of the church paper, since 1978 called the *Adventist Review*, is the story of the Seventh-day Adventist Church. That “little paper” was our first enterprise as a people, even though our name came only 11 years later, in 1860.

From a sporadic publication that appeared when funds were available, the *Review* settled into a weekly cycle that continued in unbroken succession as one of the very oldest magazines in America. It expanded into multiple editions in various languages printed in far-flung locations. Every month its three-quarter-million copies and more encircle the globe like streams of light.

The church grew, bursting the boundaries of hopes and dreams, confounding the skeptics, cheering the believers. The little flock scattered abroad has become a great multitude that only the Lord truly numbers.

The church and the *Review*, the *Review* and the church: they are coterminous. In a manner peculiar to our faith communion, paper and church blend, interact, and foster each other.

The *Review* is the leading edge of the church. The *Review* seeks to represent the church, to advance the church, and to articulate the church. And as Adventists still seek to be open to “present truth,” the *Review* challenges the church to the vision splendid, the light on the hill that the Lord of the church holds out for the church.

Throughout Adventist history, four strands have bound together both church and church paper. Four principles have defined and shaped Adventism. Since 1996 when we introduced the “new” *Review*, we, the editors, have sought to incorporate all four into every issue of the church paper and to evaluate our work in terms of them:

1. *Spirituality*. We Adventists believe that the summit of human existence is to know God as a living reality, one-on-one as Saviour, Lord, and Friend. The *Review* endeavors to lead readers to God and to nurture their walk with Him.

2. *Message and Mission*. Adventists believe that Jesus is coming again soon and that the whole world needs to hear the good news of His offer of salvation. The *Review* seeks to challenge readers with who we are and why we exist: to call out a people who keep the commandments of God and have the faith of Jesus (Rev. 14:12).

3. *Diversity*. Adventists are a unique world family with a world message. The *Review* calls members everywhere to the privileges, opportunities, and challenges of being part of this fellowship.

4. *Reader Interaction*. Adventists at best are strong individuals—men and women who follow present truth rather than the crowd, whose conscience is as true to duty as the needle to the pole. The *Review* is the paper for the entire church, a place where readers learn, interact, have their say, and help shape our feisty fellowship.

These four elements represent Adventism at its best. True, both the church and the *Review* at times have lost



PHOTO BY JOEL D. SPRINGER

sight of them and have suffered because of it. The *Review's* history, like that of the church, reveals our brokenness.

But the Lord has been, and is, patient with us. The Seventh-day Adventist Church and the *Review* are a work in progress, and shall be until He returns.

In this anniversary year we pause to reflect and to rejoice. We planned this special issue around the four principles as both a review of our history and a call to our future, which is God's future for us.

Associate editor Bill Knott, ably assisted by summer intern Jennifer Barizo, spearheaded the work on this banner issue. I am grateful to them and to our designer, Bill Tymeson, for a sterling effort. But let any and all glory be to the Lord of the church, to Jesus, who has brought us safe thus far and whose grace will lead us home.

William G. Johnson is the editor and executive publisher of the Adventist Review.

About This **Special Issue**

BY BILL KNOTT

"Let every brother and sister remember that they have a personal interest, and, in a measure, a personal influence in the Review; for the life and interest of the paper is dependent in a great measure on the state of the cause abroad. If the cause is in a good condition; if the people of God are active; if they are living where they can enjoy the power of God, and the work is advancing; when these things are reported through the Review, it imparts life and energy to all the rest; and thus the paper becomes a welcome messenger to God's people, and blessing to His cause."

Uriah Smith
December 4, 1855

No one has yet found better words to describe the unique mission of the *Adventist Review* in the life of the Seventh-day Adventist Church. Though written 144 years ago, Uriah Smith's succinct summary of the synergistic relationship between the magazine and the movement beautifully expresses the contemporary mission of this journal. His words identify the essentially progressive nature of the *Review*: from its very beginnings it has been both the bulletin board and the inspirer of an *active* people. It has called them to *live and enjoy the power of God* through timely devotional content; it has been the documenter of a worldwide message that is still *advancing*; and it is now communicating *life and energy* in many languages.

Biblical religion teaches us that the truest conservatism is a commitment to progress—spiritually, doctrinally, within the body of Christ, and in the ways we communicate with each other. To illustrate and explicate the mission of *Adventist Review*, this issue looks at 150 years through several lenses; four principles—Spirituality, Message and Mission, Diversity, and Reader Interaction—that editor William Johnsson highlights in his opening essay; through four meditations on these principles by four contemporary authors; and through four selected years in the *Review's* history—1855, 1897, 1944, and 1995.

Such a selection is, of course, an arbitrary decision: a

fuller look at the rich legacy of the *Review* (more than 200,000 pages of printed material!) awaits another moment. But these four years will capture the special emphases and the progressive nature of the magazine.

In 1855, the magazine was in full flower under the leadership of James White, its founder and first editor, and moved to its first permanent home in Battle Creek, Michigan. Sabbathkeeping Adventists, not yet organized into a denomination, looked to the *Review* as the glue of their as-yet-unnamed movement. Vibrant doctrinal articles abounded, as did a righteous commitment to rigorously applying the gospel in defense of the marginalized (see page 36).

By 1897, the *Review* had become an important fixture of the young church. Its pages were filled with deeply devotional pieces that increasingly reflected the centrality of Jesus in the life of the church and the gift of His righteousness by faith (see page 20).

The year 1944 was one of transition for the *Review*. Longtime editor F. W. Wilcox retired at year's end after a 33-year tenure. The magazine's columns were filled with reminders of the worldwide conflict then disrupting the progress of the three angel's messages: appeals for war bonds even found their way into the *Review*, as did frequent reports about Adventist soldiers in combat situations (see page 37).

Another momentous year for the magazine was 1995. The dramatic discussions over the role of women in the Seventh-day Adventist Church that came to a head at the Utrecht General Conference session received full play in the *Review*. Internally the magazine was undergoing a self-study and reorganization that would culminate in the production of the "new" *Review* in May 1996.

Our entire editorial team joins in praying that this 150th anniversary edition, like the thousands of weekly editions that have preceded it, will be *"a welcome messenger to God's people, and blessing to His cause."*

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spiritual

Revival: What It Is (and Isn't)

BY MORRIS L. VENDEN

IN 1887 SEVENTH-DAY ADVENTISTS WERE told that a revival of true godliness among us was the greatest and most urgent of all our needs. For a people who had been preaching the law until we were “as dry as the hills of Gilboa” (Ellen White’s phrase!), revival was to be a top priority.

Well, with that kind of track record, it was easy to misunderstand what revival was all about. We had become behavior centered: some found it difficult to think in any other terms. One of the earliest misunderstandings, therefore, was to think of revival as reformation.

Those of us who span the century (such as my preacher father and I) can recount all the buzzwords: *health reform*, *education reform*, *dress reform*, *diet reform*, *temperance reform*, *hospital reform*, ad infinitum. Many Adventists apparently thought that reform was revival or that it would lead to revival.

I can remember serious Adventists urging that if everyone took off their buttons, pins, and jewel lookalikes we would bring on the great revival. I can remember someone in the Northwest trying to bring on the revival by getting everyone to become vegetarians. This went on until someone found a salmon in the Deepfreeze of the local elder.

When I was beginning in the ministry, a godly preacher tried to get all of us to take off our tie clasps and watchbands. Being serious about my work, I went along with it, until I got tired of my tie bobbing in the soup. So I started wearing bobby pins for tie clasps. When people noticed my bobby pins, I could then witness about bringing on the great revival. Then I became proud of my bobby pins and my great

humility for wearing them. And the last state of that man was worse than the first.

The prophetic voice who told us of our greatest need also told us what revival is and what it isn’t. You can read about it in the now well-known article originally printed in the *Review* in 1887 and later reprinted in *Selected Messages*, book 1, pages 121-128. This article was used heavily by A. G. Daniells in his book *Christ Our Righteousness* and included in the appendix of the earliest editions. Later it was left out of the appendix “for mechanical reasons.”

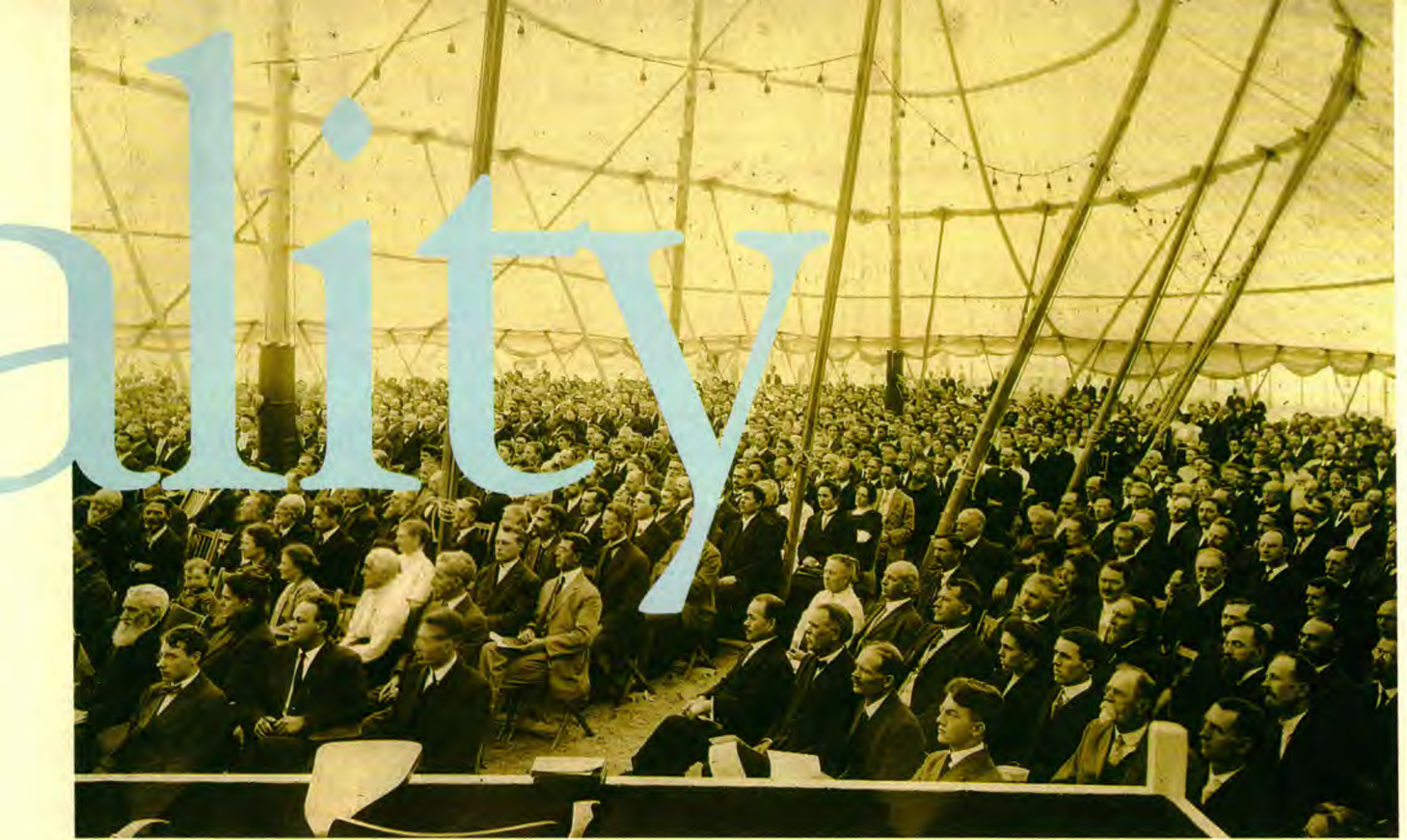
Herein lies a deep mystery. What were these mechanical reasons that caused it to be left out? Did the electricity go off? Did the presses break down?

Read the article for yourself. You will discover some of these mechanical reasons within the context. Here’s an example: “*We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world.*”

Here’s another mechanical reason to leave it out: “*We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.*”

For a church that wants to think that all is well in Zion, these kinds of warnings make it easy to leave them out!

Ellen White clearly reminded us that reformation without revival will lead to dead works because it deals only with behavior and externals while the real problem—the inward spiritual life—remains unchanged. Revival has to do with the heart, the thinking, the springs of action and not merely with the outward behavior. It happens in the closet, not simply in



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a resolution proposed at a General Conference session. It happens through knowing Jesus, not simply knowing the rules and regulations.

In the decades since then we have certainly struggled with other substitutes for revival.

Celebration worship isn't revival and hasn't brought it, even though it can look like a big blowtorch for a while. If we don't have quality time alone with God during the week, why would He be impressed with us politicians kissing babies on Sabbath? (Genuine revival, however, is cause for celebration!)

Church growth isn't revival and hasn't brought it either. Genuine church growth is growth in the members, not simply the membership. If our purpose for church growth is to grow membership, we won't truly grow. We'll only get fat and sluggish.

Would you like to know where real revival comes from?

There have been revivals without great preachers. There have been revivals without great organization. But there has never been a revival without prayer. In the history of the Christian church, prayer was the central element of the great revivals. And

they didn't begin with a mass prayer meeting either. They began with one person somewhere who got a burden. Another one joined in and then a small group. And they began to pray for revival. Revival comes only in answer to prayer.

What kind of prayer? Here's an example from Psalm 85:6: "Will You not revive us again, that your people may rejoice in You?" (NKJV).

Look toward heaven, friend, if you

are feeling colder than you used to. Look toward heaven if you know of a backslider or a hesitator or a procrastinator. Look toward heaven with this prayer for yourself and for others. ■

Morris Venden has been a pastor, evangelist, and revivalist for more than 40 years. He is currently an associate speaker on the Voice of Prophecy radio broadcast.



Seventh-day Adventists have never been content with a status quo experience with God, and so it comes as no surprise that the pages of the Adventist Review have been filled for a century and a half with promptings and urgings to deeper, deepening spirituality. No impulse is more certain within the history of this movement than a call to renewal, to a fresh experience of the grace of God, to a humbling of ourselves under His mighty hand.

The Review's commitment to offering nourishing spiritual food in each edition has been one of the hallmarks of its ministry. Devotional articles, inspirational stories, practical pieces about deepening spiritual life, and appeals for unity have regularly appeared to help prepare the remnant people for the return of Jesus.

The excerpts included in the following pages are offered as more than historical artifacts. It is their timeless power to move us closer to the throne of grace that recommends them to a new generation of readers.

So what does the word “spiritual” mean?

What is “spiritual” about spiritual gifts? What is “spiritual” about love, gentleness, meekness, etc.?

These gifts are spiritual in that they are Spirit-given. That is, they are qualities or characteristics that are prompted, given, or inspired by the Holy Spirit.

The same insight is the key that opens our understanding to the meaning of the rest of the terms. Spiritual words are not just talk about God. They are not simply conversations about moral issues; they are words that are inspired, breathed, and prompted by the Spirit. And so it is with spiritual wisdom, spiritual worship, and every one of the other terms listed above.

Thus the spirituality portrayed in the Bible is more than a warm feeling. It is not measured in terms of pious talk or moral conduct. True spirituality, as portrayed in Scripture, is “Holy Spirit-uality.”

Loron Wade

August 24, 1995

In order for prayer to be effectual it must be fervent. It must be sincere or heartfelt. It must be earnest, eager and animated. The word “fervent” indicates warmth of devotion. A fervent prayer is one that comes from the heart. “To pray without soul hunger and living faith, avails nothing.” (*The Desire of Ages*, p. 347). The prayers that will avail much must be motivated by fervency of spirit.

Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied” (Matt. 5:6, Weymouth). The promise of the infilling, or imparting, of righteousness by faith will be fulfilled only to those who fervently pray for this experience. Many persons are in a quandary as to how to receive the imputed and imparted righteousness of Christ. It is as simple as eating when hungry and drinking when thirsty.

When a person is hungry or thirsty it is not necessary to present an elaborate discourse on how to become filled. It is not necessary to explain to starving people how to satisfy their desires for food and water when these things are available. Even a child knows how to do that. If men and women were really hungry for spiritual things, the infilling would be a simple matter. The real difficulty with modern Christendom is set forth by “the faithful and true Witness” in His message to the Laodiceans: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17). How can anyone expect to obtain what is asked for in prayer as long as he feels in “need of nothing,” and is perfectly satisfied with his spiritual state?

Taylor G. Bunch

June 8, 1944

This gem of a devotional was unsigned when printed in late 1897. It probably reflects the work of new associate editor Alonzo T. Jones, who along with E. J. Waggoner brought the refreshing message of righteousness by faith to the church at the 1888 Minneapolis General Conference session.

When you meet a friend, or an acquaintance, whose good wishes you prize, how it pleases you to hear him say, “I was just thinking of you.”

And when this person is one of standing and importance among men generally, it pleases you more. In such a case, even though he were a stranger to you, you would be greatly pleased if he should meet you or write to you, and say, “I was thinking of you.”

Now there is a Person of the highest possible standing—a Person of the greatest importance in the estimation of the greatest and best of men in all ages. He is your Friend, even though He may not be an acquaintance of yours. And every day, yes, every time He meets you—which is often—He says, “I was just now thinking of you.”

This great and honorable Person is the Lord, and He says, “I think toward you.” It is thoughts of good, too, that He thinks: “I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil.”

And do not forget that with Him is “no variableness, neither shadow of turning;” He is “the same yesterday, today, and forever.” Therefore He is always—yesterday, today, and forever—thinking of you; thinking thoughts of peace toward you; thinking how He may do you good. Does not that please you? If not, why not?

How freely and how truly, then, every soul can say, as He has given us the word to say, “The Lord thinketh upon me.” Yes, though “I am poor and needy, yet the Lord thinketh upon me.” Bless His holy name forever and ever!

December 7, 1897



spirituality

The fullness of Christ was probably never more completely captured in the pages of the Review than in this remarkable 1867 poem that meditates—in rhyme!—upon 57 names for Jesus in the Bible. The Bible texts included to the right gave readers a chance to do an in-depth Bible study on the person and ministry of Jesus.

Names and Titles of Our Lord and Saviour Jesus Christ, Found in the Bible

1, 2	Jesus, Husband of the Bride,	Matt. 1:21; Eph. 5:25
3	Prince of Peace of valor tried,	Isa. 9:6
4	Captain of the ransomed host,	Heb. 2:10
5	Blessed Saviour of the lost.	Luke 2:11
6, 7	Fruitful Vine, bright Morning Star,	John 15:1; Rev. 22:16
8, 9	Sun whose Light is seen afar,	Mal. 4:2; John 8:12
10	Advocate before God's throne,	1 John 2:1
11, 12	True and Faithful, Corner Stone.	Rev. 19:11; 1 Peter 2:6
13	Bread, our starving souls to feed,	John 6:48
14	Fountain to supply our need,	Jer. 2:13; John 7:37
15, 16	Paschal Lamb, Beloved of God,	John 1:29; Eph. 1:6
17, 18	David's Branch, and Jesse's Rod.	Zech. 3:8; Isa. 11:1
19	Shepherd of thy fleecy fold,	John 10:11
20	Judah's Lion, noble, bold,	Rev. 5:5
21, 22	Faithful Brother, Constant Friend,	Heb. 2:11; Matt. 11:19
23	The Beginning and the End.	Rev. 22:13
24	The High Priest whose name we plead,	Heb. 4:5
25, 26, 27	Judge, Redeemer, promised Seed,	Acts 10:42; Job 19:25; Gen. 3:15
28	Kind Physician in our woes,	Jer. 8:22
29, 30	Gilead's Balm, and Sharon's Rose.	Jer. 8:22; S. of Sol. 2:1
31	Prophet of Thine Israel,	Acts 7:37
32, 33	Messenger, Immanuel,	Mal. 3:1; Isa. 7:14
34	"Rock of Ages cleft for me,"	Isa. 26:4, margin
35	Father of Eternity.	Isa. 9:6
36, 37	Son of God, and Son of Man,	Matt. 16:13, 16
38, 39	Wonderful, the great I AM,	Isa. 9:6; John 8:58
40, 41	Christ, the Lord our Righteousness,	Matt. 16:16; Jer. 23:6
42	Timely Refuge in distress.	Heb. 6:18

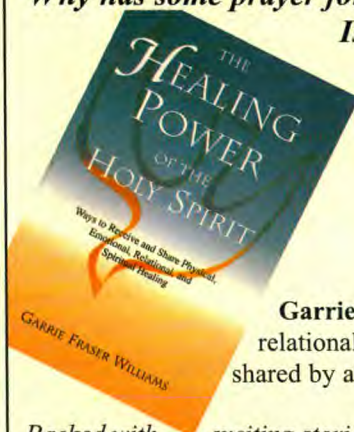
43, 44	Mighty God, and Counsellor,	Isa. 9:6
45, 46	Heaven's Temple, Heaven's Door,	Rev. 21:22; John 10:7
47, 48	Mediator, Hiding Place,	1 Tim. 2:5; Isa. 32:2
49	Bishop, full of truth and grace.	1 Peter 2:25
50, 51	Great Messiah, Word of God, Clothed in vesture dipped in blood, Bearing on Thy robes these words, "King of kings and Lord of lords."	Dan. 9:25; Rev. 19:13
52		Rev. 19:16
53, 54	Resurrection, Prince of Life,	John 11:25; Acts 3:15
55	Victor in the mortal strife,	1 Cor. 15:55-57
56	First Begotten of the Dead,	Rev. 1:5
57	Of the Universe the Head.	Eph. 1:22
	What a treasury divine, Dwellet in each name of Thine! All this wealth Thou givest me, From Thy cross on Calvary!	Eph. 3:8
	All these treasures Thou dost give, All these treasures I receive, Chief of sinners though I be, Child of sin and misery.	2 Cor. 8:9
	Now I'm washed in Thine own blood, Now I am a child of God, With thee, Saviour, I am heir, In Thy glory I shall share.	John 4:10 John 1:16 1 Tim. 1:15 Eph. 2:3
	I will sing Thy precious name, I will celebrate Thy fame, While I here a pilgrim roam, Till I reach my heavenly home.	Rev. 1:5 1 John 3:2 Rom. 8:17 Rev. 3:21
	There Thou hast prepared my place, There I shall behold Thy face, Oh! what rapture shall be mine! Oh! what glory shall be Thine!	Ps. 89:1
	Dearest Jesus! how I long, To begin the choral song, Shadows! swiftly speed away! Haste thee on, eternal day!	Heb. 11:13, 14
		John 14:2 Rev. 22:4 Rev. 7:14-17 Rev. 21:23
		Phil. 1:23 Rev. 5:9-14 S. of Sol. 4:6

December 10, 1867
Reprinted from *Christian Press*



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The dangers of spiritual procrastination and indifference were captured in language very familiar to early students of prophecy in this brief item from an 1855 edition.

Lord, I do discover a fallacy, whereby I have long deceived myself; which is this: I have desired to begin my amendment from my birthday, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day but today; the instant time is always the fittest time. In Nebuchadnezzar's image the lower the members, the coarser the metal. The farther off the time the more unfit. Today is the golden opportunity, tomorrow will be the silver season, next day, but the brazen one, and so on till at last I shall come to the toes of the clay, and be turned to dust. Grant, therefore, that today I may hear Thy voice. And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul, hereupon, by Thy assistance beginning the reformation of my life.

Fuller
June 26, 1855

A dramatic example of life "amendment" was the 1897 confession of General Conference president Ole A. Olsen about his slowness of heart to heed the counsels given to him personally through the ministry of Ellen White. His full and frank admission of his mistakes is an enduring (and endearing) testimony to spiritual leaders who remember that the need for renewal in the church begins with their own hearts.

It has pleased the Lord to mention my name in messages of warning and reproof through the spirit of prophecy, and I feel it a privilege to acknowledge the same, and express my feelings of gratitude and praise to God for His great goodness and long-suffering mercy. In the good providence of God, I became acquainted with the truth advocated by His people at an early age. From the first I received the Testimonies to the church as from God, and I have ever since felt confident that the Lord was using Mrs. E. G. White as an instrument through whom He could speak to His people. I cherished the instruction thus received, and have ever found it a source of great blessing and comfort. . . .

With later years have come increased responsibilities, which brought much wearisome labor. At times I have become so exhausted that I was utterly unfit to handle sacred things connected with the work. Herein I have erred. The Lord has sent me faithful warnings through the testimony of the Spirit concerning my danger. I was told that it was not the will of God that I should take such a course. While I accepted the Testimonies as from the



O. A. Olsen

Lord, I did not heed them as I should. Many messages of warning, which involved important principles connected with the work and my relation to it, were received, and read with interest and with a sincere desire to follow the instruction given. But in my hurry the instruction did not receive the careful and prayerful attention that it deserved, and hence was not carried out. As a result, the work has suffered in many ways. These are sad reflections, but such is always the result in not fully following the Lord.

More recently these warnings have been repeated, and the errors resulting from my failure carefully to study and heed the counsel of God have been pointed out. It is also stated that by my course of action I have given the impression that I did not believe the testimony of the Spirit of God. This thought brings great sadness to my heart, and I desire to do everything possible to counteract any such impression that may have gone out, by not only affirming my faith and confidence, but also by showing in my labor and in all my relations to the work, that I accept the instruction as from the Lord.

Of late I have given these matters more careful thought and study, and I can now very clearly see wherein I have erred in many things, and also how the work of God, which is dearer to me than life, has been affected by my course of action. This brings sadness and deep sorrow to my heart, and I turn to the Lord with confession and repentance. Although so unworthy, I rejoice in His forgiving love, and my heart is filled with gratitude and praise for the evidence that He has accepted even me.

I wish to express anew my sincere gratitude to God for the Spirit of Prophecy in the church. As my own defects and errors have been very plainly pointed out, they have come closer home to me than ever before. A new experience has come to me, and my faith has been greatly increased, so that the Testimonies are more to me than ever before. And to any who have been led to doubt or lightly to esteem the Testimonies to the church, by anything that has been seen in me, I wish to say that I am very sorry for any such influence that I have exerted, and ask the pardon of God and my brethren. Let me entreat all, both ministers and people, to give the Testimonies careful and prayerful study. The work is suffering as a result of their neglect.

God has placed this gift in the church, and we have unmistakable proof of its divine origin. Never was there a time in the history of the church when perils on the right hand and on the left so beset her, nor when the special manifestation of God's power and guidance were so much needed as now. One and all, I entreat you to heed well the messages of the Lord. The perils of the last days are here, and we shall soon see Satan working with power, signs, and lying wonders. Nothing but implicit faith and trust in God, and closely following the guidance of His Spirit, will keep us from falling. My most earnest desire is to be a faithful, true servant of God, walking in His counsel, and giving the "trumpet" a certain sound. The end is indeed near; the work will soon be done; and with God's people I desire to share the triumphs of the gospel.

O. A. Olsen
January 26, 1897

An enduring tradition of the Review is the periodic appeal for days of fasting and prayer to rejuvenate the spiritual condition of the church or prepare for some crisis on the horizon. Here are excerpts from four such appeals, spanning the entire history of the magazine.

By advice of brethren we appoint the first Sabbath in June as a day of fasting and prayer. . . . The field is opening for laborers, and seems fast ripening for a gathering of precious souls to the truth, but laborers are indeed few. And several who have toiled in the work for years are failing in health. This seems a sufficient cause for humiliation, fasting and prayer, that the Lord of the harvest would favor His servants, and give them health and strength to still toil on in the glorious work, until the servants of God shall be sealed.

We recommend that all the churches be united in fasting and prayer on the day named, for the above object, and that the subject be introduced in all the assemblies of the saints, and that not only public prayer be offered, but that a portion of the day be spent in secret prayer by all who love and obey "the commandments of God and the testimony of Jesus Christ."

James White
M. E. Cornell
May 15, 1855



James White

In our daily conflicts with the actual realities of life, we are prone to become so absorbed as to take little time for the study of God's Word and to cultivate that close communion with the Father that can come only by frequent and earnest prayer, so that unless there are appointed special times when attention is called to our need, and we are admonished of our condition, we are liable to find ourselves in a cold, backslidden state, occupied with our own interests and self-pleasing more than we are with our soul's best interest or the cause we profess to love.

How sad it is, and how it must grieve the holy angels, to see a people who have had so great light, and for whom the Lord has done so much in the way of precious instruction, living so far beneath their privileges! That the Lord does not cast us off, and call another people to do His work, is only another manifestation of His loving-kindness and forbearance. We are told that it is the goodness of God that leads us to repentance. May the Holy Spirit impress His goodness upon us at this time, until we are led to repent of every sin, and to turn to Him with all our hearts. May our eyes be anointed with the heavenly eyesalve that we may see and understand.

No specially startling events are occurring just at the present time to arouse us to action, but nevertheless the day of God is hastening on, stealing upon the world as stealthily as a thief in the night. This very calm is ominous, and should be startling to us, lest the siren song of an ease-loving world lull us into carnal security, and the day of God take us unawares.

George A. Irwin
May 11, 1897

Sabbath, October 21, has been set apart by General Conference action as a day of fasting and prayer. As all will recall, October 22 of this year marks the one hundredth anniversary of the fulfillment of Daniel's prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14).

There has been a general feeling that a day of such vital importance to every soul in this cause should not be passed without having some special service in connection therewith. General attention has been focused upon the thought that this should be a time of special prayer and endeavor on behalf of those who have departed from the faith. . . . This should be a time of earnest heart searching, of deep and importunate prayer on the part of every believer. We are nearer to the coming of the Lord by one hundred years than when this message began to be proclaimed.

J. L. McElhany
General Conference president
October 12, 1944

spirit

It is time to seek the Lord. It is time to pray as we have never prayed before—not just on one day set aside by church leaders, or in connection with a particular event—but as a daily, ongoing way of life.

Jesus is coming soon. Time to get our priorities in order. Time to put first things first. Time to turn from worldliness and turn to God.

William G. Johnsson
July 1998 Special Issue



No devotional author has appeared more frequently in the pages of the Review than Ellen G. White. Of the hundreds of articles from her pen that have been printed and reprinted in the magazine, this excerpt, now more than 100 years old, speaks eloquently to a contemporary church wrestling with how to promote unity across a great diversity of cultures.

Christ prayed for His disciples: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

In this prayer of Christ's, God has expressed His desire for the unity of His believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength—a oneness which all the powers of hell cannot break. All who bring weakness and sorrow and discouragement upon God's people, by their own perverse ways and tempers, aid the enemy of God, and are working directly against the prayer of Christ.

The friends of the prince of darkness, notwithstanding their jarring and bitter recriminations, are linked together as with bands of steel in the one great object of disloyalty to Jehovah. How important, then, that the soldiers of the Prince of Life be one in their loyalty to Him!

In union there is strength; in disunion there is weakness. God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are to be a unit. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a

teachable spirit, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace.

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the heavenly King. But too often those who claim to love Jesus deny Him by their lack of confidence in one another. Too often evil is watched for, actions are viewed in the worst light, words are misconstrued and misinterpreted. Many talk earnestly about the faults of others, but their own faults trouble them little. If they would devote their voices to the confession of their own sins, it would be better. God knows the ways of His children. Every word, every thought, every motive, is open before the eyes of Him who sees all things. Then let us show that we love Jesus by enthroning Him in our hearts, by denying self for the sake of others. Let us work together harmoniously, as staunch members of one family.

We must guard well every point; for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may do nothing which will prove a stumbling block to your brother. Do not make crooked paths for your feet, paths that will turn his feet out of the way of life. I wish all to remember that a day is coming in which the case of every one will be revealed. Then the plague spot that tainted your character, the rock of offense that wrecked your bark, will be seen. Many will then realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then, in their despair, look reproachfully upon those who sowed bitterness in their hearts, and planted suspicious thoughts in their minds.

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs."

The Word of God clearly points out our duty. We are to cultivate kindness and forbearance and love.

We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will appear in all we do. If Christ is our center, we shall bear His likeness, and our words will glorify Him.

Ellen G. White
April 27, 1897



uality

In the 1990s a vibrant discussion about corporate worship has emerged within Seventh-day Adventism. While some have seen in the divergent viewpoints—all reported in the Review—the seeds of disunity, other authors have recognized the power of worship to foster that unity of love and purpose for which Jesus prayed.

We baby boomers are happy to know that God is among us in the corporate church; that we are His eyes, ears, hands, feet, and heart to do His will. But we also must be reminded that God is much more than merely the sum of our parts. During the worship hour we need to rest in the presence of the transcendent God, and having basked in His infinite glory, we regain our proper sense of perspective. When we are faced for one hour a week by the all-powerful God, the differences between employer and employee, professor and student, conservative and liberal, Black or Brown or White or Yellow, wealthy or poor, become minor in comparison.

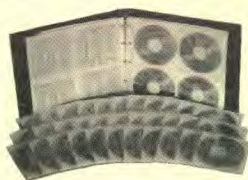
As we sing to and kneel in the presence of the transcendent God, we are brought face-to-face with the realization of how small our social, economic, or theological differences are in comparison to Him who is infinitely greater than we can think or imagine. We are reminded that no matter how important our position is on earth, or how much power we have in the corporation, we are still children in the eyes of our Father God, who has given us a few small chores to do in His world.

It is with this realization that we achieve both an equalizing effect and an increased closeness among God's children.

Steve Pawluk
October 19, 1995



Cover of Adventist Review, October 30, 1997 issue



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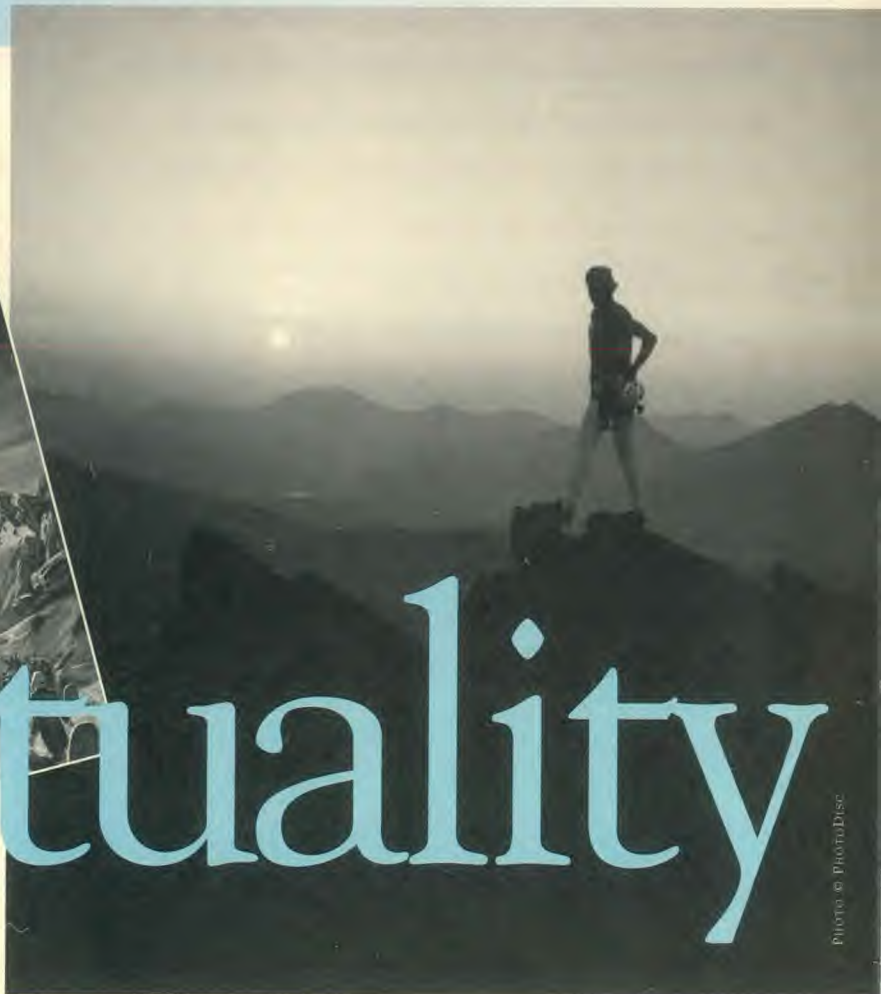
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But when one experiences true worship, that person has touched heaven and, being changed, will seek it relentlessly and crave it and share it and rejoice in it again and again. For God invites us to worship Him, not to "have" worship. It's an act, not an event; it is something to do, not a thing to own. There's a difference, and the difference is life-changing.

Michelle Nash
October 30, 1997

Watchfulness for the Second Coming was highlighted on the cover of the 1944 centennial edition of the *Review*.



spirituality

Photo © PhotoDisc

The expectation of the return of Jesus has dominated the thinking and praying of Adventists since the days of William Miller, and no theme has been more frequent in the Review than preparation for the Second Coming. This 1855 excerpt (from evangelical author Horatius Bonar) speaks with even greater power to an Advent movement still waiting—and watching—for the Lord's return.

This is our night watch. To this the Master has appointed us during His absence. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, *Watch*" (Mark 13:35-37). It is the prospect of morning and of the Master's return that keeps us watching—especially in these last days, when watch after watch has come and gone, and He has not yet arrived. "His going forth is prepared as the morning" (Hosea 6:3), and that morning cannot now be distant.

The church must fulfill her night watch. Whether long or short, perilous or easy, she must fulfill it. It is *watching* to which she is especially called; and sadly will she belie her profession, as well as disobey her Lord, if she *watches* not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, "I love, I believe, I pray, I praise, why should I also *watch*? Will not these do instead of watching, or is not watching included in these?" Her Lord has bidden her *watch*, and no other duty, no other grace, can be a substitute or an excuse for this.

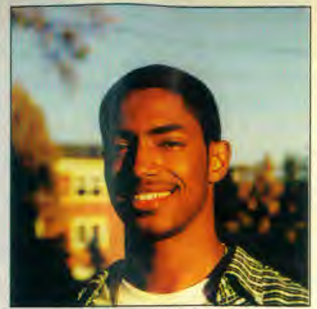
She is to believe; but that is not all; she is also to *watch*. She is to rejoice; but that is not all; she is also to *watch*. She is to love; but that is not all; she is also to *watch*. She is to wait; but that is not all; she is also to *watch*. She is to long; but that is not all; she is also to *watch*. This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages as the watching one. By this the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is "I am watching." Men taunt her, and say, Why this unrestfulness? Her reply is "I am watching." Men think it strange that she runs not with them to the same excess of riot (1 Peter 4:4). She tells them, "I am watching." They ask her to come forth and join their gaiety, to come forth and sing their songs, to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not. I am watching." The scoffer mocks her, and says, Where is the promise of His coming? She heeds not, but continues watching, and clasps her hope more firmly.

Horatius Bonar
January 9, 1855

spirit

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The Dynamics of “Present Truth”

BY JAN PAULSEN

IT WAS A BEAUTIFUL EARLY SUMMER day, a Sabbath afternoon in northern Norway, 200 miles north of the Arctic Circle. The sun had melted the ice that covered the lake, but the water had retained its chill.

My baptism in that water 50 years ago this week is memorable for many reasons. As I look back, I have reflected on the elements that brought me to that point in my journey with Christ. The Holy Spirit? My parents? A set of teachings? Yes, all of these, and many more, including some good friends. But my parents, my Saviour, and a set of teachings loom large in my memory. The day of my baptism as a 14-year-old was also the day of my decision to become a minister of the gospel.

The “present truth” that my parents had helped me to understand then was simple but powerful: Jesus is the only Saviour, and His salvation is a gift; Jesus is coming back soon, and He expects me to live my life in anticipation of and with focus on His second coming; Jesus is today my intercessor in the heavenly sanctuary, and therefore I have nothing to fear; and the Seventh-day Adventist Church is God’s remnant people in the last days with a sacred message to proclaim.

Jesus Christ, His people, “present truth,” and my parents have since that day remained very



PHOTO BY JOEL D. SPRINGER

special to me and are inseparable from my journey as a believer. But I would like to reflect with you briefly on what we understand by “present truth.” What is it—the name of a paper? a relic from the past? a quaint theological formula from the “olden days”? I suspect that to some it is all of these, but not much more.

To me it has become a living force.

The first Christian believers, during the days immediately after the ascension of Jesus, were a frail, fragile, and somewhat confused community. They knew what had happened: I am not so sure that they understood the depth of its meaning. They certainly lacked the power to witness and to do so boldly. The information was there; its meaning was to take shape during the weeks and months that followed as the Spirit equipped and compelled them to become witnesses.

We, as Seventh-day Adventists, know much. Do we understand what we know? And how are we at witnessing?

One of the first apostles coined the term *present truth* (2 Peter 1:12), and he makes the point that it is good to be reminded of it and be firmly established in it.

“Present truth” is, first and foremost, God speaking. You are not going to find it in news clippings, entertaining stories, or in books on psychology or sociology. Those may at best illustrate a given point, but can never be the source of God’s truth. The people long to hear God speaking. He does so through His Word and through the writings of Ellen White as they complement Scripture. Ministers who enter the pulpit and fail to open the Word, but clutter their time and message with everything else, have missed an opportunity to let God speak. “Present truth” can then at best be hinted at, but not discovered or under-

stood. And the people are left famished and impoverished.

When we were established by God 150 years ago our pioneers had a small selection of special truths, central among which were the doctrines of the Sabbath and the judgment, which they felt compelled by the Spirit to bring to the fore in their witness. Those truths are still central today in what we hold as sacred in our beliefs

truth” comes alive only when it is shared as a witness. It was never meant to be just information. It was never meant to be complicated. It was never meant to be esoteric. It was always meant to be powerful, and it was always meant to lead to salvation. The power comes from the Holy Spirit, and salvation is a reality when present truth touches the lives of men and women, when they meet

message

and proclamation. At no time on our 150-year journey have they become redundant or overtaken by other discoveries. But our understanding has broadened as the Spirit has led us. Today we affirm a range of sacred truths that are “present” with us.

“Present” with us for what purpose? To make us a well-read and informed community?

If that were all, we would have failed God and what He had in mind when He established us. “Present

Jesus Christ as Saviour.

The Seventh-day Adventist community is dynamic and alive only to the extent that it is a witnessing community. Faithfulness to our Lord will not accept anything less.

Jan Paulsen is president of the General Conference of Seventh-day Adventists.



No single edition of the Adventist Review (including this one) could ever do justice to the scope of what “present truth” has meant to Seventh-day Adventists during the last 150 years. Nonetheless, there are key aspects of present truth that have stirred the Adventist mind and heart and propelled the church’s mission through all these years: righteousness by faith, the Sabbath, the Second Coming, the sanctuary, the state of the dead, and the Spirit of Prophecy. We focus on these great landmark truths of Adventism in the selections that follow to illustrate the Review’s longstanding role in both presenting and affirming the centrality of biblical revelation.

Adventist mission has also found expression in the great sweep of the Seventh-day Adventist Church’s educational program and its health ministry, now encompassing thousands of schools and hundreds of hospitals worldwide. These complementary arms of the message have helped millions understand the life-changing discipleship to which the present truth always calls us.

Those who would portray the whole history of the Advent movement as a "heap of legalism" will have a difficult time finding much evidence for their theory in the pages of the Review. In issue after issue, decade after decade, a recurring emphasis on the righteousness of Jesus as our only hope of salvation has been sounded in these pages. These selections, nearly 50 years apart, well illustrate the teaching role of the Review on this important doctrine.

Abraham is not the only person to whom God imputed, or imputes, righteousness. He is willing to do the same thing to us if we will believe Him. It is written: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:23, 24). Believe, and thou shalt receive.

The sinner may ask, "What must I believe?" Believe just what God says. Let us make it personal. God says: You have sinned, and come short of My glory (Rom. 3:23); you are dead in trespasses and sins (Eph. 2:1); you are a transgressor of My law (1 John 3:4); so you are My enemy, or at enmity with Me (Rom. 5:10; 8:7), and merit nothing but death (Rom. 6:23).

Just take Him at His word, acknowledge that He is just and right in saying this, and say, with Paul, I am chief of sinners (1 Tim. 1:15). If you do this, the Lord will account you as agreeing with Him, and will impute to you righteousness instead of sin (Rom. 4:6-8). It is not by our own good deeds that we obtain this great favor, for our righteousness is as filthy rags (Isa. 64:6). If we could earn it by our own good works, it could not be counted as a gift to us, but as a debt (see Rom. 4:1-5). But it is a gift of God, and is given to us upon believing.

God does not tell us that we are sinners, and then leave us in a hopeless condition; but He makes a way for our salvation. He "will have all men to be saved," and is "not willing that any should perish, but that all should come to repentance." He is a just and merciful Father, and says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). To the one who is not at peace with God, I would say, Just agree with Him that this is so now, not that it may be so sometime; believe that God is able to perform what He has promised, and your belief, like Abraham's, will be counted for righteousness. You will then stand justified before God. You have the same evidence that Abraham had, which is God's word.

H. W. Johnson
October 5, 1897



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

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

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

Francis McLellan Wilcox, Editor
Centennial Edition
October 1944

The very first edition of the Present Truth (the journal that became the modern Adventist Review) was devoted to a thoroughgoing study of the perpetuity of the Sabbath as God's day of rest and worship. With characteristic vigor, James White argued that, far from being a symbol of trying to win heaven by our own merit, the Sabbath is a sign of a saving relationship with the Creator.

The Sabbath then is a sign, or seal between God and His people forever. It is a perpetual covenant between them. Will some one show us the end of a perpetual covenant, given for a sign forever? The only reason here given why the Sabbath is a perpetual sign is "for in six days the Lord made heaven and earth, and on the seventh he rested." . . .

So the Sabbath was given to man for a weekly memorial, that on the seventh day he might dismiss all servile labor and care, and look back to the creation and holy rest, and thus call to mind, worship and adore the great Jehovah. If man had kept the weekly rest, he would never have forgotten God, who made heaven and earth. . . .

This view gives the Sabbath its just weight of importance. How wise and wonderful the plan of Jehovah, laid out in the beginning.

James White
July 1849

Not every Adventist presentation of the Sabbath truth, however, has clearly shown the relationship between keeping God's special day and His method of saving us. A century after James White, a frequent Review contributor offered this corrective insight.

My special thought and burden, which I believe should be the special burden of every minister or teacher of this judgment message, is that Christ must be made the center and life of every truth we teach.

Our ministers, evangelists, and teachers all know these fundamental truths, and they are doubtless trying to so teach, but, as James wrote, "In many things we all offend," or fail.

From the way the law and the Sabbath are at times presented, the new-comer arrives at the conclusion that our great burden is the law and the Sabbath. We strongly stress the day. We place much emphasis upon "obey" and "obedience," and also upon the text "Here are they that keep the commandments of God," but often fail to finish the verse—"and the faith of Jesus." At times it has seemed that we were calling attention to ourselves as a fulfillment of that scripture. Thus those who have not heard our sermons on justification by faith, etc., naturally decide that we depend upon obedience to the law for salvation.

I have more than once almost trembled as I have heard powerful appeals to obey, without reference to a text that shows the only way by which anyone can obey.

The same text says, "Here is the patience of the saints." My dear brethren, how many in your church, how many in my church, are much more patient than members in some other churches? That we have commandment keepers and patient people in our churches, I firmly believe. That the number is increasing, I also believe. It must be so, or we can never give the loud cry of this message.

Now is our time to reveal a willingness and a determination to pray for and accept the divine power which is necessary to fulfill Revelation 14:12.

A. E. Place

February 3, 1944



PHOTO © PHOTODISC

A delightful piece in an 1865 edition offered readers reasons they ought not to forsake the assembling of themselves on the Sabbath day.

Why I Attend Meeting on Rainy Sabbaths

1. Because God has blessed the Sabbath day, and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect *my minister* to be there: I should be surprised if he were to stay at home for the weather.

3. Because if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him in my prayers and by my presence.

4. Because by staying away I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.

5. Because my presence is more needed on Sabbaths when there are few, than on those days when the church is crowded.

6. Because whatever station I hold in the church, my example must influence others; if I stay away, why may not they?

7. Because on any important business bad weather does not keep me at home; and church attendance is, in God's sight, very important (see Heb. 10:25).

8. Because among the crowds of pleasure-seekers I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

9. Because among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to meet an appointment.

10. Because those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (Luke 14:18).

12. Because there is a *special* promise that where two or three meet together in God's name, He will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then like Peter, do not know Him.

14. Because my faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Because such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.

16. Because by a suitable arrangement on the previous day, I shall be able to attend church without exhaustion; otherwise my late work will be as great a sin as though I worked on the Sabbath itself.

17. Because I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth.

F. Morrow

May 9, 1865

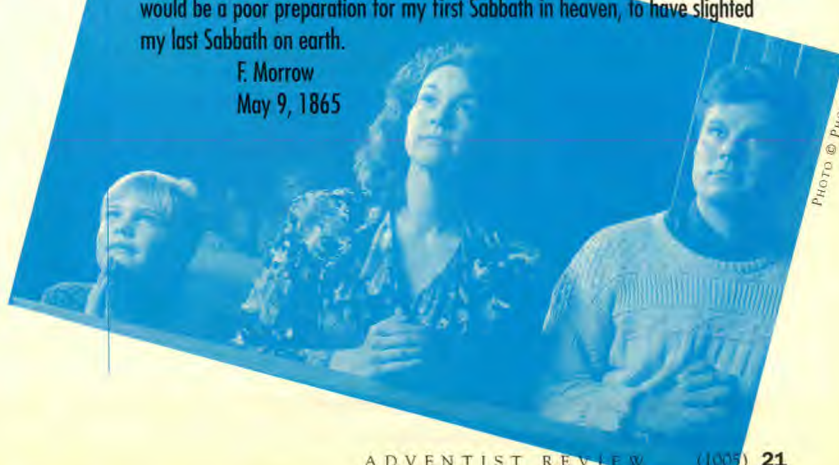


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sion

The first Seventh-day Adventists understood the doctrine of the literal second coming of Jesus as part of their allegiance to progressive truth. Their great familiarity with the prophecies of Daniel and Revelation led them, in the aftermath of the great disappointment of 1844, to a fresh embrace of the truth of Jesus' second coming as part of His last-day message to the world.

Successive generations, however, would wrestle with the apparent delay in the Second Coming. Here four Review editors retrace the foundations of this vital doctrine.

Prophetic fulfillment is plain and sure. Of the past we have only to compare prophecy with history, and when the application is correct, prophecy will exactly fit history, like the glove to the hand, being made for it. Present fulfillment, in connection with the past, is also plain. Prophecy will answer in all particulars to existing facts. And prophetic fulfillment, past and present in connection, will constitute a brilliant and glorious light, by which the people of God may know their present position and duty.

Of future fulfillment we cannot speak as positively, especially to enter into all the particulars. Yet the light of prophecy shines ahead, and stretching along in the future may be distinctly seen the close of Christ's priesthood, the seven last plagues, the personal second advent of Christ, the first resurrection, the second resurrection, at the close of the seventh millennium, the destruction of all the enemies of God, and the kingdom and the dominion under the whole heavens given to the saints of the Most High. These great events may be seen in their order. But the particulars of future fulfillment of prophecy may not be so clearly seen. . . .

When the first message of Revelation 14 was being given, what did we know of the second and third? We had no just views of them. When they became *present truth* all was made plain. Now to engage in a full exposition of the fourth and fifth messages of Revelation 14, we should probably commit as many errors as those who attempted an exposition of the third message twelve years since. Then let us concentrate our efforts on the present message, and do the work God requires of us as a people at this time.

James White
April 3, 1855

I don't know how close we are to Jesus' return, but we may be much nearer than many Adventists believe. It's as though the world is rushing on to a divine appointment. I don't put any stock in the year A.D. 2000: Jesus was born about 4 B.C., so more than 2,000 years have already passed. But all around I sense the sort of gathering intensity that Jesus gave as the sign that His coming was imminent. . . .

But someone will say, "The world has always had its problems—crime, famine, earthquakes, and other natural calamities. What we see happening is only more of the same."

Perhaps, but I wonder. I wonder if the very *intensity* that characterizes these times isn't the key, that in fact we are in the midst of the birth pangs that accompany the time of the Messiah's coming (see Matt. 24:8).

William G. Johnsson
February 18, 1999

One of the most dangerous and subtle forms of unbelief which the enemy will try to lodge firmly in every mind, is the impression that the coming of the Lord is not so near as we have been taught to believe. The expression "My Lord delayeth his coming," said even in the heart, as if the individual himself might almost be unconscious of the dangerous tendency of his own mind, is set down as one of the traits of the evil servant in the last days (Matt. 24:48). It is according to human nature to take liberties from delay. The Lord delays His coming one year beyond the time when we

thought He might appear, and we look for two years

more; He delays two years, and then we look

for four; and when four have passed, we look

for eight; and so on, in geometrical progres-

sion; whereas, we should, on the contrary,

bear in mind that every year that passes

takes one from the years that remain between

us and the coming of the Lord, and brings the

event so much nearer. We believe that the great dan-

ger of the church today, in reference to the coming of

Christ, is this tendency to say in the heart, "My Lord delayeth

his coming," and then outwardly act in accordance with that delusion.

When a love for the Saviour's appearing begins to grow weak, and the attractions of this present life begin to grow stronger, it becomes easy to imagine that the time is to be prolonged, and that there are so many things to be accomplished, and so much yet to be fulfilled, that the coming of the Lord cannot be very near. This is the sophistry of unbelief. Beware of it.

Uriah Smith
August 31, 1897

With this issue of the *Review* we reach a page on the calendar that no pioneer of this Second Advent movement ever expected this sinful world to reach. We have come to the year 1944, exactly one hundred years since this movement began. This is an evident, undebatable fact of history. Nothing is to be gained by closing our eyes to it or by seeking in any way to blur it. We never make any worthwhile progress along the road of right thinking by shutting our eyes to a fact. Whether we like it or not, we must always reckon with facts, and facts of history are the most stubborn ones of all. Chronology is, or ought to be right now, of startling concern to Seventh-day Adventists. For those of us who had the privilege in childhood of listening to aged pioneers relate the experiences of the long ago, our arrival today at the one hundredth anniversary seems doubly impressive.

And why should so prosaic a fact as the passage of a hundred years in the life of a religious movement have such a significant and even startling quality? Ordinarily a religious body would view a centenary with calm satisfaction, pointing to it as proof of the stability and permanency of the organization. But not so with Seventh-day Adventists. We have always hoped that God would give to this Advent movement the quality of stability, but we have never prayed for permanency in this evil world. Therein lies one of the distinguishing marks of the movement. Our thinking and planning have been in terms of a departure from this present world, to live in one that God has prepared for them that love Him. And here we are today, one hundred years from the beginning of this movement, still sojourners in the earth.

F. D. Nichol
January 6, 1944

Christ's ministry in the heavenly sanctuary was the vital truth that brought clarity to Adventists after the Great Disappointment of 1844. These excerpts across the history of the Review illustrate how important this aspect of present truth has been to Seventh-day Adventists.

I have just been told, by a friend, that we adhere too strictly to the literal interpretation of the Scriptures. Said he, you have seen the error of the old-fashioned way of spiritualizing everything, and you have gone into the opposite extreme, and have got off the track on the other side.

The subject upon which we were conversing was the heavenly sanctuary and the services of our great High Priest in its two apartments. My friend thought it not necessary to understand this subject so literally, as if there was in reality a sanctuary in the heavens. Perhaps he may discover, upon examination, that Paul ran as deep into this error as anyone at the present time. "We have such an high priest," says he. What! A literal high priest? Yes. The man Christ Jesus, who ascended to heaven bodily in the sight of His disciples.

Well, of course we admit that we have a literal High Priest, but we are not to understand that He ministers in a literal sanctuary.

What kind of a sanctuary, then?

O, it is a figurative or spiritual sanctuary.

What is that? If I have the right idea of such a sanctuary it is composed of nothing.

That is it; and anyone can see that it is impossible for nothing to have two apartments.

We will try to understand it so. On earth there was a real, literal sanctuary pitched by man, where the priests performed their service. But Christ is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This sanctuary is composed of nothing, and of course its locality is nowhere. But the Lord pitched it, and has provided a literal High Priest, having flesh and bones, to minister in it. The priests on earth served "unto the example and shadow of heavenly things." That is, they shadowed forth, by their services in the two apartments of the "worldly sanctuary," what Christ would do for His people in the heavenly, which has no existence. This is shadowy enough! A shadow of something that is less than a shadow. Then Moses was shown nothing, or the figure of nothing, while he was on the holy mount, and was strictly charged to make every thing pertaining to the tabernacle just like it.

But enough of this. Enough has been said to show the folly of spiritualizing into nothing the things in the heavens. Paul says, It was therefore necessary that *the patterns of the things in the heavens* should be purified by these (the blood of animals); but *the heavenly things themselves* with better sacrifices than these. Was the apostle too literal?

But my friend is watching the Advent movement with interest, and thinks that there will be, eventually, a people sifted out of the Advent ranks that will be right. In this I agree with him, and believe it will be the hundred and forty-four thousand which will stand with the Lamb upon Mount Zion. Here again, perhaps I am too literal; but I cannot attempt to improve the words of the Holy Spirit.

Roswell F. Cottrell
July 24, 1855

No other prophecy in the Bible is so important to Seventh-day Adventists as the twenty-three hundred days of Daniel 8:14. Our very being as a separate people is dependent on the accuracy of its interpretation. Undermine our teaching on the cleansing of the sanctuary, and you undermine the cornerstone of our message. It is this that makes us distinctive.

Other groups in the Christian church have preached the various doctrines found in the Word of God, some even having preached the binding obligation upon Christians of the seventh-day Sabbath. But no body of people has risen within the church to proclaim the message that centers in the cleansing of the sanctuary. This is a special message for this time, for the prophecy of Daniel 8:14, which says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," reaches its fulfillment in our day. It is closely connected with the three angels' messages of Revelation 14, which begin with the challenging declaration "The hour of his judgment is come," and reach their climax in the return of our Lord in the clouds of heaven.

How important it is, then, that everyone who is a member of this church should understand the prophetic doctrine of the twenty-three hundred days.

Frederick Lee

January 6, 1944

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The investigative judgment signifies that human decisions and actions have a cosmic impact. What we are, think, and do is preserved indelibly in the heavenly records. This, far from being a source of stress and fear, should be the very foundation of joy. What we do, what we become, is not lost in the vastness of time and space but is preserved within God's sanctuary. Every good deed, every prayer, every word of encouragement, every expression of love, is preserved as a witness to the manifold wisdom of God, who is able to transform sinful human beings into new and holy creatures.

Angel Rodriguez

September 1994

Supplement to the *Adventist Review*

YOUR GATEWAY to the VOICE OF PROPHECY



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The Review has carried articles on the biblical truth of human unconsciousness in death since its earliest editions. This article by a 23-year-old editor, Uriah Smith, well illustrates the penetrating logic with which Review authors have approached this topic.

It is a notable fact that every false theory leads to a perversion of many plain scriptures in order to make them correspond. The popular view of the present day, that man has an immortal soul which leaves the body at death and flies away to dwell in the presence of its God in realms of bliss, furnishes many illustrations of this fact. One instance we here notice. Jesus said to His sorrowing disciples, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What is the hope here held out to the disciples? It is this: that Christ would prepare a place for them and *come again* and receive them unto Himself, that where He was there they might be also. All is here made to turn on the coming of Christ. When He came He would receive them and they would be with Him; and not before. Says popular theology, The soul of the Christian departs at death to dwell with Christ in realms of glory. To preserve the integrity of the words of Christ, with such a view as this, it must of necessity follow that the coming of Christ takes place at death. This we say is the only legitimate conclusion which will harmonize with the above view. The soul departs to be with Christ at death; but Christ must come before He takes His people to Himself according to His promise; therefore Christ has come at death—a false premise, and an absurd conclusion.

Surely one would think that a person must be impelled by strong necessity to endeavor to support a view so unscriptural as that the second coming of Christ takes place at death; and here we have it. Admit that the coming of Christ is what the Scriptures teach—a literal coming in the clouds of heaven, and the words of Christ, above quoted, strike a fatal blow at the very root of the view that the soul is conscious and departs at death to dwell with its Redeemer.

When it can be proved that the coming of Christ "in the clouds of heaven with power and great glory," "with the holy angels," "with a great sound of a trumpet," "in flaming fire taking vengeance on them that know not God," is some spiritual operation that takes place at death, unseen and unheard, then may the advocates of the conscious state of the dead, congratulate themselves that they have one less of those formidable texts to dispose of, which throw themselves like impassable barriers across their pathway.

Uriah Smith
February 6, 1855

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message &

The spiritual gift of prophecy, which Seventh-day Adventists believe was manifested in the ministry of Ellen White (1827-1915), has been a subject of both comfort and comment through the Review's decades. As the most frequent contributor to these pages, Ellen White has been a central part of the magazine's legacy. Understanding that legacy and putting it in the appropriate biblical context has been a continuing burden of Review editors.

There is a class of persons who are determined to have it that the *Review* and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some.

What has the *Review* to do with Mrs. W.'s views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them as authority on any point. The *Review* for five years has not published one of them. Its motto has been "The Bible, and the Bible alone, the only rule of faith and duty." Then why should these men charge the *Review* with being a supporter of Mrs. W.'s views?

Again, how has the editor of the *Review* regarded visions, and the gifts of the gospel church for more than eight years past? His uniform statements in print on this subject will satisfactorily answer this question. The following is from a tract he published in 1847:

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His word, in these *last days*, by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and to His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."

James White
October 16, 1855

The first law I'd pass [if I could be a dictator] would be that no Adventist should quote from the writings of Ellen G. White for 365 days—the moratorium to include editorials, sermons, articles, Sabbath school lessons, talks, term papers. Everything. During that period everyone would be compelled to do exactly what Mrs. White herself advocated: "Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God" (*Evangelism*, p. 256).

With this regulation in force, dozens of publications among us would fold, thousands of sermons would be abandoned, and many of us would have to scramble to come up with biblical support for the things we were so sure about before. Furthermore, I would stipulate that whatever doctrine of teaching could not be validated from Scripture during the moratorium should not be advocated when the ban ends.

What a clearing of the air this would bring!

If you think I am saying all this tongue in cheek, you're correct—but only half so. For there is, indeed, a very serious side to this radical daydreaming. I have a growing concern that the very gift that has strengthened and united us for 150 years is now being used to weaken and divide us.

Roy Adams
February 1995



ILLUSTRATION COURTESY ELLEN G. WHITE ESTATE

Ellen White shares one of her books with Australian John Radley.

The Review's commitment to health reform has been a constant for 15 decades. For the earliest readers, health reform included progress toward a nutritious diet, application of natural remedies instead of drugs for many illnesses, and avoidance of body-destroying chemicals contained in alcohol and drugs. The magazine's 30-year campaign on behalf of alcoholic Prohibition in the United States stands a fair summary of its aggressive posture on health-related issues. Equally significant has been the space devoted to anti-tobacco efforts, seen in these excerpts.

In an age of general "reform" like the present, when the public mind is interested and excited to action against the prevailing habits and customs of the age which have a deleterious influence upon the community, is it not a little surprising that so extensively prevalent and so great an evil as the habitual use of tobacco should have passed almost entirely unnoticed?

James White
July 24, 1855



The cigarette is one of Satan's latest inventions to ruin the rising generation; it is the culmination of ages of plotting for the destruction of the human race. As surely as men are inspired by God to do things for the betterment of the race, so surely does Satan work to destroy it. The invention of the cigarette is a masterpiece of satanic cunning. The little rolls of white paper, with their inside of yellow fiber, so cheap that a nickel will buy a box of them, look very innocent; but they might be labeled with skull and crossbones; for disease, insanity, and death lurk in every package. It is the object of those who control the cigarette business to put tobacco and opium together in such a way that a few indulgences will cause one to contract the habit, and then put the price of these seductive poisons so low that all the boys can buy them. In this way they hope to get all the rising generation of boys into the habit; and that will mean increased profits in the tobacco business. They can sell these cigarettes to boys below cost, well knowing that when the habit is once firmly fixed, the tobacco devotee will pay any price rather than go without it.

Merritt E. Kellogg
March 9, 1897

One of the most negative and unethical advertising practices is the targeting of certain segments of society: the less-educated and lower-income people, including youth, women, and ethnic minorities. This results in a stratified society. The tobacco industry is targeting African-Americans with menthol cigarette advertising. Billboards advertising tobacco products are placed four times more often in African-American communities than in communities in general (according to the United States Centers for Disease Control and Prevention).

Proper ethical standards demand a *total ban* on cigarette advertising. Very few people start smoking after age 20. The Joe Camel ad campaign, according to research by the University of California at San Diego's John P. Pierce, helped increase, beginning in 1990, adolescent smoking in California. The number had been declining between 1975 and 1988.

B. B. Beach
April 13, 1995

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Adventists began educating their children in church-operated elementary and secondary schools in the 1860s and '70s. By the turn of the century the Review was reporting on a growing network of Adventist colleges that had been planted across North America. Dozens of other educational institutions would soon be mentioned in these pages as the church's mission program entered new territory.

A century ago one of Adventism's first college presidents offered a compelling rationale for the system of Adventist education that now includes nearly 1 million students, 5,400 elementary and secondary schools, and nearly 90 colleges and universities.

I wish to make my proposition clear: The church has just as positive a duty to interest itself in the education of every child within the pale of its jurisdiction as it has to concern itself in any religious work; for the education of the child, in the eyes of the Christian, should be considered, first of all, a religious work. I would place the first duty in this matter upon parents; for of all those influences which mold character, the home is the greatest. . . . But I have serious questions as to whether it is wholly possible for the home to counteract the influences under which the child is brought outside the home, if they are not good. It is right here that the church should step in, and make provision for schools and associations for the child, which are in agreement with those of a good home. The parents are to create an atmosphere of helpfulness and development in the home, and the church is to create the same outside the home.

Professor Frederick Griggs
July 6, 1897

Just because it has been the focus of so much of the church's time, attention, and money through the decades, the denomination's school system, especially at the college level, has also been a focal point for lively debate. Is the education distinctively Adventist? Are the teachers providing more than what can be given in a secular setting?

Longtime Review editor Kenneth Wood stirred up a storm of controversy with a famous 1980 editorial about the state of Adventist colleges entitled "Colleges in Trouble."

Are Seventh-day Adventist colleges exempt from the problems, dangers, and trends that affect other Christian colleges? No, not if reports coming to us from faculty members, students, and parents are accurate.

We confess that we are alarmed by the fact that some of our colleges seem to be drifting away from the standards and objectives established for them by their founders. We are alarmed by the secular climate that prevails on some campuses. We are alarmed by the strange winds of doctrine that blow on some campuses. We are alarmed by the lax moral standards that prevail on some campuses. We are alarmed by the feeble efforts put forth by some administrators and faculty members to create a spiritual climate that will prepare students for the greatest event in earth's history, the second coming of Jesus.

In the early part of this century Battle Creek College came under the influence of infidelity and heresy. So serious was the situation that Ellen G. White wrote to Elder George C. Tenney: "I have been surprised and made sad to read some of your articles in the *Medical Missionary*, and especially those on the sanctuary question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of our people. The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. . . .

"I must again say to our people, Keep your children away from Battle Creek" (letter 208, 1906).

It is interesting to note that Mrs. White did not say, "Send your children to Battle Creek; God will preserve them from error and save them in His kingdom." No, she urged parents to keep their children away from the school in Battle Creek, where false teachings were being circulated. Clearly, parents have an obligation to know what is being taught even at Adventist schools, and to send their children only to those schools that teach historic Adventism and will strengthen the faith of the young people who are sent there. . . .

We believe that many Adventist educators see the need for changes and are concerned about the situation. Do they have the wisdom and courage needed to make the changes? We think so.

Of one thing we are certain: the church as a whole will back its educators in making Seventh-day Adventist schools truly Seventh-day Adventist, with all that that embodies by way of doctrinal purity, idealism, and excellence.

Kenneth H. Wood
February 21, 1980



Founder's Hall, Atlantic Union College, 1884

For most early Review readers, the world to which they were called to carry the gospel meant the United States, widely viewed as the melting pot (and therefore the representative) of all races and cultures of the world. As the Spirit nudged the church to a broader understanding of the Gospel Commission, the Review made mission news a staple of its weekly editions.

Joseph Bates, grand old man of the Advent movement (and a former sea captain) did his own nudging. In an 1855 letter to Review editor James White (printed in the magazine) he stretched the definition of that world to which the gospel should go.



I have thought that some of our publications might possibly prove a blessing if sent to some of the foreign missionary stations, especially to the Sandwich Islands, where so many thousands of our seamen are, in certain seasons of the year harboring and recruiting for the whaling seasons. I learn that there are sometimes from three to four hundred of our seamen in their hospitals at a time, sick and disabled. From this district there are between three and four hundred ships carrying over 10,000 men in the whale fishery. More than one half of these are at those islands three or four times during their voyage.

Many of these ships are now fitting from this and other ports of the union, and books could be sent by them now almost every week. Perhaps some of our brethren may feel a willingness to aid you in doing something in this way. In the first angel's message much was said and done about sending Advent publications to foreign stations. Possibly some good may be done by sending forth some under the third angel's message. Once in a while an honest soul may be found wandering over the ocean, as well as over the land.

Joseph Bates
May 29, 1855

MISSION

Review mission reports soon included news from both North American sites and far-flung outposts. A typical 1897 report included news from:

- Missouri
- Alabama
- South Carolina
- South Dakota
- The German work in Kansas and Oklahoma
- The Graysville, Tennessee church
- Grand Cayman and Jamaica
- Westport, New Zealand
- Denmark



Adventist missions were pushing into new territory. Witness this unusual letter from an 1897 correspondent:

For more than a year it has been my privilege to canvass among the cattlemen of southeastern Colorado, southwestern Kansas, and western Oklahoma. This country is too dry for farming, yet there is an abundance of buffalo grass, and its beautiful plains are covered with thousands of cattle. There being but few fences, each company protects its cattle with a "brand," and then all are turned out together. There is a "roundup" twice a year, to brand the calves, and gather out the marketable cattle. During the roundup, each company furnishes a "mess wagon," drawn by four horses, and loaded with "cow-puncher" beds, flour, meat, coffee, and tobacco, and carrying from five to fifteen men. Each of these men has from one to three good horses.

As the gospel is to go to every people, these careless, thoughtless, rude, unholy men are to hear the message of Christ's second coming. Their swearing is unpleasant, and their food not desirable for a health reformer, but these unpleasant features are all forgotten in their kindness. Often I have read the Bible to them till twelve o'clock at night. I rejoice to see the Lord work, and to watch His message go to all the world.

B. E. Connerly
May 22, 1897



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An April 6, 1944, news item reported the ordination to ministry—and mission service—of a future General Conference president, Neal C. Wilson (1979-1990).



““ Nine of the ten who were ordained were young men who, with their wives, have been studying the Arabic language in preparation for missionary service in the Moslem lands of the Middle East. . . . Neal C. Wilson has spent most of his life in Africa and India, and, with his wife, has accepted a call to preach the Advent message to the Moslems. ””

Adventist media ministries have also figured largely in the Review's emphasis on mission. Note this early report on the denomination's first radio ministry.

It is time for a second annual report of the *Voice of Prophecy* broadcast. The report is a very encouraging one, though there have been a number of perplexing problems during the year. We can truly say, looking back over 1943, "Hitherto hath the Lord helped us." Nor should we be surprised at His help, for this broadcast is part of His soul-winning program for the finishing of the work.

Gradually the number of stations carrying the messages of Jesus' near return has crept up, so that today we are approaching the three hundred mark. The growth in number of outlets, briefly told in three lines, is as follows:

January 1942	89 stations
December 1942	215 stations
December 1943	288 stations



H.M.S. Richards, Sr.

Those original eighty-nine stations did not cover every state in this country, to say nothing of nearby countries. Now we are happy to report that every state and territory of the United States in the Western Hemisphere, as well as several parts of our northern neighbor, Canada, can hear the *Voice of Prophecy*. As we write this article the number of stations has increased to 296.

To make the picture complete we should also look southward toward the Latin-American countries. Here we find seventy-six additional outlets for the program, presenting the lectures in the Spanish and Portuguese languages, a total for the Western Hemisphere of 372 radio voices.

March 9, 1944

The rapid internationalization of the Seventh-day Adventist Church that began in the 1950s resulted in a changed understanding of what the gospel commission means to the church. By 1995 a focus on sharing the gospel with "unreached people groups" had replaced a traditional emphasis on simply having a presence in each nation on earth.

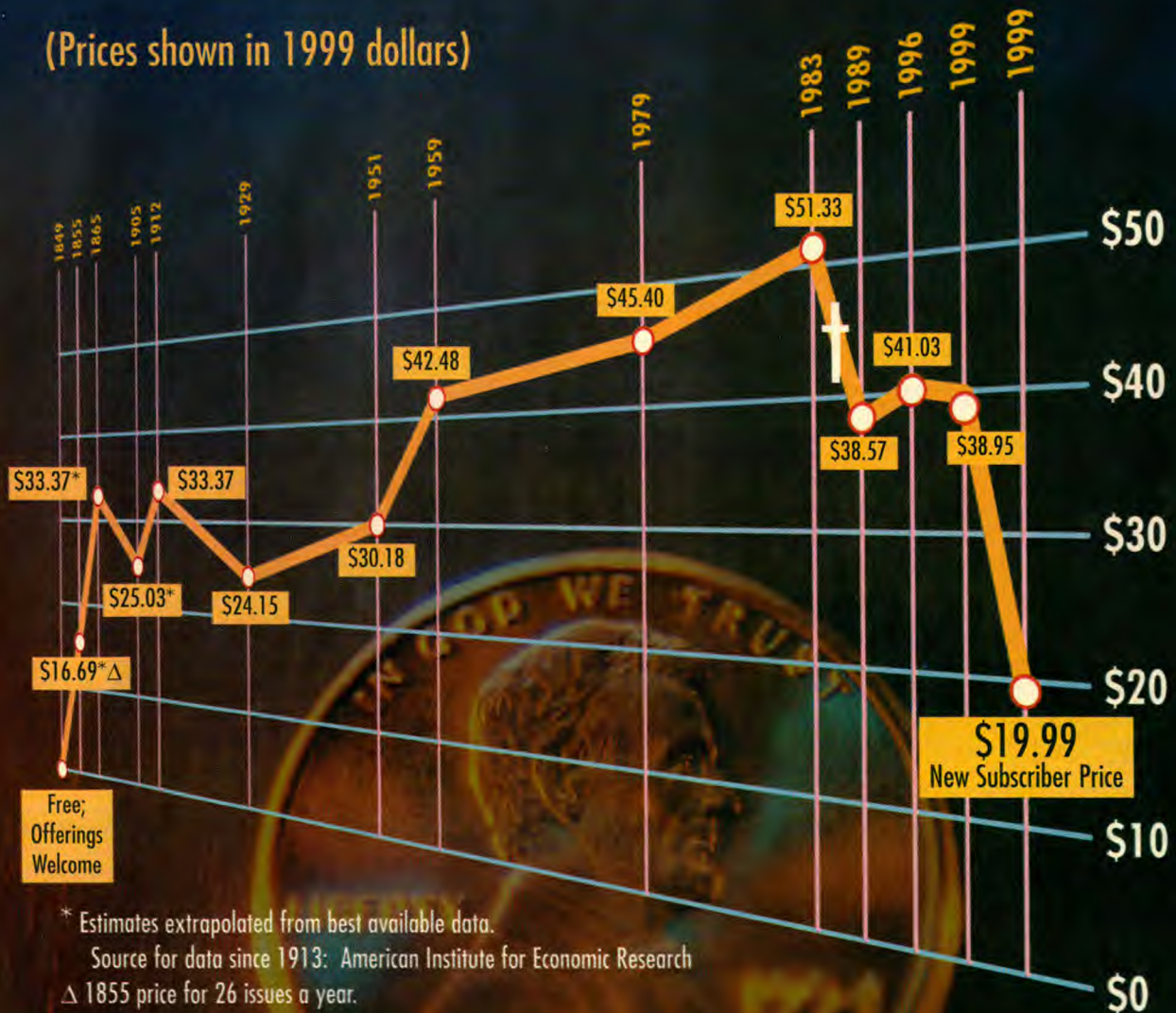
"Global Mission" became a buzzword for a massive undertaking of the church in the late twentieth century to evangelize tens of millions of persons to whom the three angels' messages had never penetrated.



mission

The **Price** of a Subscription

(Prices shown in 1999 dollars)



* Estimates extrapolated from best available data.

Source for data since 1913: American Institute for Economic Research

Δ 1855 price for 26 issues a year.

† Beginning in 1986, the North American Division, unions, and local conferences assumed funding for the once-a-month NAD Edition. Costs from 1986 on are based on 40 issues a year, the number a regular subscriber would order to complement the 12 free NAD issues.

Putting a Face on It

First issue of *The Present Truth*, (July 1849), later to become the *Adventist Review*.



This March 1865 issue was dated "Third Day" since early Adventists were reluctant to use names for weekdays that honored pagan deities.



An ornamented look was "in" for this November 1909 issue.

Special Centennial edition (1961) of the organization of the Seventh-day Adventist Church.



Egyptian musicians provided an exotic cover illustration for this May 1902 issue.



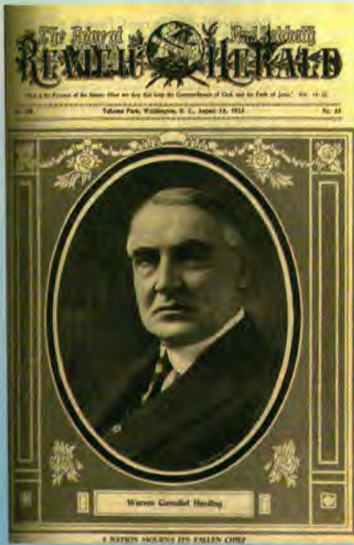
Oops! This well-intentioned October 1994 illustration about the resurrection struck many as macabre.



An August 1995 cover celebrated a pilot's passion for flying—and the Sabbath.

Putting a **Face** on It

In August 1923 the *Review* mourned the death of U.S. President Warren G. Harding, who had Adventist relatives.



The Centennial Special Issue on the 100th anniversary of the 1844 Great Disappointment.



The 100th Anniversary Edition of the *Review*, July 1949.



First issue of the "new" *Adventist Review*, April 1996.

Readers were sharply divided over the appropriateness of this June 1997 cover.



Special issue on personal spirituality, March 1999.

When **We All** See Jesus

BY ROSA TAYLOR BANKS

THE GREATEST STRENGTH OF THE Seventh-day Adventist Church has always been its diversity. Though this has not been historically regarded as an asset by all members, God's people have increasingly come to recognize that every member has a valuable contribution to make.

But even today the forces of sexism, racism, ableism, separatism, and other forms of oppression seriously hamper global mission success. The rapid internationalization of the church requires that members confront their views about whether Adventism in the Ukraine or in Malaysia, in Africa or in the Middle East really must look the same as it does in Montana and in Maine. At a critical point in our history the church is struggling to affirm its diversity as its strength and thus reshape its programs, policies, and organizational structure to ensure that it indeed becomes and remains the gathering place for converts with diverse backgrounds and cultures.

Among other things, this means that we must completely discard melting pot-type theories as we approach a new millennium. A new global imperative must be held before us

that encourages us to understand the roots of the diverse groups within Adventism and to appreciate each other's struggles and concerns. This task won't be easy: How do we respect and affirm biblically approved cultural expressions and yet keep a world church together?

Key questions must be asked at this and every future moment. Have we fostered an atmosphere in which all members are appreciated without regard to their differences? Does each member recognize that he or she is as special as he or she is different? How can the church establish equality and justice for specific target groups that are handicapped by systemic prejudice and unequal treatment?

Historians of Adventism have highlighted the progressive instinct seen in the Advent movement since early Adventist abolitionists articulated their belief in the equality of all persons. This instinct is traceable, for example, in the high profile that women were given early on in the Adventist denomination, and in the resurgence of the idea of equality in ministry and giftedness seen during the 1980s and 1990s. It is also evident in other recent actions of the church that include the dismantling of apartheid in the church structure



The logo of the All Nations Church in Berrien Springs, Michigan

in South Africa, the creation of a ministry to the disabled, and a commitment to respond aggressively to issues of human rights, social justice, and other issues of oppression that exist around the world.

One might argue, though, that the church's efforts to affirm diversity have been more abundant with rhetoric and goodwill than in new behavioral patterns and organizational outcomes. Our very diversity here influences our viewpoint: in a global organization, any "progress" is likely to be viewed differently in various parts of the world.

The most incredible thing about our God is that He won't allow us to separate ourselves from one another. Throughout our history He has challenged when we have segregated ourselves from one another.

At the heart of diversity affirmation, then, is a biblical truth also espoused by Ellen White and evidenced by her

Nowhere has commitment to "present truth" been more seriously tested in the history of the Seventh-day Adventist Church than in its often-halting progress toward a worldwide fellowship in which persons are valued and embraced without regard to race, gender, age, and physical ability.

Our sins on this count are many. Only Heaven knows the many who have not found in this communion the love they deserved or the acceptance they needed. And yet the principles of equality and justice and mutual love have not been left without a witness.

For 150 years the columns of the Review have echoed with clear and even passionate calls for human dignity, for a Bible-centered valuing of persons, and for a refusal to conform to sinful "norms" in society.

In the excerpts that follow, the Review's continuing commitments to racial and gender equality, to ministry across the generations, to those differently abled, shine undimmed.

many presentations before church councils. It is also a truth advocated within our Fundamental Beliefs (number 13): All of God's creation is sacred, and we were created to be diverse. Diversity is central to carrying the gospel to all the world, and only in the totality of our diversity will we be restored to the image of God.

Our commitment to gospel values in the new millennium will mean that individual members will exhibit a kind of love, patience, respect, and dignity toward one another that affirms that we are incomplete without each other. We don't choose the diversity we find among us; we embrace it as something we were created for and to which the church is called by the very fact of its existence as a worldwide community.

Do Seventh-day Adventists affirm diversity? Certainly we do, and increasingly so. Diversity is in our heritage, our lifeblood, and our mission.

Rosa Taylor Banks is an associate secretary of the North American Division and director of the Office of Human Relations.



iversity

The Review's founding editors were passionately opposed to the slavery of African-Americans, and spared no effort to denounce both the practice and any government that condoned it. Typical is this 1854 piece by Adventist pioneer J. N. Loughborough.

[It is amazing that] that very national executive body, who have before them this Declaration of Independence, and profess to be carrying out its principles, can pass laws by which 3,500,000 slaves can be held in bondage. Slaves, what are they! men like ourselves, except perhaps in their complexion. The Declaration of Independence should have a clause supplied, and should read, All men are created free and equal except 3,500,000.

Again: the constitution professing to be based upon that declaration, pledges that all men shall be protected in worshipping God according to the dictates of their own consciences. Well, I as a Christian profess to have my conscience in accordance with the Bible, which says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee" (Deut. 23:15). Now, that is my conscience on that point. Will they regard my conscience as sacred? Let us see. We will say that, by some means, a poor slave at the south has heard the clause in the declaration, that "all men are created free." A new idea springs up in his mind, that he ought to be free; but where can he go to be free? is the question. . . .

If he was only there [in Canada], he might enjoy his liberty. He views the dangers attendant on the way, but concludes that liberty is sweeter than life. He starts—for what? A country in which he can enjoy freedom. Yea, and he starts for that very lion power from whose grasp less than one century since our own nation extricated itself because of oppression. He plods his way, faint and fatigued, by day and night, until he reaches the northern boundary of the United States. He is about to take passage for the dominion of the queen. He turns to give one long, last look at the boasted land of freedom, but whose soil he has found to be cursed with the damning sin of slavery. There perhaps he has left a companion or children—now he is laying plans by which he may perform the generous act of *purchasing* their freedom, and again enjoy their friendly society.

While he is taking his last view of that weary road over which he has passed, a tear trickles down his cheek, and he bids slavery goodbye forever. He turns to take his flight. Just then a ruthless hand taps him on the shoulder, and a gruff voice says, You are mine. Half bewildered, he beholds that long-hated and much-dreaded man, his master. Slavery with all its galling pains again stares him in the face. Again it occurs to him, liberty is sweeter than life. Every energy on his being is stirred. He gives a leap, and is beyond the reach of that cruel master.

Perhaps you, Christian, are standing by, and behold this scene, desirous that the fugitive should escape. You now hear the call for Help! Help! What? *Help catch that slave!* You are almost benumbed at the thought of aiding that cruel master. You see the slave step aboard of a steamer which quickly leaves the shore, and bears the happy fugitive away from the land of slavery. You have seen the slave get his freedom—all is over. Is it?

The next day you find yourself pursued, summoned to appear before

the bar, and answer for your transgression. What have you done? Stood still, and seen a slave get just what the Declaration of Independence of these United States says all men are entitled to—"liberty." And now for the offense you must pay \$1,000 fine. You plead, The constitution pledges me protection in matters of conscience; but it is of no avail. The fine is made out against you, you cannot pay it, and into prison you must go, and there lie until the claims of the law are satisfied.

This, reader, is not a fancy sketch, but a real echo of the dragon voice.

J. N. Loughborough

March 21, 1854

The work begun among African-Americans in the southern United States in the 1890s soon illustrated how unready the church was for a fully integrated fellowship. As the United States turned an increasingly deaf ear to the needs of former slaves, Review editors wielded their pens to denounce the wave of violence against Blacks that was spreading across the country.

This great evil [lynching] is on the increase in this country, notwithstanding all that has been said against it. There are but few, comparatively, who would care to defend it in a calm moment; but many more would embrace it in a moment of excitement. A rushing torrent of pent-up water is not more unreasoning or irresistible than a tide of human passion. Passion, or excitement, is easily communicated; it spreads like wildfire.

Unsigned note

September 28, 1897

With rapidly increasing membership among African-Americans in the 1920s and '30s, a chorus of voices began calling for more effective ways to minister to a special population. A painful experience in early 1944 dramatically highlighted the church's de facto segregation.

Shortly before the 1944 Spring Council, in which the decision was made to establish regional conferences, Lucy Byard, a fair-skinned Black female who was a longtime member of the Brooklyn Seventh-day Adventist Church, was visiting relatives in the Washington, D.C., area. She became seriously ill and was taken to the nearby Washington Adventist Hospital, then a segregated facility. When the staff realized that Lucy Byard was a Negro, they refused to treat her and discharged her from the hospital. Before she could receive treatment at the Freedmen's Hospital across town, her condition worsened, and she died. The effect of this incident was profoundly disturbing to Black Adventists. Numerous solutions were proposed—including total integration. But none were accepted as feasible by denominational leadership.

Grieving but resolute, Black ministers and laypersons pressed church leadership for immediate redress. Emotions were stirred. The mood was tense, resulting in an uneasy standoff. It was a dark and tenuous period in the history of Adventism. Resolution was badly needed.

Delbert W. Baker

November 1995



W. W. Fordham

A short announcement in a June 1944 edition carried the news of what would turn out to be a momentous decision: African-Americans were allowed to form their own governance structures within the Seventh-day Adventist Church and thus pursue different approaches to evangelism and church growth than those used by their White counterparts.

Preceding the Spring Council a large committee studied the question of the reorganization of the colored work. This question was presented by the General Conference officers, who, after studying the growth and the development of the colored work throughout North America, felt that the time had come when stronger organization should be perfected. After careful and prayerful deliberation the Spring Council voted unanimously that wherever membership, growth, and financial income warrant, colored conferences should be organized. This will not be, in the slightest degree, an act of separation from the organized body. Union and General Conference leadership will be maintained. The colored work, as an integral part of the movement, needs the affiliation and collaboration of union and General Conference leaders. Our colored workers and laity believe that we must be "laborers together" before we can be "caught up together."

George Edward Peters
Secretary, North American Colored Department
June 8, 1944

The first African-American assistant editor of the Review reflected in 1995 on how the church has struggled to embrace a gospel diversity.

In some churches (Baptists, Methodists, and Pentecostals) Blacks and Whites have split off into separate denominations. By contrast, Black and White Adventists have managed to stay together within the same church structure.

The establishment of regional (Black-controlled) conferences 50 years ago, while not an ideal solution for the church's race relations, has served the denomination well by spurring church growth and providing leadership opportunities for Black clergy.

Though ethnic tensions at times run high, and racism frequently raises its ugly head, Adventists have a lot to thank God for in this area.

Still, we cannot afford to be satisfied. We must raise the level of intercultural cooperation in the days ahead. The large influx of Hispanics and Asians into our church underscores this point.

The future challenges of ministry will demand keener insight and broader understanding, but God stands ready to supply our needs. If we consistently lay our plans before Him, God's Spirit will build intercultural bridges across the racial divide.

Carlos Medley
September 14, 1995

Adventist willingness to challenge unjust structures in both society and the church was often lacking. This news note from South Africa in 1995, however, reported one positive step toward racial understanding.

In 1991 Adventist history was made when the two organizations the church had in South Africa for many years—one for Whites, one for Asians and Coloureds—became one.

On November 11-14, 1994, the church held a special session and merged the Natal Field and the Orange-Natal Conference into the Kwazulu-Natal Free State Conference.

Prior to 1991, the Adventist Church, sad to say, had been affected by the politics that ruled the country. For too many years we had two unions divided by color and race. But the Lord brought His church together to prepare the people of South Africa for His second coming. *This time the church was ahead of the government by at least two years* (italics supplied).

D. W. B. Chalale
April 13, 1995

Defining Seventh-day Adventism chiefly in North American terms was the natural result of the denomination's early decades. Raised up in the heartland of the United States, the church focused its first efforts on the populations nearest at hand. The expanding mission of the church soon embraced all of earth's continents by the early 1900s, creating indigenous churches that reflected local culture and understanding.

This letter from an American GI serving with the invasion force in North Africa in 1944 nicely illustrates the growing diversity—and complexity—of the Adventist world.

I hitchhiked to church there on Sabbath and was more than repaid for the effort, though the service was closing when I found the place. A Swiss family, who had left their country at the outbreak of the war, invited me and four other Adventist soldiers who were there to go home for dinner. They made us so much a part of the family that soon we were calling grandmother Mamma, much to her delight. [Their host and several others could speak German, including Corporal Martin; so they could converse easily.]

And here we were given a story that was a surprise. It was so to me. During the Axis domination here, our host told us, there were three German brethren and one Italian, all soldiers, who attended church regularly. One had been with them so long and was considered so helpful that they elected him pastor, which work he did till the British occupation. Like us Adventists in the American Army, they were in the Medical Corps and did not carry arms. And, remember, that must have been no easy matter to arrange, for their medical soldiers are usually required to carry small arms. The brethren said that these soldiers kept bringing in their comrades for Bible studies, and one boy had asked for baptism at the time the city fell. . . .

It was interesting to learn that on one Sabbath our hosts were out walking with those four brethren, and the next week four American Seventh-day Adventist soldiers went for a Sabbath walk over the same route.

Corporal Howard Martin
June 29, 1944



PHOTO © PHOTODISC

PHOTO © PHOTODISC



ersity

The Review's columns have frequently featured international authors, especially as the church experienced explosive growth in former mission territories. Here an African author meditates on how the unique message of Seventh-day Adventism is an antidote to sinful attitudes of racism and tribalism.

For Adventists the three angels' messages constitute *present truth*—God's last call of mercy to our perishing world. But never have those messages been as timely as now. Their relevance came forcibly to me about two years ago—in the middle of a class lecture.

I was going over the gruesome and heartrending atrocities in Bosnia, Somalia, Angola, and the central Asian republics when one student asked, "Is there any word from the Lord on these ethnic conflicts?"

The question stupefied me for several seconds—until Revelation 14:6 flashed into my mind: "Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people" (NIV). I was excited by this providential insight. Suddenly I saw how the three angels' messages are a divine remedy for the racial and tribal hatreds tearing nations apart.

Notice: the first angel calls people irrespective of nationality, tribe, language, and race to worship the God "who made the heavens, the earth, the sea and the springs of water" (verse 7, NIV). Worshiping the Creator-God reminds all people of their common origin. More important, the first angel directs all to acknowledge God as our heavenly parent and the common origin of humanity.

But why is it so difficult for people, even Christians, to acknowledge and accept the reality of the common origin, the interrelatedness of humanity? Although we often forget, the reasons are clear: tribalism, racism, nationalism, and other "isms" that set us up against one another. And these are all symptomatic of the deeper alienation caused by sin, the alienation of humanity from God.

Unless this fundamental alienation of humanity from God is resolved, diverse peoples can never come together in genuine fellowship.

But the good news is that God resolved that enmity at Calvary. "For God was pleased . . . through . . . [Jesus] to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross" (Col. 1:19, 20). The cross itself is a symbol of reconciliation. Vertically it reconciles humanity to God; horizontally it reconciles humanity to one another.

Elijah Mvundura
February 23, 1995

With several notable exceptions (Ellen White and Sarepta Myranda Irish Henry), the Review didn't regularly feature female authors on topics other than home and family issues for most of its first century. One can only imagine how such pieces as this one, however, may have stirred up the typical Adventist home of the late 1890s!

So far-reaching is the influence of the home that any danger which threatens it threatens equally every human interest, and that much of the designs of eternal Love as concerns human well-being. It behooves us, therefore, to bring a candid mind and an honest heart to its consideration, and to the study of the responsibilities with which its keepers have been invested. I say "keepers," because it is evident that God never intended to place this, which is the center of all things in the earth, in the hands of a fractional part of the human unit for its keeping. "God said, It is not good that the man should be alone"; and the fact that man was created first, and held in waiting to receive the woman as she came from the hand that formed her, proves that other truth—that she was not to be left solitary in her work. "They shall be one flesh"—they shall jointly keep that which has been placed in their care, working together, a united head, for one grand purpose. God's idea of home-keeping degenerated into modern house-keeping because this unity of the two in one was broken, and man went his selfish way, leaving woman to an equally selfish "sphere."

Mrs. S. M. I. Henry
January 12, 1897



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Twirled.



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Doodled on.



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As Adventist women increasingly earned college and university degrees, the Review's columns began to carry both devotional and theological articles by female authors. The growing debate about the appropriate role of women in ministry became a Review "hot topic" as the church approached momentous decisions about the ordination of women at both its 1990 Indianapolis and 1995 Utrecht General Conference sessions.

As 1995 dawned, the Adventist Review heralded the "Year of the Adventist Woman" with a series of articles and special issues that highlighted the giftedness of the more than 60 percent of the world church that is female.

The following items from that challenging year illustrate the church's continuing struggle to understand how to apply the gospel's declaration of gender equality (Gal. 3:28) in a sinful world.

I have come to the conclusion that the church crossed the theological bridge when we voted to recognize the ordination of women as local elders. For while admitting that there is clearly a distinction in function, it appears to be ecclesiological hairsplitting to say that we will recognize ordination of women on one hand and refuse to recognize it on the other hand, while calling them both scriptural positions.

Alfred C. McClure
February 1995

What wonderful information you gave us by listing the delegates from North America to the General Conference session [Utrecht, Netherlands, 1995].

I am bewildered, however, by the minute number of women representatives included in the list. This certainly does not reflect the percentage of women in the church, which is more like 55 to 60 percent. It points out that our church needs to address representation of gender along with progress in ethnicity representation. When one looks at these statistics, it is easy to see why some things get voted the way they do.

Letter from Peggy Harris
February 9, 1995

I have always relied upon the "good old *Review*" to keep me abreast of the business of the church and issues that concerned my spiritual well-being, until the issue of the ordination of women came forward. I notice the absence of the Sacred Word in any of the articles praising women's ministry.

My question is Where in Sacred Writ or the Spirit of Prophecy writings does our heavenly Father have a doctrine that gives license for the ordination of women in the remnant church? You as watchmen on the walls of Zion, please let the church know where it can be found in Holy Writ and the Spirit of Prophecy.

Letter from Charles E. Loney
February 1995

The ordination of women to the gospel ministry is willy-nilly on the front burner of discourse within the Adventist Church today. It refuses to go away. Arguments are being sharpened pro and con. In some instances the discussion is intense, emotional, and divisive.

We have even developed particular labels for each other. The enemy would like for us to paint our brothers and sisters with the broad brush of criticism, to categorize and put each other into various camps. Are we seeing the emergence of the party spirit, as in Corinth? None of us wants to revisit the days of bitter disputes that have racked the body of Christ all too often throughout its history.

Could it be that our focus is too narrow? Are we fixed too tightly on ordination (to ordain or not to ordain) to the exclusion of emphasis on ministry (the larger issue), which is without doubt the business of the whole people of God, regardless of sex, race, class, or any other distinction? Can the church's ministry be limited by these qualifications?

Charles E. Bradford
May 1995

Jesus' interaction with Mary shows me how He feels about women today. He would accept them as being worthy of respect, regardless of their past, for He would see them as persons who can become and grow. He would attempt to strengthen family ties, so important to a woman's heart. Jesus would gladly accept the ministry of women to Himself, in the person of the needy and the hurting. He would find that women are candidates for heaven and assist them on their way to the pearly gates.

Finally, Jesus would encourage women to share their love, tenderness, and enthusiasm for the things of God, not only with those of their family circle, but with all who might be willing to listen.

Nancy Vyhmeister
May 18, 1995



Special Service Attracts Wide Interest

Just two months after the Adventist Church's world business session voted to keep intact a policy barring the ordination of women to the gospel ministry, the second-largest Adventist congregation in North America conducted a special ceremony for three women ministers.

More than 1,100 persons attended the September 23 event—described locally as an "ordination service"—at the Sligo Seventh-day Adventist Church in Takoma Park, Maryland. The crowd included more than 30 Adventist women in ministry from 10 different states and ordained Adventist pastors from seven different conferences.
October 12, 1995

It's time to cool it. It's time that we manifest the spirit of Christ instead of the spirit of accusation. It's time for Seventh-day Adventists in North America to put aside anger and seek understanding of each other's views on women in ministry.

In recent weeks the mail coming to my desk shows an alarming escalation of emotion over the role of women pastors and the issue of their ordination to the gospel ministry. Some writers are angry because the *Review* hasn't supported, by our participation in, or by editorial policy, the "ordination" service held at Sligo church on September 23. They accuse us of taking the easy way out, of ducking a moral issue.

The larger number of letters, however, come from the other side. They attack the leadership of the North American Division for continuing to encourage women in ministry. They attack the *Review* for publishing the photograph of Pastor Cindy Tutsch baptizing (October NAD issue). They attack North American administration for not taking disciplinary action against those who took part in the Sligo service.

William G. Johnsson
November 30, 1995

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Review editors soon realized that Adventist youth and young adults were making up a growing percentage of the magazine's readership. One notices a shift from articles about youth to those addressed to youth, especially between the 1890s and 1920s. Here are gleanings from the Review's hundreds of youth-focused articles.

The Kind of Boys and Girls Wanted

- Girls whose character shines above clothes.
Boys whose word is a bond.
- Girls with a healthy glow instead of a rouge glow.
Boys who are clean in thought and word. . . .
- Girls who can make bread as well as candy. . . .
Boys who are not subject to "moods." . . .
- Girls who can keep house. . . .
Boys who can say, "I cannot afford it." . . .
- Girls who are fitted for the hardships of the foreign field. . . .
Boys who do not criticize.
- Girls who are sweet, without being sentimental. . . .
Boys who are not ashamed to apologize for a wrong. . . .
- Girls who can talk without indulging in personalities. . . .
Boys who say, "Here am I; send me."
- Girls who are not flirts.
Boys who do not flirt.

April 12, 1923

What youth needs and wants today is not some *thing*, but rather *something to do*, guidance and leadership in action, in work, in study, in play, and in the most important of all—how to pray. This is vital, for with such a training youth will be ready to help finish the work.

What the youth need and want most today is someone to understand them, to really like them, and to give them something to *do*.

D. E. Rebok
October 5, 1944

Drug addiction is a subject that interests me a great deal, not from any desire on my part to become a participant, but from my mystification at the number of young people who are apparently involved in what to me seems a never-ending nightmare. . . .

Vast quantities of material are being written on this new and horrifying facet of modern life. It's "new" in the sense that while drugs have always been misused by a small percentage of society, only recently has drug addiction crawled out from under its slimy rock and fastened itself upon an ever-increasing number of people—even young people. My acquaintance with the subject is based entirely on reading; I must confess I haven't talked with young addicts themselves. (That is, to my knowledge I haven't; but my reading has made me so suspicious that occasionally I find myself peering intently at young friends to see if any of the telltale signs of addiction are visible. This isn't exactly the way to endear myself to them, I'm sure.)

Miriam Wood
October 31, 1968



When young people feel needed, they won't disappoint us. And we do need young people. We need their injection of energy and ideas for positive change—hard as it may seem to encounter. Yes, youth will make mistakes that those more experienced have learned not to make. But youth must learn from those mistakes, as we all do.

Speaking as a young person, but more important, as a human being with feelings like anyone else, I'm not looking to be entertained or to be told what I need to do to make me happy. I'm looking for a need to fill, which in turn will fill my own.

Jeff Scoggins
November 23, 1995

Valuegenesis

The hand-wringing associated with our "slipping standards" often focuses on young people. Indeed, the landmark Valuegenesis study revealed that young people (grades 6-12) scored lower than adults on each of 17 Adventist lifestyle standards.

While many would expect this, the surprise element came when the scores between the young people and four adult groups—parents, teachers, school administrators, and pastors—correlated above the .9 level, meaning that on each standard on which the youth scored high (or low), so did each adult group. When it comes to lifestyle standards, the adage "The apple doesn't fall very far from the tree" seems to hold true.

Steve Case
March 20, 1997



One of the best-read portions of the Review for decades has been its column for children. Just because we know it will be simply stated (or told) and direct, we keep up with "For the Younger Set" or "Children's Corner" or most recently "Tuesday's Child" (an interactive column launched in early 1999 to provide family-based worship experiences for children).

Among so many hundreds of entries, these three stood out.

PAPA'S COMING!

He swung on the gate and looked down the street,
Awaiting the sound of familiar feet.
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out at the window with eyes made wild
By the ghostly shades in the falling light
And the glimpse of a drunk man in the night,
Cursing and reeling from side to side.
The poor boy, trembling and trying to hide,
Clung to his mother's skirts and sighed,
"Papa's coming!"

W. C. Sayers
January 13, 1938



A Story for the Younger Set: A Brave Danish Boy

Vagn lives in Denmark. When he was a boy there was nothing he looked forward to more than the summer camps held for the boys and girls and youth of Denmark. He loved the outdoor life, the hiking and swimming, the rowing on the fjord, the nature walks, the craft sessions, the games and races, the good camp food at mealtimes, the campfire at night, the meetings, and all the other good things to go to make up camp life for Seventh-day Adventist boys and girls all around the world.

Vagn finished the courses in swimming, and then took a course in lifesaving. The instructor told the boys that it might mean the difference between life and death for someone if they were able to master the techniques of life saving.

One day Vagn was out on the street in his hometown when he heard a shout, and saw people running toward a pond.

"What's the matter?" he asked as he joined the crowd gathered on the bank.

"A little boy fell into the pond. They are afraid he has drowned," he was told. . . .

"He looks dead to me," said one of the onlookers.

But Vagn did not wait to hear any more. Into his mind came all the instruction he had received in lifesaving at summer camp. Like a streak of lightning he ran around the pond to where the boy was. The child was laid out on a bank, and did, indeed, appear to be dead.

"Can anyone give artificial respiration?" asked one of the men, looking up despairingly.

"Yes, sir, I can," said Vagn promptly. . . .

Deftly he turned the child's head and cleared his mouth. Then with one hand he pinched his nostrils together and with the other he opened the boy's mouth and pulled his lower jaw forward. Then placing his mouth on the child's, he breathed into it breath from his own lungs. For a few minutes the little boy did not move, and then his chest began to heave and in a little while his eyes opened. He was alive! . . .

The police had arrived, but Vagn, his task completed, slipped quietly and unobserved out of the crowd. When one of the policeman asked, "Where is the boy who saved the child's life?" he was nowhere to be found.

However, the parents found out who had saved their boy's life, and they sent his name in for a lifesaving award.

Vagn's name and deed were in the big Danish paper *Berlingske Tidende*, and he appeared on a television program. But these honors were nothing compared with the satisfaction he felt at having been able, with God's help, to save a life.

Miriam Hardinge
September 22, 1966



TUESDAY'S CHILD

...full of grace.

Family Time

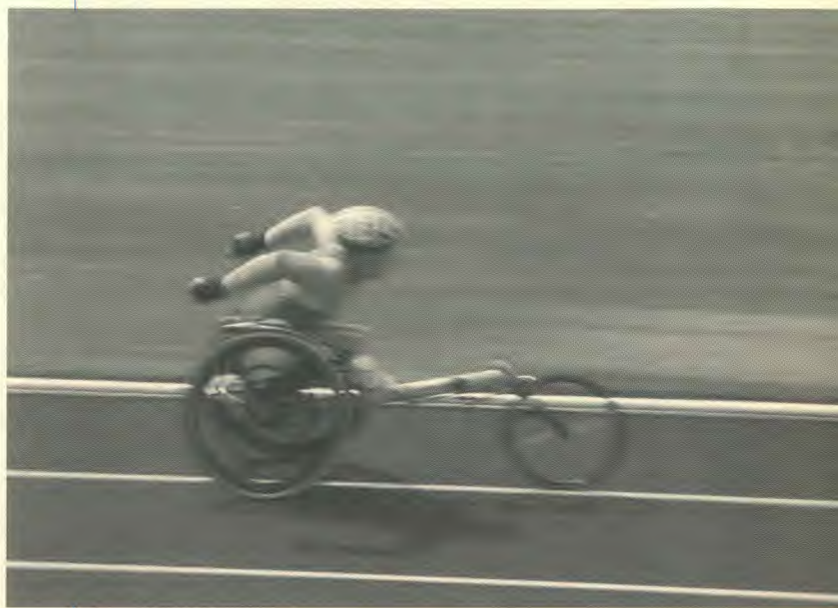
On Tuesday (or whatever day you like), invite your family to worship God together. . . .

■ Ask an adult to tell you about their most memorable "Wow!" experience. Ask them how they felt at the time. You might even figure out a family "Wow!" scale. You could give one point if it makes your jaw drop, two if you shiver, three if you get goose bumps, four if you . . . well, you get the idea.

■ Think what you like best about God. Then see if you can think of a song that expresses that thought. For instance, if you like God because He loves you, then sing a song about God's love. Or make up the words so that they say what you like about God. Sing your song worshipfully.

April 1999

iversity



Review editors in the 1980s and 1990s have been quick to champion the needs and special gifts of those with disabilities and chronic illnesses. Articles about ministries to those who are hearing-impaired, blind, physically challenged, or suffering with AIDS have helped to sensitize a world fellowship to the many members who must be included in the body of Christ. The following excerpt well illustrates the practical, helpful tone of Review articles.

You can help me and other people with disabilities. We are just like you inside, but we need a little understanding as we work to overcome barriers and challenges.

■ Our movements may be slow and clumsy. Please be patient. For many of us, your help in finding us a seat or in holding open a door is most welcome. We like to be greeted. Smile at us. Look us in the eye. Clasp our hand. Hug us.

■ When you see a person with special problems, I hope you'll offer silent prayers for him or her throughout the day. Even well-adjusted persons with disabilities will have times when their problems become heavy burdens. This can be triggered by frustration at not being able to do something, an anniversary date pertaining to the disability, or just an emotional release.

■ Don't be embarrassed. We both know I'm different. Your children are naturally curious, so answer their questions honestly.

Joseph A. Morrison
January 12, 1995



Passionate Pens

Review editors have frequently focused their attention on difficult issues in both society and the church. Here are several examples of their passion for a better world.

The Standard Oil Trust is controlled by five men—John D. Rockefeller, H. H. Rogers, John D. Archbold, Henry M. Flagler, and William Rockefeller. It originated with Pennsylvania and Ohio oilmen, who, by a secret compact, secured a contract from the railways whereby their oil was transported to market at one half the cost that other producers had to pay. When this was discovered, the fight began; investigation by Congress ensued, interstate commerce laws were enacted, and by every means the rising monster was fought; but it continued to thrive until it was able to paralyze the whole business, and to sink every competitor in ruin. Thousands of men have been driven from their legitimate business, and many more thousands of men, women, and children have been driven out of employment, and into desperation and starvation, by the ruthless greed of this soulless corporation. Such is the strength of the Standard Oil Company, that it defies law, and toys with the authorities. Legislatures and Congress are subject to the influence and dictation of the oil magnates.

George C. Tenney
May 11, 1897

My object in writing at this time is especially to call attention to the cruel habit of killing birds to secure their feathers for personal adornment, and of wearing the same. This practice has reached enormous dimensions. The most beautiful species of birds are rapidly becoming extinct because of this fashionable craze. It is estimated that three hundred million birds of beautiful plumage are killed annually to supply the adornment for the headgear of the ladies of the world. . . .

Mrs. Clara Hoffman, secretary of the Audubon Society of Massachusetts, also has this to say of this practise: . . . "What cultured woman would, after this matter is brought to her knowledge, have the face to deck her hat with the bodies of birds? Equally guilty of this barbarous custom is every purchaser of these birds—martyrs unto death. May these words meet with the right reception; may women at length reflect, and acknowledge that there is something better, nobler, more to be desired, than this foolish style, which is bought with the blood and life of creatures fashioned by the God of love. May American women come to the front, and be the first to do away with the brutal practice."

M. E. Kellogg
May 25, 1897

We believe the hour has come when a voice should be raised in warning against the deadly heresy of apathy which leads on to the even more deadly heresy of thinking that we are simply one more denomination in the world. This, we believe, is the most terrifying danger that ever confronted the Advent movement. . . .

First, we forget the past. We have ever been warned against this by the messenger of the Lord. Yet today there are multitudes in our ranks who for one reason or another seem to have only the most vague ideas concerning the historical, as well as the prophetic, facts that constitute the background and the beginnings of this movement. No people can long maintain a proper sense of direction if they are not absolutely clear with regard to their point of departure, that point at which they turned on their own distinctive path from that of other people. We have halfway cut from under ourselves the foundation on which rests the reason of our existence as a distinct movement when we forget the history of our beginnings, the causes which brought us forth. . . .

F. D. Nichol
January 20, 1944



But let
me ask again,

"What are we doing about the thousands who would never be attracted by a religious brochure? about the thousands with not enough to eat? those who are homeless? those who are drug addicts? those who say that no such things as the right way to love exists?"

Let's applaud the Roman Catholic bishops who have just called on their church members "to protect human dignity and to stand with those who are poor and vulnerable . . . to give more generously to those in need . . . to live more simply in an affluent culture."

Let's praise the Lord for dedicated, sacrificing, self-effacing Seventh-day Adventist church groups and individual members who minister to the hungry, the lonely, the down-trodden, and those who know not God.

Myrna Tetz
January 14, 1999

Calling All Columnists

BY STEPHEN CHAVEZ

Most people who read the *Review* have favorite writers they look forward to reading in the magazine. Some of these writers are so widely appreciated by virtue of their talent for writing and their insightful comments that they become columnists, appearing regularly in the paper.

Although no one ever called her one, **Ellen White** was without doubt the *Review's* most prolific "columnist." From the earliest days of the magazine, throughout her long and productive ministry to the church, Mrs. White's columns appeared in the *Review*—often on the cover. Even after her death in 1915, Mrs. White's devotional and practical counsels continued to appear in the *Review* by way of reprints, and continue to do so to the present time.

The second most prolific columnist is **Miriam Wood**, appearing in the magazine for more than 30 years in a variety of different incarnations. "Are You Alive but Not Really Living?" asked Wood in a column that began appearing in January 1963. And unlike today's columnists who appear once a month, Wood's column appeared *once a week*, first in a column entitled "The Art of Living When You're Young," and later shortened to "When You're Young." Wood's column also appeared under the title "For This Generation."

In 1982 Wood began responding to readers' questions in her monthly column Dear Miriam. For 12 years Wood responded with sensitivity and tact to questions that ranged from the odd to the authentic, from the hard-to-believe to the heartbreaking.

Beginning in 1988 **Calvin Rock** took on tough questions relating to Adventist theology, lifestyle, and church governance in his column "Faith Alive." In one of the most memorable columns of the last decade, Rock responded to a question about whether an Adventist should dance with his wife in the privacy of their own home. Rock's reply generated reader response at a level usually reserved for issues such as abortion, homosexuality, and women's ordination. But that's one of the reasons readers read columns.

The question-and-answer format has been the vehicle for many columnists to share their expertise with *Review* readers. Two columnists—**Angel Rodríguez** and the late **Don F. Neufeld**—fielded questions about the Bible (at two

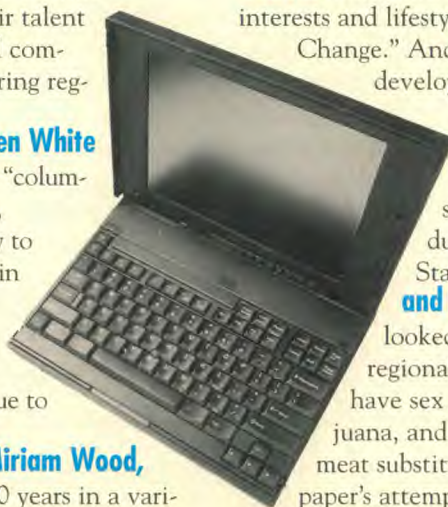
separate times) in columns entitled "Bible Questions Answered." Youth ministry specialists **Allan and Deirdre Martin** now address questions related to Generation X interests and lifestyle issues in their column, "The X-Change." And **Sandra Doran**, a specialist in child development and family, answers questions about relationships in her column, "Dialogues."

Another column that generated a significant amount of reader response during its two-year run was "Take a Stand," with sisters-in-law **Gina Brown and Loretta Spivey**. Brown and Spivey looked at both sides of such thorny issues as regional conferences, worship styles, whether to have sex on Sabbath, the medicinal use of marijuana, and the pros and cons of using soy-based meat substitutes. "Take a Stand" was part of the paper's attempt to make the paper more reader-interactive, and it provoked some thoughtful and articulate responses from our readers.

Increasingly open to innovation, the *Review* tried something unusual in September 1996: holding a contest to identify new columnists. From throughout North America, and a few countries elsewhere in the world, the *Review* office was blessed with a stack of entries almost two feet high. From Chloride, Arizona, population 350, in a manuscript entitled "The Day the Cow Fell Into Our Mine Shaft," *Review* readers were introduced to **Leslie Kay**, a wife, mother, and manager of a menagerie of dogs, cats, and chickens. Kay's column, "On the Home Front," has become a favorite for many who appreciate her clear, honest writing and her simple spiritual lessons.

Over the last 15 decades the *Adventist Review* has featured columns about health ("Let's Talk About Health," "The Doctor Is In"), religious liberty ("Dateline Washington," "The Ross Report"), men's and women's issues ("Especially for Men," "Especially for Women"), and many other columns of a more general nature. Space doesn't allow more than a mention of other current *Review* columnists—**Chris Blake, Clifford Goldstein, Lynn Sauls**—but their commitment to bringing to our readers challenging insights on living the Christian life will remain until Jesus comes.

Stephen Chavez is an assistant editor of the Adventist Review.



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reader inte

If the **Truth** Be Told

BY RENÉ ALEXENKO EVANS

LAST SUMMER A YOUNG COUPLE WITH A toddler son joined our church following a Revelation Seminar. But by late fall, after they had missed Sabbath school several weeks in a row, I inquired as to their whereabouts.

"Don't bother calling," I was told. "They won't answer the phone and they won't call you back. They want nothing more to do with the Adventist Church."

"Why? What happened?"

"I dunno. Something about what they found on the Internet."

I'm an Internet junkie with a reporter's curiosity, so I headed for my computer. What popped up on my screen shocked a good girl like me who was raised in a spotless-on-Friday-night, memory-verse-learned-every-week Seventh-day Adventist home. Not even my degree from an Adventist university prepared me for the frontal assault on what I had always held as truth.

I had never heard of D. M. Canright or Dale Ratzlaff. I was aware of some doctrinal differences with Desmond Ford, but I couldn't have articulated them for a million bucks. I thought concerns about Ellen White's alleged plagiarism had blown over years ago. But here I read detailed rebuttals of key Adventist doctrine. Here Ellen White was portrayed

as everything from innocent but misguided to devious and conspiring. Adventist professors who said they had lost their jobs for asking too many questions posted their missives.

Was this stuff true? How would I find out? I wasn't comfortable approaching the pastor. After all, I was a Sabbath school teacher in good standing. The anonymity of cyberspace seemed the logical destination, so I started asking





PHOTO © PHOTODISC

questions on an official church Internet forum.

Within a week my messages had been deleted and I had been locked out. My questions were “old news,” said the moderator, and asking them constituted an attack on the denomination, an attempt to sway others from the beliefs of the Seventh-day Adventist Church.

They may have been old news for the person who locked me out, but they weren’t old news for me, and they certainly weren’t old news for the young couple who were members of our church for less than three months.

I once served on a jury, and I was particularly struck with one thing. Although all the witnesses swore to tell the truth, the whole truth, and nothing but the truth, those attorneys had to work awfully hard to drag it out of them. Even after someone has taken an oath to tell it, the pursuit of truth can be an unpleasant business.

A few years ago during a pastor search, conference officials presented our congregation with names of prospective ministers, and we were surprised at one name on the list.

Surely such a high-profile person wouldn’t be interested in our average little church. Yes, we were assured, he’s interested. Very interested. But when someone in the know gently mentioned this preacher’s personal problems, I couldn’t believe the reply from our conference official: “I was hoping that wouldn’t come up.”

Truth. As Seventh-day Adventists we pride ourselves on having it and preaching it. Problem is, we don’t always want to tell it.

We don’t tell the church about the prospective minister’s indiscretions. (That’s between him, his wife, and God.) We don’t tell a church school desperate for a teacher about the child molestation accusations that stretch back over 20 years. (After all, no one

ever pressed charges.) We don’t talk about the wake of financial ruin left by a candidate for a conference position. (He’s such a godly man. He didn’t mean to be incompetent.) And we don’t acknowledge that there are wide theological differences among members, leaders, and scholars.

“You will know the truth, and the truth will set you free,” said Jesus (John 8:32, NIV). How I long for a church that seeks to be set free by truth. I crave a church where I can ask questions and engage in honest debate without being labeled a heretic. I thirst for candor about the strengths *and* weaknesses of our pastors, teachers, and elected officials. I yearn for a church where the truth about financial management, legal and business arrangements, and whistle blowing enjoys the light of day—not to fuel the gossip and rumor mills, but precisely to stop them.

“A lie,” said Winston Churchill, “gets halfway around the world before the truth has a chance to get its pants on.”

But that was before the Internet and instantaneous global communication. Today truth has a fighting chance—provided, of course, we actually want it told.

A professional public relations consultant and a mother, René Alexenko Evans encourages her clients and her children to tell the truth, even when it’s unpleasant.



The Review has been, among so many things, a kind of bulletin board for Seventh-day Adventism. In most decades of its existence, in addition to devotional and biblical articles, editorials, articles about Christian lifestyle, and current church news, members have read each other’s letters, debated the great issues of the day, and warmed up their pens (or laptops) to enrich the columns of the magazine. That dialogical process has been fundamental to the nature of the Review.

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In a June 30, 1995, editorial, current editor William Johnson well summarized the ethos of both the wider church and the journal that serves it.

There's no other church like ours.

We are incredibly diverse, but—by the miracle of the Holy Spirit—one people. We are united in Christ, one family drawn together from “every nation, and kindred, and tongue, and people” (Rev. 14:6).

From the earliest days of the Adventist pioneers, this movement attracted men and women who thought for themselves, who didn't believe or practice simply because a priest, prelate, or pope said so. That spirit of healthy individualism still characterizes Seventh-day Adventism at its best. Stepping out from the crowd and obeying the fourth commandment still sets one apart as different.

And so the miracle is compounded. Not only 200-plus nations in one family, but rugged individuals from all the world forming one body.

Letters



A recent letter from one of our Seventh-day Adventist girls brings to us the question of whether she should marry a young man who is about to be called into the service of his country. The girl herself is in one of our training schools. The young man has not completed his education, but hopes to enter school again when he is mustered out of Army service.

We felt compelled to answer this young woman that, in our judgment, marriage at this time would be very unwise. We believe it is better for every young man or woman to complete his school training before entering the marriage relationship.

F. M. Wilcox
April 27, 1944

Review readers frequently take the editors to task—and not just for the content of the magazine. Thick-skinned editors printed an editorial note containing this sharp letter—and the responses to it—a century ago.

It is said that our best friends are those who tell us our faults. A would-be best friend writes us as follows:

“Dear Editor: I do not want to dictate or preach you a sermon, but if you will make it so to everybody, I will send you \$1 for a year's subscription for the *Review and Herald*. More than the above figure is extortion, and you know what that is. I have taken several papers, and among them the *Cincinnati Times*, an eight-page, seven-column paper, for thirty cents a year; and not one of the papers costs over \$1 a year. Before making myself tedious, I will close this epistle.”

We have no reason to think otherwise than that this letter was written in a candid spirit, and that the writer really feels that he has a grievance with the publishers of this paper. From some remarks we have heard, we conclude that there are others perhaps who feel the same way.

George C. Tenney
January 12, 1897

Our recent article on the cost and price of the *Review* has elicited some interesting responses. One says: “Talk about the *Review* for one dollar! May the Lord pity those who put it on a level with the popular newspapers. Who ever saw another such paper as ours? Who ever read such articles as we have from the pen of Mrs. White and others? Who ever saw in a popular paper such articles as we have weekly from Europe, Africa, and all over the world? The last three *Reviews* of '96 were, I believe, the best papers I ever read. Praise the Lord that I can get the dear old paper for two dollars! We are doing without our flour bread to have it, and are happy in doing so.”

Another says: “I enter my protest against lowering the price. It is worth far more rather than far less. If it were put at fifty cents, some would still claim that it was too high. I work hard for the little I get; but I think the *Review and Herald* is the cheapest thing I buy. Keep up the price, by all means!”

January 26, 1897

(Sometimes it's wiser to let the readers answer hot letters!)

reader interest

Readers have sought the editors' advice on many topics.

My sister and I are about twenty and we both have a sincere desire to do what is right and carry out God's instructions fully and yet shun any extremes. Do you think a dress three and a half or four inches below the knee is a modest length for us, and for a woman about fifty, six inches below the knee?

If that length is modest for our times, why did not Sister White give us as definite a standard for our time as was given for her time; because she could look ahead into the future, could she not?

I am sorry to take any of your time, but this has been a question between us for several years, and I would like to get your opinion.

Unsigned
May 4, 1944



Sometimes the editors have offered advice without waiting to be asked.

We have occasion again to warn our brethren abroad everywhere against imposters masquerading under the name of Seventh-day Adventists, and soliciting money and other favors from our people. It has long been arranged and recommended by our conferences, and we presume adopted by our churches generally, that a brother having occasion to be among brethren away from home should take with him a letter of recommendation from the church to which he belongs. Anyone professing to be a Seventh-day Adventist, and traveling without such letter or other evidence of good standing in some church, should receive no countenance whatever.

January 19, 1897

Other readers have used their access to the Review's letters page to offer advice:

I have learned by experience that beans do not need to be cooked with pork at all in order to be relished. Just simply boil in salted water until soft, so some of the beans will mix with the water, and you will have a nice, palatable soup, without pork or any other meal.

Minnie M. Jordan
March 23, 1897

Many readers have used the Review as a place to post news of interest:

Now that Mr. Churchill has told the world about the flying bomb [the V-1 rocket], it is possible to send a short report of our work in London since this terror weapon appeared.

At the outset I should say that everywhere in the London area our meetings have continued, and the wonderful spirit of our people is the vital factor in this phase of a long and dreadful war. One member has been killed, three meeting places damaged, and about twenty-five Adventist homes partially or wholly damaged to date (July 10) by the flying bomb. . . .

"And what do you do at night?" I asked of two elderly ladies at one of the London Sabbath services. "Do you sleep in a shelter?"

"We sing a hymn, have our family prayers, then go to bed in a downstairs room and leave everything to God," replied one of these octogenarians. They seemed a bit tired, but they are carrying on, and their trust is in the Lord.

Harry W. Lowe
August 10, 1944



PHOTO © PHOTODISC

teraction

Most letter writers, however, respond to specific features or articles, as in the following.

Editors: That letters to the editors column is terrific. Long, long overdue. Keep up the good work, and you will double the *Review* circulation in no time.

Donald F. Haynes
October 20, 1966

This article [George Knight's "Adventist Congregationalism: Wake-up Call or Death Knell?" Jan. 28, 1999] hit close to home. I agreed with all nine of the appealing features of congregationalism. Feeling utterly stifled in my own church by what seemed to me a dead congregation with leadership resistant to healthy change, I voted years ago with my feet. Having found no better alternatives (though in an area rich with Adventist churches), I remain on the books and continue to follow an Adventist lifestyle, but do not attend church or support it financially. And yes, I am spiritually drifting away.

After reading this article, I wish I could find an Adventist congregationalist church. It would be worth a try at church again.

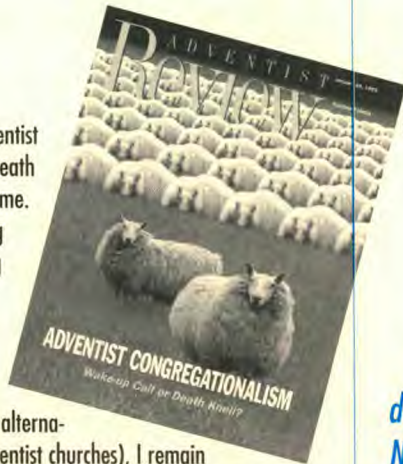
Name Withheld
March 25, 1999

Thank you for the newsy coverage of the Annual Council (Nov. 8), but please omit pictures in future reports. They cause those of us who belong to the 65 percent majority in the church to ask questions such as **Why are we women discriminated against?** Why did God choose Ellen White 100 years ago if women cannot have a significant role in the church?

Please don't include the pictures. It will help to prevent our asking obvious questions.

Marjory Brown
December 13, 1979

Letters



Re: "Sexist Language" (Letters, Dec. 6)

To do away with sex-oriented words such as *his*, *hers*, *layman*, and *chairman* is overreacting to the demands of a small fraction of our society.

Lewis Brand
January 10, 1980

his
layman?
~~chairman~~
hers

Readers have chided the editors about the timely delivery of the magazine for a long time, it seems. Note the gentle barb in the following letter.

I am now in Warren County, Pennsylvania. There is not a Sabbathkeeper in the town I am in, and only two families who are professors of religion. I often think of the Sabbathkeepers at Nile, and wish I was near them again. I am very lonely and long for the time to come when the saints will all get home to their Father's house. *I have not seen the Review for five long weeks.* I feel like a pilgrim and stranger in the world, but my trust is in God and His Word, which says, "When my father and my mother forsake me, then the Lord will take me up."

Louisa M. Morton
January 9, 1855

reade

More frequently, Review readers have written to express their appreciation.

Dear Bro. White: The *Review* comes to me a welcome messenger. It has been the means of opening the Scriptures to my understanding, and my prayer is that it may be sustained. I was formerly a member of the Methodist Church, but have been a believer in the Second Advent near at hand, for twelve or thirteen years, and I am still waiting with patience to see my Saviour coming in the clouds of heaven with power and great glory. I have been keeping the Sabbath since the first of last June. Brethren and sisters, pray for us.

Solomon Bruce
March 6, 1855

action

In the *Review*
I find rich food
for my hungry
soul.

Farag A. Soliman
February 11, 1971

I get the *Review* [in central Asia] when my parents send their copies in a monthly shipping service. I really love to keep in touch with the world church this way—I feel as though it's my "family." I really appreciate the "new" *Review*—especially the content. I'm in my late 20s and many times enjoy reading it from cover to cover. I've really appreciated a seemingly recent emphasis on committing ourselves *fully* to living our Christianity—even to the point of committing ourselves fully to service.

Esther Farley
February 25, 1999

I was frustrated with all the important things I had to do, and I did not want to take time to read the *Review*. There were people to visit, evangelism to plan, intercessory prayer to address, a sermon to prepare. *OK*, I thought, *I'll speed-read it.*

It is now an hour later. As I lay the *Review* aside, there is a warm feeling in my heart; there are tears in my eyes. Ideas I have never considered have broadened my perspective. People I have never met I now feel a love for. There is a new joy in my life in identifying with the great Adventist family, for we really are a family. I sense God's presence closer to me through this magazine. Thank You, Lord, for this gift.

Renew my subscription! The weekly *Adventist Review*—an excellent investment.

Kelly Schultz
January 1999



PHOTO BY JOEL D. SPUNGER

Letters

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Meet the Editors



James White (1849-1881, intermittent). As a result of a vision given to his wife, Ellen, in November 1848, James White published the *Present Truth*, the forerunner of today's *Adventist Review* in July 1849. The eight-page first edition (and the balance of the first four issues) consisted largely of articles written by White. In 1851 he merged the *Present Truth* and the *Advent Review*, both of which he published, into the *Second Advent Review and Sabbath Herald*. Publication was irregular at first, but in 1853 it became a weekly journal. As long as he lived, James White was the leading influence in the magazine.



Uriah Smith (1855-1903, intermittent). Smith's first contribution to the *Review* was a 35,000-word poem that was published as a serial in the magazine in 1853. At 23 years of age Smith became the "resident" editor, meaning that he carried the major responsibility when James White was traveling. He stated emphatically, "I do not enter upon this position for ease, comfort, or worldly profit; for I have seen . . . that neither of these is to be found here." On the first tracts he used a pocketknife to trim the edges. "We blistered our hands," he wrote, "and often the tracts in form were not half so true and square as the doctrines they taught."



J. N. Andrews (1869-1870). In addition to serving as the editor of the *Review*, Andrews was a writer and theologian who wrote extensively on the Sabbath and was a pioneer in the development of church organization. He is reputed to have been able to read the Bible in seven languages and to have the ability to reproduce the New Testament from memory. He was also the church's first official missionary outside North America.



Alonzo T. Jones (1897-1901). Jones earned a sterling reputation among many Adventists for his advocacy of righteousness by faith at the 1888 Minneapolis conference, and was also recognized as being the church's most prominent speaker for religious freedom. His short tenure as editor coincided with a time of great turmoil for the denomination. By 1907 his attacks on the denomination resulted in his losing his position as an Adventist minister. He was ultimately disfellowshipped from the church.



W. W. Prescott (1903-1909). As editor of the *Review* W. W. Prescott also held the position of vice president of the General Conference and chair of the Review and Herald Publishing Association. He is quite possibly the only man to serve as president of three colleges simultaneously (Battle Creek College, Union College, which he founded, and Walla Walla College). Obviously an active man, he was also a gifted scholar who anchored the *Review* theologically during the crisis precipitated by John Harvey Kellogg's pantheistic teachings.



Meet the Editors



W. A. Spicer (1909-1911, 1945). Known as a “man of the people,” Spicer’s career included heavy involvement overseas, eight years as General Conference president, and more than a half century of regular writing assignments for the *Review*. He was at one time the only ordained Adventist minister in southern Asia and was an essential facet in the expanding mission program of the world church.

Francis M. Wilcox (1911-1944). An author, minister, and church administrator, Wilcox was editor of the *Review* for an unprecedented 33 years. Wilcox’s tenure spanned both world wars and was marked by sensible application of Adventist understandings of prophecy to cataclysmic world events. He wrote voluminously for the church.

F. D. Nichol (1945-1966). Nichol served 17 years as an associate editor before becoming editor of the *Review* at the end of World War II. From then until his death at age 69, he was closely identified with special areas of denominational concern including science, the medical field, and the life and writings of Ellen G. White. A powerful, opinionated editor, Nichol was an influential figure during his 21-year stint at the *Review*. Interestingly, his parents, John and Mary, became Seventh-day Adventists through reading a stray copy of the *Review and Herald*.

Kenneth H. Wood (1966-1982). “Fasten your seat belts; we’re going to open up the *Review*,” said Wood upon becoming editor of the *Adventist Review*. He is credited with initiating reader interaction in the *Review* by reintroducing Letters to the Editor. He was progressive in the area of equality, promoting gender-inclusive language in the *Review*, and advancing the role of women on the editorial staff. Through his influence the name of the *Review and Herald* was changed to the *Adventist Review* in 1978.

William G. Johnsson (1982-). Johnsson has overseen some of the most dramatic changes in design and distribution in the magazine’s history. With a keen eye for the social issues affecting late-twentieth-century Adventism, Johnsson has steered the magazine’s focus on issues of equality, race relations, and Adventist lifestyle and helped to deepen member understanding of historic Adventist doctrines. The 1996 redesign of the *Review* and the greatly expanded readership of the World Edition have created new avenues for growth that the *Review* will pursue as it approaches the new millennium.



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We were in a church of about 400 members. The people were exceptionally friendly, the program well organized. The singing was above average, the atmosphere unusually reverent.

There were four of our brethren officiating on the platform, and they performed their tasks extremely well. Three of them were comfortably seated while the speaker gave us the message of the morning. Evidently when these three brethren sat down, their trousers moved up a bit, and between the bottom of their trousers and the top of their hosiery there showed up very prominently about three or four inches of bare skin. At a football game or a picnic I might not have noticed this, but in the house of God at divine worship it just did not help me at all in my worship.

C. L. Paddock

April 18, 1968



ILLUSTRATION BY TERRY CREWS

THE POWER OF PENTECOST

“The third angel’s message was proclaimed in four other continents before it was heard in South America. But when the message did come, it seemed to come ‘as of a rushing mighty wind.’”

R. R. Figuhr, describing dramatic growth in the South American Division in the April 13, 1944, edition



ADVENTIST QUOTES

“How can a Christian despise people of other races or cultures? Are we headed for the same place, or what?”

Roy Adams

March 9, 1995

“No doubt we shall have a weekly paper.”

Founding editor James White updating readers on the proposed change from a biweekly to a weekly edition, April 17, 1855.

“We do not aspire to a trip in an airship. It is worse than bicycling.”

Uriah Smith, commenting on recent near disasters for balloonists, June 22, 1897

“Could it be that the youth of our church have lost their vision because we have not asked for their help, shared with them our struggles, and let them know that we don’t have all the answers?”

Bonita J. Shields

February 9, 1995

The President of the General Conference Speaking...



General Conference President McElhany urges church members to subscribe to the *Review* in a 1944 ad.

Tools and



1.



2.

1. In April 1852, three years before even building a house of worship, the Seventh-day Adventists purchased this Washington handpress for \$652.93 in a concerted effort to spread their message of the gospel through the printed word. It often took three days to print the *Review* on the handpress. James White wrote, "It was back-breaking work and brought three pressmen low with disease."

2. This box contained the *Review* and Herald press that was shipped from Rochester, New York, to Battle Creek in 1855.

3. Erected and owned by Seventh-day Adventists, this wood structure was the original *Review* and Herald building on the corner of Washington and Kalamazoo streets in Battle Creek, Michigan.

4. From left to right: G. W. Amadon, L. O. Stowell, Warren Bacheller, Uriah Smith. This picture was taken in 1893 in the *Review* office in Battle Creek, Michigan.

5. In time the *Review* and Herald became the largest publishing house in the state of Michigan. Here, the employees stand in front of the building in Battle Creek.

6. Before the 1902 fire the building on Washington Street had expanded from the original wood building to this large brick edifice.



3.



4.



5.



6.

"The printed page is . . . essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth."

Technology

7. The Review and Herald building lay in a heap after the fire on December 30, 1902. Ellen G. White saw the fire as a sign. "God has a better place for it," she said when asked if the publishing house should be rebuilt in Battle Creek. "Although our publishing houses have passed through much chastisement and many afflictions, they are today doing better work in behalf of the third angel's message than ever before" (W. C. White, 1907).



7.

8. The 1919 proofroom of the Review and Herald, in Takoma Park, Maryland.



8.

9. Presses on the second floor of the publishing house in Takoma Park.



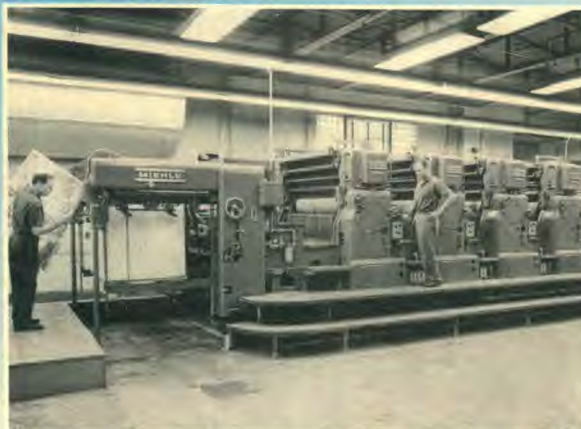
9.

10. The Review and Herald Publishing Association, Takoma Park, Maryland, 1946.



10.

11. The four-color press, 1960.



11.

12. The web press at the Review and Herald in Hagerstown, Maryland, home of the publishing house since 1982.



12.

—Ellen G. White (Review and Herald, Jan. 1, 1901).

Casting a Wider Net

BY JENNIFER M. BARIZO

If Ellen G. White were alive in 1999, she would undoubtedly have a laptop computer at her fingertips. James, I'm sure, would be mesmerized by the glowing screen. In place of the squeaking of a handpress, the buzz of cellular phones and modems would fill their living room. They would have their own website, and all the church publications would be online.

As early as 1996 the *Adventist Review* was online, distributing articles on CompuServe and the Internet. The full-text online edition was launched in April 1997. Carlos Medley, news and online editor, is anticipating a fully integrated online division/service of the *Review* this fall. With the click of a mouse, you could be reading William G. Johnsson's next editorial.

Want to subscribe? Just press ENTER.

"A website for the *Review* is very necessary, an evident need," says Medley.

Johnsson, editor of the *Review*, agrees. "The potential is huge. It could be the center of a spinoff for other ministries."

According to the *Computer Industry Almanac* there were an estimated 147.8 million Internet users worldwide at the end of 1998. Research states that 760 American households join the Internet every hour, and predicts that by the end of next year, 320 million persons will have access to the Internet.

The online *Review*, appealing to millions of Web users around the globe, will feature a home page, subscription information, current issues, archives (back issues), schedule of editors' speaking appointments, links to selected church organizations, opportunity for reader interaction, and more.

"There's no limit to what we can do on the Web," says Medley. As he sees it, the online *Review* would not be a replacement, but a complement to the magazine. It would be a "medium for enhanced customer service, as well as interactivity."

"Interactive" is the key word, for the online *Review* hopes to promote dialogue between the magazine and its readers, becoming a platform for questions and ideas, and encouraging feedback through e-mail. Corporate imaging will enable advertising and marketing to be done online, including purchasing of products and subscription processing.

But beyond URLs, e-commerce, and the growth opportunities of the information age we live in, the online *Review* has the potential of becoming a vehicle for outreach and ministry. As the *Review* breaks beyond print, its aim is to further the work of the gospel, building bridges into the twenty-first century.



Look for the new
Adventist Review website —
www.adventistreview.org
by September 1999.



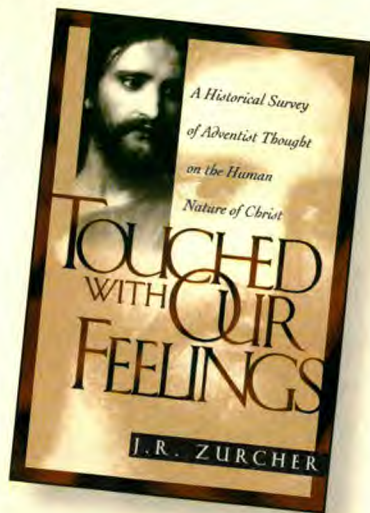
Carlos Medley



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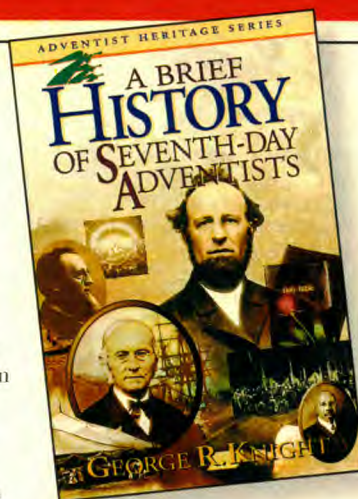


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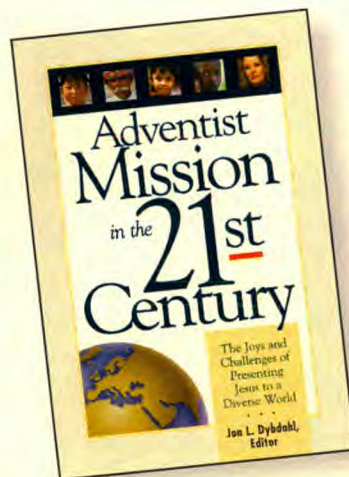
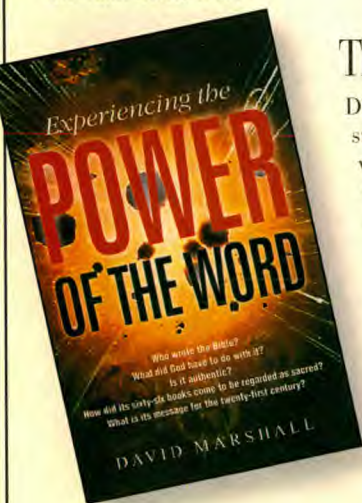
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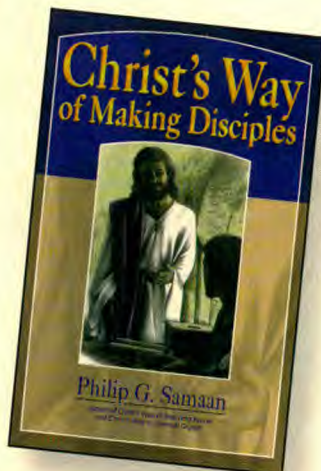
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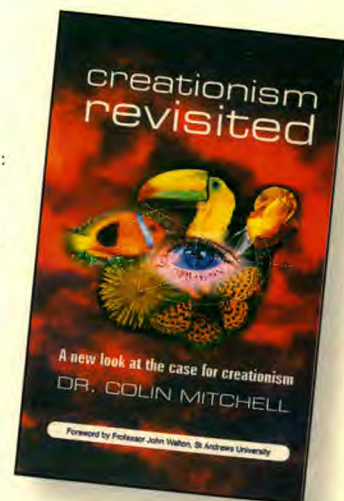
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