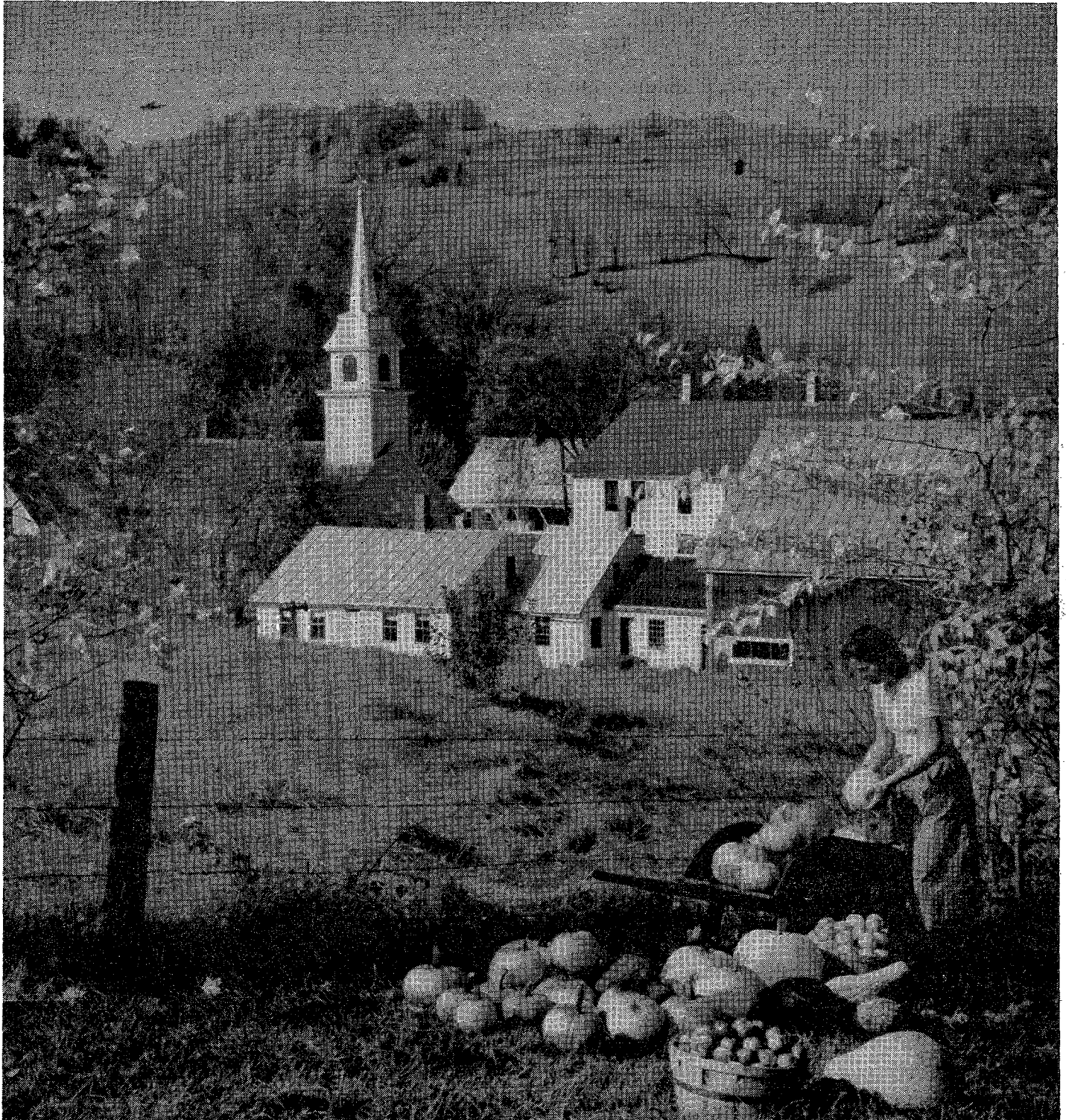


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A. DEVANEY

"Make a joyful noise unto the Lord, all ye lands. . . . Know ye that the Lord he is God. . . . Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting."—Psalm 100.

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[Based on phrases in well-known hymns.—EDITORS.]

"The House of Thine Abode"

Those who were watching for the signs of Christ's first advent went often into the Temple to meditate upon and pray for that event. The aged Simeon was among these. "Inspired by the Spirit he came into the temple" (Luke 2:27, R.S.V.). Having made preparation for this experience, he was permitted to see and recognize in the new-born Jesus the Saviour of the world.

In these later times, as we profess to be watching for the second advent of Christ, do we enter God's sanctuaries with expectation of blessings about to be received, with hope of some new spiritual revelation, or do we with secular hearts approach God's altars? Will God draw near if there is bitterness in our souls, ostentation about our person, or some motivation in our minds other than worship? We may hear and approve the sermon and be lifted into aesthetic rapture by the music, but fail of hearing God's voice. We scarcely need expect communion with Heaven if our minds are filled with newspaper headlines, stock-market quotations, or some profitable venture in which we have been absorbed.

Little Jimmy was seen every noon hour by the vicar of a great city church quietly contemplating the art glass windows in the sanctuary, depicting the life of Christ. For a brief moment before he left he would drop to his knees and pray. When the vicar asked him what he said in those brief prayers, the earnest boy replied, "Oh, I don't know much how to pray, so I just say, 'Jesus, it's Jimmy.'" Such sublime confidence does not depend upon words.

When, a few weeks later, Jimmy lay in one of the city hospitals dying from a traffic accident, the vicar, who had become his friend, held his hand as he passed away. In the last flicker of recognition, the boy's face lighted up, and the minister in telling the story said, "I fancied I heard a voice saying, 'Jimmy, it's Jesus.'" Such rapport of the human with the divine need not be rare, for He is "not far from every one of us" (Acts 17:27).

H. M. TIPPETT

REVIEW AND HERALD

**THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH**



The President's Page

OUR people should know that in administering the affairs of the General Conference earnest effort is continually being made to effect economies. Despite rising costs and increased expenses generally, it has been possible to reduce expenditures and to turn more and more money to the needy fields. It must be remembered that the General Conference has grown to be a large organization. Today it reaches into all the world, and it must keep in close touch with every part of our world activity.

The unity and harmony that we enjoy as a world organization and that is frequently commented upon by observers has been achieved and can only be maintained by continuous close contact with the growing work in every land. This means constant travel on the part of General Conference staff members, attendance at important business sessions, counseling over problems arising within fields, assistance in the formation of plans of activity in harmony with our denominational principles, the study and review of financial practices followed, as well as expenditures made, and the encouragement of foreign missionaries and national workers, keeping before them the fact that they are parts of a world movement.

The consciousness of the believers in other lands that they are a part of this great world movement is shown by their enthusiastic and frequent sending of greetings to members of other countries. How many times have those who travel been the carriers of such happy greetings! Invariably they include in their salutations the General Conference, thus recognizing that every part of the world work ties into our world center.

In planning trips abroad as well as here in the homeland, earnest effort is being made to arrange them so as to accomplish the most possible on each trip, thus reducing the total number as far as is consistent with the best interest of the work. A marked saving has been effected by the holding of the Fall Councils in Takoma Park. This amounts to a substantial sum. Reducing the size of

the attendance at these annual gatherings also has resulted in saving additional sums. Within the General Conference office itself economies have been brought about in various ways. Continuous effort is being put forth to accomplish yet more. We believe that this is expected of us by the Lord as well as by the brethren who support the work so generously with their tithes and offerings.

We invite all our workers everywhere and our people as well to join us in this effort to spend the money the Lord has entrusted to us as faithful stewards of our Lord's goods should. We have a large and a growing work. Our members have been wonderfully loyal in supporting the cause and we can only feel deeply grateful. We believe if we are faithful stewards, both as administrators of His work and in the handling of our own personal affairs, that there will be sufficient funds to speedily carry the message entrusted to us to every nation, kindred, tongue, and people. We must ever remember that the Lord has made the proclamation of this truth dependent upon the voluntary gifts and offerings of those who have come to know the message. It behooves us, therefore, as the Lord's stewards, to follow a plan of careful living and of systematic giving that will result in carrying forward the Lord's work in every land most efficiently and quickly.

We assure our brethren that in the General Conference office we shall continue to carry on the work as economically and efficiently as possible; that we shall not forget our stewardship, both to the Lord and to our members who entrust their means to us for the sole purpose of forwarding God's work in the earth. To this end, we ask your earnest and continuous prayers.

R. R. Fiquer

SHOULD ADVENTISTS Join Some New Movement?

*An inspired rebuke to those who seek to draw away members
from the Advent Movement*

By ELLEN G. WHITE

[In the year 1893 Ellen G. White prepared this manuscript, in which she exposed the false teaching of two brethren who had prepared and were circulating a tract called the *Loud Cry*, denouncing the Seventh-day Adventist Church as Babylon. Her message is equally applicable today, for false teachers here and there are strangely burdened to denounce the Seventh-day Adventist Church, associating it, in varying degrees, with the great apostasy described in Revelation 18. The solemn words of Mrs. White should open the eyes of all the honesthearted to the destructive program carried on by the different "off-shoots" from the movement. This letter, recently released, has not before been published.—ED.]

Bank's Terrace
Wellington, New Zealand
June 12, 1893

Those who have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the Testimonies substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets.

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half-past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because

of many such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them."

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice, making it next to impossible to reach the people, and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things.

These men who think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent twenty-three pages of manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail.

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.

I understood that both these men were at the General Conference [held in Battle Creek, February 17-March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eyesalve (true spiritual discernment).

Why did not these brethren fall into line, and place themselves in the

channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger.

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace; and Thy joy, that their joy may be full." O why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light.

How could they come from that meeting where the power of God was

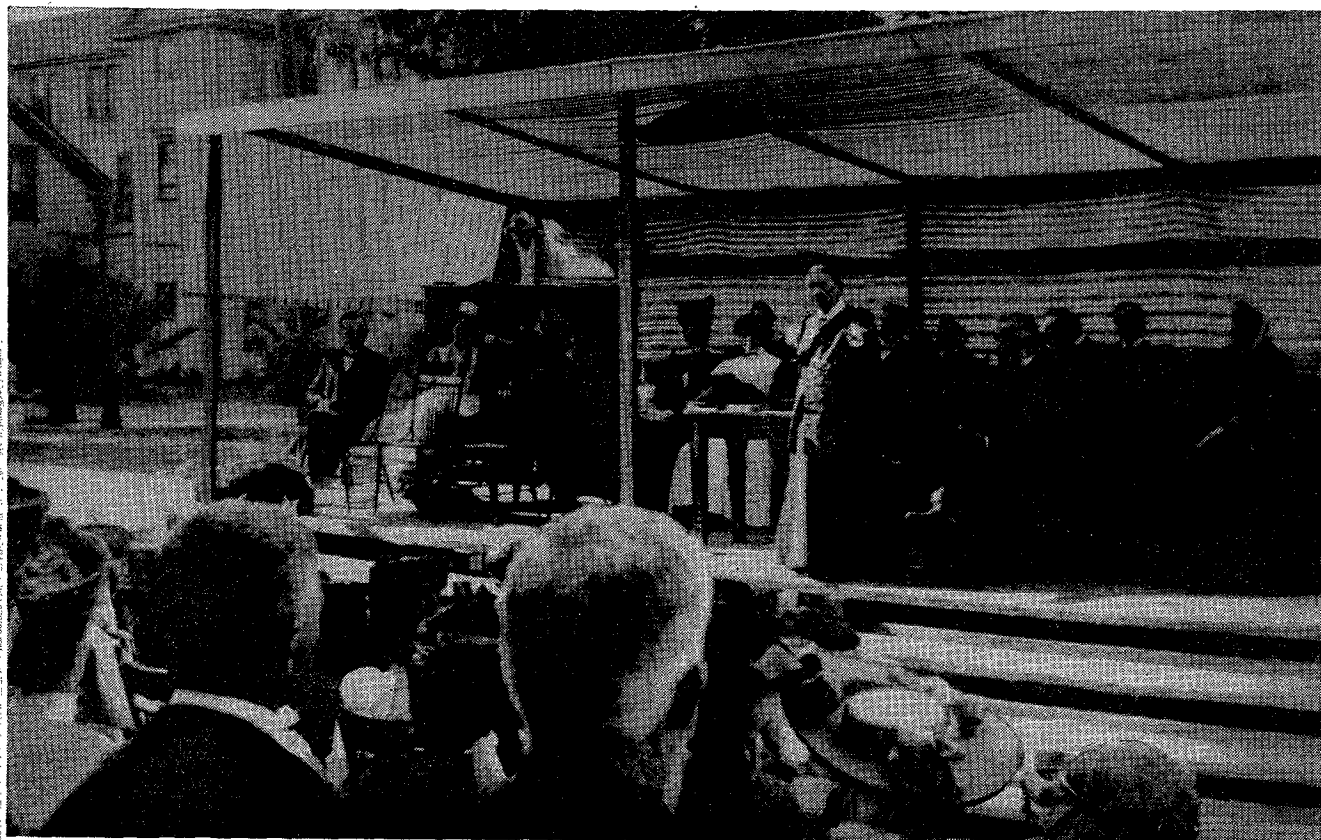
revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven.

What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to go to work in the right way?

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the

(Continued on page 20)



Ellen G. White addressing audience at dedicatory services of the College of Medical Evangelists in 1906, on the Loma Linda, California, campus. Through many counsels and warnings the special messenger of the Lord has held the remnant church steady in its purpose to declare the whole duty of God to this last generation.

JOSHUA KATAPA pointed to the fresh spores in the sand. "There, do you see those large footprints?" he asked. "Those are the spores of two lions. They visited my cattle kraal again last night."

Sure enough! I could plainly see in the sandy trail the large footprints of one—yes, two lions. They had apparently walked several times around the cattle kraal trying to get into the enclosure. And to think that I was sleeping in a flimsy grass hut less than three hundred feet away while these marauding beasts were prowling nearby!

In looking over the cattle kraal I saw a gaping hole in the upright logs and concluded these hungry lions must have made a real kill that night.

"No, Mfundisi," Joshua anticipated my thoughts. "None of my cows or calves are missing. You see, every



Chief Lusamba of the Belgian Congo and his two sons, Tumba and Mulamba. The two sons have accepted Christ.

Heavenly Watchers Over Africa

By **RALPH S. WATTS**

President

Southern African Division

night two guards are sent to watch over our cattle. They are heavenly visitors. For more than five years now they have kept vigil over the kraal every night."

Five years ago Joshua Katapa and Robert Wamulume with their families left the city and moved into this isolated, lion-infested, wild bush country of Barotseland. They started farming—and witnessing for Christ. The few raw heathen Africans living in that remote territory warned these two faithful Adventist brethren that roving lions and fearful leopards would kill all their cattle, and destructive baboons would strip their fields of maize before it could mature.

"But, do you know, Mfundisi, I testify before my God that during the past five years we have not lost a single cow or calf to plundering wild animals. And the yield of our mealie crop has improved year by year."

What a testimony, I thought, as I looked out beyond the kraal to the vast forest on both sides where lions, leopards, and other wild animals must now be lurking.

"I will show you why God has watched over and prospered us," Joshua continued. He took me back of his thatch-roofed rondawel, which was surrounded by a high reed fence.

There I saw a number of grain bins. Singling out a smaller elevated grain bin, he said: "This one is the tithe bin." It was almost filled with freshly husked corn. "The mealies in this bin belong to the Lord. We try to serve Him faithfully. That is the reason He sends us heavenly visitors to watch our cattle and crops."

Before arriving at Joshua's village to attend a small camp meeting I had heard of the faithfulness of these two African families and learned that already during the first part of the year Joshua Katapa had paid more than twenty-nine pounds (eighty-one dollars) in tithe to the mission. Certainly I could not doubt that heavenly watchers had honored the sincere faith of these humble, God-fearing African laymen who constantly witnessed for God in such a remote part of Barotseland.

Heavenly watchers also have kept vigil over our work in other parts of the Southern African Division. I think of the Caprivi Strip, that narrow stretch of open veld country

sandwiched between Northern Rhodesia and Bechuanaland Protectorate. This is one of the most inaccessible and isolated parts of Africa. Some years ago our flourishing mission station and growing outschool work met a terrible setback. Through misunderstandings and connivings the district magistrate, who did not like Seventh-day Adventists, determined to stop our work. He gradually squeezed us out by enforcing intolerable regulations, and eventually our mission station and all our outschools were turned over to another church.

After that, for a number of years it was nearly impossible for any of our European leaders to get permission to visit our scattered believers in this territory. But the studied, well-planned opposition of the magistrate failed to quench the light of truth. During these trying years two of our African teachers, without any salary from the mission headquarters, continued to hold aloft the torch of truth. So God intervened. Because of misconduct, the former magistrate was abruptly dismissed from government service, and today the new magistrate, whom I met a few months ago and who entertained me in his official residence, is favorable to the work of Seventh-day Adventists.

It was my privilege to visit Caprivi. I was there to attend a camp meeting. The site of the camp was at Linyanti. There are no roads in the Caprivi. What might be called a road is nothing more than a sandy track through dense bush country. Fred G. Thomas, a second-generation missionary and president of the Barotseland Mission, drove me into the interior in his worked-over, four-gear jalopy—the remnants of a '38 Chevy, just the kind of transportation for Barotseland. The whole trip was made in low gear through sand and more sand. At times we bogged down in the low veld in large tub-size footprints left by herds of roaming elephants. Dexterity, patience, and skillful maneuvering through untamed woodlands and dried-out marshes finally brought us to the village of Linyanti. Knowing we were coming, our African brethren had prepared for us a grass-fenced kraal surrounding a spreading wild fig tree. We pitched our fly tent in the enclosure. African boys told us that hippos had occupied these same quarters the previous night.

Between six and seven hundred adults attended the three-day camp meeting. Many of these simple but faithful believers with their interested friends trekked long distances to attend this meeting. Old Chief Mamili and his headmen were regular attendants. Although a heathen chief, Mamili has in numerous ways supported the work of Seventh-day Ad-

ventists. On the last day of the camp eighty-six men and women, including twenty couples, were taken to the nearby marshy lagoon and baptized into a new way of life.

When it came time to take the camp meeting offering it would have greatly cheered your hearts to watch the spirit of giving among these primitive bush people who were just barely acquainted with the Gift of Calvary. They gave twenty-four pounds (about sixty-seven dollars). Surely, heavenly watchers kept vigil over the work in Caprivi during those years of isolation.

In the Belgian Congo one of our newest mission stations is Lulengele, located among the Kasai people in south-central Congo. Recently, while visiting the mission I met Lusamba, chief of Lusamba village, situated not far from the mission station. Up until a short time ago Lusamba and his four sons operated a local "Murder Incorporated." Their plan of attack was simple. They would waylay strangers of nearby tribes. Their nefarious work was carried on usually at dusk, just below the present mission site, where the Lulengele River flows through a tropical jungle forest. The visitors were robbed of all they had, frequently were mutilated, and their weighted bodies thrown into the deep swamps of the river. Government officials, although suspicious of Lusamba and his sons, were unable to prove anything conclusively, so time

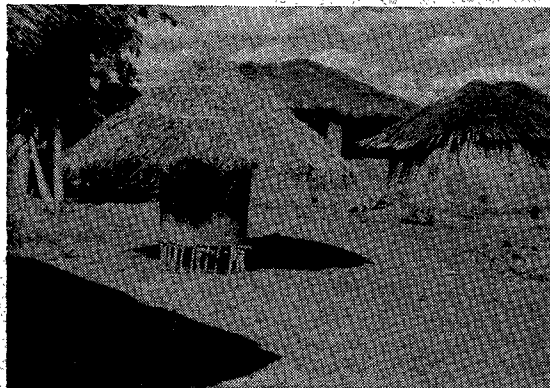
after time Lusamba and his sons escaped punishment.

The last victim known to have been killed was ambushed and robbed just three months before Lulengele Mission opened. Some months after the mission station was established a branch Sabbath school was started in Lusamba's village. Two of Murderer Lusamba's sons, Tumba and Mulamba, began attending this branch Sabbath school.

At the time of my recent visit, during the Sabbath service, I made a general appeal for those who wanted to fully accept Christ to come forward. Tumba and Mulamba responded. Chief Lusamba was also at this meeting. He was visibly touched and under conviction. He asked for special prayer. Today, due to the work of Lulengele Mission Station, "Murder Incorporated" no longer exists. Heavenly watchers now keep vigil over Lusamba village.

Yes, my friends, these silent visitors from heaven have watched over our work since the day sixty-nine years ago when the Advent message quietly entered the vast continent of Africa. From that day there has been a steadily and rapidly increasing army of believers, who have joined the spiritual trek in now carrying the banner of truth far and near. When the Southern African Division was organized in 1920 the entire membership of the division did not exceed

(Continued on page 21)



(Above) A typical African grain bin in Barotseland, Northern Rhodesia.

PHOTOS BY THE AUTHOR

(Below) Group on safari in Barotseland, Northern Rhodesia. F. G. Thomas, president of Barotseland Mission; R. S. Watts, president of Southern African Division; G. Sikongo, pastor; and R. C. Tarr, director of Liumba Hill Mission Station.



(Above) A typical African kraal erected beside a wild fig tree.

FINDING TRUE HAPPINESS

By VERNON D. REES



HAROLD L. PHILLIPS

Only those who take Christ into their planning will find lasting happiness.

ONE day when I was but a lad I looked out of the window of our house and saw a small boy walking up the street holding his mother's hand. On his head was a World War I helmet. I didn't know anything about helmets, and almost nothing about war, but I knew that that was a soldier's hat, and to me it represented the ultimate of everything a little boy of five could ever want. I ran over to my mother, and tugging at her skirt, pulled her over to the window. Pointing to the hat I said, "Mother, I want a soldier's hat just like that!"

I promptly lost all interest in my toys. Day by day I thought about that soldier's hat and how wonderful it would be to have one. And day after day I coaxed and pleaded with my mother to get one for me.

Finally there came a day when she saw a store that was selling helmets just like the one I had seen, for ten cents apiece. She went over to the boxes where they were and picked one up. Imagine her surprise when she discovered that instead of being toys they were actual steel Army helmets—surplus that was being sold off. How could her little boy of five ever manage to wear a thing like that on his head! It was so heavy that she almost dropped it; but remembering my pleading, she decided to buy one.

I met her at the door as she reached home. "Mother, did you get one?" I asked.

And I remember how thrilled I was when she said, "Yes," and then began to unwrap that heavy steel helmet.

Of course it was too big, and the strap hung way below my chin, even when it was pulled up as tight as it would go. It was heavy and clumsy,

but what a wonderful time I had with that soldier's hat! Now all my dreams seemed about to come to pass.

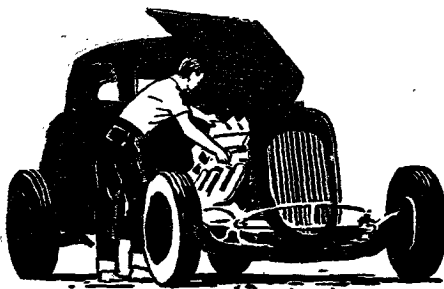
Mother had gotten some other things to go with the hat, and so after I had dressed up my little brother and sister and given them flags to carry, we marched through the house, and around and around, in step with music from a record on the phonograph. What a marvelous time we had. But just for a little while.

It was not long before something began to happen. The hat that at first had seemed so wonderful and that had given me such a thrill of antici-

Especially for Youth

pation no longer seemed so fine. In fact, Mother was somewhat surprised to find that before very long it lay in the corner of the playbox all day and was hardly touched. Now her little boys had thought of something else that they just *must have*.

So, in time there were skates and wagons and bicycles and tops and cars. They all seemed wonderful at first, but then the pleasure from them no longer satisfied, and we wanted something else.



How often those things that we anticipate with great pleasure, and that at times require such effort to acquire, lose their appeal. Very soon the thrill is gone, the zest is missing.

For example, at one time I heard a young girl ask, "Mother, when may I wear high heels?" On another occasion a boy inquired, "Dad, when can I get my license to drive?" But now that the girl is older, she no longer gets pleasure from heels, and driving the car has become ordinary to the boy.

I have known young people to neglect present duties and privileges because they were preoccupied with thoughts of the time when they could have a boy friend or a girl friend or some other thing. They neglected their studies at school, they failed to do their work, they were hard to get along with at home, and they slighted their friends, all because of the great anticipation.

I have also heard of clothes and jobs and husbands and wives and cars and houses and positions and a multitude of other things that people were led to anticipate with eagerness, that for a little while seemed wonderful, but that failed to sustain interest and gradually seemed less desirable.

When Jesus visited our earth nineteen centuries ago, He came at a time when men had tried almost everything that their imaginations could conceive of. They had become tired and disgusted with it all, and they longed for something better. They didn't know what they were looking for, but they wanted something that would bring lasting satisfaction, something that would bring true happiness.

(Continued on page 24)

REVIEW AND HERALD



• EDITORIALS •

Special Autumn Number

For several years now we have published a special issue in November that contains forty-eight pages, rather than the regular thirty-two. The extra pages are devoted to a preview of the excellent literature prepared by our publishing houses. At this time of year manufacturers of all kinds are deluging our homes with promotion of their products, in a major endeavor to capture a part of the special business that the holiday season generates. At this very season many of our people are troubled in mind as they think of the generally accepted custom of giving gifts, compared with our obligation to spend our money wisely as stewards of God. They ask themselves, "How should I spend my money at holiday time?"

We believe that no small part of the answer to the question can be found in the literature announcements found in this extra-size issue. What better way to spend our money in behalf of loved ones and friends than on good books and papers? Our own homes are strengthened spiritually, and likewise the homes of those to whom we send gifts. Why not do a double work—send a holiday gift and do a piece of good missionary work? The two in one are possible in a truth-filled book or journal.

We feel that the REVIEW is rendering a service to the field in publishing this colorful array of literature announcements. We need hardly add that the usual total of good articles is found in this issue, articles that have practical significance for all of our hearts and homes.

Liberality Toward God

It is altogether proper, as we have stated in the preceding note, to spend money on good gifts for loved ones and friends at the holiday season, such as Adventist books and papers that build character. Nor would we feel to chide anyone if he spent something—as multitudes of our people will—on this or that useful object that will bring satisfaction and joy to the heart of the recipient. But what we do wish to raise a warning voice against is this: The tendency to give *first* place in our budget to gifts of any sort for anyone, family or friends. Too often church members have found themselves quite depleted of means by the time they have spread their gifts around—indeed, they may need some time beyond Christmas to recoup their finances.

On that pattern the church suffers, inevitably so. The income of most of us is rather fixed. If we spend an excess in one area, another area must suffer. Yet it is at this very time of year, when the appeal to spend for material things is so great, that the church is making its most earnest appeal to us for support. At the close of the year every conscientious Adventist should ask himself: "Have I invested what I should for God this year? Have I paid up my pledges? Have I supported, as I should, the various appeals made by the church?" Only after we have honestly answered these questions can we justify spending on *any* material things. It is not half so important that we support a holiday custom of gifts to family and friends as that we support the divinely ordained

plan of liberality toward God and His work. Our Lord has never revoked the solemn injunction: "Seek ye first the kingdom of God, and his righteousness."

Let us be honest with ourselves. Have not the great majority of us spent more on our families and friends at Christmastime than we have upon the work of the Lord? Yet we are a people who believe that the day of the Lord is near and hastening greatly. We see the signs multiplying that the end is near. We see also, and most ominously, that our mission work must be carried on under increasing handicaps because of national barriers and other disturbing factors. Truly, if we believe what we say we believe, we will first plan to give generously to God before we plan to give anything to anyone at this holiday season. It is far more important that we stand right in the sight of God than in the sight of men. It is far more important that we be liberal toward God than toward men.

F. D. N.

The Abundance That Satisfies

Some years ago we heard much talk about "the abundant life." Today we are hearing similar promises but in different terms. David Sarnoff, chairman of the board of Radio Corporation of America, recently envisioned the wonders of 1976 in a speech made in the Waldorf-Astoria Hotel, New York City. He pictured a world of electronic and atomic devices that will greatly lessen the drudgery of life and raise the standard of living all over the world. By that time war will be outlawed and man will live in peace and be able to fully enjoy the products of his push-button civilization.

Let us not depend too much on such human expectations, for material abundance does not bring lasting satisfaction. The Bible pictures the only abundance that will truly satisfy. Note these promises.

Abundant Joys—"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Ps. 36:8).

Abundant Life—"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Abundant Grace—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

Abundant Power—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

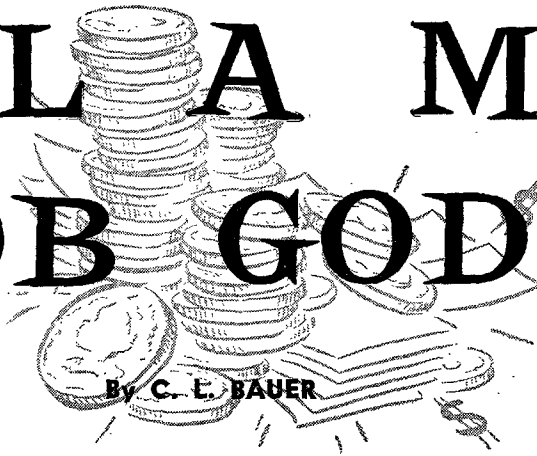
Abundant Supplies—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Abundant Entrance—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

It is this spiritual abundance to which Christ particularly referred when He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

F. L.

"WILL A MAN ROB GOD?"



A TREMENDOUS responsibility rests upon us as a church. We have a world to warn, relative to the message for this time as found in the Word of God. God is not fully dependent upon us as individuals to bring the light of salvation to men, for we learn from His Word that if we did not give this message to the nations, He could make the very stones cry out.

Just why God planned that we should have an opportunity to be in partnership with Him and the host of heaven is beyond my full comprehension. But He has chosen it to be just that way, no doubt so that we could learn what salvation means, and that we might understand the joy that wells up in His own heart when men turn to Him as the God of creation.

God receives great joy from His life of service to the universe. Did you ever stop to think that everything we enjoy in life today is ours because God loves us, and that it is He who gives us the breath of life; that it is He who gives the sunshine and the rain, the color to the flowers, and to all nature; that it is He who gives song to the birds, that our lives may be more enjoyable on this earth, even though we have been separated from Him by sin? Did you ever stop to think of the wonderful Being that walked in the Garden of Eden with Adam and Eve?

Did you ever give thought to the sadness that came to the heart of God as He visited the Garden on that fateful day when Adam and Eve hid themselves because they had disobeyed His voice and sinned against Him? Could you possibly put yourself in the frame of mind that must have been His when He thought of all the consequences of sin; when a pang went through His heart because of what He realized would befall His only-begotten Son; when He saw Jesus step down from beside His Father and take upon Himself humanity, to

be tried and tempted as no man has ever been, and at last to hang on the cruel cross of Calvary?

What love was manifested in the heart of our Creator as He met in the Garden with Adam and Eve and promised them the gift of the Son of God to bring redemption to them! From that day to this, God has heaped favor upon favor and gift upon gift to mankind. Listen to these wonderful words:

"The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me."—*The Desire of Ages* (1940), p. 57 (Miss. ed., p. 33).

Think of the God of creation gathering all the riches of the universe—not just this one planet called Earth, but the entire universe—and giving them into the hands of Christ for Him to use to prove to you and all mankind how great is God's love for man!

Oh, the breadth and depth of such love we cannot understand! But we do not have to understand it; it is there for us, and all He asks is a tender, loving heart full of obedience in return. Is it too much to give a heart full of love in return for such measureless love on His part?

Remember also the love that was in the heart of Jesus. The messenger of the Lord writes: "This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing."

—*Ibid.* (1940), pp. 22, 23 (Miss. ed., p. 4).

Now the big question is, Have you also caused sadness to the heart of God because of your disloyalty to His commands, or have you brought happiness to that great heart of God that is so full of love for you?

God has made you first in His heart. Have you in turn made Him first in your heart?

God speaks, and He asks the question, "Will a man rob God?" Then He says, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Then God simply asks us to prove Him, and see if He will not fulfill all His love to us.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me *now* herewith, . . . 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).

He further states in the first clause of verse 12 that "all nations shall call you blessed." What a contrast faithfulness brings to those who love God and do not rob Him in tithes and offerings, as compared to those who persist in robbing Him.

If all the professed people of God, both old and young, would be faithful to God in the paying of tithe and the giving of freewill offerings, we are told by the servant of the Lord that the treasury of God would be full.

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of

his providence."—*Patriarchs and Prophets*, p. 525.

What effect does tithing have with respect to our entrance into heaven? The messenger of the Lord points out very definitely that it does have an effect on our inheritance of the kingdom, for she writes: "Our heavenly Father bestows gifts and solicits a portion back, that He may test us whether we are worthy to have the gift of everlasting life."—*Testimonies*, vol. 3, p. 408.

One writer not of our faith, in writing on tithing, says, "The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt." But I find that the servant of the Lord, in writing on this subject, does not consider it as a debt owed to God, for she writes: "The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent."—*Gospel Workers*, p. 227.

God has a financial program for His church, as you can well see, but it is not designed merely to produce funds. It is also a test as to whether or not we will be trusted servants here below, and be worthy subjects for His kingdom.

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims on us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. . . . By faithfully obeying this requirement we acknowledge that all belongs to God."—*Testimonies*, vol. 6, p. 386.

God also asks us to practice more self-denial. We should think twice before spending for mere gratification of pride and unnecessary luxuries. The glamour of the world sets a pace before us that constantly calls for the expenditure of means, and therefore our faithfulness to God must be a day-by-day affair, constantly weighed against the endless clamor with which the world bids for that extra money.

"If all would study to be more



RELIGIOUS NEWS SERVICE PHOTO

God calls for man's acknowledgment of His sovereignty over all things that have to do with human existence. This is done in part by paying one tenth of all our income into the treasury of the church. Children should be taught this Christian duty at an early age.

economical in their articles of dress, depriving themselves of some things which are not actually necessary and should lay aside such useless and injurious things as tea and coffee, giving to the cause what these cost, they would receive more blessings here and a reward in heaven. Many think that because God has given them the means, they . . . can have rich food, and clothe themselves abundantly, and that it is no virtue to deny themselves when they have enough. Such do not sacrifice. If they would live a little poorer and give to the cause of God to help forward the truth, it would be a sacrifice on their part, and when God rewards every man according to his works, it would be remembered by Him."—*Early Writings*, p. 121.

God calls for a revival, a change in our thinking, actions a bit different from those that are so prevalent

among us today. He wants us who are the forerunners of the second advent of Christ to carry forward with great power the call to revival and repentance.

We are following many leadings in these days that are not building in the church a greater spiritual strength. Shall we not rightabout-face and set our house in order before the close of the year, remembering that "unless its [the church's] individual members shall act their part as servants of Jesus Christ, the church will ever be in darkness and without strength. Hard and dark as the world is, the influence of a really consistent example will be a power for good."—*Testimonies*, vol. 4, pp. 285, 286.

God and Christ are ready to fulfill their promises. Christ has assured us that "if I go and prepare a place for you, I will come again, and receive

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REACHING OUT TO GOD

In Prayer

By WALTER A. NELSON

PRAYER is the most wonderful agency in the possession of man. God not only answers the specific requests of prayer but through the very communion between man and his heavenly Father God purifies the heart and ennoble the character. Prayer not only "changes things" but changes the heart and life as well.

Like air and sunshine to a room, prayer cleanses the soul and purifies the heart. The suppliant goes to God in sincere prayer, opening the life before Him, and then as a special blessing God fulfills His promise: "If he hath committed sins, they shall be forgiven him" (James 5:15). In *The Acts of the Apostles* we read, "When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body, and mind, and soul, is beyond estimate."—Page 126. From this it is seen that prayer is more than saying words or making requests.

Prayer is talking with God, and this communion must be as consciously real as though we could actually see God; "for he that cometh to God must believe that he is, and that he

is a rewarder of them that diligently seek him" (Heb. 11:6). Satan would have us substitute beads, images, and "saints" to take the place of faith, but God desires that we look upon Him by faith, and by faith believe "that he is a rewarder of them that diligently seek him."

We need the blessings of prayer for its ennobling effect upon the life and character as well as for deliverance and the answer to our requests. The violin is constantly tuned to the organ or key instrument. In the same way the human heart needs always to be tuned to the heart of God. It is prayer that tunes the heart and removes discordant elements.

We can know that just as surely as the sun rises each day, so surely does God hear and answer the cry of the

human heart even though words may fail to express the inward longing of the soul. "No cry from a soul in need, though it fail of utterance in words, will be unheeded."—*The Desire of Ages* (1940), p. 258 (Miss. ed., p. 230). No one need feel that God will not help him. It is not the measure of our worthiness that commends us to God when we pray, but the measure of our need and the sincere longing of the soul for God. The publican was unworthy when he prayed, "God be merciful to me a sinner" (Luke 18:13). Paul counted himself the chief of sinners when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" From the depths of His love and mercy God heard their cry for help. God "desires His chosen heritage to value themselves according to the price He has placed upon them."—*Ibid.* (1940), p. 668 (Miss. ed., p. 657). He wants each one to know that he has free and ready access to God.

Let us not make prayer difficult or complicated; for prayer may be but a short, silent petition. Let us remember that prayer is the earnest longing of the heart expressed to the God of love and mercy. "Prayer is the soul's sincere desire, unuttered or expressed"; "the burden of a sigh, the falling of a tear, the upward glancing of an eye." Prayer is reaching out to God for fellowship and help.

Through prayer we search our own souls and commune with the eternal God. Prayer lifts us above our own weakness and human frailties and opens the channel for the power of God to fill the life. Prayer unites finite man with the Infinite God.

Prayer is the link by which we hold on to eternal life. Prayer connects us with the Source of wisdom and under-



DAVID STRICKLER

Prayer should have a definite part in the life of children both at home and in school.

standing. Prayer is the channel for help in every time of need.

We can pray anywhere, at any time. When one learns through experience the wonderful refreshing that comes to the life through prayer, he is ready to lift the heart in gratitude when a blessing is received, and to send a quick message to God when help is needed. He may be at work, he may be alone in the home or in an office, he may be one of a multitude, but wherever he is, he sends a message of thankfulness to the Lord for deliverance or for a happy experience, or he sends a petition to supply some immediate need for deliverance from temptation. That is what the apostle Paul means when he tells us to be "instant in prayer." Jesus told us to pray always.

"It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer."—*The Ministry of Healing*, pp. 510, 511.

We fail so often because we fail to pray. God says, "Ye have not, because ye ask not" (James 4:2).

Let us find assurance for ourselves by noting the kind of help that the Lord gives. There is the prayer for deliverance from trouble. I knew a young man, a student in one of our colleges, who, while doing his work as a janitor one afternoon, was so overwhelmed because of his desperate need that he bowed on his knees alone in a classroom and called upon God for help. He needed deliverance. His problem was so complicated, and so like an immovable obstacle, that he felt he must leave college and discontinue his preparation for God's work. In his desperation he finally called upon God. When he arose from his knees he saw a single quotation on the blackboard: "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6). He felt that this scripture was there for him and that God would deliver, and God mysteriously dissolved the problem.

There was a Mrs. Jones. She lived in a village eighteen miles from our town. I had heard that Mrs. Jones had been an Adventist at one time, but had left the church. On a Sunday several weeks later her name came to my mind, and I told my wife that I would visit Mrs. Jones the next day, which I did.

When Mrs. Jones came to the door I introduced myself as a Seventh-day Adventist minister. She began imme-

diately to cry. When finally she could control her voice she said, "Elder Nelson, you are wondering why you find me this way. All day yesterday I prayed that the Lord would send someone from the Seventh-day Adventist Church to visit me on Monday, and all this morning while doing my washing I prayed that the Lord would send someone today. And then when you said that you were a Seventh-day Adventist minister I knew that God still loved me and that He had heard my prayer."

Then she told me about her experience—how she had drifted with her husband out into the world and had been dropped from the church. That had been a number of years before, in another part of the country. Just the week before my visit her husband had been killed in an accident during his first week of new em-

ployment, and she was left with a family of seven children, varying in age from one to sixteen years. She needed help from God. There was nowhere else to turn, but she wondered whether God would hear her, since she had not been faithful and had forgotten God. She continued to pray, however, hoping that God would hear. She felt that she needed help from the church, but she was not sure where she could find a Seventh-day Adventist member. So she prayed that the Lord would send someone to help her, and my very presence was evidence to her that God had heard her and had forgiven her.

This sister had a happy experience in coming back into the church. The Lord prospered her in a wonderful way, and as a result of Bible studies that followed that contact eighteen precious souls were baptized, including a married son and his wife and three of the children who were old enough to be baptized.

Mrs. Jones was in trouble. She needed God's mercy and forgiveness, and in her trouble she called on the name of the Lord. The Lord heard her prayer and brought deliverance, and He will give the same help to anyone in trouble who calls upon Him.

God does perform miracles in answer to prayer for healing. Satan is responsible for all physical afflictions, and his purpose is to make each afflicted soul feel that it is useless to go to God for healing. One of the most wonderful promises in the Bible on prayer is the promise for healing. We read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). In presenting every petition to the Lord it is important to recognize that He alone can look into the future and that He will do whatever is best for each one. Sometimes although God answers the prayer, He permits the affliction to continue. Such was the experience of Paul, but God promised, "My grace is sufficient for thee" (2 Cor. 12:9).

It is well to remember, too, that even our Lord did not understand the sorrow that bore in upon His heart when He was in the Garden of Gethsemane. The record is that He was "sore amazed" (Mark 14:33).

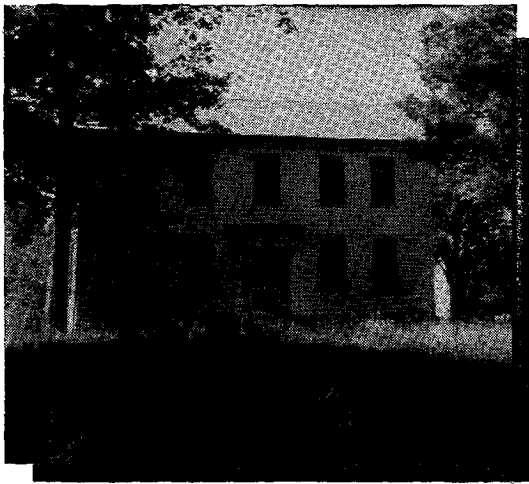
The apostle James, in writing about prayer for the sick, referred to the experience of Job. "Ye have heard of the patience of Job," he wrote, "and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:10, 11). Job was a man of God. God loved him, and Job had confidence in God; yet he suffered

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EWING GALLOWAY

When we draw nigh unto God in prayer,
He will hear and answer us according to
our needs.



In this house in Low Hampton, New York, William Miller diligently studied the prophecies of Daniel before going forth on his eventful mission.

We Have

[Abstract of memorial sermon preached August 26 at the William Miller Chapel, Low Hampton, New York.—EDITORS.]

WE HAVE met at this chapel to honor a cause and to remember a man. This stony hill is a sacred spot in the story of the Advent faith. These fields where William Miller played and dreamed as a boy and developed into sturdy manhood under the blessed influence of a Christian home; this grove where men and women met to pray and on a memorable day to ascend with their Master; this chapel erected by sincere, self-denying men and women as an act of steadfast faith in 1848; this old pulpit from which, in the Baptist church where it first stood, was proclaimed with conviction and power the glorious hope—all these are precious to the memory of Adventists, and mark, we believe, high points in God's cause on earth.

This hill of Low Hampton carries us back in thought to another hill. The Master is meeting there for the last time with His disciples. He concludes His last instructions. Indeed, as He speaks He begins to rise from their midst. Higher and higher He mounts. Finally, He is received into the heavens, and veiled from sight. Then how comforting are the words of the angel, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Those disciples became apostles and left the holy hill for the valley of service. They broke forth from the sandstone fastness of Judea for the ends of the known world. We have followed several of them on the highways of apostleship. The footsteps of Paul are still visible across the Mediterranean basin. Everywhere he told the good news of salvation, summing it up in this two-point message: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time

without sin unto salvation" (Heb. 9: 28). In response, the faithful emerged from the darkness of this world into the light of truth, with this shout of triumph on their lips, "Maranatha ["Behold, the Lord cometh"]!"

Then Thomas made his way to the shores of India. He carried the same message into India's night. The story is that his labors came to an end near Madras. Twenty miles from the city is St. Thomas' mountain. There a monument has been erected to his memory. His message is written in the stone, "The Master will come again to judge and to save."

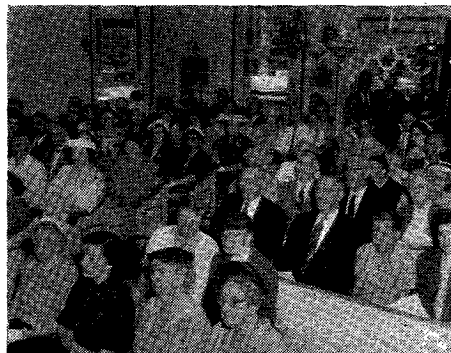
This was the work and the message of the apostles. Such was the everlasting gospel. The first revelation of it to man certainly embraced the second as well as the first coming of Christ. The promise to "bruise" the head of the serpent (Gen. 3:15) implied complete victory and a return to Edenic days. This could be only the restoration of all things. No wonder, therefore, that the early dwellers on this saddened earth gave voice to their hopes. Enoch, "the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).

Patriarchs and prophets clung to the hope of the first and second comings. This hope spanned the centuries; it was the "good news."

Three thousand years ago the inspired prophet looked forward to the culmination of God's program. "Our God shall come," he wrote, "and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:3-5). Before this Job was comforted and sustained thus in his trial: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

The apostolic church joined the procession of pilgrims and strangers upon this earth who sought a better country, "that is, an heavenly." Of all these it can be truly said, "God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:14-16). However, the two-point message was dimmed and the hope was lost. The dark ages came and went. At God's appointed time the glorious hope returned on the shining wings of the everlasting gospel. This great recovery began one November day of 1755. The earth quaked at Lisbon, Portugal, and the quake caused millions to think. Reports of the disaster spread far and near. Some days were required for the report to travel to Switzerland.

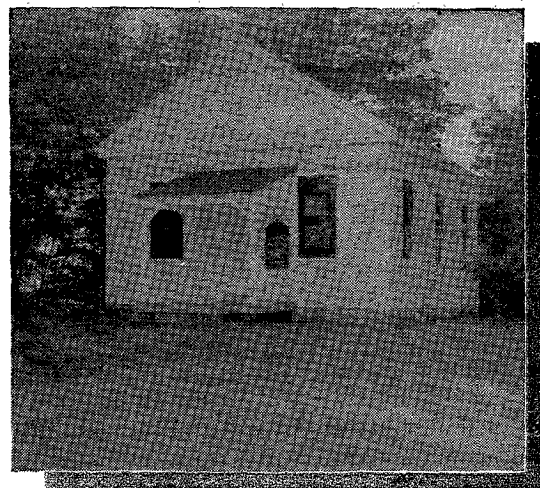
At the time the great Voltaire was showing a premiere of one of his plays at the municipal theater. The people were distressed at the news of the disaster that had struck the beautiful city of Lisbon, and they fled from the theater to the church. Voltaire's comment was: "The people are right."



Audience listening to W. R. Beach as he delivers his memorial address in the William Miller Chapel, August 26, 1956.

This Hope

By W. R. BEACH



Here in this chapel in Low Hampton, New York, which was built by William Miller, this energetic preacher heralded the message of Christ's soon coming.

While philosophers reason in Paris, and we amuse ourselves in Lausanne, at Lisbon God has spoken to mankind."

God did speak to men through the events and phenomena taking place across the earth. Christian men and women in various areas of both hemispheres began to look into these things. Here and there men stood up and proclaimed that these events were the doings of God, that they were indeed "signs of the times." Through them the world was to be prepared for the second coming of Jesus.

One of those men of God, and not the least, was William Miller of Low Hampton. What happened here was God's doing. The boy who roamed over these fields became sensitive to the leadings of God. For a time the sophistries of men and cunning deceptions beclouded his experience. He was confused and in great conflict of soul. Then he prayed, "Wean me from earth and raise my soul to God!" God answered. Certainty and assurance took the place of skepticism and confusion. He discovered that this life is but a pilgrimage, a brief interlude of conflict and victory, to be followed by an eternity of sinlessness and eternal joy; that God has prepared these things through the sacrificial offering of His Son. The whole divine plan, he found, was to be climaxed and brought to a glorious consummation by the second coming of Christ in glory. This event, he believed with all his heart, was imminent.

This great Christian worker did commit an error in setting a definite time for the Lord's return. It is difficult to understand how such a diligent and conscientious student of the Word could so grievously err as to set a definite day for the Lord's return, especially in the light of Christ's

own clear statement that this privilege was reserved to the Father alone. However, God used him to draw attention to the nearness of the time and to spark a message and a movement that were to shape up into God's last messages to men.

William Miller was born at Pittsfield, Massachusetts, 174 years ago. He died and was laid to rest 67 years later at this place less than 120 miles from his birthplace. He labored in a restricted area. But his work brought to the Advent cause men and women of world vision. The disappointment into which his error led was bitter. To the end, however, the message of the Advent remained sweet. William Miller's teaching and example built sturdy Christian tenacity into the Advent cause. Just a few hours before the end of his life, he sent to his fellow Advent believers this message: "Tell them [the brethren] we are right. The coming of the Lord draweth nigh; but they must be patient, and wait for Him." The men and women who rallied to His cause waited patiently and set themselves to accomplish a world task. "Every nation, and kindred, and tongue, and people"

were to hear the everlasting gospel and have a chance to prepare for the coming of Jesus.

For decades on end, these men and women stood alone, or practically so, in their belief in and proclamation of the imminent, glorious return of Christ. I well remember when this was the case and when the preaching of this sublime truth was received generally with skepticism, oftentimes with ridicule. One churchman some thirty years ago undertook to set down the failures of Adventists. He summed up in approximately these terms: "Now, despite their errors, Seventh-day Adventists are not a bad people. In fact, they are remarkable for their good works. They are rather a naïve, simple-minded folk. They live today as though Christ's crucifixion and death took place day before yesterday, as though He rose from the dead this morning, and is expected back on earth before tomorrow night."

Wouldn't it be wonderful if this could be said of every Adventist today? Many more would be brought to a knowledge of the glorious hope. That was the Spirit of the early Adventists; it must be ours today.

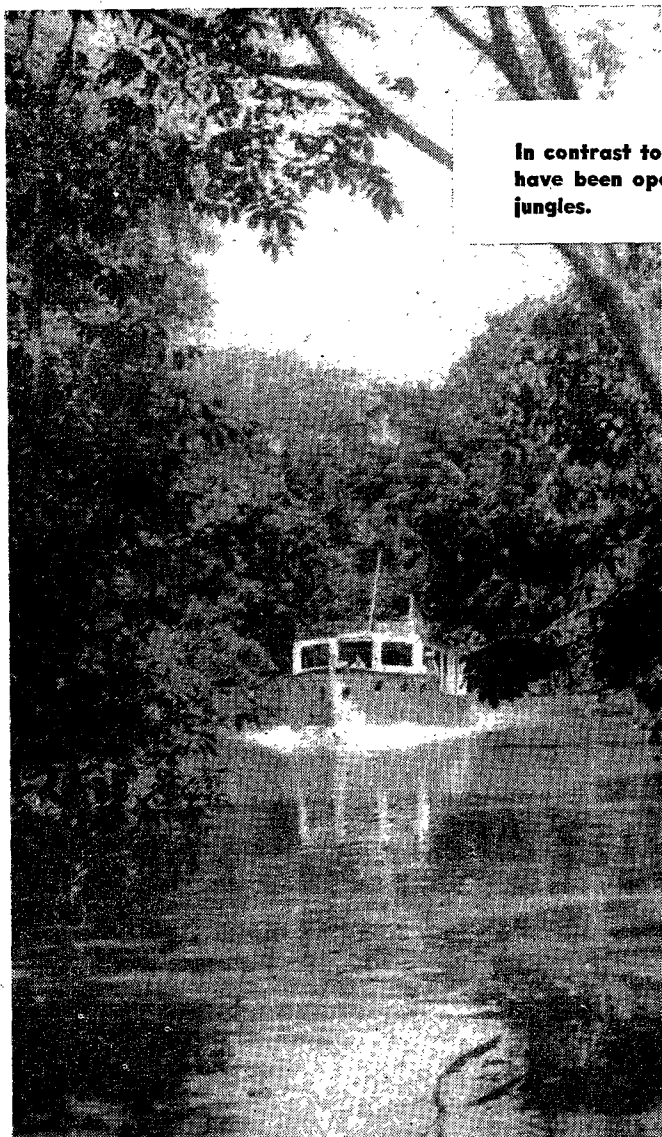
We can say that the interest in final things has grown through the years with the rising tempo of world events. In the shock of hopes and despairs men do seek the directions of God. In most of the great cities of earth the Advent message is proclaimed, and is received by millions as the only true hope of mankind.

In evangelical circles this development had brought far-reaching consequences. The principal theme of study assigned to the second assembly of the World Council of Churches held in August, 1954, at Evansville, Illinois, was "Jesus, the hope of the world." Church leaders representing

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Philip M. Phelps, great-grandson of William Miller, welcoming those who attended the second annual memorial meeting in the Low Hampton, New York, William Miller Chapel.



In contrast to the Halliwells what humdrum lives most of us live! For 25 years they have been operating a floating clinic to bring medicine to inhabitants of Brazilian jungles.

MEDICINE MAN on the AMAZON

By CLARENCE W. HALL

[This article, including title, is copyrighted, 1956, by the Reader's Digest Association. Reprinted with permission. *The Reader's Digest*, that ubiquitous and most readable journal, is to be commended for publishing an article on mission work that is at once accurate, understanding, and interesting.—EDITORS.]

The Luzero ("Light Bearer") in its mission of mercy as it glides through one of the jungle-lined inlets of the Amazon.

ONE day last February, a little white launch swerved out of the Amazon mainstream and headed up a narrow tributary. Bravely flying a pennant depicting a hand holding a torch aloft, it brushed jungle growth on both sides. At the helm sat a stocky man whose keen eyes searched the occasional clearings along the banks. Suddenly, from a thatched hut a woman ran out, frantically waving a towel. The helmsman nosed the boat's prow into the bank, grabbed a black bag and leaped ashore.

In the hut a man lay screaming in agony. He had just been bitten in the foot by a dreaded bushmaster, deadliest of all Amazonia's snakes. Neighbors were hastily building a fire, preparing to burn the foot until it was completely charred—usual treatment for snakebite in that remote region. The man from the boat hastily loaded a syringe with antivenin, made an injection—and saved another life.

This was Leo Halliwell, an Amer-

ican missionary with a unique ministry. He has no medical degree, not even a pharmacist's certificate, yet for 25 years he has been carrying modern medicine to the Amazon Valley's neglected inhabitants. Steering his aquatic clinic up and down the 1,000-mile stretch of river between Belém and Manaus, covering some 12,000 miles a year, Halliwell has treated more than a quarter of a million Brazilians and Indians for a host of tropical and other diseases. Best of all, he has helped awaken the Brazilian Government to the fact that of the region's many rich resources its people are the most important; their health may well decide whether Amazonia's fabulous potential is to be developed or left dormant.

During his youth in Kearney, Neb., the notion of being a missionary never crossed Leo Halliwell's mind. With a talent for mechanical tinkering, he studied electrical engineering at the state university. But one day, four

years after graduation, he heard exciting stories told by a missionary to Peru. On impulse he applied to the Seventh-day Adventist mission board. In short order he and his graduate nurse bride, Jessie, were on their way to Bahia, Brazil.

In Bahia the mission leaders soon found they had a recruit steaming with energy, imagination, ingenuity. "Just looking for latitude," he would say when asked why he so restlessly sought new fields. Ample latitude was provided when, in 1929, he was asked to pioneer the mission's work in north Brazil.

The Halliwells realized how huge was their new field when they reached Belém, near the Amazon's 207-mile-wide mouth. Their parish included the whole Amazon basin, almost as big as the continent of Europe.

The Amazon itself was awesome: so deep that transatlantic steamers can go up it for 2,300 miles, so wide that one must go 400 miles farther before

it narrows to the width of the Mississippi at its mouth. And feeding into it is a mesh of more than 500 tributaries, many of them more than 1,000 miles long. Strung out along these endless waterways live two million people: an estimated 300,000 are Stone Age Indians, the rest a racial amalgam of Portuguese, Negro, Indian.

After a few months in Belém, Halliwell went up the Amazon by river boat and canoe to see his outlying parishioners. He was dismayed by the people's poverty and superstition, especially by their disease. Their strength was vitiated by malaria and malnutrition; their lives were shortened by smallpox, syphilis, leprosy; their existence was threatened by poisonous snakes, alligators, jaguars and other beasts; there wasn't a doctor in all the jungle wilderness.

To Jessie he said, "Isn't it one of our Adventist tenets that 'medical work is the right arm of the gospel'?" She nodded, and he vowed, "I'm going to give that arm some exercise!"

He used his 1930 furlough in the United States for a six-months course in tropical diseases. Jessie brushed up on midwifery, nutrition, sanitation. They talked before church groups and collected money for their "Amazon adventure."

Back in Brazil, Leo sketched a design for a shallow-draft, 30-foot boat with a 10-foot beam. He hacked out the hull by hand from Amazon hardwoods and installed the engine and wiring himself. He christened it the *Luzeiro* (Portuguese for "Light Bearer"), stocked it with as much quinine, epsom salts, salves and bandages as he could buy or scrounge—and set out with Jessie.

Leo knew less about navigation than he did about doctoring, and it took some harrowing experiences to accustom him to the Amazon's treacherous currents and moods. Today old

river hands testify, "Nobody knows the Amazon better."

The moods of the Indians were equally difficult. Most of the tribes, fleeing the white man's advance, had settled along the headwaters of the Amazon's tributaries. Living a primeval existence, many fiercely resisted with blow guns and poisoned arrows the encroachments of strangers.

At sight of the *Luzeiro* in the André River the Indians of the Maués tribe fled in terror; they had never seen a "canoe" like this. Halliwell brought out his victrola and put on a band record. Presently the Indians crept out of the woods, crowded around the instrument, chattering among themselves. They were just as amazed by the miraculously quick effects of quinine on malaria fever then raging in the village.

The Halliwells soon learned to begin their annual odyssey upriver early in February, after the river has begun its mighty rise (in some places as high as 60 feet). It reaches full flood stage in May and June and that season supplies the most water for easy access to the people; it also creates the greatest needs. Floodtime is inevitably tragedy-time for Amazon dwellers; the forest is inundated and homes are washed away. On each voyage, Halliwell told the people the approximate time of his return, asked them to hang out a white cloth to signal their need. Soon every mile of his journey was lined with fluttering cloths. For three consecutive years, Mrs. Halliwell delivered the babies of the wife of the mayor of a certain town. How did the blessed events hap-

pen to coincide with the *Luzeiro's* visits? "I planned it that way," said the wife.

The most serious menace to health in the Amazon was malaria. At every stop Halliwell was greeted by listless, half-alive people aflame with fever. At one place the Halliwells were flagged by a man in a canoe who led them to a home that was one large room with a center pole supporting the thatched roof. From the pole to the side walls, like spokes in a wheel, were stretched 22 hammocks. In each lay



Mrs. Halliwell, who has served with her husband in giving medical and spiritual aid to the needy along the Amazon. She is seen here with a patient.

a victim burning with high fever. By the time Leo had treated them, word had spread and canoes by the score were arriving. Some bore sick, others carried messengers begging him to come to relatives or friends.

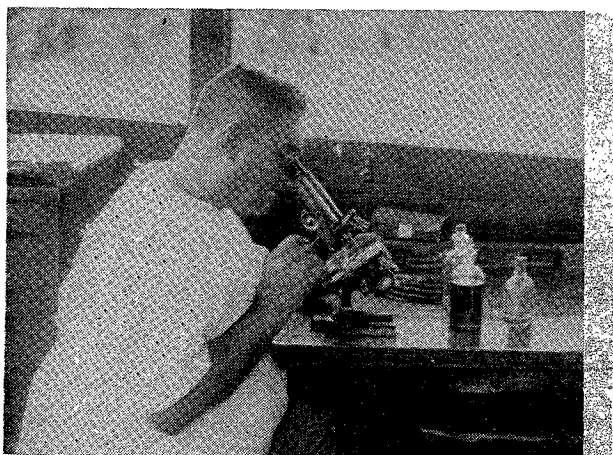
When leaving medicines with the people, Halliwell learned to make crystal clear his instructions for their use. Once he returned after three days to be told by the wife of a patient that her husband had taken all 67 grains of quinine in one gulp. Halliwell inquired anxiously, "Did he die?" The woman replied, "Oh, no. His ears rang a little but it cured him. He's out in the field working!"

At first the Halliwells had to purchase medicines from their slender mission resources, then enlist young people of the Belém church to put them in capsules and bottles. Today their medicine chest is kept supplied by doctors and pharmaceutical houses in the United States, and by the public health departments of the states of Pará and Amazonas. During World War II, when quinine was almost unobtainable, an American wholesale drug dealer in Argentina called Halliwell to his office. He unlocked a large depository, pointed to stacked piles of quinine and said, "Look closely." On every wrapper Halliwell's name was written. "That's our entire stock," he said. "But I want you to have it!"

Governors of several Brazilian states now make generous personal contributions to Halliwell. One said, "No one is doing so much for my people. Please let me help."

As a rule, the Halliwells have avoided treating complicated diseases, making arrangements to send severe cases to the nearest town. But jungle life is full of emergencies. One day while passing down a river, they heard screams. An alligator had seized a girl while she was washing clothes in the

(Continued on page 45)



Leo Halliwell, whose unflagging energy and missionary zeal have kept him steadily at his task on the Amazon for twenty-five years.

We Have This Hope

(Continued from page 15)

160 denominations had done very careful work over a period of three years to prepare a comprehensive document on the theme. In this we find the statement, "He will come again as Judge and King, to bring all things to their consummation." There was an effort on the part of some at the assembly to strike out the note of joyous affirmation, the radiant expectancy that are part and parcel of the Second Advent hope. Alas, they succeeded all too well. The full Bible instruction on the Second Advent did not get into the official document. There is nothing on the manner, the time, and the purpose of this great event. But the fact remains—and it is of incalculable importance—that the statement on the main theme and the messages that accompany it have been sent out for study in churches that represent 170 million Christians, for a report back to the third world assembly.

The present quest for the directions of God has been reflected in the life and doctrine of the Catholic Church. I could point clearly to the impact of the Advent Movement in this. The trend started some years ago. More recently there appeared in a French language journal for Catholic Europe this statement: "Eschatological studies must now occupy a greater place in the church's activities." And books of a remarkable tenor have appeared on the shelves of the bookstores calling attention to the Advent hope and carrying the church imprimatur.

In Latin America, an editorial on the second advent of Christ appeared in the *Nacion*, one of the leading

newspapers of Costa Rica. It was written by a lawyer, Fernando Zuniga Montugar. Translated from the Spanish, a portion of this editorial reads as follows: "Our Lord Jesus Christ is to return soon to this sinful world. This is not just my opinion. And although it appears fantastic and inventive, a large number of writers from different religious sects, backed by Biblical revelation, affirm it. . . . 'I will come again,' so declares St. John. . . . And although His coming has been announced different times, now, according to careful examination of Bible prophecies, the return of the Redeemer appears imminent. . . . Christ will come again; but this time not to be crucified, but with the great power of God to bring moral order, fraternity, and justice among men."

Thus in Latin America the work sparked by William Miller on this hill and from this pulpit is spreading afar. Tens of thousands now sing it across Central and South America in these wonderful words:

"Far beyond the sun! Far beyond the sun!

Up there is my home, my home,
blessed home,
Far beyond the sun."

Yes, brethren and sisters of the Advent hope, across the world men and women are seeking a "Thus saith the Lord" on the future of our world. Walls of opposition and prejudice to truth are crumbling in countless lands. Men who have associated with popes and bishops and non-Christian leaders are breaking their church ties and the chains of prejudice, and are joining the people of God. A look at the Moslem world, and the stirrings of

the Hindu world, are both enlightening and heartening.

Mohammed's millions are preparing for the harvest of the nations. I believe this firmly. Closed Moslem circles are today the hotbeds of revolutionary religious unrest. Sikhs and Arabs are peering out of their encircling gloom. One of them said to me at Hebron, Palestine, "Why, of course, Mohammed taught that Issas [Jesus] will come again. I believe Issas will return to earth, and when He does all Moslems and Christians will be obedient to God, and will be brothers in Allah's kingdom."

The sound of the going that William Miller heard in these groves is spreading to the world. It can be heard today in the measured tread of the Adventist hosts as they march to the kingdom of heaven. One of the stalwarts that rallied here to the Advent cause wrote, "In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness."

Today this "firmament of chosen ones" shines brightly in the gloom of world's end. Thousands from "every nation, and kindred, and tongue, and people" are marching into the saving light of the Advent message. "The gleams of the golden morning" fall gloriously upon this assembled throng. Surely we of the Advent hope today, gathered on this hill from which the light and fervor of the Advent hope first shone, can do nothing less, would do nothing less, than to rededicate our all to the finishing of God's work.

The General Conference Sabbath School Department greatly appreciates the service our good church paper—*The Review and Herald*—is rendering our Sabbath school members, and our constituency in general, by carrying a full page of Sabbath school lesson helps each week.

Before *The Review and Herald* made this generous provision, lesson helps were of spasmodic occurrence. Sometimes the authors of the lessons would produce books containing comments on the Sabbath school lessons at additional cost to the students and teachers. Frequently no direct lesson help was provided. Now, however, we have a weekly comment on the lesson amounting in the yearly aggregate to the equivalent of a book of a hundred pages or more, and at no additional cost to the readers of the *Review*.

Many have expressed appreciation of this extra service our church paper is rendering our Sabbath school members. We believe it is contributing materially to the interest in the Sabbath school lessons, and that it is bringing much valuable information on the Sabbath school lessons to a greater number of



our people than would be possible in any other practicable way.

Then, too, this little column devoted to "Sabbath School Activities" affords opportunity for a short weekly message to the *Review* family concerning the developments and items of interest in connection with the advance of this important phase of denominational life. Already over forty such messages have appeared in this space thus far this year dealing with a wide variety of Sabbath school interests. Among the subjects briefly presented are the following: Importance of Bible study, the dangers of absenteeism, concern for the missing members, thirteenth Sabbath projects completed, Sabbath school objectives, evangelism in the Sabbath school, reports of Vacation Bible Schools, significance of certain special days, counsel

to leaders in the children's divisions, notification of new lesson topics, financial and membership reports, travel reports from overseas trips, et cetera—all intended to keep our members in touch with the great work of the Sabbath school.

Now that we have come to the time of the year designated on our church calendar as *The Review and Herald* campaign, we gladly take this opportunity to appeal to all the readers of this column to make sure of the renewal of your subscription to *The Review and Herald* in order that you may continue to have the benefit of the Sabbath school lesson help appearing each week on the opposite page, in addition to all the other good things the *Review* will carry in 1957. And if you know of any Adventist home not favored with the weekly visit of our church paper, we hope you will be instrumental in securing their subscription also. While you are at it, make it the "Family Group," both for yourself and for others, then you will get the *Sabbath School Worker* and other valuable papers as well.

L. L. MOFFITT

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, NOVEMBER 24, 1956

Gethsemane

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

Gethsemane is an ineffaceable Christian memory—the prayer place of Jesus, the garden of His agony, close to Calvary. In this small area, beyond “the brook Cedron” (John 18:1), scarcely a mile from the walls of Jerusalem, there took place the supreme anguish of our Lord, His crucifixion, burial, and resurrection. (Compare John 19:17, 41; 20:15.) These events are the climax of the greatest story ever told. They are inseparable parts of the great atonement.

The name *Gethsemane* (meaning “oil-press”) appears only in Matthew 26:36 and Mark 14:32, but all four Gospels refer to different aspects of Christ’s presence in the Garden or the Mount of Olives prior to His arrest, hence our lesson is found in Matthew 26:31-68; Mark 14:27-65; Luke 22:31-53; John 18:1-14. John omits the agony and the sleeping of the disciples, but mentions the Garden as a place of prayer, and the presence of Jesus and the disciples there at the time of His arrest (John 18:2).

For the last time Jesus sought solitude in Gethsemane. Thereafter privacy was denied Him, and He sought no respite from fierce and hateful publicity. This night, however, after the psalm sung at the close of the Last Supper, Jesus knew that events of a revolting nature were imminent: “All ye shall be offended because of me this night.” In a few short hours the Shepherd would be smitten and the sheep scattered (Mark 14:27; compare Zech. 13:7).

People sometimes utter the folly that Jesus died with no assurance of victory and no hope of resurrection. Immediately after His reference to Zechariah 13:7, He said: “But after I am risen again, I will go before you into Galilee” (Matt. 26:32). These words fell on deaf ears at the time, and no expectancy of resurrection is seen in the disciples in the immediate postcrucifixion hours (John 20:9). But the angel told the women: “He is risen from the dead; and, behold, he goeth before you into Galilee” (Matt. 28:7). In verse 16 the disciples

kept their Galilee appointment with the risen Christ.

“My soul is exceeding sorrowful, even unto death,” are the words of Jesus in His greatest agony over the sin of the world. “He is tempted to fear it will shut Him out forever from His Father’s love.”—*The Desire of Ages* (1940), p. 685 (Miss. ed., p. 673). Sorrow isolates the individual and creates a desire for human sympathy. “In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress.”—*Ibid.* (1940), p. 687 (Miss. ed., pp. 675, 676).

When the agonies caused by the dark malignity of sin weighed down His sensitive soul, when the sinister shadows of hate and the torture of the cross descended upon Him, “He fell dying to the ground.”—*Ibid.* (1940), p. 693 (Miss. ed., p. 679). The disciples were asleep. Jesus was, humanly speaking, utterly alone, true to the undoubtedly Messianic figure of solitariness in Isaiah 63:3, on which see comment in *The SDA Bible Commentary*. “There was silence in heaven” in this unique moment when divinity suffered with humanity (*The Desire of Ages* [1940], p. 693 [Miss. ed., p. 679]).

The disciples had gone sleepless for many hours. Luke alone adds the characteristic touch that they were “sleeping for sorrow” (chap. 22:45). Christ’s teachings on conquest through death, the mounting and ominous hostility of the world, were a crushing grief to them. Did men ever know such sorrow as afflicted Jesus and this band of men at this time?

Matthew and Mark make no mention that “there appeared an angel unto him from heaven, strengthening him” (Luke 22:42). It was with these heavenly messengers that Jesus habitually lived. They sustained Him in life (Matt. 4:11), guarded Him in death (John 20:12), escorted Him on high (Acts 1:9), worship Him in heaven (Ps. 24:7-10), and with Him will return in glory transcendent (John 1:51).

“No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer.” “Christ’s agony did not cease, but His depression and discouragement left Him.”—*Ibid.* (1940), p. 694 (Miss. ed., p. 680). So wonderful is real prayer and the ministry of angels! From that moment the Son of man faced squarely to the full fury of human hate and cruelty.

The kiss was common among Jews and early Christians (Rom. 16:16; 1 Peter 5:14). That it should now be the sign of betrayal by an intimate, was execrable, and became the symbol of treachery. Compare *The Desire of Ages* (1940), page 696 (Miss. ed., p. 681): “He kisses him repeatedly, and appears to weep.”

“Friend, wherefore art thou come?” (Matt. 26:50). No answer came to that question. “Friend” was used among comrades, such as soldiers, sailors, scholars (see the same word in Matt. 20:13; 22:12), and indicates Christ’s loyalty to one of “the twelve”; but what a barbed arrow that question was to the traitor’s heart!

Peter’s reaction to a multitude “with lanterns and torches and weapons” (John 18:3) was a resort to force against a member of the high priest’s entourage (Matt. 26:51). Christ’s was a repudiation of the sword (compare Jer. 47:6; Eze. 21:28-30)—the world’s final argument against righteousness—and was a typical reliance upon spiritual power: “Put up again thy sword into his place: . . . thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:52, 53).

Note the calmness with which Jesus addressed the excited mob: “Are ye come out as against a thief with swords and staves for to take me?” He was now completely resigned, conscious that He was to be “delivered by the determinate counsel and foreknowledge of God,” to be crucified by “wicked hands” (Acts 2:23).

“I am he,” said Jesus disarmingly, as the villainous mob fell back, stunned to hear the mysterious “I am,” an awesome reminder of this Man’s connection with God (see Ex. 3:14; compare John 8:24, 58; 13:19; 18:5, 6). Would they recall Deuteronomy 32:39 where the great “I am” said: “I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand”? Those who did, had tortured minds that night.

Then the arrest, and with it a fulfillment of our Lord’s own words: “Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me” (John 16:32).

Should Adventists Join Some New Movement?

(Continued from page 5)

framework of their errors, making it appear that it was the voice of God from heaven giving the "Loud Cry" that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her.

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and to teach them as did Paul, who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time.

Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the downtrodden commandments of God to exalt them as honorable and holy, are indeed *the light of the world*.

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the

wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . .

It seems almost impossible that any one who had a genuine experience in the faith should suggest such er-

"Waiting Only to Be Gathered In"

The following experience by Olen Gilliam, of the Oklahoma Conference, gives proof of the statement in *Acts of the Apostles*, page 109, that "many are on the verge of the kingdom, waiting only to be gathered in."

"While canvassing in Blackwell, Oklahoma, a town where there is no Seventh-day Adventist church, I met an eighty-two-year-old woman who wanted to meet an Adventist minister. I asked the minister of that district to see the woman. After he had visited with her for a while, she went to the back room and brought out an envelope and handed it to our minister, saying, 'This is my tithe that I have waited seven years to give to an Adventist minister.' It contained three hundred dollars in one-, five-, and ten-dollar bills she had been saving seven years. She had heard part of the third angel's message sixty years before, but she had always lived in isolated areas. Today she is a member of the conference church."

If those whom God is calling to literature evangelism would respond, those seeking for truth would not have to wait so many years to hear the message.

B. E. WAGNER

roneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her, my people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down

fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Also this prayer which He offers to interpret the process through which His followers are sanctified: "Sanctify them through thy truth."

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history.

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is

drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track.

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat.

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God," not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way." There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin;

what a great work would have been laid upon the foundation stone.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant.

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can in this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing, and condemning. Seek to restore, not to tear down, discourage, and destroy.—Manuscript 21.

Heavenly Watchers Over Africa

(Continued from page 7)

2,200. That little flock of thirty-six years ago has now under the blessing of God become a vast multitude of 142,184 baptized believers. During the past year there were 19,462 precious souls baptized, who are now marching to Zion with God's remnant people. This means that every day during 1955, an average of fifty-three new members were added to the church in the Southern African Division by baptism.

Not only that, but our Sabbath school membership now exceeds 270,000. The Sabbath school membership of the entire world field was only 195,653 in the year 1920, when the Southern African Division was organized. Think of it! And now as I write this article there are 116,258 Sabbath adherents to the Advent faith in the Congo Union Mission alone. Companies of new believers led by humble Missionary Volunteer leaders are springing up in many parts of that mission field.

If the present upward pace continues, and we believe it will, soon, very soon, our Sabbath school membership in this one division field will equal

and surpass the Sabbath school membership of the North American Division, the home base. Surely, you will rejoice in this great manifestation of God's love for multiracial Africa!

Vigilant watchers stand guard over our educational and medical institutions. Under such divine protection our many institutions are both thriving and growing. First I would mention the large new ward wing and nurses' dormitory at Maluti Hospital, built on the slopes of the Maluti Mountains in scenic Basutoland. The new administration building for one of our oldest mission hospitals, Malamulo in Nyasaland, brings pride and joy to our hearts. Kendu Hospital in Kenya, East Africa, is undergoing a genuine face lifting, and when the wrinkles and cracks are all erased and plastered this old medical institution will present a youthful and wholesome appearance for the peoples around Lake Victoria.

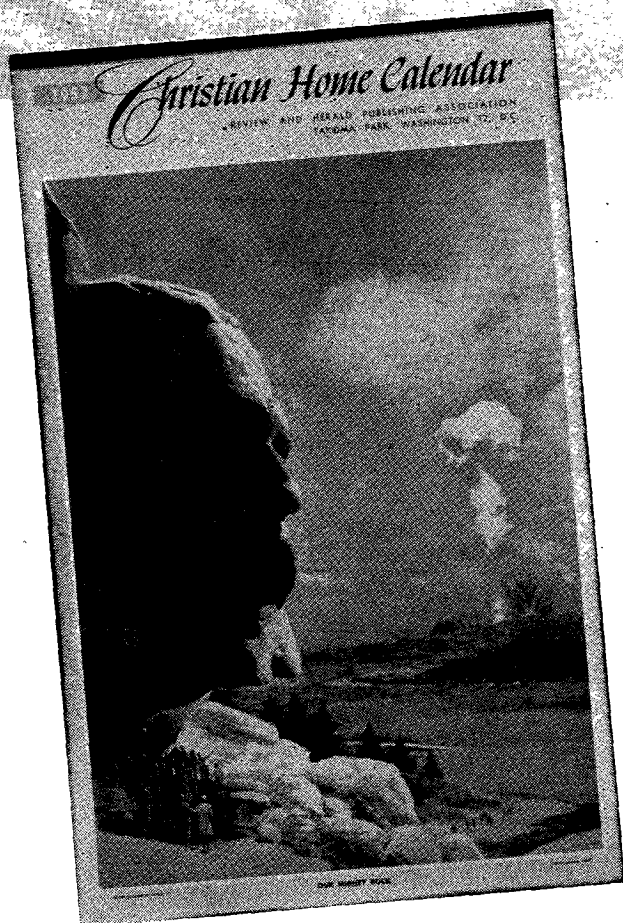
Nestled among the verdant hills in the Transvaal is Sedaven Academy, which first opened its doors to our European youth in 1951. Today this academy has an investment of over £70,000 (\$196,000) and is free from debt. The commodious and attractive Anderson Auditorium at Helderberg College enhances the dignity and prestige of our European senior college for the Southern African Division. In our recent midyear division committee meeting, old Solusi Training School, the denomination's first mission school among primitive peoples, became Solusi Missionary College, now under the control and management of the Southern African Division. A full four-year college course will be offered for our African youth throughout the division. We are moving ahead under the watchful eye of Omnipotence.

Underneath the crust of poverty and national unrest there still is fertile ground, which when carefully cultivated will continue to bring forth a rich harvest. Africa today is still a land of unprecedented opportunity. But time is not on our side in Africa. We must work with rapidity and thoroughness. Unrest with its convoy of strife is spreading like fire in the stubble, bringing perplexing problems to our leaders and believers. But none of these ominous signs daunt us. We believe and know that God will bring to an ultimate triumph His cause in Africa. We are praying for a larger measure of His Divine Spirit in our lives. We want the spirit of Christ to be reflected in our work, and with Joshua Katapa of Barotseland we know that heavenly visitors will keep constant vigil over the work of God in the turbulent and troublous days that face our work in Africa.

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"Will a Man Rob God?"

(Continued from page 11)

you unto myself; that where I am, there ye may be also" (John 14:3).

Today He is only waiting for His church to fulfill their part, and then He will come, and will not tarry.

God is also waiting for that wonderful day when He can fulfill the promise of a new heaven and a new earth, as was shown to John and recorded in Revelation 21:1-5. God and Christ long to set up their tabernacle with men on this earth. They long to dwell with man. Shall we not give heed to their pleadings with us to be faithful in all things? God longs to write our names in the book of remembrance, for He says, "In that day when I make up my jewels; . . . I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17).

Finding True Happiness

(Continued from page 8)

Jesus warned against looking to material things for lasting satisfaction and happiness, when He said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

He taught people to place spiritual interests first.

"Seek ye first the kingdom of God, and his righteousness," He said, "and all these things shall be added unto you" (Matt. 6:33).

Jesus led people to look upon their lives and possessions in a new light. They were to regard what they had as being of eternal value, a means of bringing blessings to others. Their lives, their time, their talents, their possessions, all they had was to be used to build up His kingdom. He led them to recognize that all they possessed was only given them in trust, and that they were under solemn obligation to use their talents for the glory of His name. Only then could they find satisfaction that would be lasting.

In the story that Jesus told about the two men who built houses (Matt. 7:24-27) He contrasted the lives of those who depend on earthly things for their satisfaction with those who consider the truths of the eternal kingdom in their life's plan.

The man who built his house on the sand had placed a high value on mere earthly things. None of them were enduring, and when the storms and stress of the tempest came, his home was swept away. His character could not stand.

The other man in the story took eternity into his reckoning and anchored everything in his life to the enduring truths of the kingdom. When the storms and tempests struck his life, even though outward circumstances were stormy, in his heart he had lasting satisfaction, contentment, and happiness.

Sometimes we find young people who are led to seek lasting satisfaction and happiness merely from earthly things. All such will be disappointed. Only those who take Christ and His eternal kingdom into their planning and thinking, and who look upon what they have in the light of eternity, will find true happiness in this world, and in the end eternal life.

Reaching Out to God in Prayer

(Continued from page 13)

affliction and heavy loss. On the other hand, in this same chapter there is a reference to the experience of Elijah. Elijah prayed and it rained not. He prayed and it rained. In both instances God performed a miracle of nature, demonstrating that when one prays earnestly the Lord hears and will perform a miracle if necessary.

For our encouragement the Scripture says that Elijah "was a man subject to like passions as we are" (James 5:17). His experience is cited so that the humblest one may feel that he can go with confidence to the throne of grace and boldly present his need to the Lord, having full assurance that if it is for his own good God will answer that prayer, even if in the answering He must perform a miracle.

In speaking of God's people the Spirit of prophecy tells us: "He is well pleased when they make the very highest demands upon Him, that they may glorify His name."—*The Desire of Ages* (1940), p. 668 (Miss. ed., p. 657). Experience after experience of direct healing could be cited, and if necessary for his own encouragement, the reader can seek out members of the church who have been wonderfully healed in answer to prayer. God has removed the deadly cancerous growth when the specialist said there was no hope. God has strengthened the heart when the doctor said the life expectancy was but a few days, or a few weeks at the most. God has rebuked the power of poison within the blood stream when death appeared certain. Over and over again God has answered prayer for healing, both through the anointing as instructed in the Scrip-

tures and through individual and family petitions to the Lord. No one is beyond hope. But in it all, with Jesus one must say, "Not my will, but thine, be done."

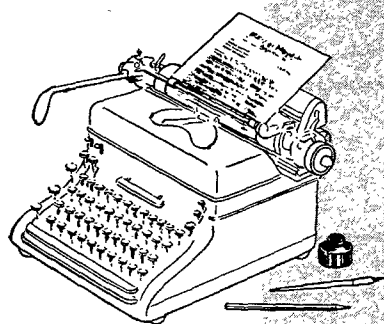
The servant of the Lord said in speaking of Elijah's faith: "Faith such as this is needed in the world to-day, —faith that will lay hold on the promises of God's word, and refuse to let go until Heaven hears. . . . And through faith we to-day are to reach the heights of God's purpose for us. . . . The honor of His throne is staked for the fulfillment of His word."—*Prophets and Kings*, pp. 157, 158.

Frequently we are faced with perplexing and difficult problems. We must know what to do; but what? Then, too, there are times when duty seems to point in two conflicting directions at the same time. In making a choice we cannot afford to make a mistake. God has the answer. He has wisdom and understanding for every problem of life, and He desires to help us. He counsels: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

Within the family circle of nearly everyone are those who are not in the church. Hearts are burdened for the salvation of these loved ones. God wants us to pray for them. God wants us to have faith to believe that as we work for them the Lord, too, will work for their salvation. Note this wonderful promise: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (1 John 5:16). Here the Lord promises that He will hear our prayers for our loved ones. This promise is reinforced in the two preceding verses: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

We can know that the help of all the agencies of heaven will work with us for the salvation of our loved ones. We are not to be discouraged by outward appearances or by the lapse of time through months and years. We are to have confidence in God and to hold on to God for their salvation.

Now, of course, there are conditions to prayer. We are not to feel at any time that we are worthy, nor are we to feel that our sins are so great that we cannot go to the Lord;



A HEART-TO-HEART

From the Editors of THE REVIEW and HERALD

MAY we have a moment of your time, and in the quietness of your home talk with you earnestly about a few of the things that are on our hearts? We would count it a great privilege if we could do this in person, but since that is impossible, we will do the next best thing—speak to you through the REVIEW, our church paper. After all, a large share of English-speaking Adventists the world over have come to regard the REVIEW much like a member of the family, or at least as a very dear friend.

You are a Seventh-day Adventist. That is why we wish to talk with you. You have accepted Christ as your Saviour, have seen the privilege—and obligation—of keeping all His commandments, and are looking forward to His soon coming. We want you to be ready for that great event. We want you still to be a Seventh-day Adventist when Jesus comes. And we are sure that you also have this desire.

But many who now hold membership in the church will be disappointed when Christ returns. They will discover—too late—that earnest preparation was necessary in order to be ready to go to heaven. Instead of hearing Jesus say, “Come,” they will hear the word, “Depart.” O tragic moment!

That’s why we are talking with you now. We want your connection with Christ and the church to grow more firm with each passing day. We want you to be in touch with the throbbing life of this great world movement. We want you to become so inextricably tied up with the church that it will be in your thoughts almost constantly. Thus when Christ comes for His people there will be no question about your going to the heavenly home He is preparing for you now.

And here is where THE REVIEW AND HERALD enters the picture. We believe that a faithful, prayerful reading of our church paper each week, along with study

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This will be a personal favor, not to us, but to yourself. We have pledged ourselves, however, to make the REVIEW as valuable as we can possibly make it. For example, next year we shall publish a thrilling story about Pitcairn Island, from events that led to the mutiny on the *Bounty*, through the time when Adventism first took root on the island, right to the present day. This series will run for

quite a number of weeks. You will not wish to miss even one installment.

There will also be several articles on dress and adornment, written, not by a man, but by one of our most respected denominational women, one who has influenced thousands of youth as a dean of women in our schools. There will be a series on laws of soul winning, designed to aid you in bringing others to Christ. And a number of articles on miracles and science. All of these, and many others, will make you a stronger Adventist. Of course, the usual palatable and varied menu will continue—the home section, the youth pages, the health feature, the Sabbath School Lesson Help, Bible Texts Explained, news reports from all over the world, and editorials.

In order that all these good things may come to you each week during 1957, and thus help you build a more solid faith, we urge you most strongly to subscribe for the REVIEW NOW. If you do, we believe you will feel as did Sister Mildred Wood Harris, the writer of the following bit of unsolicited verse:

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The Editors

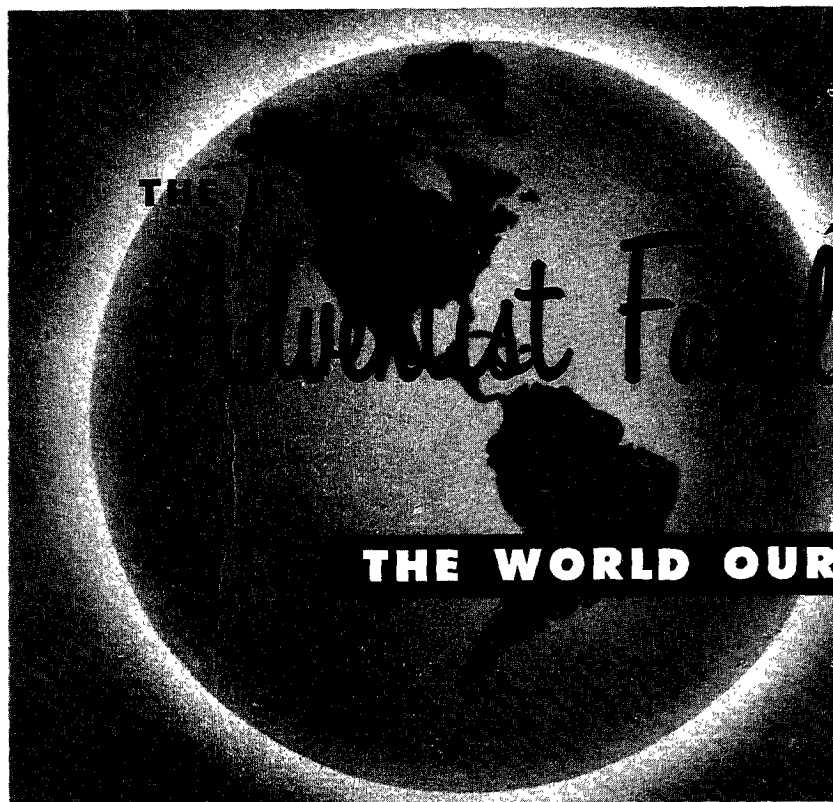


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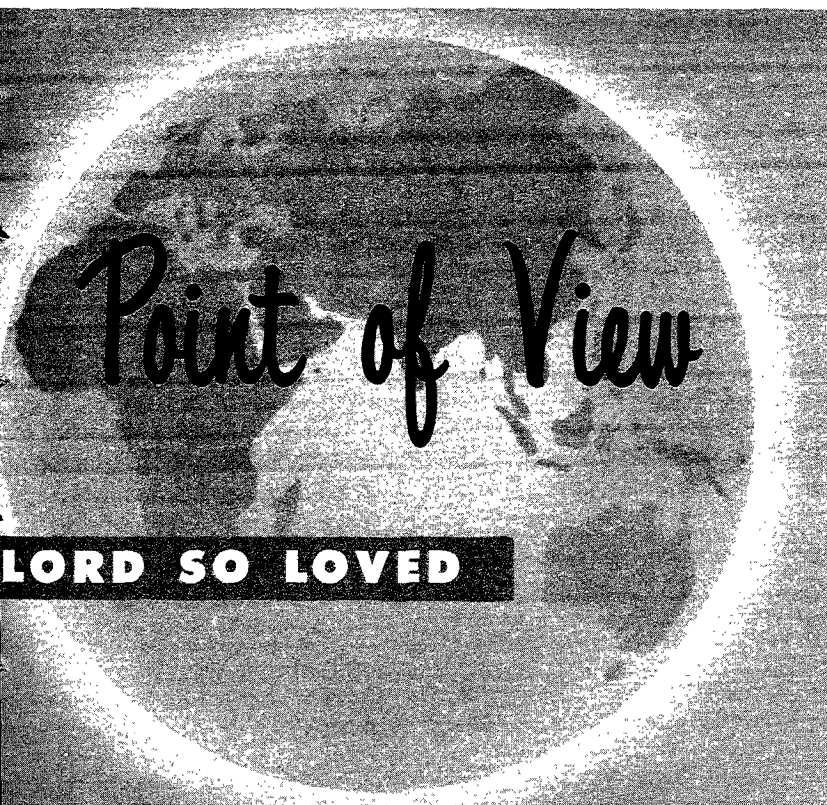
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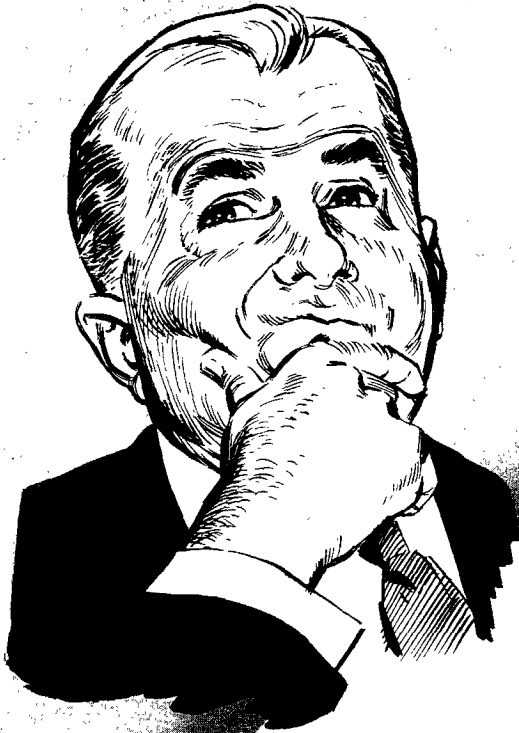
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but still there are conditions. When we go to God in sincere prayer it must be our purpose to live victoriously for Him. David said, "If I regard iniquity in my heart, the Lord will not hear me." When we go to God in our trouble or with our affliction or with our great need, at the same time we are to be willing to let the Lord through His Spirit do for our own hearts what needs to be done. If one willfully disobeys God, refuses to walk in His light and do His bidding, then he has not prayed. He has but uttered words without thought

of communion with the living God.

It is important therefore that we cooperate with God. We shall have to "guard well the avenues of the soul," avoiding "reading, seeing, or hearing that which will suggest impure thoughts." We shall need to gird up the loins of the mind so that our thoughts shall not "wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 460.

God can give to each one now a definite experience in prayer. We can then enter more fully into the spirit

of the Week of Prayer that comes in just a few days, and share with others the strength and assurance that have become so much a part of the daily life.

Let us never forget that God loves us. He wants us to know that His mercy is everlasting. He wants us to come freely to Him. God is not wearied by our asking. He wants us to pray in order that we might receive the richest of heaven's treasures and every day have the abiding faith that God is directing our lives. Let us earnestly seek a Week of Prayer blessing!

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ference address is: General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C. To acquaint all our membership with the headquarters of the work in their part of the country, we give the following complete mailing list of union and local conference offices. At each local conference office is a Book and Bible House, which handles all orders for books and periodicals.

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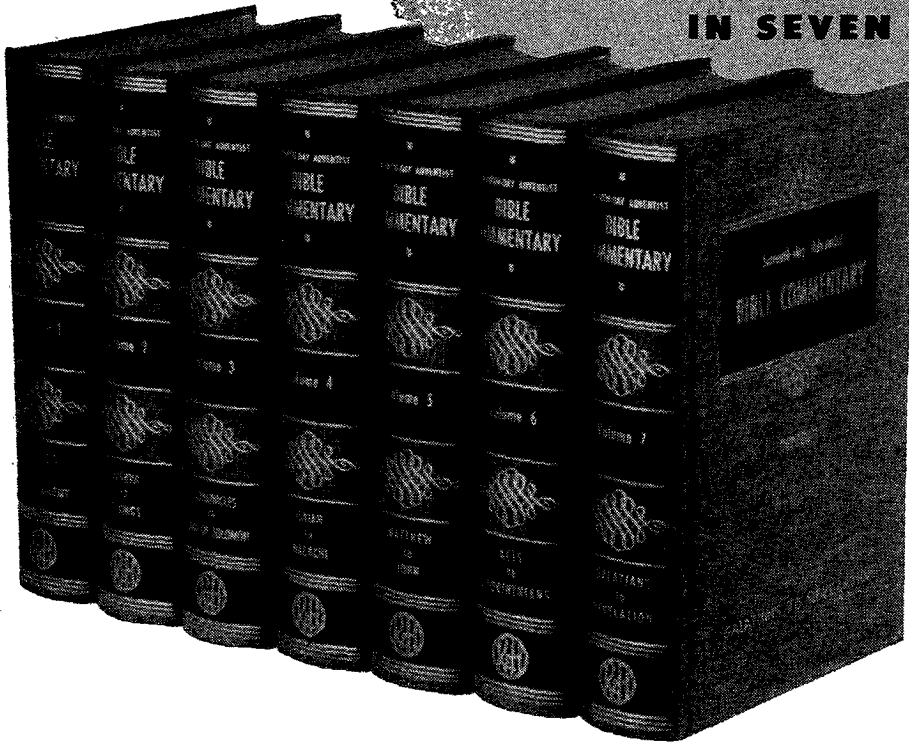
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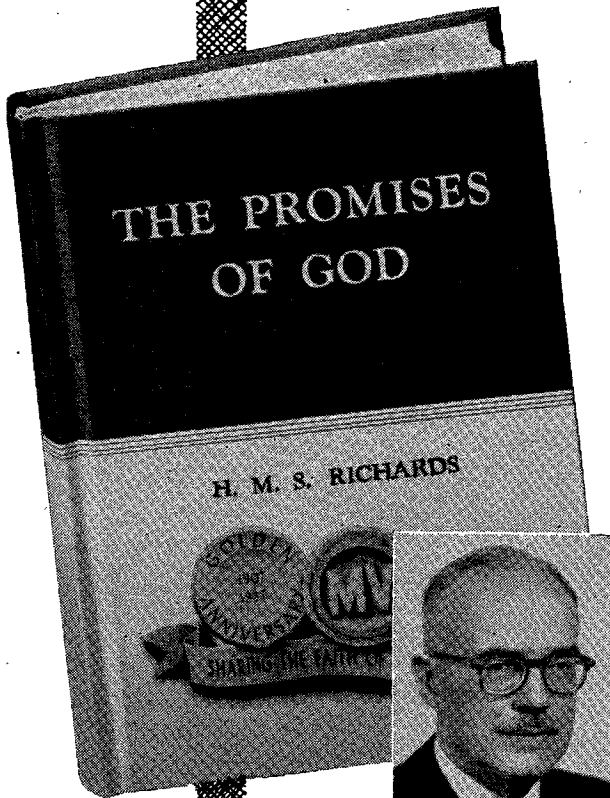
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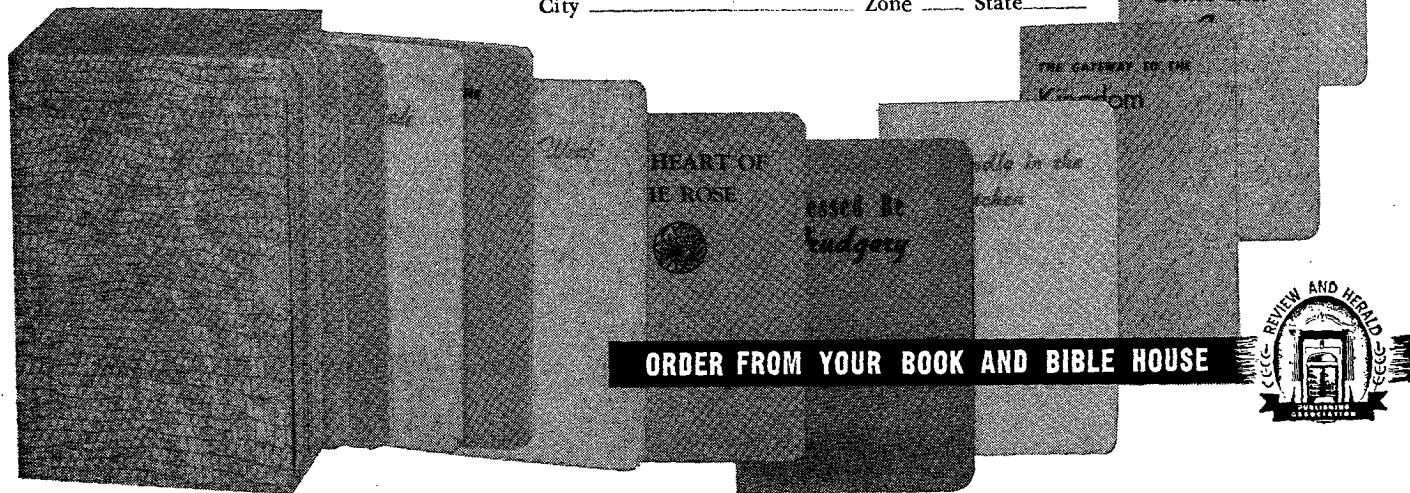
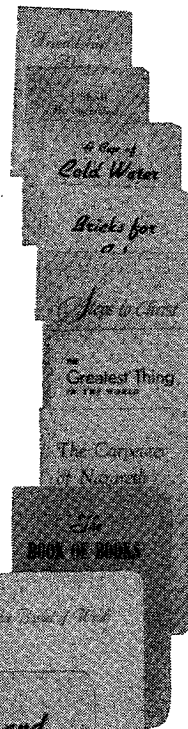
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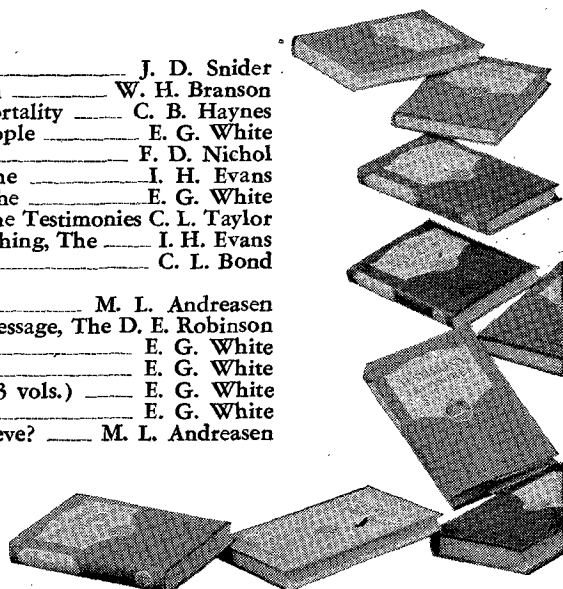
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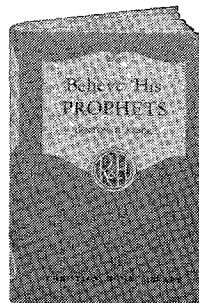
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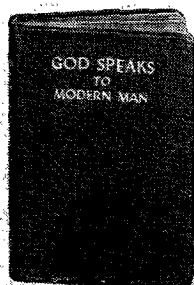
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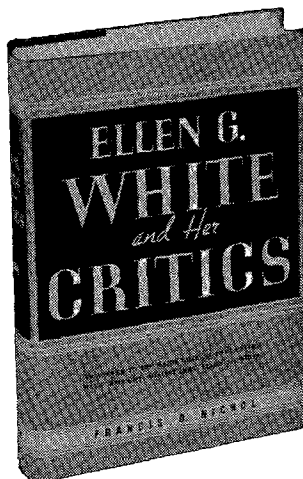
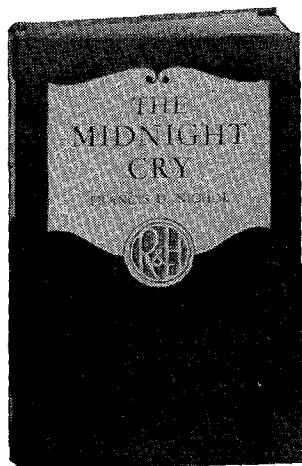
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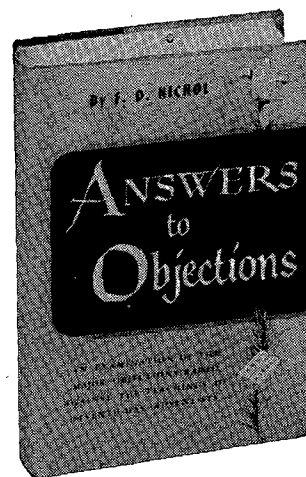
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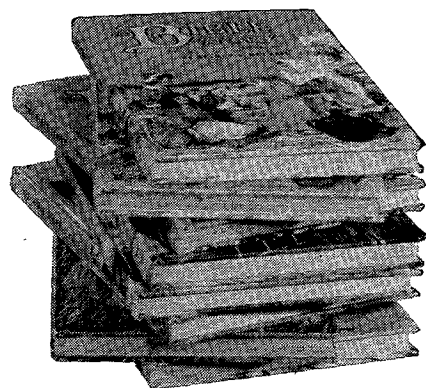
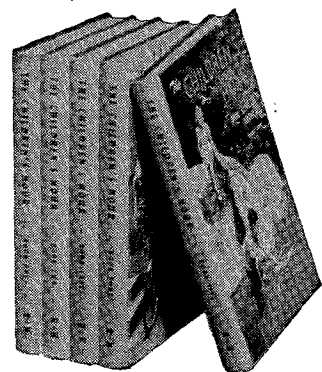
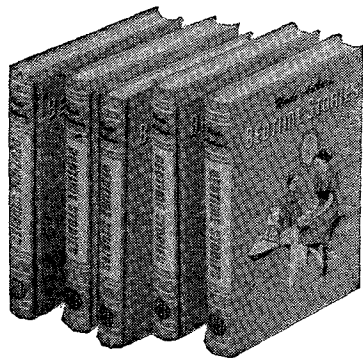
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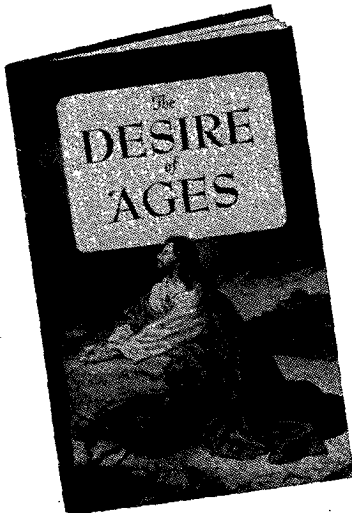
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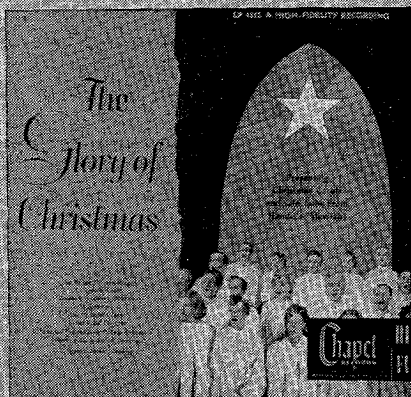
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By **ARTHUR L. WHITE, Secretary**
The Ellen G. White Publications

"My whole theme," wrote Ellen White from Australia in 1895, "both in the pulpit and in private, by voice and pen, is the life of Christ."—E. G. White letter 41, 1895. Little wonder that *The Desire of Ages*, depicting the life of our Lord, is the literary masterpiece of the E. G. White books. It was in 1898 that *The Desire of Ages* first came from the presses of our publishing houses, and literally hundreds of thousands, in a dozen languages, have found their way into the homes of Adventists and non-Adventists around the world.

But our story of the book begins four decades before 1898—it begins with the most important of the many visions given to the messenger of the Lord in her long life of service. Ellen G. White—then thirty years of age and the mother of three boys and the wife of the organizer and leader, Elder James White—on a Sunday afternoon in 1858 was speaking to those assembled in the crowded Lovett's Grove schoolhouse in mid-Ohio. She paused, and as the people looked up to catch the next words from her lips, they were startled by the exclamation of "Glory to God!" repeated three times—and Ellen White was in vision. The vision lasted for a full two hours, and the congregation with interest carefully observed all that took place. Then as Ellen White began to breathe again, she soon regained an awareness of her surroundings, and the vision was over.

Of most importance, there had been revealed to her in the two-hour vision a rapidly moving dramatic presentation of the great conflict between Christ and His angels and Satan and his angels, with emphasis on the ministry and death of Christ and the closing scenes of earth's history.

Six months after the vision, in a little volume of 219 pages, *Spiritual Gifts*, volume one, Sabbathkeeping Adventists could read with keen interest the thrilling account of what had been shown to Ellen White in that vision.

In fifty-two pages she tells the story of the ministry and sacrifice of Christ briefly, vividly, and feelingly. You too may read again this gripping account, for it appears today in the much-loved *Early Writings* (see pages 153-292). For years the two printings of the little volume of nearly a hundred years

ago, with its very brief descriptions, served the church well, but with growth in numbers and with Ellen White's mind enriched by many visions opening more fully the events of the great conflict, she presented in greater detail the full conflict story, first in four volumes known as *The Spirit of Prophecy* (1870-1884), and then still more fully in the five volumes of *The Conflict of the Ages Series* (1888-1916).

The central volume of the five is the well-known and much-loved *The Desire of Ages*, depicting the life, teachings, and atoning death of our Lord. For a number of years Ellen White contemplated the issuance of this volume, and when she went to Australia in 1891 it was her expectation that the long-hoped-for life of Christ could soon be prepared. During the years 1892 to 1898 she spent much time in writing chapters for this book, completing the work while living at Sunnyside, her home near our college at Cooranbong, Australia.

A glimpse of the burden of soul under which she worked while preparing copy for *The Desire of Ages* is seen in a letter written in 1892 to Elder O. A. Olsen, then president of the General Conference:

"I walk with trembling before God, I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which

they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'Who is sufficient for these things?'"—Letter 40, 1892.

It is well known that some of the world's masterpieces of literature, of poetry, and of gospel hymns have been fashioned on the anvil of pain, and so it was with a part of Mrs. White's writings on the life and ministry of Jesus. Some of the choicest passages in *The Desire of Ages* came from her pen when she was confined not only to her room but much of the time to her bed or to her writing chair, fitted with an adjustable rest for her pain-racked arm. Soon after she reached Australia, she began to suffer with inflammatory rheumatism, and for eleven months was in constant pain. Of this experience she wrote:

"I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold."—E. G. White letter 7, 1892.

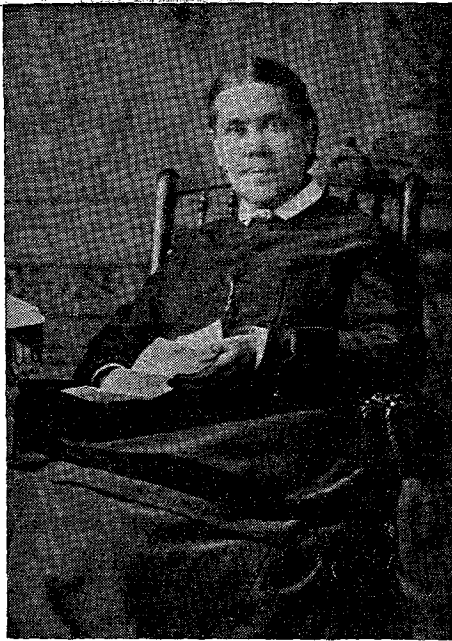
Her writings on the life and teachings of our Saviour were so voluminous that they could not all be contained in one book. Therefore some of the material that could not be included in *The Desire of Ages* was used as material for *Thoughts From the Mount of Blessing*, *Christ's Object Lessons*, and a portion of *The Ministry of Healing*.

It is but natural that Ellen White wrote on several occasions of the wide distribution of the book that presented so beautifully her favorite theme. To the president of the General Conference she remarked in 1911 of its particular value to all Seventh-day Adventists:

"If our brethren and sisters would heed the light that is given in *Desire*



Ellen G. White's Sunnyside home (1896-1900), near Australasian Missionary College, Cooranbong, Australia. It was at this home that much of the material for *The Desire of Ages* was prepared.



Ellen G. White, author of the best seller, *The Desire of Ages*, and forty-four other major volumes.

of *Ages* marked changes would be made in their religious experience. There would be a better understanding of God's purpose for His church."—E. G. White letter 62, 1911.

And she observed:

"The manuscript for this book, and for the other large and small books that I have prepared for our people, have some of them been written under unfavorable circumstances, and with great anxiety and effort. They contain precious instruction for the people of God who live in these last days, and I have sometimes wondered that they are not more fully appreciated."—*Ibid.*

But it was not for the church alone that the book was prepared, but for the people of the world generally. Of this she wrote:

"God would be pleased to see *The Desire of Ages* in every home. In this book is contained the light He has given upon His word."—*Colporteur Ministry*, p. 127.

And to those who would be presenting the book from door to door to the people of the world, she urged with words that might be appropriately addressed just now to all our church members generally as we take advantage of the unique but limited opportunity to present this beautiful volume in the form of the one-dollar missionary book of 1956 to relatives, business and professional friends, and neighbors:

"Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your heart as a living spring, flowing forth to refresh souls ready to perish."—*Ibid.*

Medicine Man on the Amazon

(Continued from page 17)

river. Her brother hammered the beast over the head until it let go, but the girl was horribly mangled. Halliwell bandaged her wounds and saved her life. Today the girl is an Adventist worker.

Only rarely has Halliwell met opposition from the medical profession and never from Brazilian doctors. Despite his lack of a medical degree, his aid and counsel is frequently sought by medical societies.

Some Indians, however, did oppose him. The chief of the Maués, Caetano, was willing to assign land for a school which Halliwell started with the help of a Brazilian teacher, but he disdained gringo medicine and religion for himself. Then a smallpox epidemic ravaged the village. Caetano allowed Halliwell to vaccinate every survivor—except himself. He refused to let the white man "puncture my arm." On the Halliwells' next visit, months later, they found the old chief in his hut, covered with smallpox. He gasped through parched lips, "I wrong. When disease come, I only man to get it. Please puncture me now."

Last year Caetano accepted Christianity, quickly became a help in spreading it among other tribes. Today the school and church at the Maués village are thriving—as are many others started in Amazonia by the Halliwells.

In order to reach still more people Leo equipped the *Luzeiro* with a generator that would provide power and illumination for a sound projector. Using colored slides and films with a Portuguese sound track, the Halliwells held classes regularly in riverbank clearings. Immense crowds came to look and listen, many people paddling in canoes for hours to reach the jungle classroom, where they learned, among other things, about nutrition and were encouraged to plant gardens to supplement their vitamin-poor diet.

One day Halliwell noted several children with bleeding gums—scurvy. Near their hut were lime trees; he picked some of the limes, juiced them in tea, wheedled the mother into promising to give it to her children regularly. Returning weeks later, he found the children's gums healed and a local fad started for "lime tea."

From an American friend in Manaus, Jessie collected choice grapefruit seeds and distributed them. Today, all along the river grapefruit trees abound and vitamin C deficiency has notably decreased. Along the Amazon, too, there are healthy babies, many of them named "Jessie" and "Leo."

Stimulated by the example of Leo and Jessie Halliwell, other missionaries have come to the Amazon and volunteered for launch duty. Today a fleet of eight carbon copies of the *Luzeiro* are plying the river and its tributaries; during the past year 27,000 major medical cases were treated. Proving Leo's thesis that "medical work is the right arm of the gospel," there are today along the Amazon 22 Adventist churches with some 3000 baptized members and 56 Sabbath Schools and 15 elementary schools teaching 1000 youngsters. In the vast territory once tilled only by himself and Jessie, his church today has 15 ministers, a score of teachers and doctors.

The Halliwells' long battle against the ravages of malaria has also borne fruit. Today, through SESP (Serviço Especial de Saúde Pública), a mutual aid program of public health jointly sponsored by the United States and Brazil, a huge malaria control program is under way. An American doctor working with SESP told me, "If it hadn't been for the Halliwells, it is not likely that this or any other agency would have been set up. They proved what could be done."

Only recently Halliwell saw a long dream come true. In 1942, completely on faith and without funds, he opened a tiny clinic in Belém and called a Brazilian doctor to run it. Now that clinic has metamorphosed into a fully equipped 40-bed hospital.

One day early this year, Leo Halliwell got word that he was needed in Rio de Janeiro to supervise the work of all Adventist medical launches throughout South America. Obliquely Halliwell put the matter to Jessie. Wasn't it getting crowded on the Amazon, with so many launches and all these workers and churches? Besides, now that they were along in years, wouldn't the climate be a little easier in some place like, say, Rio de Janeiro?

Jessie smiled knowingly. "When do we leave, Leo?"

In July they turned the *Luzeiro* over to another missionary, and headed south. Thus, at 65, when most people are ready to retire, the Halliwells are starting all over again.

"Leo," said a colleague seeing them off, "is still looking for latitude!"

Church Calendar FOR 1956

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Week of Sacrifice Offering
Home Missionary Day and Offering
Thirteenth Sabbath Offering

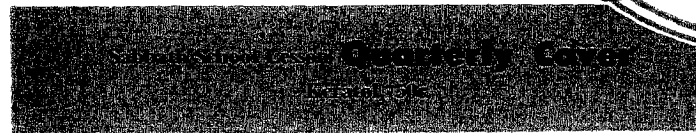
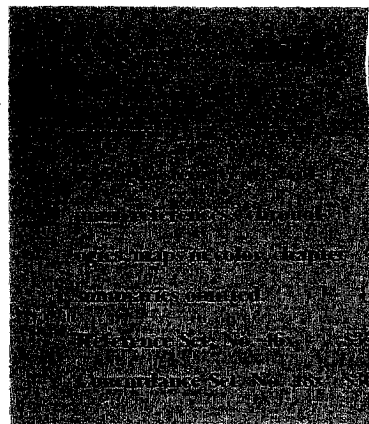
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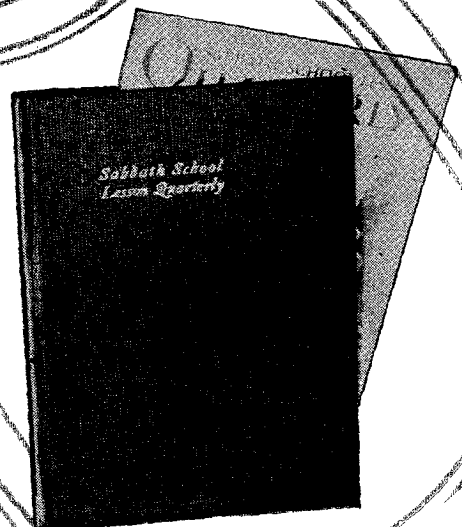
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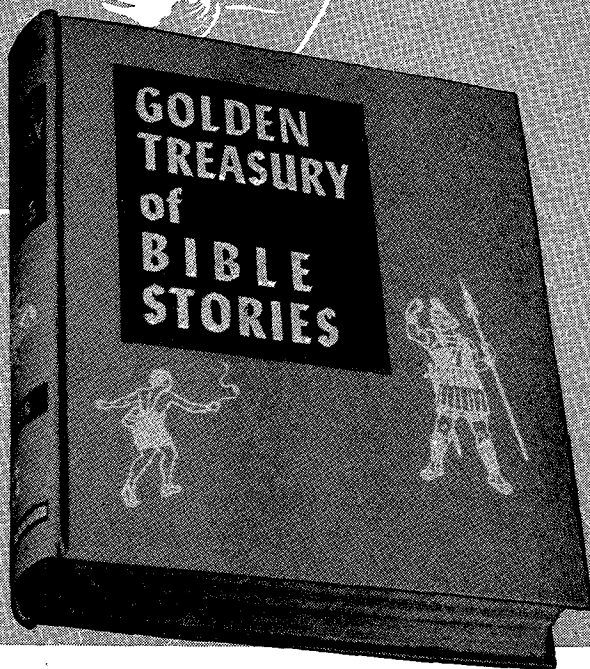
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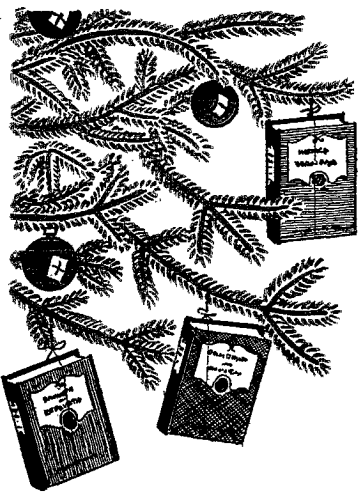
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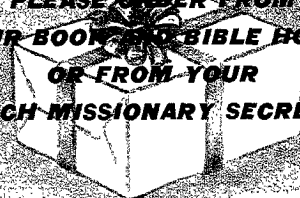
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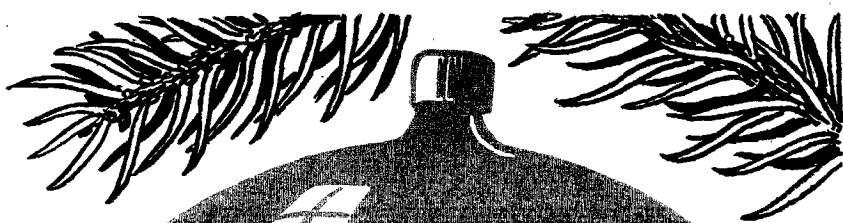
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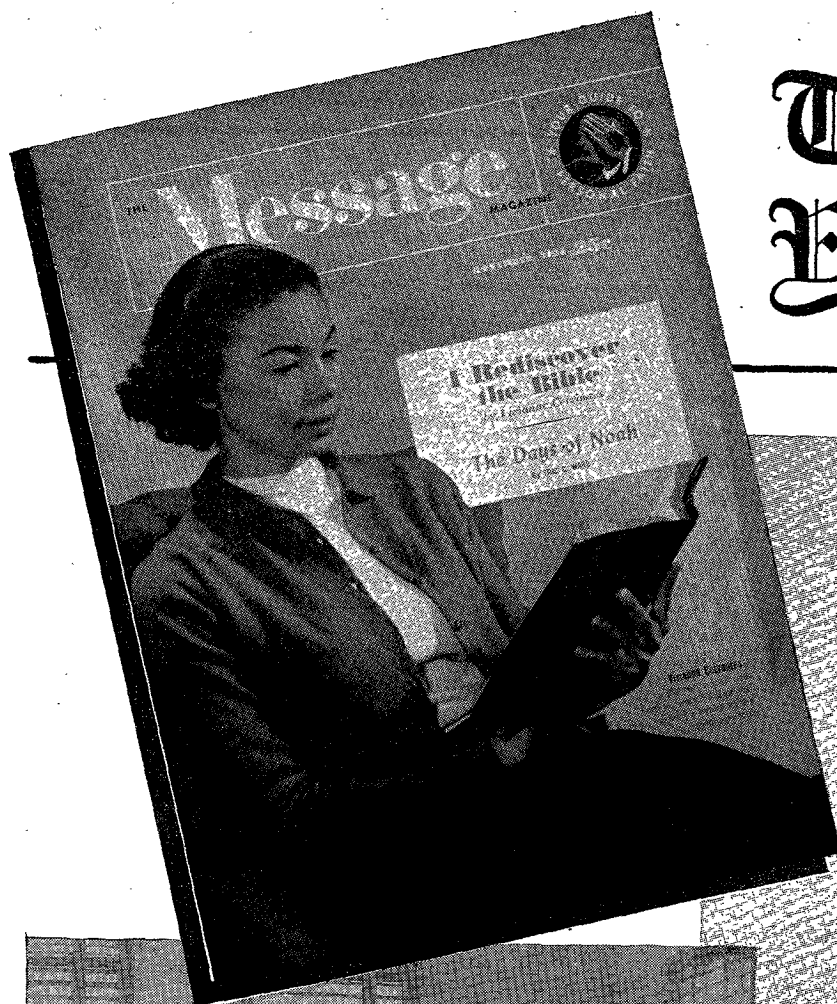
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MY DEAR BRETHREN AND SISTERS IN CHRIST:

As I pen these lines this afternoon I am reminded of the rapidly growing work of this denomination, especially during the past few years. Let us turn the clock of time back to 1930. At that time our church membership stood at 314,253 as compared with 1,006,218 on December 31, 1955. At that time we were working in 141 countries; today we are working in 184 countries. In 1930 the missionaries overseas numbered approximately 950 and the national workers 12,465, while in North America there were 8,046 workers, making a total working staff of 21,461 in the world field. Today there are approximately 2,000 missionaries in overseas fields, 22,902 national workers, and 16,131 workers in North America, or a total of 41,033 workers employed in the denomination. In 1930 the total world tithe and foreign mission offerings was \$10,250,760.25. In 1955 the total was \$54,171,251.34.

These are a few high lights of progress concerning the work as it stretches around the globe among all nationalities of every clime. It is interesting to note that two thirds of our more than one million church members are in the mission fields overseas.

For years we have prayed that the work would advance with greater speed and that a much larger number of souls would accept the message and be baptized annually. Our prayers have been answered. For example, in 1930 the baptisms totaled 28,536, while in 1955 there were 75,680.

With such an expansion of our work comes added responsibility in the financial support of it. In many mission lands the people are exceedingly poor. However, they are doing what they can with their meager means to help finance the work. In many places our members bring their tithe and freewill offerings in kind, that is, in vegetables, chickens, eggs, grain, et cetera. These are sold and the proceeds passed into the Lord's treasury.

I am writing this letter just prior to the Autumn Council, at which time the appropriations will be made for our world work for next year. The requests from the mission fields and North America are now in our hands and we are making a careful analysis of them.

Thus you will see that the world budget is one of faith in our people that they will continue their liberal support of our work.

They have never failed. We believe, however, that our giving must be increased and greater financial sacrifices must be made if we are to finish the task in the time allotted to us. There is so much to be done and so little time left.

I am sure we recognize that our responsibility is very great in view of the nearness of the end. In the account of one of Sister White's visions we read:

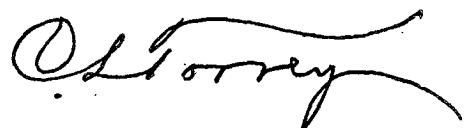
"The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them. . . .

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven."—Early Writings, p. 49.

From the foregoing we can see the solemn responsibility that rests upon us, the followers of Christ. We must respond and make our sacrifice for the great cause of truth. We at headquarters want you to know that we have great confidence in our people. We invite each member to contribute liberally and wholeheartedly when the Week of Sacrifice offering is taken up in our churches on November 24, so that God's work may go forward from victory to victory.

Very cordially

Your brother,



C. L. TORREY, Treasurer