

REVIEW and Herald



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PAUL REMMEY, ARTIST

Adventists are a happy people because they have

A Wonderful **HOPE**

By **R. R. FIGUHR**
President, General Conference

“Rejoice in the Lord always: and again I say, Rejoice” (Phil. 4:4).

THERE IS NOTHING on record to indicate that the Philippian believers, to whom these words were directed, needed this admonition more than the other Christians of that day. Paul’s belief was that all Christians should live in an atmosphere of gratitude and praise. He viewed this as the normal way of life for the Christian. Certainly a life of happiness is one that commends itself to others. I was thrilled when a newspaper reporter at a camp meeting asked, “What makes your people seem happier than others?” The answer is simple—“the great Advent hope.”

There must be a basis for rejoicing, especially if it is to be “always.”

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One Hundred Years of Amazing Growth

By Kenneth H. Wood
Associate Editor, Review and Herald

COME with me to central Africa near Lake Victoria. See the rain as it falls upon the land in the nation of Burundi. Watch as a tiny rivulet begins to form. Observe the water as it spills into Lake Kyoga, apparently lost forever among the blue lilies, reeds, and islands of floating vegetation that choke the shore line. See it as it makes its way almost imperceptibly through dense jungle. Surely, you say, this water will be absorbed in the steaming marshlands; it will diminish and disappear.

But no. This stream will gather strength as it flows to the sea, and at last will become the mighty Nile River. It will flow about 4,150 miles northward to the Mediterranean, blessing millions of people as it irrigates the fertile soil along its banks.

Now come with me to North America a century ago. A great spiritual revival has taken place under the preaching of William Miller and his associates. Refreshing showers of the Holy Spirit have fallen from heaven,

awakening interest in the prophecies of the Bible. Multitudes in the major denominations have been stirred by the announcement that Christ is coming soon.

But now the great Disappointment takes place. The day on which Christ is expected to return passes, and Jesus does not come. Never since the hope of the early disciples was utterly destroyed by the crucifixion of Jesus has so crushing a blow been dealt to Christian hope. What now? What is the future of this bewildered, disappointed people? Disorganized and dispirited, will they gradually return to the churches from which they have been disfellowshipped, and be absorbed? Will they diminish and disappear in the religious marshlands of the day? Is there anything to indicate that this small stream of earnest Christians will gather strength, form an organization, and like a mighty river flow out to the ends of the earth to satisfy the millions who are thirsty for the waters of salvation?

How marvelous are the ways of

God! Out of a body of believers for which human wisdom would predict only disintegration and extinction, God raises up a movement described by John the Beloved in Revelation 14, a movement destined to carry God's last warning message to the entire world. We who live in 1964 stand amazed as we contrast the uncertain, humble beginnings of the Advent Movement with today's unified, rapidly growing, Seventh-day Adventist Church. A century ago the membership was only 3,500; at the close of 1963 it was 1,428,352—an increase of 4,080 per cent!

While growth is not proof, of itself, that a religious movement is of God, absence of growth demonstrates convincingly that it is not! Gamaliel, the influential Pharisee of the Sanhedrin, made this plain in his defense of Peter and the other apostles. "I tell you," he said, "keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts 5:38, 39, R.S.V.).

A century ago the Seventh-day Adventist Church was carrying forward its work in the United States alone. Quickly, however, it saw that in spite of limited material resources, it must spread out. The message of truth must be carried to the entire world. This was called for not only by the gospel commission but by the prophecy of Revelation 14: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (verse 6).

As the first step in their program to evangelize the world, in 1874 the early Adventists sent J. N. Andrews to Europe as their first foreign missionary. From that time forward the church has sent out a steady stream of workers to lands beyond the seas. Last year, in 1963, 318 workers were sent, either going for the first time or returning for further service. Since 1901 an impressive total of 9,907 missionaries have left their homelands for service abroad. The work outside North America has grown so strong that a number of the world's continents have now become bases from which missionaries are sent to more needy areas.

How has the church fared in the past century in its attempt to reach the entire world with the message of Christ's soon coming? According to the United Nations there are 223 countries, island groups, or islands in the world. The Adventist Church has entered 189 of these, with 98.23 per cent of earth's population. Thirty-

four countries, with 1.77 per cent of the population, are still unentered. What a contrast with a century ago when only the United States had heard, to any extent, the wonderful truths of the three angels' messages!

At least as remarkable as the rapid increase of countries entered by the church is the number of languages in which Adventist workers are communicating the message to the people—928 languages in all! Of this number, literature is published in 228. Not yet has the experience of Pentecost been repeated when "every man heard them speak in his own language" (Acts 2:6), but the church is pressing forward to the day when every man, whatever his tongue, shall hear the message of salvation.

The First Institution

Even before the Advent believers organized in 1863, efforts were made to spread the message through tracts and books. Significantly, the first institution established was the Review and Herald Publishing Association, for Adventists have always believed in the power of the press. One hundred years ago the Review and Herald was the only institution operated by the church. Today 43 major publishing houses and branches in all parts of the world send forth a mighty stream of 282 periodicals, as well as millions of books. Literature sales in 1963 totaled \$28,920,967.13. A large force of 3,879 colporteurs sell denominational publications from door to door.

Every legitimate agency is being utilized to reach the world with the Advent message. By means of radio, multiplied millions in many lands listen regularly to our messages of truth. The Voice of Prophecy and the local radio broadcasts beam their programs to the world on 1,451 stations. In all, 1,703 broadcasts a week in 28 languages sound the message of Christ's soon return.

In recent years the facilities of television also have been utilized. Faith for Today, It Is Written, and local TV programs are reaching into the homes of the people through telecasts on 211 stations. How amazing and miraculous these methods of mass communication would seem to the pioneers of the Advent Movement!

One of its most distinctive teachings, for which the church is well known, is that of healthful living. Not long ago an editor of a non-Adventist magazine wrote: "A diet which nutritional experts would label as 'faddist' is paying off in less heart disease for followers of the Seventh-day Adventist religion. A recent issue of the *Journal of the American Medical Association*

pointed out that hospital admissions for coronary artery disease were approximately 40 per cent fewer for Adventist men than in an age-matched control group in New York City. The Adventists' avoidance of meat, caffeine beverages, tobacco, and alcohol was cited as probably the major reason for their better health. . . .

"Almost every American is now influenced by the vegetarian habits of the Seventh-day Adventists, probably without realizing it. In 1866 the Adventists established the forerunner of the Battle Creek Sanitarium in Battle Creek, Michigan. Continual experimentation there with ways to provide a wholesome, palatable nonflesh diet led to the invention of commercial breakfast cereals, now a regular part of the diet of meat eaters as well as vegetarians."

From the relatively small beginning of one sanitarium in Battle Creek 100 years ago, Adventist medical work has grown until 124 hospitals and sanitariums and 146 clinics and dispensaries are bringing their healing ministry to sufferers in all parts of the world. One hundred

years ago only 14 people were employed in our medical institution at Battle Creek; today the number of medical workers is 15,642. About 40 of these serve on medical launches in South America and Africa. Workers on these boats, which ply the waters of such great rivers as the Amazon and San Francisco, treat disease and teach the principles of health to nearly 70,000 patients each year. A wonderful work of mercy!

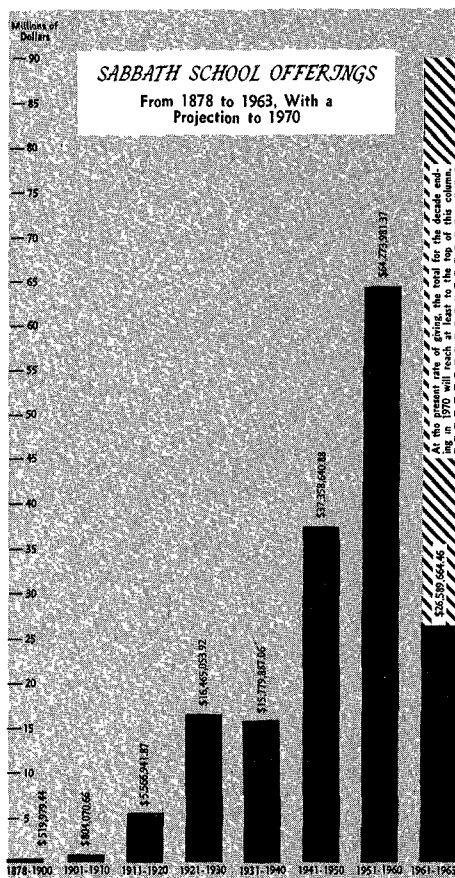
No sketch of the amazing growth of Adventist work during the past 100 years would be complete without including a word about the church's schools. A century ago the denomination had no educational system. Then, in 1874, Battle Creek College was founded. Gradually the importance of training students on all levels was recognized. School after school was founded until by 1900 the denomination was operating 35 secondary schools and colleges, and 220 elementary schools. Total enrollment was still relatively small—about 7,500—but growing.

Today the church operates 397 colleges and secondary schools with an enrollment of 70,952, and 4,677 elementary schools with an enrollment of 271,520. In addition, it operates two universities—Andrews University at Berrien Springs, Michigan, and Loma Linda University at Loma Linda, California.

And consider the sacrificial giving of the Adventist people. One hundred years ago, with the plan of systematic benevolence not yet fully understood or adopted, the total tithe received by the church was about \$8,000. In 1963 it was \$68,972,736.77. Offerings for local work and foreign missions amounted to an additional \$50 million—a grand total of \$118,191,241.20 in a single year! Total funds given during the past century is about \$1.6 billion!

This brief review of the amazing growth of the Advent Movement during the past century tells only part of the story. The most thrilling part is written in the hearts and lives of men and women all over the world who have been transformed by the saving power of God. To see whole heathen villages turn from darkness to light—what can compare with this! To see hopeless lives brightened by the blessed hope—what a satisfaction!

And the work is ever onward! Like a mighty river the Advent Movement flows swiftly toward the day when time shall merge with eternity. With a century of thrilling growth behind us, surely the return of Jesus is not far away. So, with eager hearts and increased devotion, let us press forward with our task of world evangelism. The coming King is at the door!



The rapid and tremendous growth of the Advent Movement in recent years is well illustrated by the fact that during the decade 1951-1960 the total Sabbath school offerings equaled the sum given from 1878, when offerings were first received, until the second quarter of 1948. As much in ten years as during the first 70!

The speaker of the Voice of Prophecy worldwide radio broadcast directs an earnest appeal to readers who have not made a full surrender to Christ.

"Come Before Winter"

By H. M. S. Richards

DR. CLARENCE MACARTNEY, one of the great ministers of this century, once preached a sermon based on 2 Timothy 4:21: "Do thy diligence to come before winter." His congregation appreciated it so much that they requested him to preach it every October thereafter, which I understand he did as long as he lived.

This text becomes increasingly interesting when we consider the situation of the apostle Paul when he wrote it, for it was during his last imprisonment in Rome. He was alone except for the presence of one brave man, his friend and personal physician, Luke. All others had gone—some in the work of God; one, at least, to the world. Not only was he forsaken, he was in chains and in prison. It is believed by many that he was in the dark lower cell of the terrible Mamertine Prison in Rome. Even today it is damp, dark, and cold down there. Sometimes drops of water glisten on the walls.

Winter evidently was not far off, and the apostle dreaded it. When winter came all travel on the Mediterranean would cease. The great winter storms drove the little vessels of those days into safe harbors. Even the main Roman roads were cut off by heavy snows in the mountain passes. Then Timothy, Paul's dear son in the faith, would not be able to come, even if he attempted it. Autumn was in the air. Winter was not far away. The apostle needed his cloak, or overcoat. Life would be almost impossible without it. And so to Timothy he wrote: "Do thy diligence to come before winter." He wanted Timothy to come while he could.

A great many of you who are reading this article have long been members of the Advent Movement, which

is known as the Seventh-day Adventist Church, and you know the deep spiritual satisfaction that such membership brings. You would not exchange it for anything. It gives you peace of mind in a troubled world and the assurance of deliverance out of it at the coming of our Lord Jesus Christ.

But then others of you who are reading have never joined. You know the teachings of the Advent Movement. You may have listened for years to one of the radio or TV programs that present the Advent teachings. Or perhaps you have read books and papers that set forth the doctrines. You even may have attended lectures by an Adventist minister, even visited the local Adventist church in your community. At times you have felt impressed that you should do something about the matter, that you should take the definite step to join and add your voice and effort to the ever-growing chorus of those who are seeking to proclaim to all men God's final message of mercy. My appeal to you is: Take the step now. Why wait? While the conviction is upon you, why not seek the Adventist church nearest you? A happier and brighter world will open before you. You can never go wrong doing what your heart and conscience tell you that you ought to do.

Then I think of another group of readers. There are those who were once members of the Advent Movement but who have wandered away. Perhaps it was the cares of this life, or its pleasures. Perhaps it was discouragement. All the while you have known that you ought to return. Why not now? Never was the old saying more true: While there's life there's hope. And life is so uncertain. Turn your steps back to the church. You

have nothing to lose—you have everything to gain.

Winter is coming—not merely to the earth but to you, to me, to all of us. The time will come when we cannot act, when we cannot decide, when all decisions will have been made. The summer of opportunity will have ended. And to those who have not acted upon their convictions, frost will enter the heart. The desire for holiness will die. The Spirit of God will find no more response. The harvest will be over; winter will come.

So my appeal to you who are outside is simply this: "Come before winter." Come to Christ *now*; give your heart to Him. Become a part of God's remnant church.

Moody's Experience

While D. L. Moody was preaching in Farwell Hall, Chicago, he noticed a young man in the audience one night who seemed to be under deep conviction. The great evangelist immediately went to him and urged him to give his heart to Christ. The young man replied, "Not now. I will in a few days. I am not ready now." And he went away. He did not return.

Nearly a week went by, and Moody did not see him in the audience. So he sought him out, found where he lived, and climbed up the three stories to his room. He found him very sick with pneumonia. "Give your heart to Christ now," urged Moody. "No, not now. If I did it now, people would say that I was afraid. When I get well I promise you I will give my heart to Christ then."

Several weeks later Moody saw him on the street. He seemed to be fully recovered. Again the great evangelist pleaded with him. "No, not now, Mr. Moody. I am too busy now. I am in the midst of a big deal. I am buying

a large tract of land over in Michigan, a peach orchard, and a home, and I expect to make money. When I get this all settled, then I promise you I will make my decision. I will take my stand for Christ."

More weeks went by, and then Moody heard that he had moved to his property over near Benton Harbor, but that he had had a relapse and was on the point of death. The great soul winner took the night boat and went over to Benton Harbor. Before sunrise he climbed up the hill to the house where he saw a light burning in the window. He walked through the open door, and there standing by the bed of the dying man were a doctor and a nurse. The sick man could hardly speak. Moody pleaded with him. "Not now, Mr. Moody, it's too late, too late."

He was reminded of the thief on the cross who was accepted by the Lord in the eleventh hour. "Mr. Moody," he whispered, "it's not the eleventh hour with me now. It's midnight and the clock is striking. It's too late."

Moody wept with him, prayed with him, and continued to invite him to surrender. He noticed his lips were moving. The great evangelist put his ear close to those lips and this is what he heard, with the last breath of this poor man, "The harvest is past, the summer is ended, and I am not saved." (See Jer. 8:20.)

This is no way to finish life. We need to remember that winter is coming—and it is not far away. So "come before winter." Come to Christ now—before that terrible winter of the heart sets in when there will be no response to God.

Now We Can Respond

Each of us has only so many heartbeats, so many breaths, so many days, hours, minutes, seconds. Now we can see, we can read, we can hear, we can decide, we can act. Now we can respond to the call of God; we can decide. This is the hour of decision; this is the summer of God's mercy to us. We can obey the apostolic command, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Now we can hear the solemn words of Christ, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

We need to remember that the gospel has two sides: God's side—His offering of full salvation to each of us on the basis of faith in Jesus Christ, His Son; and man's side, our side—which is obedience to God's call. Yes,

obedience is our part. Surely we must not be found at last among those who refuse to obey the summons of the Lord.

I speak to you who have faded from the church, and to all our friends who have heard the message by television, the printed page, word of mouth, radio broadcasts, the direct words of the Holy Spirit to your heart. Will you not *now* go forward in faith?

1. Will you not believe on the Lord Jesus Christ as your personal Saviour? The words of Christ are these: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

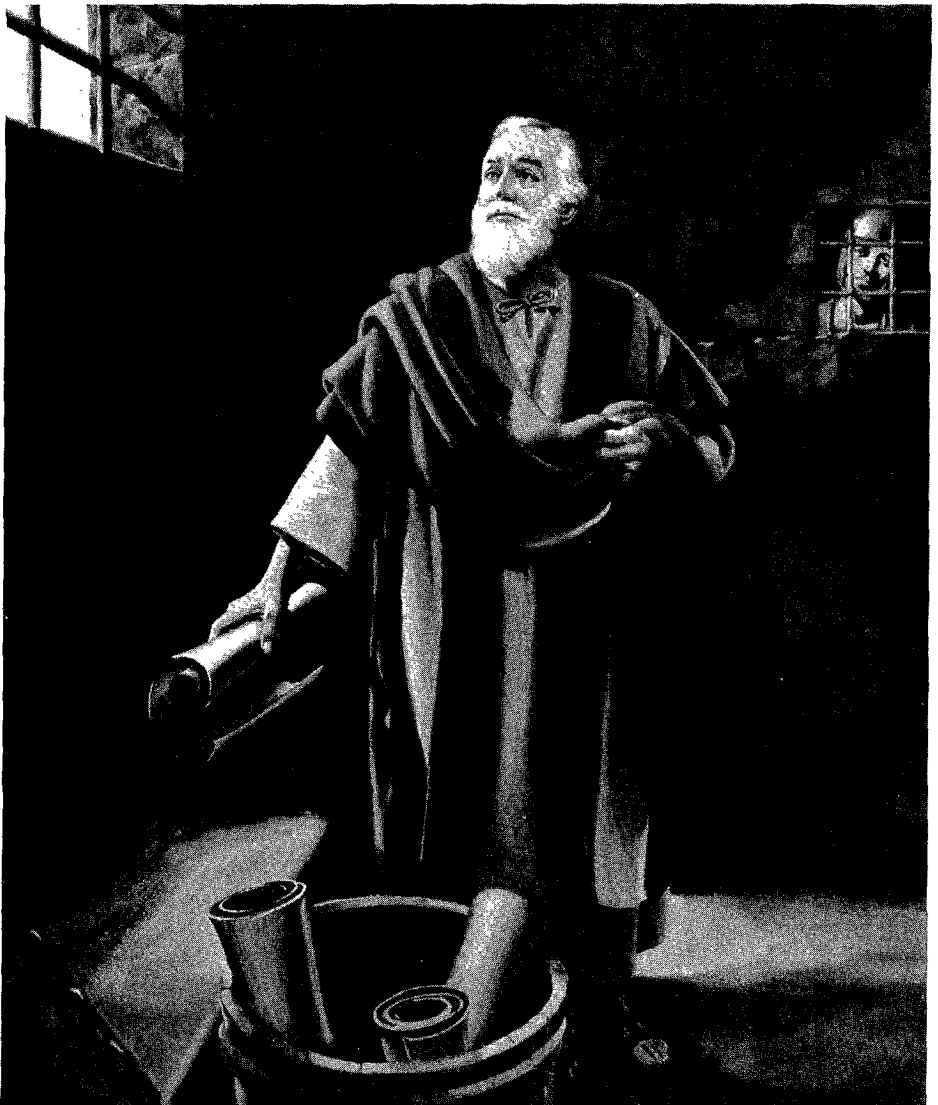
2. Will you not repent and turn away from sin, obeying all the light as far as revealed to you in God's Word? "Except ye repent, ye shall . . . perish" (Luke 13:3). "But shewed first unto them of Damascus, and at

Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:20).

3. Will you not confess Christ before others, seeking to live according to His will in all things? "I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

4. Will you not go forward in baptism according to Christ's example and command? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). See Matthew 3:13-17 for Christ's example in baptism.

If you have not yet taken these four steps, will you not do so without



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RUSSELL HARLAN, ARTIST

The apostle Paul appealed to Timothy to "come before winter"—to come to Rome and visit him in prison while such a visit was still possible. The author of this article makes a personal application of this appeal.

delay? There is no time for any of us to lose. Winter is coming. Life is brief. Opportunity will not always be ours.

The Wise and the Foolish

In our Saviour's story of the wise and foolish virgins (Matthew 25) those who were wise made preparation in time and went in to the marriage feast; but the others were not ready. Later—too late—they tried to enter, but the door was shut.

Jesus says they were foolish. And so they were. But what about us if we delay or neglect or fail to make the most important decision that human beings ever can make? *Now* is the time to do it.

Someone may say, "But some things, according to the prophecies in the Bible, will not come until the end of probation or the end of the world." True enough, but if we should die, that is the end of the world for us. Our destiny would then be settled for eternity. So we do not have unlimited time. We cannot safely put off our decision for God. The apostle Paul declared that God's accepted time for our salvation is *today*: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Remember that tomorrow is the ghost that never comes. It will always be today for us as long as we live, so we must decide *today*.

Our intentions may be good, but that is not decision. Decision is to act, to believe, to trust God, to repent of all past sin and to ask power to live for God here in this world, to confess Christ in the way we live in word and in deed, to be baptized in compliance with our Lord's command.

Remember, no decision *is* decision. It is decision against God. It is a rejection of God's offer of mercy, a denial of His declaration that we need His salvation and that we are the objects of His love. By our actions we thus declare that we can live on in our own way and do not need the gospel of Christ. There will be no salvation for us if we do not accept His offer. In mere human affairs people have to decide or there is no accomplishment.

I repeat, no decision *is* decision—against. When God asks, "Will you have My Son to be your Saviour?" we must decide for Him or against Him. Not to decide *for* Him is to decide *against* Him. If we do not say, "I do," then we say, "I do not." It is only to those who receive Him that He gives "power to become the sons of God, even to them that believe on his name" (John 1:12).

Have you, friend, made up your mind to take the Lord Jesus Christ as your personal Saviour? Have you de-

ecided to take the Son of God, Jesus Christ, as your Saviour and Lord, and live for Him who lived and died for you and rose again for your salvation? If you have not, will you do so *now*, before you lay down this copy of the REVIEW AND HERALD? The future stretches before you—a wonderful future that measures with the life of God. Do you have a certain hope and a promise in God's Word that you will be there?

Jesus said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"Before the Storm Started"

In his book *In Quest of a Kingdom*, Leslie Weatherhead tells the story of a fine old Scotsman who lay dying in his little cottage out on the moors. One night a storm was raging over the hills, battering the trees. Rain was driven by tempestuous winds, and the roar and rumble of thunder was almost constant. The old man's only attendant was his daughter.

As the cottage trembled in the tempest, she tried to comfort him as he neared the end of life's course, so she asked if she should read to him from the Bible. "Nae, nae, lassie," the old servant of God replied, a bright hope shining in his eyes, "it is not necessary now. I took thought to thatch mae house long before the storm started."

How about *your* house, the house of your life? Is it prepared for the storm? The omens are all about us. "Winter is coming"—coming soon on the world and for every human being. God is still waiting for you. He loves you. But probation, your probation, will not last forever. Decide *now*. God will welcome you. The Advent Movement will welcome you, and you will find the joy of the Lord even though sorrows and troubles may surround you.

Come! Come *now!* "Come before winter." "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel" (Num. 10:29).

A Wonderful Hope

(Continued from page 1)

The basis must be something greater than the problems, trials, and sorrows of life. And truly the Christian has great cause for rejoicing. He can look forward with certainty to the coming of our Lord in glory, and to complete deliverance from this world of sorrow and trouble.

Through his tears, pain, and grief Job kept his eyes fixed on that great event. "I know that my redeemer liveth," he said, "and that he shall stand at the latter day upon the earth . . . : whom I shall see for myself."

Paul and Silas had been arrested in Philippi, beaten and cast into a dark prison. They had disregarded all warnings, threats, and prohibitions, and had kept right on speaking of Jesus, their crucified and risen Lord. Now they were in trouble with the Jewish leaders and had ended up securely in prison. What now? "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). There followed in rapid succession an earthquake, the opening of the prison doors, and the conversion of the jailer and his family. Discouragement, silence, or complaints we feel certain would have accomplished none of these.

There is something great and invincible about one who lives in an atmosphere of gratitude and praise and sees cause for optimistic hope in all circumstances. This was the way of Paul's life and the kind of living he urged upon Christians when he wrote to the Philippians, "Rejoice in the Lord always: and again I say, Rejoice."

Our early Advent pioneers, though few, poor, and often despised, gave frequent expression to their feelings of joy. They often were found rejoicing in hope. One notes it in their songs and testimonies that have come down to us. Paging through old copies of the REVIEW of a hundred years ago, we come upon this joyous expression of hope by a faithful saint of God long gone to her rest: "What a blessed hope is ours. . . . Although the billows of life may roll darkly at times, yet this hope bears us up above the waves."

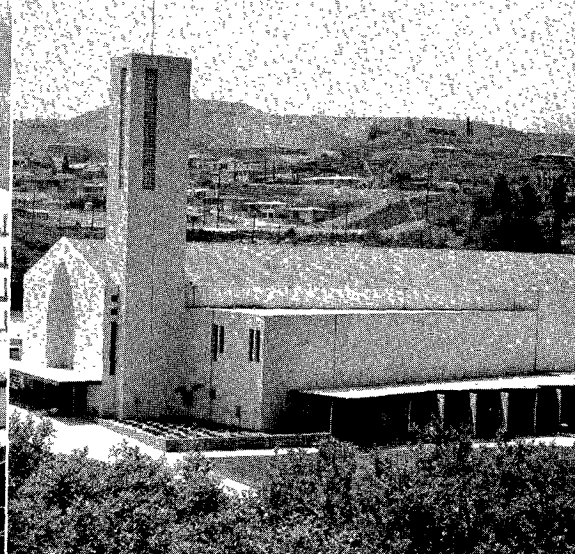
In the same REVIEW are the words of an isolated believer: "When we read the cheering testimonies of the brethren and sisters scattered abroad, we forget that we are among the lonely ones. . . . We feel to rejoice." It is good to know that the scattered Advent believers back there bore cheering testimony, which brought encouragement and strength to the isolated.

Today we who are on the stage of action witness to the same great hope and cause. For it we pray, sacrifice, and labor. We count it a privilege to belong to the great Advent Movement. We rejoice that soon our hopes based upon the sure promises of God's word will be fulfilled.

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Education*, p. 166.

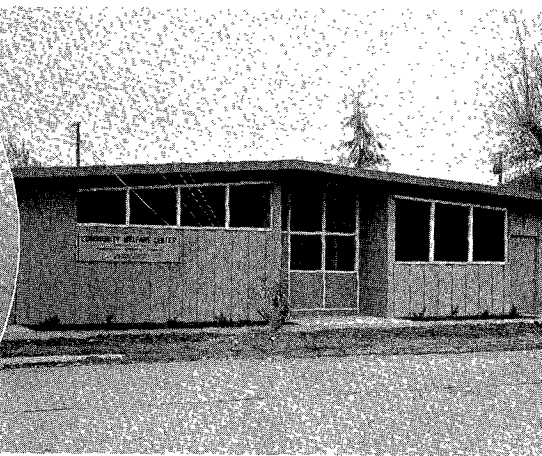
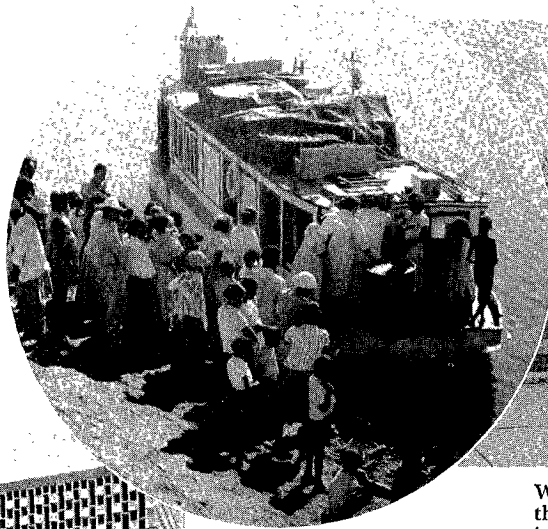


Artist's sketch of the Portland (Oregon) Sanitarium and Hospital showing recent addition, now completed. This important institution, established in 1898, has 214 patient beds.

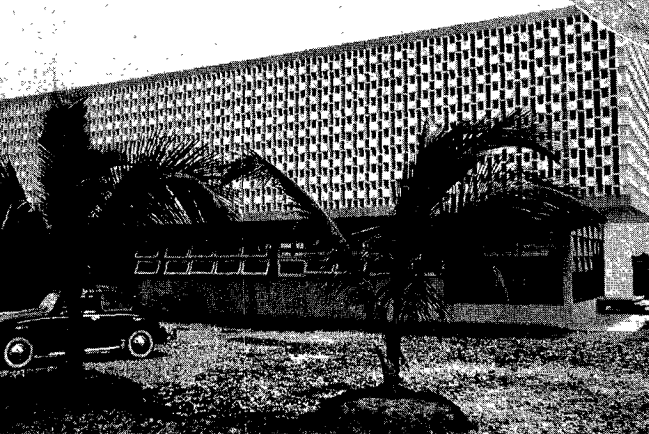


The Loma Linda University church serves an important California educational center.

Serving God and Man



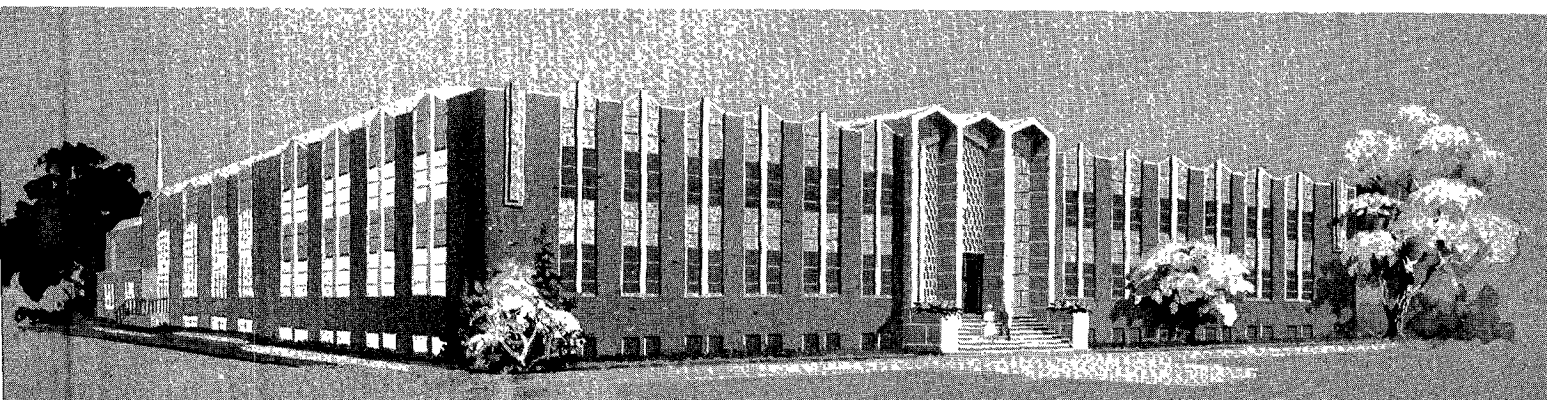
Welfare centers throughout the world enable the church to help the needy. This center is in Eugene, Oregon. At left is a typical medical launch operated by the church on some of the great rivers of South America and Africa.



The Thailand Publishing House, and headquarters of the Thailand Mission in Bangkok. As is evident from the architecture, this institution is new, being established in 1963.

A glimpse of typical institutions and activities of the Seventh-day Adventist Church

The Seventh-day Adventist Theological Seminary building at Berrien Springs, Michigan. The Seminary is part of Andrews University.



By Cree Sandefur

President, Southern California Conference

WHAT is the relationship between a Sabbath afternoon walk and tithing? I too would have questioned whether there could be any connection except for an experience that happened to me.

We were vacationing in the beautiful Trinity River country of California. God tucked the coverlets of beauty about this mountainous area. Few people have enjoyed its wilderness challenge. The entire county boasts a population under 5,000.

My two boys joined me in a Sabbath afternoon stroll. The car carried us up a logging road some two miles. When the so-called road became too much of a challenge to the mechanical invention of man, we parked the automobile and contin-

wait alone for our return. With anticipation, though tired, we began the final push.

At last we stood at the top of a ridge that overlooked multiplied miles of breathtaking mountain majesty. Mount Shasta, framed by two evergreens, formed a beautiful backdrop for the picturesque scene. Its snow-capped coolness was as enchanting as, and not without resemblance to, a bowl of ice cream packed high on a hot summer day.

As I drank in this scene reverence flooded my heart. All this beauty belongs to God. He created this picture, and entrusted it to us for our enjoyment and pleasure. We are merely caretakers.

We Are Partners

On that mountaintop I began thinking of my relationship to God. All that I have and enjoy is His by creation. He has entrusted a portion of His possessions to my care. Thus, God and I are partners. He has con-

Thousands of gallons of water flow by. All is a gift of God.

I look into the freckled face of my son. His boyish innocence and mischievousness are intriguing. I cannot help loving him; he is mine—or is he? Life comes from God. My son is a trust from God to me. Thus our list of God's gifts, if accurately kept, would be as long as our life. We would be bankrupt except for His love. The selfishness of man often blurs this recognition.

Belshazzar had seen the crown removed from the head of his grandfather, Nebuchadnezzar, when he credited to himself the glory of Babylon. As punishment for his pride the king dwelt with the beasts of the field for seven years. This was no ordinary, everyday happening. One would think it would produce a lasting impression. History shows, however, that Belshazzar, too, became controlled by pride. Like Nebuchadnezzar, he overstepped the boundary—to the point of no return.

STEWARDS of GOD'S BOUNTIES Part 1

If we are partners with God, how much do we owe Him?

ued on foot, following a logging route along the side of the mountain. It was a new trail to us. We had no idea where we were going or what we would see. The ascent was steep. Every step forward required solid effort.

Suddenly, to the right of us, I heard a twig snap. We had disturbed the afternoon rest of a deer. Gracefully she bounded over logs and up the side of the mountain. Her effortless accomplishment made me realize that years of office work had left me with muscle tone below par. There is, however, something enchanting about a mountain trail that pulls one on. Higher and higher we walked. In the opening between the towering trees we could see the mountain crest.

By this time the boys were more than ready to retreat to the cabin. But there was something about the top of that ridge that challenged me. My teen-ager did not share my enthusiasm, but the pride of his strength caused him to press forward with me. The ten-year-old had little choice, because he would rather be weary than

confidence in my integrity, because without one cent of security He has furnished everything for our joint enterprise. Heaven's treasures have been lent to me. They are mine only in trust.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8).

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. . . . The world is mine, and the fulness thereof" (Ps. 50:10-12).

Moses was inspired to record: "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14).

The forests, gold, silver, land, cattle, and man are not the Lord's through conquest, slavery, or dictum. All belong to God by creation. One walks to the mountain stream and dips up a cool, refreshing drink.

When fearlessly pronouncing the sentence of death on the king, Daniel said, "Thou . . . O Belshazzar, hast thou humbled thine heart, though thou knewest all this [Nebuchadnezzar's experience]; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Here was an intelligent ruler that selfishly clutched to his breast all his wealth and declared it was the result of his own genius. God, through Darius, showed him how wrong he was.

We wish that mistaken concepts on stewardship might be limited to a heathen king. But such is not the record of history. Somewhere along the way even members of the church occasionally are affected. Ananias and Sapphira are examples of this. Their tragic experience jolted into correct perspective the thinking of the early church.

A Privilege to Give

Recognition of the supremacy of God crushes the octopus of selfishness. If one sees himself as a steward

of God's blessings, this is reflected in one's attitude toward God, His church, and others. It becomes a joyous privilege to share one's blessings. Such was the experience of God's people of old. The unfathomable riches of heaven had been heaped on Israel. The people's hearts were warm toward God. Then David invited all Israel to bring an offering to the Lord. Gladly and enthusiastically they responded. They counted it a privilege to give.

What an offering they brought! Those learned in computing gold and silver values inform us that Israel's gift reached into the millions of dollars. David described the attitude of the people with these words: "For that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. 29:9). That the people recognized God's ownership is evident in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own" (verse 16).

O that God's chosen people had remembered the blessedness of this experience. But no. With selfish greed they later turned Heaven's blessings to their own gain and destruction. The book of Amos records the greed that possessed them. Their hearts were spiritually dry; the house of God became destitute; the poor were oppressed and the needy crushed. Rebellious toward God and indifferent toward others, they "lie upon beds of ivory . . . , eat the lambs out of the flock . . . , drink wine in bowls, and anoint themselves with the chief ointments" (Amos 6:4-6).

What a picture of waste and indulgence. Israel was going to ruin in their own selfishness. No longer did they recognize the ownership of God in their personal lives or in their material blessings. As a people they set in motion a chain of events that eventually led to their rejection of the Lord. He had purposed to prove to those that knew not God His creative and sustaining power through His blessings to Israel. But the very people He chose to honor turned His blessings into a dishonor by their avarice.

The record of God's Word details the heartbreaking results. As a nation and as a people, failure followed failure. To the heathen their religion became as sounding brass and a tinkling cymbal. As a nation they were ground under the heels of greater powers. Their temple was destroyed and its gold carried away. The soil that had produced so abundantly under the blessings of God became

wasteland. The glory of Israel faded because the ownership of God was repudiated.

Bring the Tithe

As in ancient times our Father's greatest desire today is to open heaven's storehouse for His people. His abundance is unlimited. It is impossible to exhaust the supply. All the wealth of eternity is at our disposal. The reservoir is ours to open or close.

God does not ask that we sign a note or arrange security. He does ask that we recognize in our hearts and lives His sovereignty and ownership. He knows whether our commitment is genuine and complete; His agreement is liberal beyond expectation. One tenth of the increase with an additional freewill offering must willingly and gladly be returned to Him.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:10, 11).

A banker would not dare follow

such an investment program with his clients. For there is a difference. Their supply is limited. God's resources are unlimited. The investment broker is looking at finances. God in His eternal love beholds the human heart. Through His blessings He longs to reveal His love to His children, and through them to call the attention of the world to the God of Creation who can re-create within each soul a new heart.

One may stand on a mountaintop on a Sabbath afternoon and in wonder and admiration enjoy a dazzling scene of nature that defies duplication on canvas; he may compute the thousands or millions of dollars represented in the certificates and deeds lying in his safety-deposit box; his heart may tingle with joy as he sees the wheels of industry running smoothly under his management; within his breast may surge pride, love, and admiration as he looks into the freckled face of his son or daughter; but in the light of eternity, he does not think or say that all these and more are his and his alone. They are a trust from God. God asks in return your heart, a tithe, and a willing offering. It is for each to accept or reject the sovereignty and ownership of God and the liberal offer He makes to each soul as a steward of His bounties.

Fellowship of Prayer

Victory Over Tobacco

"How happy we are when our prayers have been answered for our sons, daughters, grandchildren, and loved ones. How my heart leaped for joy on receiving a letter from one of my daughters telling us that she had given up the tobacco habit and is feeling better. I am sure it is the prayers of the world circle of praying parents and loved ones that bring these changes about."—Mrs. G., of California.

Progress Reported

"About a year ago my grandmother wrote to you for prayer for me. I was unconscious for more than three months owing to an automobile smashup. Thank you for adding my prayer request to the many others you are receiving. Although I do not walk and I have defective speech, I know God has brought me this far and will not forsake me now. I want to be healed and become a worker for Him."—R. S., of California.

"It has been quite a while since I wrote my first letter to you in regard to our daughter. I am happy to be able to tell you that she has been going faithfully to church for some time now. She quit smoking last year. God surely does answer prayers. . . . Pray that my husband will not resist God's Spirit. Pray that my son-in-law will get over his prejudice and be able to see the truth. I am thankful for the Fellowship of Prayer. I will remember to pray for others each Friday evening."—Mrs. S., of Iowa.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



Let's Square Accounts With God

By Theodore Carcich
*Vice-President of the General Conference
for North America*

ANOTHER year, with its burden of record, will soon pass into eternity. Day by day our words, thoughts, and actions have been summed up and entered in the record books of heaven. Sobering indeed is the thought that unless squared by confession and repentance, we will meet this record again some day.

Those who would minimize this fact and insist that God is too merciful to judge us for our evil deeds need to bear in mind that God is equally as much a God of justice as of mercy. Deceit, robbery, covetousness, injury, and oppression may go unnoticed by man, but nothing escapes God. A solemn judgment will square all accounts and records, either to man's eternal gain or loss, "in the day when

God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

Consider carefully, then, our financial and business interests. Do they represent to angels and men the manner in which our Lord would conduct financial and business enterprises? Does every transaction, every dollar earned, make manifest that God is our teacher and partner? Specifically, can our ledgers, deeds, receipts, bills of exchange, and salary checks stand the searching scrutiny of the coming heavenly audit?

Those who profess to be followers of Christ and who deal in an unrighteous manner in financial affairs, either with man or with God, are bearing false witness against the character of a holy, just, and merciful God. Closer examination reveals that

before cheating his fellow man, the cheater first cheats himself and God.

Few realize that a defrauder must of necessity defraud himself before he can defraud another. This is true because all cheating begins in the heart, and the process robs a man of his self-respect, sense of honesty, and fair dealing. His crooked thinking eventually leads to crooked practices. Once the commandment "Thou shalt not steal" is disregarded in the secret recesses of the heart, that heart, no longer controlled by the Spirit of God, begins coveting and appropriating not only that which belongs to man but also that which belongs to God—the tithe.

If we would experience God's blessing in this present world and eternal riches in the world to come, we must, in thought and practice, be honest with God. When covetousness motivates our thinking, and ultimately robs God of what rightfully belongs to Him, we automatically invite the curse that follows covetousness, just as surely as night follows day.

Although tithing is not a test of fellowship (i.e., members are not disfellowshipped from the church for failure to pay tithe), be assured that it is a test of whether a man will ever enter the New Jerusalem. Can the hand that robs God of tithe on earth restrain itself amid the treasures of heaven?

Hardly! If a change is to take place in man's heart, it must take place now. If a man is ever to stop robbing God, he must stop robbing God now. Life is a probationary period to test man's fitness for the heavenly kingdom. Through the grace of Christ we can be cleansed from every fault and supplied with every virtue. We can be honest with man and God now, and ultimately live with the redeemed in God's heaven.

We would do well to take a careful inventory of our dealings with God today. Tomorrow may not be ours, hence we should today check and determine whether a faithful tithe has been returned on our salary, profits, earnings, and interests. Where neglect or forgetfulness have deprived God's treasury of its just dues, let immediate restitution be made on all back tithe. Do not put this off until a more convenient time, for that time may never come. Square your account today in a manner that will stand the test of the judgment. God expects this of you. Do not delay.

Likewise, God's people should square all accounts with their heavenly Father by honoring all camp meeting, missions, church school, church expense, and church building pledges made during the year. As this is done, God promises to open the

windows of heaven and provide blessings that neither money nor wealth can purchase.

Has it ever occurred to you how necessary are the copious showers and warm sunshine to your daily bread? Or to your personal comfort? Consider, also, the tremendous amount of mineral wealth God has placed in the soil to fulfill His promise of a never-failing seedtime and harvest. Try to figure out the cost of these elements per acre of ground, and the total staggers the imagination. Yet God supplies these gifts impartially and generously, and requires only a tithe, or one tenth, of the returns from our labor. We read that "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27:30).

Besides supplying our daily bread, the blessing of God, which pours through the open windows of heaven, brings the faithful tithepayer a conscience void of offense. Such a conscience will be worth much in the judgment. In addition, he experiences a sense of partnership in spreading the gospel message throughout the world. Since Christ Himself issued the gospel commission, He makes sure that those who are partners in executing the commission do not lack the necessary strength, wisdom, and means to finish the task.

There is still another reason, superseding any material blessing, why God's people return a faithful tithe. Looking back upon Calvary, they behold Christ assuming their debt, canceling their sins, and assuring their future. On Calvary, Christ squared man's account with God. Surely this act should awaken every grateful and generous impulse in the heart of the believer.

Ellen G. White forcefully expressed the foregoing truth in the following words: "If we would be saved at last we must all learn the lesson of penitence and faith at the foot of the cross. Christ suffered humiliation to save us from everlasting disgrace. He consented to have scorn, mockery, and abuse fall upon Him in order to shield us. It was our transgression that gathered the veil of darkness about His divine soul and extorted the cry from Him, as of one smitten and forsaken of God. He bore our sorrows; He was put to grief for our sins. He made Himself an offering for sin, that we might be justified before God through Him. *Everything noble and generous in man will respond to the contemplation of Christ upon the cross.*"—*Testimonies*, vol. 4, p. 374. (Italics supplied.)

As the love of God our Father, expressed in the cross of Calvary, awak-

ens noble and generous impulses in our hearts, we should respond by bringing all our tithes and pledged offerings into the storehouse before the year 1964 closes. Let us square up with God, and begin the new year with a clean record. Greater blessings than ever await all who are honest with God.

And while we are making all things right financially, let's not forget to

make everything right in our personal relations with all others in the church. Don't let the year end without doing everything possible to clear up any misunderstandings that may have developed during the year. Our goal should be to have all things in order between us and our God, and between us and our fellow men. Let us make 1965 a better year than any before.

—*The Art of Living*.... when



you're

young

by Miriam Hood

The Long Way Round

AS I was glancing through the daily paper I saw a glowing article praising a young bride for her exceptional skill in meal planning and meal preparation. The article was accompanied by pictures (flattering, no doubt) of the still starry-eyed creature.

Never one to miss a chance to revel vicariously in the euphoria of romance, I prepared to enjoy the saga of this unusual girl's quick mastery of the culinary arts. But as I studied her menus, with cooking and timing instructions, my sense of outrage began to grow, finally erupting into some philosophical musings about "short cuts." Every single item on the highly praised menus was either precooked, prefrozen, bakery-baked, or of the "instant" school. So I came to the end of the article wondering why in the world the editor considered the menus either newsworthy or inspiring.

Lest I sound unsympathetic toward the struggles of young cooks, let me state that undoubtedly it's a very good idea to use the "prepared-in-advance" kind of menus when you're first finding your way around a kitchen. You can be assured that at least you'll sit down to some semblance of a meal, rather than an unidentifiable mess. I certainly am not opposed to using labor-saving devices such as frozen foods and cake mixes. There's no particular virtue in developing a feeling of martyrdom by endless hours of scraping, peeling, grating, sifting, creaming, and all the rest.

But surely there should be a happy balance between short cuts and traditional ways of doing things. Surely one item on a menu should be "from the beginning." In fact, some tasks if not done by the "long way round" method produce a far from acceptable result. A simple illustration is that of yard work. Anyone can attach himself to the handle of an electric mower and go charging about the yard, helter-skelter, leaving both sloppiness and destruction in his wake. But how about the careful edging of walks, the trimming of shrubbery, the weeding of flower beds? But that's so boring! Why not get the job done in a hurry and go on to some-

thing that's fun? The answer is that there's just no short cut that will work. Incidentally, young people who never seem to have enough spending money could line their pockets in a very gratifying way during the summer if they'd adopt the "long way round" philosophy of yard work. (I'll be a delighted, generous-paying customer myself!)

As for schoolwork, I've never found any short cuts that don't cost a great deal in the long run. It's true that you can skip over an essential math process or two in favor of a TV program that's so interesting—but a couple of weeks later you'll find that you can't pass the unit test. You can ignore mundane things such as English grammar; you're going to be a *writer*, a *creative* personality! Too bad that editors are notoriously small-minded about such things as dangling participles, split infinitives, cloudy antecedents, et cetera. If only you hadn't taken the short cut through grammar, perhaps the world might have a chance to benefit from some of your scintillating ideas.

Strangely enough, almost never have I found a "short cut" anything but a problem, even in driving. Alas for the times when I've listened to the blandishments of a tempter in this wise: "Now you can take that long old road, but I know a short cut that will get you there twice as fast." Some hours later I usually find myself in someone's old cornfield, with a tire going flat. As the crow flies, it probably was shorter, but the crow didn't share his map with me.

Just as in making purchases the cheapest item may be the most expensive (it needs replacement or repair almost immediately), so in less tangible situations "short cuts" may take a great deal more time than the traditional path or the traditional way of doing things. Unless you're really sure of yourself, take the "long way round." It'll probably prove more satisfactory.

For eight years I consigned to dancing flames unopened and unwanted *Signs of the Times*. I attended a Protestant service every Sunday evening and sent my children to the Sunday school, but I was unconverted and somewhat indifferent to religious obligations.

One day a representative of the Jehovah's Witnesses called at my door with literature, and later returned to inquire about my response to it. I was worried about my father who had died an atheist, and the man gave me a study on the state of the dead and assured me that my father would have a second chance. Studies continued until this man suggested to me and my husband that we buy a new Bible. This we did, and one day while I was feeding the baby my husband came across Ecclesiastes 12:13. This was contrary to what we had been told by the Jehovah's Witnesses concerning the commandments, and since we felt we had not learned anything, really, from him, we asked him not to call again. If only an Adventist had visited us then, how different things would have been!

The years went by. My husband had lost all interest in religious things and I did not bother very much either until a colporteur sold me a copy of *Bible Readings*. This I read with great interest. I saw the truth of the seventh-day Sabbath, but thought it was not a matter of great importance which day I kept. More time went by, and another colporteur called to see me. When I told him I had an Adventist book he asked to see it. I wanted to know why he wanted to see it. He wanted to see whether it had been read, and when he saw that it had been well read, he said, "You must know the truth of the seventh-day Sabbath. Now, don't you think it is time for you to be doing something about it?" We did not have studies together, but he left me with the words "I will pray for you." I did not forget what he had said, and he kept in touch with me. Years later my daughter became his Bible instructor when he was holding an evangelistic effort in Christchurch, New Zealand.

Two years after this contact the woman who had been sending me the *Signs of the Times* called at my home, and I invited her to stay overnight, as bus transportation was meager. We talked together, and of course at mealtime she would not eat the meat nor drink the tea I provided. (This "crazy" religion ruffled me, inwardly.) We talked again after the meal, and she urged me to give consideration to keeping the Sabbath. We had a Bible reading and prayer, and retired for the night.

During the night my daughter woke up crying with a toothache. I decided to give her an aspirin and leave my treatment at that. My friend got up out of bed to see whether she could do anything, and she asked me to give her a small handkerchief, a large handkerchief, and a scarf. On receiving these, she wrung the small one out in cold water and laid it on the child's cheek. This she covered with the large one and tied the scarf around the mouth and cheek to keep the handkerchiefs on. In a short time my girl was fast asleep again. (These

WHY I JOINED the Seventh-day Adventist Church

"crazy" people know some things that are worth while, I thought, as I tried to settle down again.)

There was to be no immediate rest for me. The Lord was pleading with me during the next few hours. I could not quiet His voice. Finally I rose from bed, knelt on the floor, and gave my heart to Him. I gave Him a promise that, come what may, I would keep His Sabbath. I felt that possibly He was pleading with me for the last time.

My husband was not pleased with this decision, and there came a time when I felt I could not carry on against the opposition. Then a voice said to me, "What about your children?" That settled it. I prayed to God that He would help me to go on loving my husband no matter what he did. God answered my prayer, and 32 years after he had lost interest in religion I had the joy of seeing him baptized.

My husband did not live long to enjoy his church membership. He died in peace and confidence. All my children are safely in the church with all their children except three, and one of these has convinced his Catholic wife that Seventh-day Adventists are right in their doctrine, and if she takes her stand he may possibly return with her.

My greatest wish is to be ready to meet our triumphant Jesus and to be carried into the presence of our Father with the white-robed, rejoicing throng saved by sacrifice and eternal love.

VERA YOUNG
Christchurch, New Zealand

As I review that part of my life with which this story is concerned, I am strongly impressed by three major lessons, each one underlining the power and love of God.

First: Having once learned the truth as it is in Adventism, regardless of my subsequent relationship to it, I never escaped the conviction that it is the *truth*. And when it came time to make my decision to return to the church, this conviction was invaluable; in fact, it was the only consideration of value. A person cannot really drift away from God—or the truth. His conscience goes with him, and the Spirit continues to plead.

As a direct result of neglecting communion with Him my spiritual experience became weakened to the point that I could turn my back on the Lord. My life—to all appearances a good Christian life—became so absorbed in studies and activities that I imperceptibly drifted out of the prayer and meditation habits that are essential to spiritual growth.

I must emphasize here that the studies, activities, hobbies, and other interests that consumed my time were Christian in nature; and, evaluated independently, they were eminently valuable. And this is the heart of lesson number two: the fruits of sanctification can be gained only through a deep, continual relationship with God.

Perhaps of the greatest significance is lesson number three: the power of God unto salvation is beyond comprehension. When I severed myself from the truth, I did a thorough job. I indulged all the bad habits I had once abhorred, and became a "successful" worldlying. I went so far as to vow that I would never return to the church. I thank God my pact with the devil was made of none effect by the power of the Holy Spirit. I do not wish to minimize the importance of the many prayers that ascended in my behalf; and it is significant that my complacency was shaken as I recognized in world events a day-by-day unfolding of prophecies I could not forget. But I had so withdrawn from Adventism that I had made no real contact for nearly eight years. And so, when I finally decided to come back to God's remnant people, it was an independent decision, prompted by the drawing power of God's love. From this experience I conclude that the admonition to "judge not, that ye be not judged" applies with particular force when we take it upon ourselves to decide that some soul is beyond reach. The Holy Spirit does not cease to work for the "hopeless." Neither must we.

As I now reflect on the depth of my early experience when I first accepted Christ, the excellent foundation laid by interested brethren, the joy I found in a Christian college, and the bright prospects for useful service, it seems incredible that I could so carelessly have tossed it all aside. Yet this serves all the more to underscore the fact that there is nothing inherent in ourselves or our environment to which we can point as a guarantee of fidelity to God. Only as we lose ourselves in others can we hope to find ourselves in Him; and only as we are in Him can we hope to live victoriously.

EDWARD L. PIERCE
South Haven, Michigan



Why This Special Issue

This issue of the REVIEW is a little different from the regular issues. The first half of the paper, which normally presents a variety of subjects, is devoted instead to two topics. And it is of these that we wish to speak.

The REVIEW AND HERALD goes to a wide circle of readers. Most of these readers have personally subscribed. A limited number receive the REVIEW as a gift from some relative or friend who wishes to keep them in touch with the viewpoint and the developments in the Seventh-day Adventist Church. In some instances those receiving the paper as a gift are persons who were formerly members but who have faded away. In other instances they are persons who have become rather well acquainted with Adventist doctrines and standards because of reading or of listening to lectures or to radio or TV.

Frankly, we would like to see all who know the Advent faith enjoy full fellowship with us in the glorious hope that means everything to us. And so we have devoted several pages of this issue to bringing brightly to view both the worth of the Advent Movement and the spiritual satisfaction of belonging to it. Our goal cannot be less than an appeal to all men to join with us to make ready for the early return of our Lord in glory. And we properly begin by appealing to those who were once with us and to those who know, and quite generally believe, our doctrines, but who are not with us. If you belong to either of these groups we wish you to accept this as a personal invitation to add your voice and your energies to the great Advent Movement as it expands to every corner of the earth, proclaiming God's last word of mercy to a sinful, dying world. The advent of Christ is truly the only hope of the world—that is the essence of our message. We invite you to share that hope with us. That is why we have devoted special space to this invitation in the opening pages of this issue.

The Second Topic

The second topic that distinguishes the article section of this issue is an appeal to those within the church. As church members we declare that our objective in living is to meet our Lord in peace and then to go with Him to a better world. But how easy it is for us to forget that such an objective calls for a certain course of life. Merely wishing to go to heaven is not enough. Someone long ago declared that hell is paved with good intentions. There is action needed for God. And action calls for decision of the will, a will strengthened by the Divine Spirit. God gladly gives power to those who ask, but He will not force that power upon us. The trouble with us too often is that we fail to realize how needful it is to make every practice of our lives conform to Heaven's standards, and hence we fail to call on God for enabling power to do His will.

Let us translate this into specific cases. Some of us fail to realize that if we hope to live happily with angels tomorrow, we must learn to live happily with men today. Some of us need to make a new start in our church relations. If we would be Christ's disciples we must have love one for another. What a multitude of church difficulties would disappear if we had unfeigned love of the brethren. We think it well to appeal to all our readers to renew fellowship, if it has been broken, that we may

have unity of spirit in the bond of peace. What a great resolve for the new year. And we do not wish to wait till the last day of the year to make the appeal. That is why we speak out in this issue.

Then, there are some of us who are remiss in our promises to God and the church. We may be robbing God by withholding tithe. But robbers do not have a claim on mansions beyond. Or perhaps we have been woefully negligent on pledges we have solemnly made to the church in behalf of this or that project. Yet we may have found money to meet many personal desires. Those who finally inhabit a mansion above will be those who have sent ahead, through their faithful support of God's work, their joyful, even sacrificial gifts to Heaven's treasury. No, that does not mean we can buy a claim to heaven. It means only that God prepares a place for those who love Him, and that we show our love by our gifts to Him. To help us all more fully to realize this is the second reason for the special articles in this issue.

We believe that all of us who read can find in these pages something of special value and help as we travel the heavenly road.

F. D. N.

Hearts Aglow With Hope

On the last page of this special issue of the REVIEW is a graphic portrayal of the remarkable growth of Seventh-day Adventists. From an insignificant, unknown, scattered company of believers only a little more than a century ago, the Advent people have burgeoned into a worldwide movement reaching practically every land on earth.

Yes, there was a day of small things, and there was a very real reason for the many years during which growth was slow and the way was hard. According to the popular religious outlook of the day, the world was soon to enter upon a millennium of universal peace and prosperity. But Adventists—a gloomy lot, so men thought—kept warning of a deepening moral and political crisis on a worldwide scale, a crisis that could be resolved only by the personal appearing of Christ. Understandably, but few were ready to accept so unpopular a message. But time has proved the utopian dream of yesteryear to be a mirage, and has vindicated the Advent message. Little wonder that ever-increasing thousands are accepting it, in the sober realization that it is this doomed world's only hope.

We now live in a time when the prayerful tears and the arduous toil of the pioneers are bearing an abundant harvest for the kingdom, and for this we are profoundly thankful. There has been growth, marvelous growth, but the line on the graph points to much greater things in days to come. As we meditate on the achievements of the past and look to the future, let us never forget that it is the blessed hope of our Lord's soon coming in the clouds of heaven that keeps that line moving ever upward, and that inspires Seventh-day Adventists to devout living and sacrificial giving.

As you read this issue, may your heart glow with holy joy at the wonderful privilege of belonging to God's remnant people. And if you are not yet a Seventh-day Adventist, "Come thou with us, and we will do thee good."

R. F. C.



Respect Your Husband's Relatives

Toward United Families—5

By Josephine Cunnington Edwards

would to lose you." I was not sorry or jealous that my father's love had compassed my choice for life. I was glad he said that, for I was proud of my dear one. It made me happy that he was accepted as one of my family. He came and went as I did; and it was the same with the wonderful family of my husband. "Jo is *our* girl," Aunt Gert would say about me ever so often. "We know no difference. She is one of us." I was glad. I wanted to belong forever—in this world and in the new earth.

A HUSBAND who loves his mother, and is tender toward her, probably is a kind and thoughtful husband also. He has learned early to sense the needs of womankind and he knows some things many never learn in a lifetime. It is a wonderful trait of character in a young man, and one to be admired rather than ridiculed and resented. Yet I have seen many a wife almost insane with jealousy if her husband continues to show thoughtful attention to his mother after marriage. What a pity, when love is not a matter of division but of multiplication. A man's mother and his wife both have just claims.

The husband once was a helpless babe in arms, and was cared for tirelessly by this other woman. She planned for him, worked to keep him clean, and sacrificed for his small desires and needs. For perhaps two-score years she was the main woman in his life, and by all that is right and holy, she should continue to have an honored place.

Then there appears a girl with a pretty face, and the wise mother rejoices if the young woman is a wise and good choice, knowing this is the way that God plans life. Yet, naturally, she still wants to be loved, and thought of, and cared about by her "children grown up," and it is right and proper that this should be true. A wife who loves her husband and wants him to be one with her, in earth and in the new world to be, will rejoice if her husband continues his solicitous attitude toward his mother.

"I love Lowell just as much as I do you," my father told me one day. "I would grieve as much to lose him as I



HAROLD M. LAMBERT

They begin their journey with happy anticipations of a warm welcome as they visit their children and grandchildren.

"No wonder he has no table manners," a wife might say to someone. "Look at his folks!" Or, "His mother spoiled him rotten. No wonder he is the kind of person he is." The neighbors hear, the church people know, and the shop owners are aware that all is not well. And many take sides.

One woman, proud of her stylish home and lovely appointments, said, "I just *have* to put my foot down about Ben's mother coming here. I won't have it. I'd be afraid to have her handle my china and crystal." I knew that Ben's mother took in ironing and sewing for years to keep him in school. In her later years she was not welcome in her son's home.

Yet these same wives, sowing unkindness and dissension, stoutly assert that they wish their husbands would become members of the remnant church. "I'd give *anything* if Ben would go to church with me!" Alice wailed. Would she give her china and crystal? She wouldn't for a lonely, sad mother. Would she for One who "had not where to lay his head"?

Two Sides

No doubt there *are* difficult mothers-in-law who sow strife and discord and who are selfish and troublesome. I know personally about some who have made life bitter and burdened by petty persecutions and meanness. But all too often there are two sides to the situation. Some wives have thoroughly warranted the resentment.

I have also seen wives who have mistreated their husbands' mothers and have been so openly hateful that I have serious doubts about their consecration or Christianity. There isn't a single "*blessed*" for them in all the Beatitudes. These narrow-minded women make the deeds of their mothers-in-law the favorite topic of their conversation. They expatiate and exaggerate until a liar is harmless in comparison. Their attitude either drives their husband away from them or makes him weak and vacillating and neglectful of the spiritual and physical needs of his mother. She has a soul too. And the children listen and learn that grandma need not be respected or cared for.

A wife who truly wants to "walk with Him in white" will begin soon to follow a dedicated way of life. This life will include living above petty things, and attending to eternal values. She can do much to brighten lives, and to bring such heaven into the home that her unbelieving husband will believe in her Christianity. Her kindnesses, her thoughtful acts, her sincere, inclusive attitude will

never be lost. "Let's take mother, dear. She doesn't get out as much as we do. We don't want her to feel left out." And she will see her husband's face light up, proud that his wife is so kind and thoughtful of his mother.

Life is made up of so many little things that have chain reactions. One will be linked with another, until the very air will be charged with soul-winning influences. With no ill feelings, with living a religion lovely to behold, the wife will impress her unbelieving husband in spite of himself. We all want to possess that which is lovely and altogether desirable.

His love for his wife will grow deeper. He will realize that she will be one of the number that is ready for translation when the Lord comes to claim His own. And through her, he will begin to love Christ, whom to know is life eternal.

(To be continued)

A Story

FOR THE YOUNGER SET

Where Was Johnny's Angel?

By Louise Meyer

JOHNNY," said daddy, "I'm going to stop in town today after work and I'm going to buy you something you've been wanting for a long, long time."

Johnny knew what he had been wanting for a long, long time. He had wanted a pretty, big, green and red and blue ball.

All day Johnny thought about daddy's coming home. It seemed to Johnny that daddy would never come. Johnny was sure, though, that when daddy came he would have the ball for him.

Finally Johnny heard daddy's key in the front door. He ran to the door, and sure enough, there was daddy.

"Daddy, Daddy, did you buy me the ball?" asked Johnny.

"You just wait and see," said daddy. Then daddy gave Johnny the bag that had his present in it. Yes, it was the very ball he had been wanting for a long, long time. Johnny was so happy that he hugged and hugged daddy for getting the ball for him.

Then daddy said, "Johnny, I want you to have lots of fun playing with your ball. But if it should ever go out into the street, remember not to go after it, because you might get run over."

One day as Johnny was playing with his ball he bounced it so hard that it



JEANIE MCCOY, ARTIST

Johnny rushed right out into the street after his ball without even looking to see whether any cars were coming.

went right out into the street. Johnny rushed right out into the street after his ball without even looking to see whether any cars were coming. And a driver didn't see Johnny until it was too late. He ran right into him.

Johnny had to be taken to the hospital. For a while he didn't know anything. Finally he woke up, and he wondered where he was. Daddy was there, and he told him all about what had happened.

When Johnny got better he said to daddy one day, "Daddy, I thought an angel was supposed to watch over me when I'm playing. And I thought he was supposed to watch over me all the time. Why didn't my angel keep me from getting hurt?"

Daddy looked at Johnny and said, "Before you ran for the ball, didn't you think of what I had told you? And didn't you hear a little voice that told you not to run out into the street, but to obey me?"

"Yes, I did," said Johnny.

"Well, Johnny, you didn't obey that voice, did you? Your angel was trying to get you to obey, but you wouldn't. You see he *was* watching over you."

Johnny had to stay in the hospital for a long, long time. His angel watched over him all the time he was there.

One day when daddy and mother came to see Johnny he said to them, "I'm going to listen to that little voice the next time it tells me to obey. And I'm so glad to know that my angel does watch over me always."

When Johnny was well again, and could play with his ball, he never again ran out into the street.

Reports From Far and Near



An SDA church
in the western
highlands of
New Guinea

Proclaiming
the Advent Message
in the

South Pacific

By L. C. Naden
President, Australasian Division

IN OCTOBER, 1886, John I. Tay came from the United States to begin Seventh-day Adventist work on Pitcairn Island. This was the humble beginning of what is now a vast missionary organization throughout the South Pacific. Four years later—in 1890—the mission ship *Pitcairn*, built with the dimes and dollars of faithful Sabbath school members in North America, carried the first group of Adventist missionaries to the South Pacific. The *Pitcairn* was 93.5 feet long and had a beam of 27.2 feet. It displaced 121.5 tons. As the message

hopped from island to island, more mission boats were added, until today we have 22 in service, ranging in length from 28 to 65 feet. Today our church membership in the South Sea Islands is growing twice as fast as it is in the home base of Australia.

The work was difficult in the early days. In places like Tonga our pioneer missionaries worked for many years before winning their first national convert. But today tremendous changes have taken place. Last year in the Central Pacific Union Mission alone 1,000 were

baptized. John I. Tay started the Sabbath school bells ringing in our mission field. What would he say could he awaken from his grave in Suva, Fiji, and behold the 71,000 Sabbath school members who assemble each Sabbath in our mission Sabbath schools? The total budget for the mission field, in which 1,456 missionaries—European and national—are employed, is nearly a million U.S. dollars for the current year.

Today the density of Adventists to the total population in some of these island groups is very high. For instance, Pitcairn in the east and Mussau and Emirau in the Bismarck-Solomons Union Mission are almost entirely Seventh-day Adventist. Through the territory of the Bismarck-Solomons Union Mission there is one baptized Seventh-day Adventist to every 30 of the population. In the New Hebrides the ratio is one in every 29, and in the Territory of Papua-New Guinea we have at present one Adventist to every 113 of the population. There are still tens of thousands in the mountain fastnesses of New Guinea who have not even heard the name of Christ. Of our 71,000 Sabbath school members in the mission field, 30,000 are on the island of New Guinea. Sabbath, June 27, was a historic occasion for the work in Australasia in general, and New Guinea in particular. On that day we dedicated our first mission plane, a Cessna 180, for use in the highlands of New Guinea. This plane, the *Andrew Stewart*, is named for our 84-year-old pioneer missionary, A. G. Stewart, of Australia. Len Barnard will use the plane jointly with Colin Winch, who works in adjoining territory in the highlands of New Guinea. Brother Barnard has done a noble work for the people of New Guinea, particularly the lepers of the Mount Hagen area. For years he had dreamed of the day when he might fly over the ranges and into the valleys of his mountain parish. We were thrilled to receive the following cable from him a few days after his departure from Australia:

“Arrived in Laiagam [his station in New Guinea]. Plane performing and handling well. Thrilling occasion. Now to work. Regards. Barnard.”

It was in 1908 that Adventist missionaries first entered the southern region of the part of New Guinea known as Papua, and in 1928 in New Guinea proper. Our European missionaries entered the highlands of New Guinea in the early thirties, and in 1935 the first group of Adventist national missionaries flew in. Since World

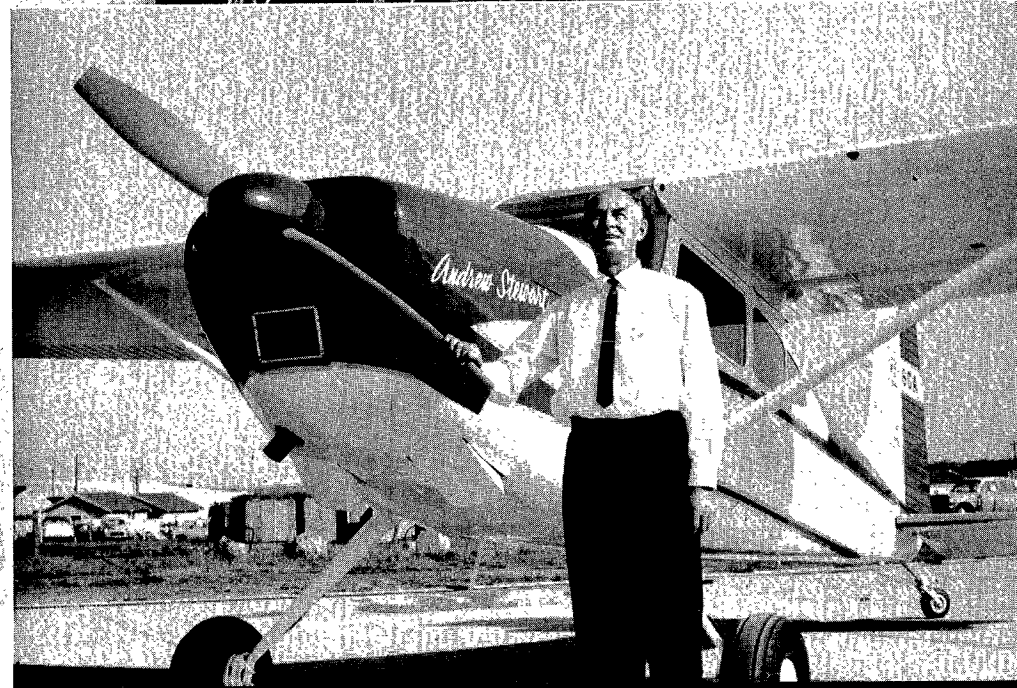
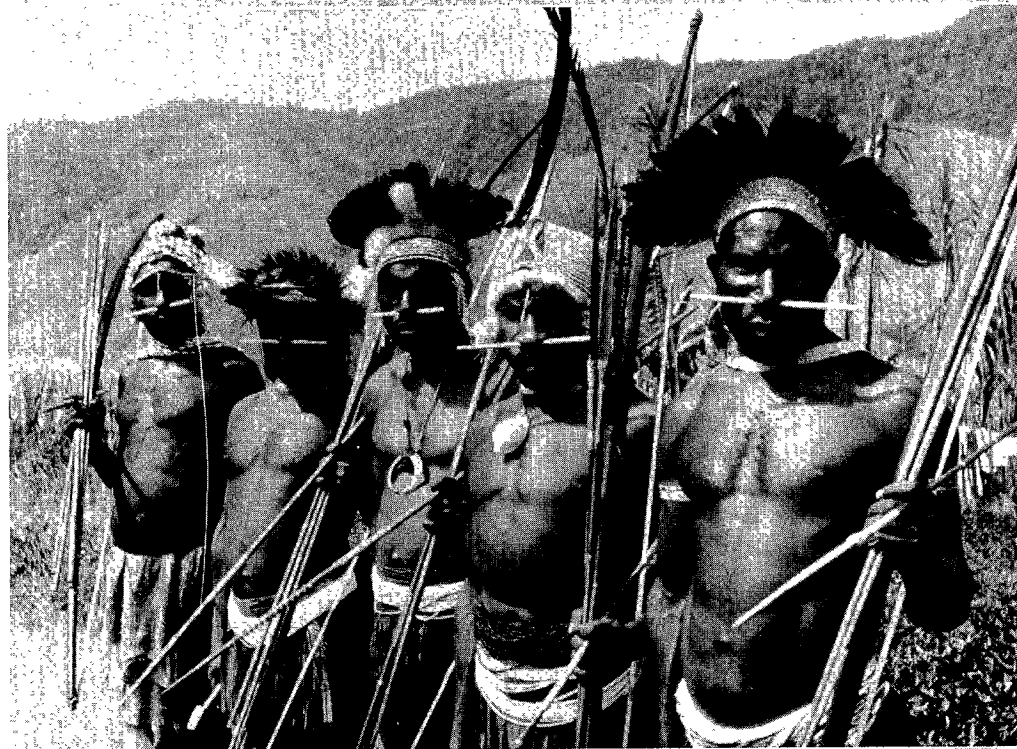
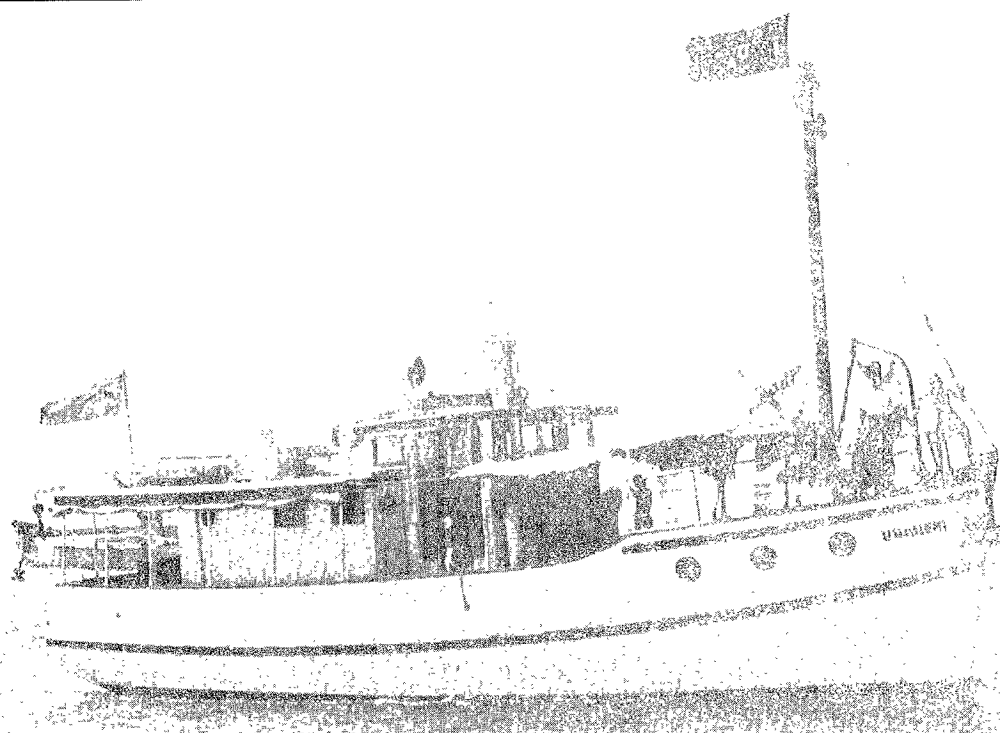
War II air travel has become the accepted mode of transport. A station it once took two weeks to reach over the mountains by foot may now be reached in half an hour. Other mission bodies have been using airplanes here for years. We are glad that we now have a plane to assist us in ministering to the spiritual and physical needs of these people. The number of Seventh-day Adventist workers, European and national, employed on this island alone is approximately 600.

Years ago the messenger of the Lord foretold that while "company after company from the Lord's army" would join the foe during the shaking time, "tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God." Today in many sections of our island territory, particularly in the area of New Guinea, we find tribal villages taking hold of the message, often against tremendous odds. In Papua, where other mission bodies have been operating for almost a century, whole communities are calling for us to enter.

Ormond Speck, leader of the Morobe Mission in New Guinea, reports that Sabbath school membership in his area has increased from 145 in 1961 to 1,128 in 1964. This increase, he declares, has come since we began work among the Kukukukus (dwarf wild men who have not heretofore responded to the gospel). Of this new work he writes:

"This increase during the past two or three years has been due to our entry into the Kukukuku peoples of the Menyamyama area, where our work is taking hold in a way I would hardly have thought possible. Of course, there are many battles yet to be fought and won before these people are ready for baptism, but I have been surprised at the way they stand out against approaches made by other missions who are able to offer them much more in the way of attractive gifts than we could. To me it seemed almost incredible that these primitive people were able to overlook the blankets, fowls, and cattle that another mission offered them, and remain loyal to our worker. Their decision was not the result of discerning that our doctrines are more in harmony with Scripture than those of the other mission, for they knew practically nothing of the teachings of either church. I am certain that the leading of the Holy Spirit was responsible for their decision to cast their lot with the Adventists.

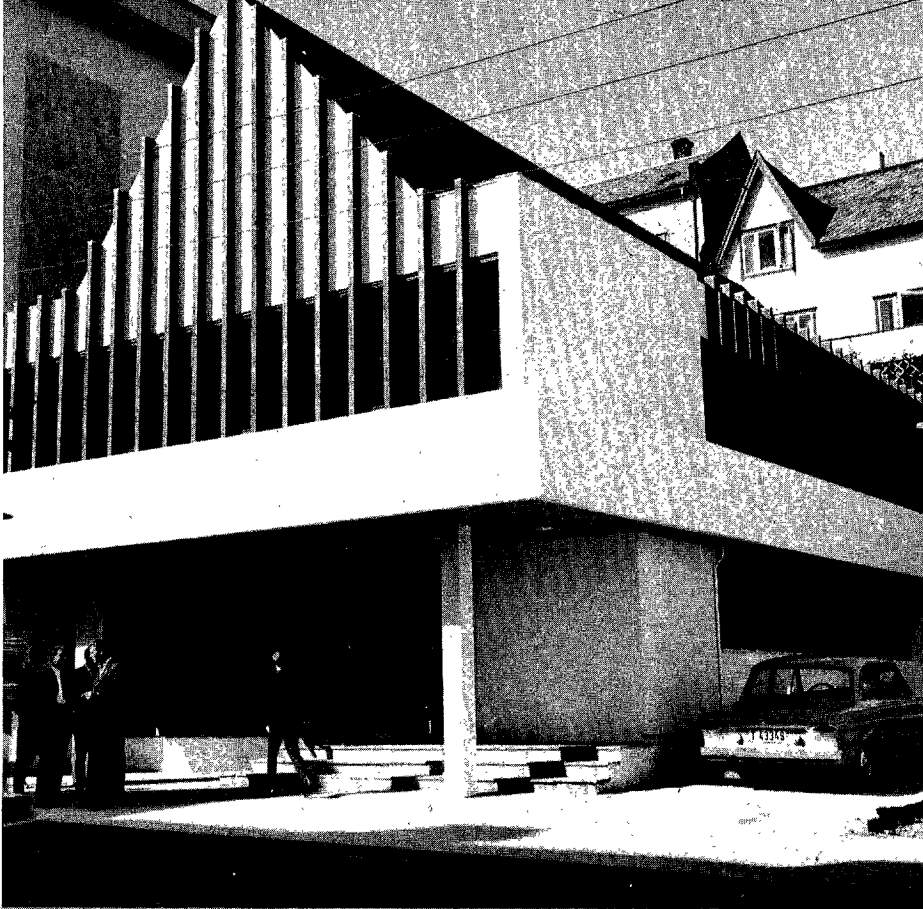
"In another section of this same area another mission body tried to oust one of our workers. None of our workers are able to speak the local language, and have considerable difficulty in working through interpreters. When this mission descended upon the village with ten native missionaries, all of whom could speak



Top: The *Uraheni*, one of the fleet of 22 mission boats owned and operated by the Australasian Division in the South Pacific.

Center: Bow-and-arrow men of the Fore Valley in central New Guinea. These people have recently come out of cannibalism.

Bottom: Missionary Len Barnard with the Cessna 180, first SDA mission plane used in the highlands of New Guinea.



Alesund, Norway, Dedication

A new church was dedicated in the city of Alesund, in western Norway, August 22. For many years the members met in a hall above a bakery. When the machinery was in operation below, it was very difficult to hear. Situated between high buildings, the design of the new church was a challenge to the architect. He solved the problem by placing dark vertical beams against a white surface, which gives the impression of height. The church seats 130 and has ample space for the children's departments and for Dorcas work. Alfred Lie, conference president and pastor, led the dedication service. Others participating were J. Reichelt, E. Bjaanes, J. Struksnes, and the writer.

ALF LOHNE, *President*
West Nordic Union Conference

mission students were attending our meetings, and was apparently happy about it! Even while I stood there, some of his students told him they would be going to the meeting that night. The most faithful attendant of all is his own houseboy.

"Last night the choir of the other mission, including all seven of the station teachers, came to sing at the Adventist camp meeting. Their conductor was the Adventist evangelist! Pastor Papaol, the acting president, preached last night's sermon, a powerful one on the judgment. Seldom have I heard a more powerfully presented sermon. There must have been approximately 130 visitors, all of whom sat entranced. All eyes were riveted on the speaker, except when some of the seven teachers jotted down notes in their books.

"We came for a camp meeting, but the Lord has transformed it into an evangelistic series. Today the teachers came for a long Bible study. They are simply drinking in the truth. Soon a great change will come over this dark land. Dissatisfaction in many hearts is evident from the breaking away of large groups that have turned against their former religious leaders to form systems of their own. God grant that we may do our part to turn this land of darkness into a land of light."

These thrilling experiences indicate the sound of "a going" in the tops of the coconut trees on the islands of the South Pacific. We could say much more about the leading of the Lord in Australasia, but space will not allow. Were Jesus here today we are sure He would repeat with emphasis His words to the disciples in the long ago: "Blessed are the eyes which see the things which ye see." Our hearts are gladdened by the evidence that God's purpose for the remnant church in Australasia is rapidly being fulfilled.

the same dialect as this group, it was a real temptation to those people to desert us. These other missionaries used the common argument that the villagers would be permitted to keep their pigs, tobacco, and drink. Despite this strong inducement, these primitive village people decided in favor of our mission."

Lester Hawkes, writing from another area, says: "It is less than two years since deep hatred was shown toward the Adventists. Many dark suggestions had been instilled in the minds of the people, till they held Adventists in great fear. We appointed a young Manus lad named Posokal to carry on evangelistic work among them. He cultivated their friendship and gave a helping hand whenever possible. For instance, he trained choirs for the two local stations operated by another mission, which then took the first two places in that mission's choir competition.

"Two days ago Posokal and I went to see the local director of that mission, who has been in the country less than two years. We found him quite friendly. That which impressed me most, however, was the fact that he knew that all his

A New Church Serves Midland, Michigan

On Sabbath, July 11, members of Michigan's Midland church met for the first time in their new sanctuary, which seats 240. The building committee chairman was Harold G. Moll. Guest speakers were J. D. Smith, president of the Lake Union Conference, and N. C. Wilson, president of the Michigan Conference.

DON HAWLEY, *Departmental Secretary*
Michigan Conference





Bordoville, Vermont, Centennial Celebration

On August 29 members and friends in Bordoville, Vermont, celebrated the centennial of their organization as a church. This is one of the oldest churches in the denomination. Participating in the day-long services were E. L. Gammon, development secretary of the Atlantic Union Conference (second right); W. H. Smith, treasurer of the Northern New England Conference (second left); Louis DeLillo, local pastor (left); and Carl P. Anderson, president of the Northern New England Conference (right). Standing with them are Mrs. Hilda Tessier (left) and Mrs. Jennie Brooks.

Elder Gammon challenged the overflow audience to remember that the truths preached from the same pulpit 100 years ago are still true today. He expressed the hope of being in the kingdom of God for the next centennial celebration.

CARL P. ANDERSON, President
Northern New England Conference

Facing Death in the High Andes

By B. A. Larsen, *Retired Missionary*

"This way" was all old Brother Apaza had said as he met us at the outskirts of his village many years ago. We were happy to see him, and were about to greet him enthusiastically, when he placed his finger to his mouth, indicating silence. The way Chief Apaza acted told us that something serious was taking place.

It was just dark as we arrived in the little town. Silently he led us, not through the streets, but by narrow passages behind tapia walls and over small fields to the back entrance to his home. He hurried our horses behind the adobe walls of his patio, and it was not until we were safe behind the closed door of his little house that he uttered another word. "It is better that they do not know that you are here, pastor," he said. "They might hurt you."

It was the evening before the opening day of school, and we had come to visit one of our best schools in the Inca Union. But a new public school had been established across the valley, and it was generally thought that there would now be no need for an Adventist school. However, our believers and friends of the mission had already registered their children in our own school, as in former years, and the teacher had already come. The school must carry on, by all means.

There was a tramping of horse hoofs outside in the narrow alley. "There they

go," Apaza said as he hurried out in the dark. A quarter of an hour later he came back and told of seeing the district governor and others, together with the teacher, leave in the direction of the new public school. In the flickering candlelight we saw deep concern in his weather-beaten face, and his voice trembled a little as he said gravely: "That is just what I feared. They are going to finish our school."

That night we spent much time in prayer for our school, for our believers, and for God's work in that place. We trusted in God for help, and in our brethren and friends. But we knew that their faith would be put to a severe test. If God was with us, could they do anything against us? It was God's will that Adventist children should be in an Adventist school. Surely God would not permit our school to be closed.

The next morning, after an earnest season of prayer, we set out early, to be at the school well before the time for the opening. As we descended the valley we could see, from a distance, people gathering at both schools. On the road from both directions, as well as on paths leading to our school, the district governor had stationed his men to prevent children and parents from reaching our school and to oblige them to cross over to the new school. Children were being dragged, crying, to the public school, and our brethren were beaten. Some escaped, and in a round-about way over fields and stone fences managed to reach our school.

The men watching the road were sur-



Elizabethtown, North Carolina, Church Organized

Three doctors, the conference evangelist, and the local pastor made possible the organization of a new church at Elizabethtown, North Carolina, on August 30. Forty Adventist members and their children in this area form the nucleus of the new church. The Carolina Conference president, W. B. Johnson, led out in the service. O. E. Hanna, district pastor, who assisted in evangelistic meetings, is pastor. A church school has been started. Prospects are good for a growing church in this new area.

Fourteen years ago Dr. A. F. Pumphrey began medical practice in the town, and last year he was joined by Dr. B. E. Wyman. Through patient effort they were able to interest a large number of people in the evangelistic meetings held by James C. Wyckoff. A number of patients of Dr. C. R. LaGrange in nearby Bladenboro also attended. The first baptism added 14 to the small group of members, including one on profession of faith. Several others are continuing to study and will be baptized in the near future.

WAYNE A. MARTIN *Departmental Secretary*
Carolina Conference

prised when they saw us. We greeted them, and rode quickly by. At the school there was much joy at our arrival, which also brought encouragement to the students and parents. There was also much lamentation. "They will come and destroy our school," they cried. "They are going to kill us. They will take our children. We want a Christian school. We want an Adventist teacher. God will help us."

We were on the point of entering the schoolhouse when one of our Indian brethren came stumbling into our midst. He had been brutally beaten, and blood was streaming down his face and all over his poncho. "Pastor," he said, "I made it!" Then he fainted in the arms of a believer. This was too much! "I must go and talk to the district authorities," I said, and although they all urged me to stay, I got into the saddle and was on my way across the valley. "Pastor, they will kill you," they called after me, but somehow I felt I should go.

No one but my wife Anna had the courage to accompany me. Not that she was not afraid, but as always she wanted to be where I was, even in great danger. Manslaughter was not uncommon in that remote area, only a few miles from the national border. Whenever a crime was committed the guilty would cross the frontier and escape punishment. Other missionaries had been persecuted, and some of our believers had been put to death.

We found the district governor and

the teacher very angry. They were standing in the path as we approached, and on both sides stood their men, some ten or 12 of them, every one with a big stick or club in one hand and two or three large stones in the other. These stones were intended for us, and some of the men seemed eager to deliver them. We dismounted at a courteous distance and walked respectfully between the lines of evil-looking men. One of them hit my sun helmet, which I humbly carried under my arm, probably intending to provoke me to some kind of action that would have provided him with an excuse to attack, but God helped me and I just smiled at him. We went right up to the district governor and greeted him, then shook hands with him and the schoolteacher. With Latin politeness the authorities accepted our greeting, and one of their men dropped his stones. As we continued to shake hands with everyone, all the stones were dropped and the danger was over. The angels of the Lord were with us, and by His grace we were delivered.

We appealed to the governor's sense of justice and talked to him about his great responsibility, as the highest authority in the district, to preserve peace among his people. He had done what he thought was right, but when he understood our point of view he was very considerate, and it was not long until there was complete understanding between us. We parted as friends, and our school enjoyed an excellent year.

A Faith That Works

A diminutive professional woman with great faith is a member in one of our churches in a large city on the West Coast. She is more than generous in her giving to the cause of God. As church treasurer I often marveled at the amount of tithe she paid. Then one day she told me not to imagine that she was actually earning the amount of money that her tithe indicated. She was paying tithe on all of her husband's income as well as her own. She believes that when he accepts the Advent message—as she believes he will one day—he will be very happy to know that his back tithe has all been paid.

For the present, her husband is bitter toward Seventh-day Adventists and stoutly opposes his wife's religion. From what she has told me, it seems that God must have blessed her with the patience of Job. The miracle is that she doesn't see her husband as he is now, but as he will be when he surrenders his life to God. And she is acting out her faith accordingly.

Do you think her great faith will pass unnoticed by God and the heavenly hosts? Never! I feel as certain as she does that God will bring her husband into the message and honor her faithful witnessing. May her experience be an encouragement to others whose homes are divided.

ANNA F. O'BRIEN

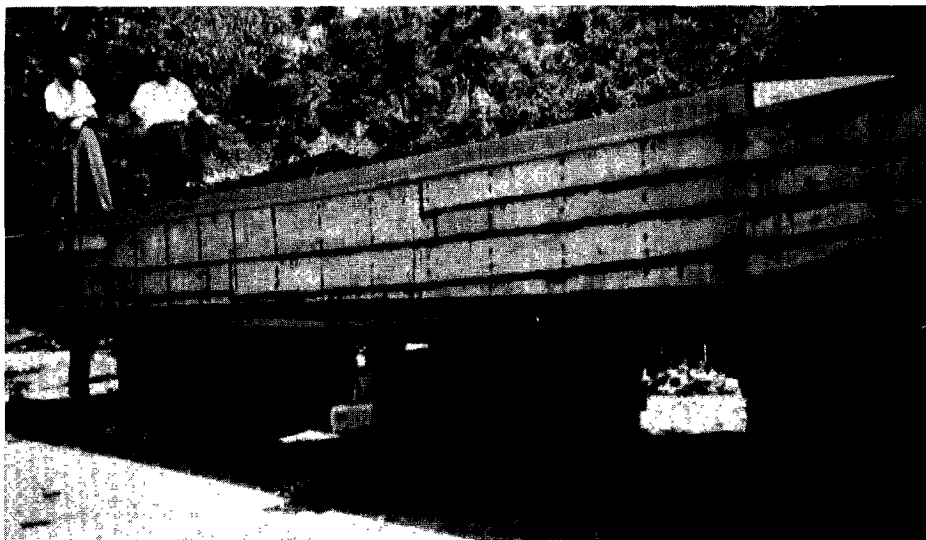
Island Enjoys Adventist Rule

By Todd C. Murdoch, *President North Philippine Union Mission*

Polillo is an island off the east coast of Luzon with a population of around 12,000, and 250 people are Seventh-day Adventists. More than 90 per cent of the people are strongly devoted to another faith, but one islander told us, "We prefer Seventh-day Adventists in prominent government positions. They are good people with good records and good judgment, and above all, they believe in fair play." When another inhabitant, not of our faith, was suggested as mayor in place of a Seventh-day Adventist, one influential leader of that church said, "No, the man we have is a good Seventh-day Adventist, and we want him to remain as mayor."

It was my fortune to meet this church leader. He promptly told me, "I know many of your people in the United States. You build fine, representative churches. You have many well-organized and well-equipped hospitals and schools. In fact, many of my best friends in the States are Seventh-day Adventists." I recalled the inspired statements that many of God's chosen people are still outside the fold, in other churches, and that the influence of our faithful members will one day make Seventh-day Adventists of them.

On the small island of Polillo the following government offices are held by Seventh-day Adventists: mayor, chief of police, town treasurer, secretary to the mayor, chief bookkeeper, clerks in the treasurer's office, municipal board mem-



Mission Launch for Mato Grosso

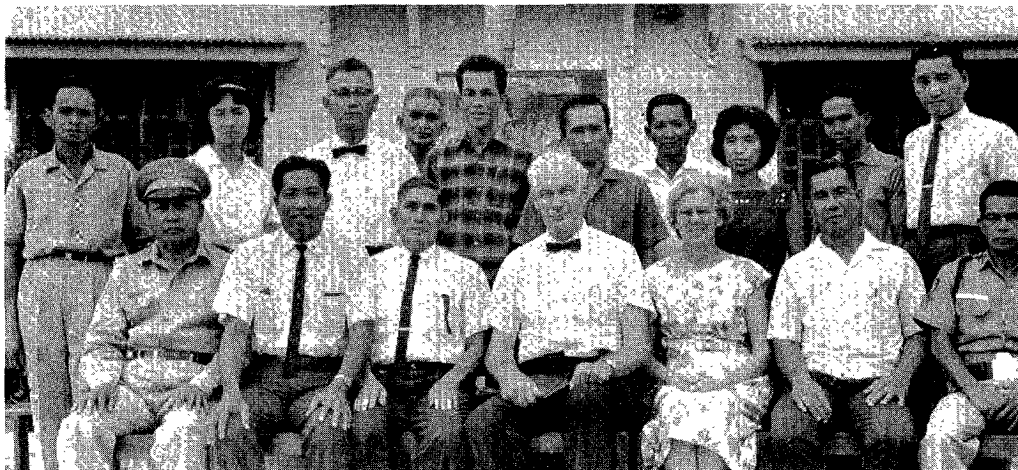
The Brazilian state of Mato Grosso contains one of the largest swamp areas in South America. It extends hundreds of miles to the north and southeast of the city of Corumbá, near the Bolivian border. A river flows through this swamp area, and along its banks are small settlements whose people receive no medical care whatever. The death rate of children is more than 50 per cent in some places. Hundreds die each year for lack of medical attention, and other hundreds for lack of adequate food. The regular diet is fish and yuca flour. Vegetables are never seen, and the people would not know what to do with them.

It is for this area that the Mato Grosso Mission launch is being built. Its home base will be in Corumbá. The people of the town know our work well, and have donated material for building the boat, which is already well on the way toward completion. To the left stands the mission treasurer, Leontino Ramalho, and to the right the builder, Jono Batista.

R. C. BOTTSFORD, *Departmental Secretary Mato Grosso Mission*

bers, municipal nurse (in charge of the bureau of health), and the municipal police officer. Many of these officers are graduates of Philippine Union College, and they are giving good satisfaction in their work. Young people taught in our schools are appreciated because they serve God and their fellow man with love and loyalty.

The Adventist mayor of this town commands great respect. Before his election he made it clear that he would not say anything against his opponent, nor run in opposition to any other man. This Christian gentleman is a soft-spoken, kind-mannered man. Like Job of old, he is "a prince in judgment." Similar thoughts could be expressed about the others who are holding these important positions on the island of Polillo. As we sailed from the shores of this peaceful and isolated island in a little Adventist boat, it was a great thrill to wave good-bye to these faithful brethren.



Some of the Seventh-day Adventist government officials on the island of Polillo. On the front row (left to right): Marcolino Pueyo, chief of police; E. J. Tanguan, president of the South Central Luzon Mission; Santiago Azanla, the mayor; T. C. Murdoch, president of the North Philippine Union Mission; Mrs. Murdoch; Teofilo Folientes, secretary to the mayor; and Bernardino Hernandez, municipal policeman.

Lake Union Laymen's Congress

W. G. Soloniuk, *Departmental Secretary Canadian Union Conference*

Nine hundred laymen and ministers from the Lake Union Conference and Ontario-Quebec section of Canada attended the four-day laymen's congress held at Grand Ledge, Michigan, August 12 to 15. The first laymen's congress was held in 1951 on this very campground.

The six daily meetings presented four phases of the laymen's needs—"Reaching the Soul," "Teaching the Soul," "Reaping the Harvest," and "Holding the Convert." The workshops on Bible evangelism, Bible school enrollments, literature

distribution, and health and welfare ministry brought practical information to the official delegates representing six conferences.

High lights of the meeting included the opening keynote address by J. R. Spangler, associate secretary of the General Conference Ministerial Association; the morning devotionals presented by J. D. Smith, president of the Lake Union Conference, and R. S. Joyce, president of the Indiana Conference; the presentation of the Laymen of the Year by the Michigan Conference; and the experiences of the laymen in soul-winning endeavors. On the closing Sabbath Theodore Carcich, vice-president of the General Conference for North America, challenged the laymen to return to their homes and churches to witness for God.

The session closed with a commitment address by J. E. Edwards, secretary of the General Conference Home Missionary Department. Laymen, ministers, and conference presidents responded to this challenge. As the "Torch of Truth" was presented to Vernon Flory, home missionary leader of the Lake Union Conference, the entire delegation stood in dedication to the finishing of the work. Elder Flory was general chairman of the congress. He was assisted by the home missionary leaders of the Lake Union and Ontario-Quebec conferences.

Vernon Flory, home missionary leader of the Lake Union Conference and director of the laymen's congress, holds the torch of service at the closing commitment session. Others (left to right) are B. L. Archbold, home missionary secretary of the Inter-American Division; W. G. Soloniuk, home missionary secretary of the Canadian Union Conference; J. D. Smith, president of the Lake Union; and J. E. Edwards, General Conference Home Missionary secretary.



Hospital Administrators Confer at Hinsdale

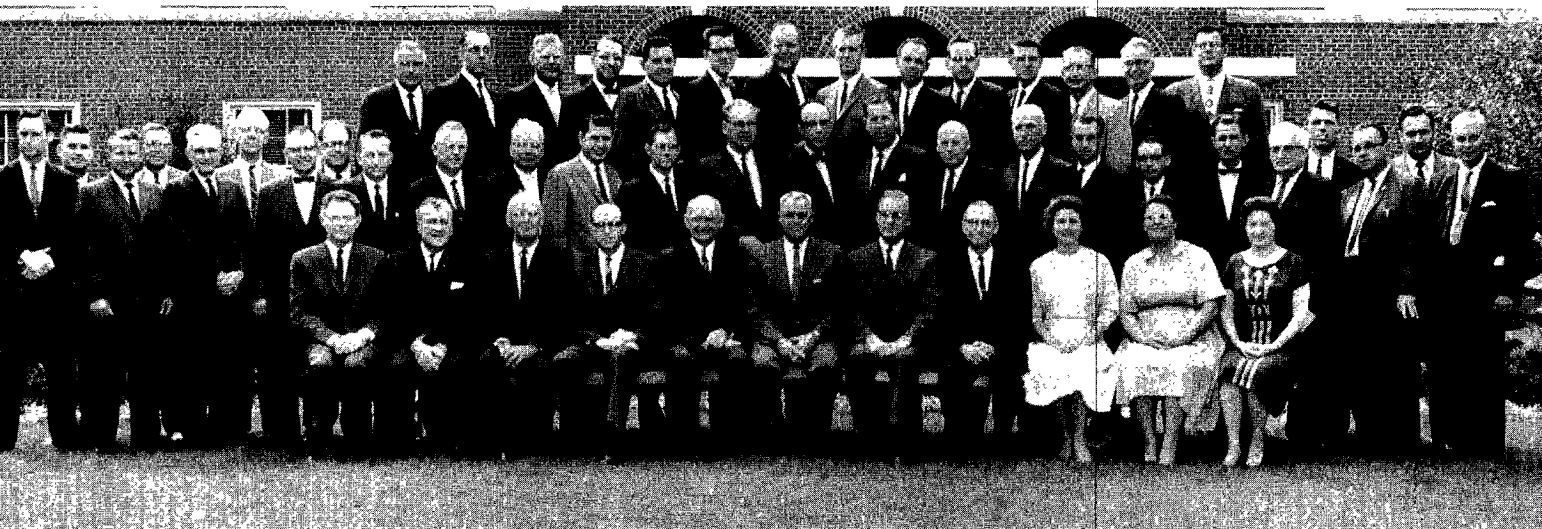
By C. Elwyn Platner
*PR Director
Hinsdale Sanitarium and Hospital*

Administrators and representatives of 41 hospitals gathered at Hinsdale Sanitarium and Hospital for the annual Seventh-day Adventist Hospital Association meeting, August 19 to 23. Among the institutions represented were Silvestre Hospital in Rio de Janeiro, Brazil, and Bella Vista Hospital in Puerto Rico. The remaining representation was from within the United States.

Past president Jack Weisberg, of Putnam Memorial Hospital in Palatka, Florida, explained that the association functions as a guide for correlating policies, improving methods, and recruiting employees.

A resolution adopted by the association called for renewed emphasis on the work and accomplishments of Seventh-day Adventist medical work in the church periodicals, and at general gatherings of both members and denominational workers.

Among General Conference speakers in attendance were W. E. Murray, vice-president; Dr. T. R. Flaiz, medical secretary; and J. C. Kozel, assistant treasurer. Special papers were presented by G. B. Nelson, Kettering Memorial Hospital administrator, and Curtis King, of Loma



Members of the SDA Hospital Association at their annual meeting, in Hinsdale, Illinois, August 19 to 23. Newly elected president is R. L. Pelton, New England Sanitarium and Hospital (front row, fifth right). Past president is Jack Weisberg, Putnam Memorial Hospital (front row, center). President-elect for next year is W. D. Walton, St. Helena Sanitarium and Hospital (third row, seventh left.)

Linda University Sanitarium and Hospital.

Said Herbert W. Davis, Oneida Mountain Hospital administrator, "The association has provided an excellent opportunity for me to learn how other hospitals treat problems I experience. I would encourage administrators of all Seventh-day Adventist hospitals, whether denominationally operated or self-supporting, to become members."

Officers elected for the association are all administrators: R. L. Pelton of New

England Sanitarium and Hospital, president; Robert Scott of Hays County Memorial Hospital in San Marcos, Texas, secretary-treasurer; and W. D. Walton of St. Helena Sanitarium and Hospital, president-elect. The executive secretary is A. C. Larson, a member of the Hinsdale Sanitarium and Hospital board and a former administrator. Additional association board members are M. J. Blair of Hinsdale Sanitarium and Hospital, and Erwin J. Remboldt of Glendale Sanitarium and Hospital.

Ambassador Inspects Lake Titicaca Floating School

At the time of his recent visit to the floating school on Lake Titicaca, the U.S. ambassador to Peru, John Wesley Jones (left), was presented with an attractive model of the balsa boats that ply the frigid waters of this 12,500-foot-high lake. The following day, in a reception for all North Americans in Puno, the ambassador expressed his admiration for the Adventist mission program. In a private conversation he mentioned that during a previous tour of duty in Libya he greatly appreciated the ministry of doctors and nurses at the Benghazi Adventist Hospital.

H. O. BURDEN, *Departmental Secretary
Lake Titicaca Mission*



Church Calendar

Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Mission Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

REVIEW and HERALD

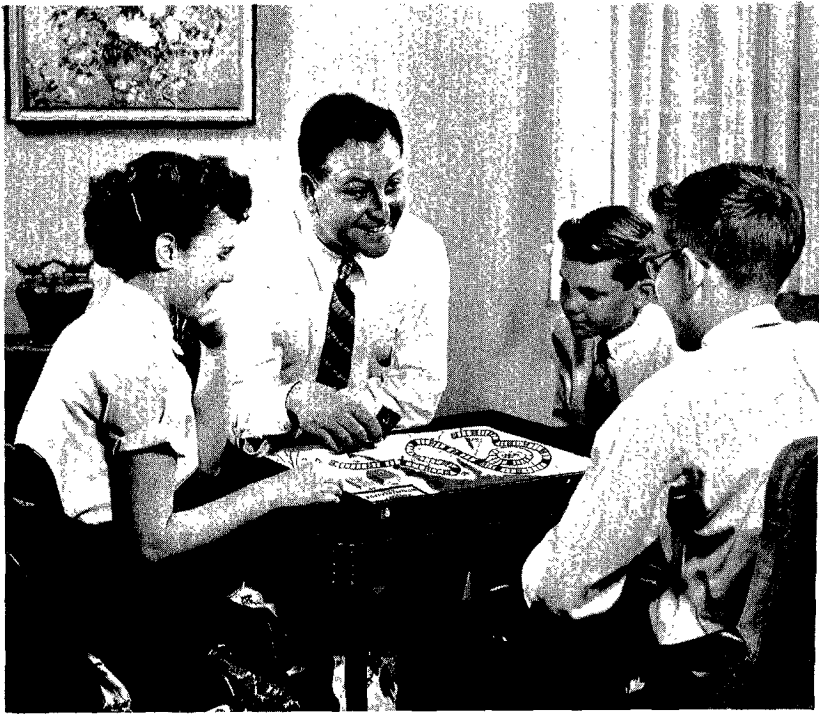
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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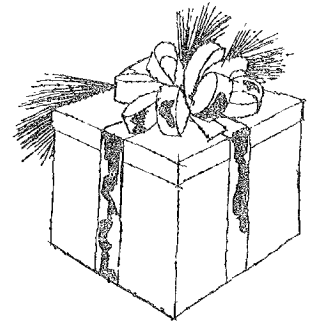
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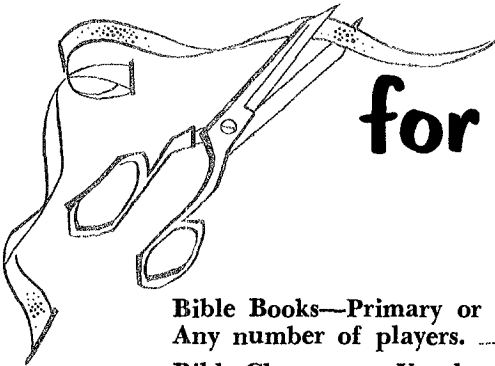


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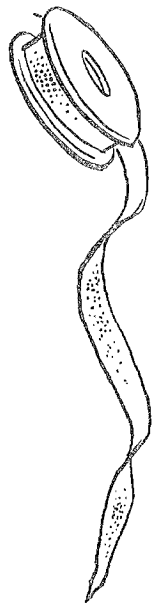


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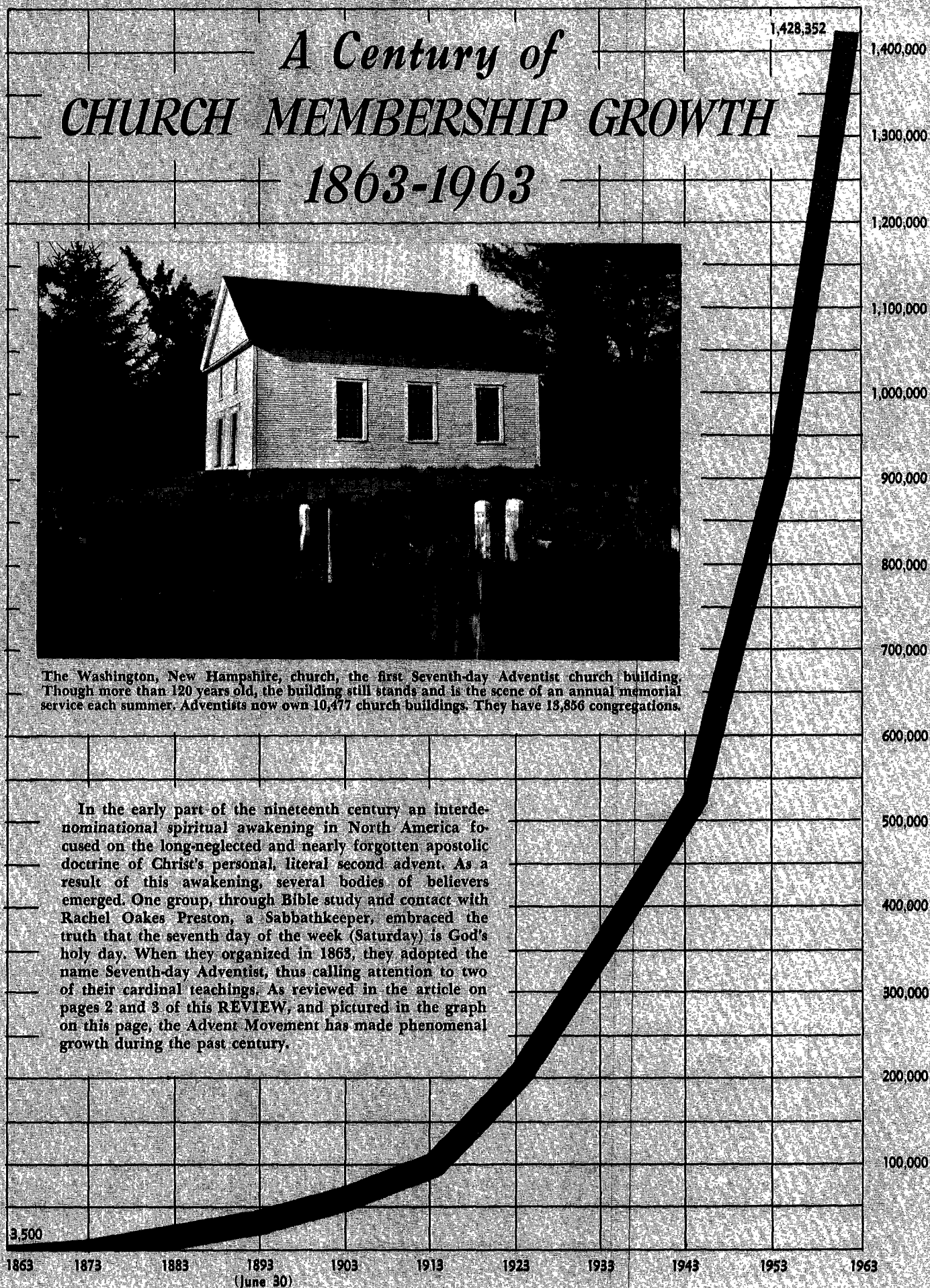
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A Century of CHURCH MEMBERSHIP GROWTH 1863-1963



The Washington, New Hampshire, church, the first Seventh-day Adventist church building. Though more than 120 years old, the building still stands and is the scene of an annual memorial service each summer. Adventists now own 10,477 church buildings. They have 13,856 congregations.

In the early part of the nineteenth century an interdenominational spiritual awakening in North America focused on the long-neglected and nearly forgotten apostolic doctrine of Christ's personal, literal second advent. As a result of this awakening, several bodies of believers emerged. One group, through Bible study and contact with Rachel Oakes Preston, a Sabbathkeeper, embraced the truth that the seventh day of the week (Saturday) is God's holy day. When they organized in 1863, they adopted the name Seventh-day Adventist, thus calling attention to two of their cardinal teachings. As reviewed in the article on pages 2 and 3 of this REVIEW, and pictured in the graph on this page, the Advent Movement has made phenomenal growth during the past century.



3,500

1,428,352

1863 1873 1883 1893 1903 1913 1923 1933 1943 1953 1963
(June 30)