

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

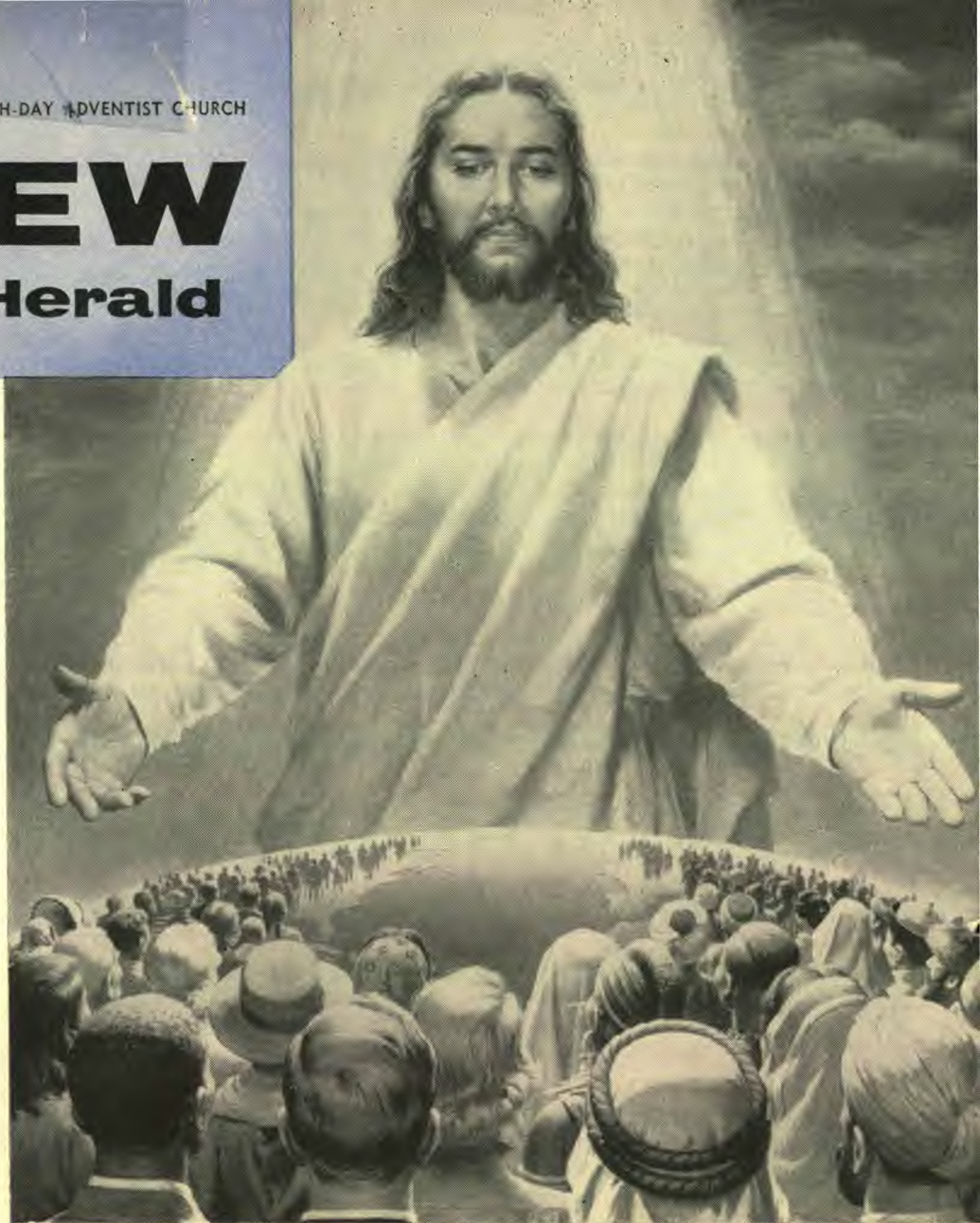
# REVIEW and Herald

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(see page 24)

The Story  
of a

# Great Movement



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CHARLES ZINGARO, ARTIST

By the Editor

**I**F YOU had lived in the first century of the Christian Era and had traveled about over the broad Roman Empire, you would have met, here and there and elsewhere, powerful preachers of a new religion, the Christian religion. They declared that Jesus Christ, who lived and died in Palestine, had also risen from the dead, that He was indeed the Son of God who had come to save men. Jesus Christ, said they, had gone to heaven, there to prepare a place for all who love Him, and that in the last great day He would return to this earth to gather to Himself the righteous, de-

stroy the wicked, and create a new earth in which the righteous may ever abide in happiness.

But that distinctive preaching, so marked in the record of the New Testament, began to fade as the centuries rolled by. Then came the Protestant Reformation of the sixteenth century that revived the first-century teaching of the apostles concerning the coming of Christ. In the post-Reformation years the doctrine of the second advent of Christ as a literal, climactic event to earth's history faded once more.

Then, in His mysterious way God

began anew to stir up the minds of men regarding the Advent. Devout theologians in England and other countries examined what the Scriptures say concerning the end of this present evil world, and the means by which a better world will be ushered in. That was in the opening years of the nineteenth century. Particularly they studied the prophecies of the Bible. This led these theologians to two conclusions: first, that the only true view of the future is that of the apostles and the sixteenth-century Reformers, the view that our world will continue in wickedness until the great

day when Christ shall literally come to separate the righteous from the wicked and to destroy all wickedness. Second, that that day is drawing near; that we have, indeed, entered what the Bible describes as "the last days."

Over in America there began a similar Advent awakening. This movement was generally known as Millerism, because William Miller was the leader. He first began to preach in the 1830's. Soon, ministers of various religious persuasions joined with him, so that by 1840 there had developed a substantial interchurch movement that focused on the one central doctrine of the second coming of Christ.

The Millerite movement, as such, ended rather abruptly in 1844, because many in it made the mistake of attempting to set an actual date for the Advent. This led to disappointment and disillusionment for most. But there were those who, though disappointed, reasoned this way: "True, it was a mistake to try to know the day of Christ's coming. But our Lord said that although we cannot know the day of His coming we may know when His coming "is near, even at the doors" (Matt. 24:33, 36). God has led in the Advent Awakening, stirring up the hearts of men to a true view once more of the literal second advent of Christ. Furthermore, Bible prophecies make clear that we have now come down to the time of the end, the day of the Lord is drawing near. Why, then, should we turn our back on God's leading?"

This kind of thinking not only held them calm and steady, it led them to feel that they must go forth to preach to all men to prepare for the coming of Christ. Then as they looked further into the Holy Scriptures, they found the command to keep holy the seventh



Joseph Bates (left), a pioneer in the Advent Movement, was the first president of the Michigan Conference. N. G. Wilson (right) is the current administrator.

day (Ex. 20:8-11). All the scriptures made evident that this was the seventh day of the week. The prophets and apostles had kept that day, and no other day had ever been made sacred by divine command. Their study of Bible prophecy caused them to see a prophetic significance in the keeping of the Bible Sabbath in the "last days." So, said they, we must go forth, not only to preach the doctrine of the soon coming of Christ in glory but also the truth of the keeping of the seventh-day Sabbath.

The very distinctiveness of their beliefs naturally tended to separate them from the various Christian bodies, even from their former Millerite friends. The first real step that they took toward cohesion was the founding, in 1849, of a journal that bore the impressive title, *Present Truth*. The next year it was enlarged and the name was changed to *The Second Advent Review and Sabbath Herald*, which journal, coming down to the present day, you are now reading. In 1855 the headquarters was established at Battle Creek, Michigan. In 1860 they voted to take the name Seventh-day Adventist.

On October 5, 1861, the Seventh-day Adventist Church voted a resolution that was to launch it on its world program as an organized body: "Resolved, That we recommend to the churches in the State of Michigan to unite in one Conference, with the name of The Michigan Conference of Seventh-day Adventists."—*Review and Herald*, Oct. 8, 1861, p. 148. As local conferences began to be organized, the logical next step was to organize a General Conference, which would tie all of them together. This took place in 1863. There were then only 3,500 members, a rather small total to launch out in a great work which they believed, according to prophecy, that they must do—preach the soon coming of Christ, the Sabbath day, and related doctrines to "every nation, and kindred, and tongue, and people" (Rev. 14:6, 7).

Right here is where the most interesting part of the story begins, how a little people have grown so rapidly, have spread so far, and become engaged in so many diverse though really related lines of activity. They had stressed publishing work from 1849 onward, and the printed page had been the great ally of the preacher. But the 1860's marked a new and great step.

Believing the scripture that our bodies are temples of the Holy Ghost (1 Cor. 6:19), and that if we defile these bodies God will destroy us, they early turned away from the use of liquor and tobacco. This led them on to a more detailed program of the care of the body, and to the founding of their first medical institution on September 5, 1866. That institution, ere-long, took the name The Battle Creek Sanitarium, an institution that became widely known not only in the United States but beyond. This was the first of a chain of such institutions that are now found all over the world.

Out from the Battle Creek Sanitarium as it grew larger and larger came certain revolutionary ideas on health, particularly in relation to diet. We have never heard challenged the statement that appears in numbers of books on the food industry, that the reason why Battle Creek became known as the cereal city of America was because of the Battle Creek Sanitarium. Adventist teachings on health now have wide acceptance. Only a few years ago Seventh-day Adventists held a large conference in Battle Creek, and the columnist of the daily paper jovially remarked that Advent-

In 1861, delegates met at Battle Creek in a little wooden church (left) to organize the Michigan Conference. This was the "headquarters" church. Today the headquarters of the Advent Movement is in Washington, D.C. Across the street stands the stone church shown at right.



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ists used to be called grass eaters (we say a vegetarian diet is better) and bran eaters (we declare whole-wheat products superior) by people who are now concerned that their grandchildren have whole-wheat mush for breakfast and some spinach for dinner.

In the year 1874 they built the first of a chain of distinctive colleges. Today, Adventists have a private school system from the first grade up through college, for they believe that the ideal education is one that combines instruction in the secular arts and sciences with instruction in the Book of God. One of their graduate schools is for the training of medical doctors, some of whom are found in the most unexpected spots in the world, serving in mission hospitals. Recently two universities have been created.

The year that saw the beginnings of an organized school system witnessed also the sending out of the first missionary. The total of missionaries sent abroad to all continents is now very great, one of the highest totals of all Protestant bodies. (See article by W. R. Beach, page 4.)

In 1903 the General Conference headquarters was moved from Battle Creek to Washington, D.C.

#### Much Welfare Work

Some who seem not to know Seventh-day Adventists well, think that we focus our thoughts so completely on the world beyond that we are not interested in doing anything for people living in this present troubled world. Not so. We put a very real emphasis on welfare and relief work. In some main centers of the United States we keep stored large quantities of relief supplies, clothing, and the like, and trucks with which to carry them to the scene of any disaster.

Likewise, we have consistently given attention to temperance work. We have temperance units throughout the world and appropriate literature. It would be hard to find a more practical way to grapple with the evils and social tragedies of modern society than by this kind of activity.

But though such work is good and important, it is not the first concern of the Adventist Church. We believe that God calls upon us in a very distinctive way to preach the prophecies of the Bible, especially as they reveal the divine plan for the soon-coming end of this evil world. We believe we are called on not simply to preach the fact of the climactic second advent of Christ, but to present to men "the everlasting gospel" that can prepare them for that great day. We seek to carry out the words of our Lord: "This gospel of the kingdom shall be

*(Continued on page 18)*

## The Great Physician's Prescription for Heart Failure

By R. R. Figuhr

The profound concern with which thoughtful men and women reflect on the present state of affairs in the world was well described by the Great Physician of men's souls nearly 2,000 years ago: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Still more to the point, He had people of our day in mind as He uttered these solemn words—you and me, for example—and if we are honest with ourselves we shall have to admit the accuracy of His diagnosis.

Now, death certificates filled out in so-called civilized lands today cite some malfunction of the heart or arteries more often than any other single cause of death; in fact, more often than all other causes combined. Vast sums of money have been invested in the effort to discover the basic reasons for heart failure and related ailments, and then to find out what may be done to prevent them. Noteworthy success has attended these endeavors. But unlike a great many other diseases, those of the heart and arteries do not yield to relatively simple procedures such as vaccination, inoculation, or the use of some new wonder drug.

There is but one effective remedy for an afflicted heart—rest, and a new way of life—and the only sure method of preventing a heart attack is to lead the right kind of life to begin with. For most sufferers the remedy consists basically in giving up certain cherished habits, activities, and kinds of food in favor of others. All too often, unfortunately, people prefer to cling to their old way of life even if it kills them, since they find it more congenial to go on living and doing as they have always done. The death certificates of all who take this attitude might as well be filled out in advance.

But when our Lord spoke about men's hearts failing them for fear He was not thinking so much of the physical heart. His diagnosis of the ills of our day applies rather to the endless social, racial, national, and international ills, chronic and acute, that afflict the collective body of humanity. Every serious attempt made today to right some major wrong of yesterday seems inevitably to work a gross injustice on someone else and create new tension. Our generation is beginning to reap the baleful harvest of all the accumulated injustice and wrongdoing sown by all past generations. The seeds of wrath have matured on a global scale. Humanity has sown the wind and is about to reap the whirlwind.

Isaiah aptly described a situation such as this when he lamented, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter" (Isa.

59:14). How well these words describe the present state of our world. Of course, many have made valiant attempts to stem the tide. But praiseworthy efforts of statesmen and the leaders of society to treat the world's grave ills have proved largely unavailing because of a universal failure to get at the root of the malady—the congenital, stony selfishness of the human heart. At best these well-intentioned men are able to treat only the symptoms, and their best prescriptions seem to be about as effective as a tranquilizer would be for a patient suffering coronary thrombosis.

What we need today is to accept the Great Physician's offer to remove the old, stony, selfish, human heart, worn and scarred by sin, and to install a new one in its place. Then we need His prescription for a new way of life, the way He pioneered and demonstrated in the long ago and explained in His Sermon on the Mount. Only the golden rule can suffice to prevent a complete hardening of our generation's spiritual arteries, and only the everlasting gospel can save us from a racial coronary.

For more than a century now, Seventh-day Adventists have been inviting men and women to come to the Great Physician, the Great Heart Specialist, and then be willing to learn of Him the new way of life that can prevent the hardening of the spiritual arteries and guard against spiritual heart failure. The Advent message is the everlasting gospel, the remedy prepared by the Lord Jesus Himself especially for our generation. Instead of hearts failing us for fear of what is happening in the world today and what may happen tomorrow, it is our privilege when we see all these things to look up in courage and hope, in the certain knowledge that our redemption draws near. Said our Lord to His disciples: "Let not your heart be troubled," and then He gave them His promise that He would ultimately gather to Himself the righteous at His second coming (see John 14:1-3).

Wars, rumors of war, riots, campaigns of hate and fear, class struggle, injustice, and crime—yes, all this and more, occur in ever-accelerating tempo. But according to the sure word of prophecy these are nothing compared with what the future holds in store. And while all about us men's hearts are failing them for fear of what is taking place today and what is coming tomorrow, we may come with confidence to the Great Physician for a new heart and a new way of life. Our generation has a rendezvous with destiny, but there is hope in Christ Jesus, today dwelling in our hearts, and soon coming to take us out of this evil world.

**W**E BELIEVE that the Advent Movement, known as the Seventh-day Adventist Church, came upon the scene of action as a direct response to the call of prophecy. Our conviction on this point deepens as the years go by. Nor is our conviction less firm that this people of prophecy has received from the hand of the Master a mission to the world.

In the prophetic picture unveiled by the angel of the Revelation, the apostle John saw the beginning of the judgment hour in 1844. Likewise, he saw a movement rise and spread to all nations bearing the message, "Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7). He heard the warning given against a perversion of truth, particularly against accepting the mark of a religious apostasy bent on changing the law of the Most High. He heard the message calling men to worship Him that "made heaven and earth"—words quoted from the fourth commandment of God's law. This was a call to worship God the Creator. And the angel described to the prophet the kind of people who would give heed to the gospel message for the judgment hour. "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

The year 1844, which brought the opening of the judgment hour, brought also the rise of the people described by the angel; and this people soon began to go to the world with the message of prophecy. The apostle beheld the proclamation of the "everlasting gospel" to "every nation, and kindred, and tongue, and people." Thus while the work of the investigative judgment in the sanctuary of God was going forward in heaven, on earth a world message brought into existence a world work.

In September, 1874, John Nevins Andrews, first overseas Adventist missionary, sailed from Boston for Europe. In 1885 a group led by S. N. Haskell and J. O. Corliss sailed out of San Francisco's Golden Gate to unfold a golden future for the Advent Movement in the Pacific areas. Since then the representatives of "the everlasting gospel" have marched eastward and westward, southward and northward. More than 8,000 of these men and women have been sent to lands afar. Today more than 2,300 of them are in the field serving in lands that represent 98.7 per cent of earth's populations.

Our first overseas worker set a high standard of worker conduct. He wrote:

"I have sought the blessing of God

**As This Fascinating Article Reveals, Seventh-day Adventists Are by No Means Simply a North American Church Group.**

*To*

continually in coming hither that I might be prepared to work for God. And since our arrival I have cried to Him to fit me to labor here with acceptance and success. . . . But I did not come to please myself, and I trust, with God's help, that I shall be able to be faithful to the work, even though it shall be, as in America, attended with pain. I firmly believe that God has much people in Europe who are ready to obey His holy law, and to reverence His Sabbath, and to wait for His Son from Heaven. I came here to give my life to the proclamation of these sacred truths concern-

Following the pattern of ministry set by Christ, Adventists combine teaching and healing. Below: Primitive people in New Guinea listen as Wanela, one of their own people, explains the gospel story. Right: Isaac Fonseca, outpost director in Brazil, treats an Indian chief.



ing the near advent of Christ and the observance of God's commandments. I hope to walk circumspectly, and not to count my life dear to myself."—*Review and Herald*, Nov. 17, 1874.

The beginnings were small, unadorned, and conceived in penury. In 1874 the church membership in all the world was only about 7,000. Poverty and patched clothes were the hallmark of the pioneers. Yet they set themselves in the spirit of their first missionary to evangelize the world.

The achievements since then have been cheering. Seventh-day Adventists do not worship at the shrine of bigness and success. We cannot be unmindful, however, of the evidences of



# EVERY Nation

By W. R. Beach

God's leading and blessing. Studied sacrifice on the part of the Advent people makes available approximately \$29 million yearly for the General Conference budget. This, of course, is only a fraction of the total funds provided locally and regionally throughout the world in church and institutional endeavors. The glorious thought is that these activities have resulted in souls saved for the kingdom of God.

In fact, the growth in baptized membership has been constant and impressive. In 1925, after 62 years of arduous endeavor, the baptized membership of the Advent Movement reached 250,988. In 1940 (only 15 years later) the membership stood at 504,752. Ten years later, in 1950, the figure was 756,712. At the end of 1955 our membership was 1,006,218. Today it is more than 1,250,000.

The planting of the work in Europe, and soon after in Australasia, South Africa, and other parts, brought an enlarging vision of the nature and range of the Advent Movement. More and more every section of the world field is becoming a home base from which a missionary church can reach out in continuous expansion. In 1960, of the 490 workers sent overseas, 303 left the shores of North America and 187 were sent from other home bases.

The Advent belief calls for a full dedication to God. This dedication was voiced in the prayer of the apostle in behalf of the church at Thessalonica: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of

our Lord Jesus Christ" (1 Thess. 5: 23). To make man completely whole, a total reform before Christ's second coming became the goal of the Advent Movement.

Such a program involved many lines of activity. The health message and a related medical work were soon born. A unique educational system came into existence, based on the physical, mental, and spiritual development of the individual. The pulpit, the printed page, radio and television were enrolled in a world-wide mission.

These endeavors necessitated the creation of supporting institutions throughout the world. Many such institutions now exist. From very small beginnings they have grown in number and complexity. They range from small jungle dispensaries to 350-bed modern hospitals; from small station schools to university-type training centers; from humble laboratories to impressive, modernly equipped and operated health food factories; from small book depositories to large, complete publishing and printing plants; from the simple "church in the home" to the 2,300-seat sanctuary.

## Medical and Educational Endeavors

Today, some 2.6 million patients receive medical care annually through Adventist facilities. From more than 30 schools of nursing step forth each year approximately 500 graduate nurses with the word "service" etched in their hearts. More than 5,000 schools are operated by the church around the world, with an enrollment of some 275,000 students. Of these schools, 350 are above the elementary level. The church educational system continues to the university level. Publications are issued in more than 200 languages. Sales reach nearly \$25 million yearly. Approximately 75 books roll into print each year. All this is the work of 44 publishing houses and their host of distributing agencies and

literature evangelists. The program involves ministers, educators, physicians, dentists, nurses, publishers, communication experts, and institutional workers. Today, salaried laborers in these various areas total 46,816.

This working force and the membership they represent are committed to the main task of bringing people to God through Jesus Christ and will not allow themselves to be sidetracked however fascinating the allurements. Led by the Spirit of God in a coordinated program of evangelism, the rhythm of progress that has brought us to our present membership is being maintained with unabated vigor—at an increased tempo in many lands. Consider the following recent reports:

For some years the Inter-American Division had a goal of 1,000 baptisms per month. This goal has now been reached, and the new goal of 1,800 per month has been set. Weekly more than 190,000 people attend Inter-American Sabbath schools.

The South American Division baptized membership now has reached 105,000. This year approximately 5,000 lay efforts are in progress. A successful evangelistic campaign in Punta Arenas on the southern tip of South America, has resulted in more than 50 baptisms and the establishment of a strong church.

Last year baptisms in Korea numbered 2,200, equivalent to approximately 25 per cent of the church membership at the start of the year. Last summer more than 1,100 were baptized in one day.

In Australasia we now operate 12 modern health-food factories, 20 warehouses, and 30 retail stores. A portion of the earnings from our health-food work is contributed to the general church program and makes up a little less than one third of the entire division budget.

Through public evangelism and the work of laymen we have been able to  
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# The Second Advent--

## The One Hope of the World Today

By R. R. Bietz

**T**HE second coming of Christ has been a distinctive doctrine of the Seventh-day Adventist Church since its very beginning. In fact, the church came into existence, first and before all else, for the purpose of proclaiming this wonderful but well-nigh forgotten Bible truth.

Christ came the first time as a Saviour, to restore peace between God and man. He will come the second time to cleanse the world of every stain of sin, and without this the salvation of mankind would be incomplete. This is plainly stated in Hebrews 9:28: "So 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," or as Dr. Weymouth translates it, "To make their salvation complete." Not only will peace between God and man be restored but the earth, created for man, will be restored to him.

The Second Advent was a bright hope before Jesus Christ was born in Bethlehem's manger. We read that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). Similarly, Abraham, the father of the faithful, sojourning in the Land of Promise, declared that he "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). As he walked along the dusty trails of the desert, through the refreshing spring-fed valleys, and over the rugged hills, his words and deeds revealed that he desired a better country and that he was earnestly looking for it (Heb. 11:16).

David ardently hoped for the Second Advent, and this hope was a comfort to him throughout his days of trial and persecution. He expresses this hope in Psalm 50:3-5: "Our God shall come, 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."

While Jesus was here upon earth He encouraged His disciples with the promise, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). The disciples feared they would never see their Lord again, but this promise from His own lips helped calm their fears. When the time came for His actual departure, angels from heaven assured them with the promise, "Ye men of Galilee, why stand ye gazing up into heaven? 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" (Acts 1:11). This promise the disciples kept alive in their hearts, and certainly it was part of their life and their message.

### Peter and the Second Coming

The apostle Peter preached not only the resurrection of Christ but also His second coming: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10-13).

Paul, the outstanding leader of the early Christian church, wrote much about the second coming of Christ.

In fact, some of the most comforting words in the New Testament are those of Paul when he said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

The "blessed hope" of the second coming of Christ is not a fringe doctrine. It is the very fabric that holds the Christian faith together. Hope is the warp and the woof of human experience. The hope of the second coming of Christ is an experience that keeps Christians looking up. The apostle Peter calls it a "lively hope." It gives vitality to Christian experience. The life of those having this hope is shaped and governed by it.

Those who have a firm hope of heaven, those who believe that Christ is coming again, will be better citizens here and now. Those who have a genuine hope for a new earth will seek to live its principles here on the old earth. Those who sing about the "fair and happy land by and by" and the "evergreen shores over there," will do their part to keep the shores green over here. Those who talk about the streets of gold "over there" will also pay their taxes over here so that the streets can be kept in good repair. Parents who believe in the new earth where all will be "bliss and joy," will also build a little heaven here on earth by loving each other and their children. They will not attempt to settle their family problems by running to the divorce courts every time some little misunderstanding comes up. Those who hope to live in the new earth where they expect to walk in robes of white will be careful how they dress here upon the earth. The Second Advent is not a theory, but should touch every facet of our life's experience here and now.

He who embraces the blessed hope

of the Second Advent knows that the time will come when this mortal shall put on immortality. This gives him faith and courage even though he walks through the valley of the shadow of death. Through all of Job's painful experiences, his hope in the Second Advent undergirded his life. He spoke words hewn out of his own bitter experience when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

We not only know that Christ is coming, but we know that He is coming soon. The disciples, anxious concerning Christ's return, asked, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). In answer, the Lord spoke of a number of signs by which they could know when His coming would be near. There would be "wars and rumours of wars," He said, and "famines, and pestilences, and earthquakes, in divers places." There would be many false prophets bent on deception. Iniquity would abound and the love of many would wax cold.

There would be signs in the heavens—the sun would be darkened, the moon would not give her light, and the stars would fall from heaven. These events were to be indications of His soon appearing. When these things come to pass—then, says the Lord, "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Modern times have witnessed the fulfillment of all these predictions.

However, even more significant signs are mentioned in the books of Daniel and Revelation. Space does not here permit us to go into all these signs. We will refer only to one. In fulfillment of a prophecy in Revelation 13, we find significant evidence of an increasing *rapprochement* between Protestantism and Rome. Further, one of the significant signs of Christ's soon return is the ecumenical movement, which envisions the eventual union of all Christendom. Of the new friendliness between Protestants and Catholics, Marcus Barth, son of Karl Barth, declares:

"It seems whether consciously or not that much current Protestant thinking knows nothing better than to lead and pave the way to Rome. While it is obvious that every church

has to re-think, to recover, to rephrase and even to criticize her own tradition and her heritage, even if it be the heritage of Luther and Calvin, it is still doubtful whether only moves backward toward a static conception of the church, toward a mystery like sacrament, toward a collective security apparatus, toward different kinds of priesthood, will help toward the unity we seek."—*A Protestant Speaks His Mind*, pp. 155, 156.

A few decades ago there was much talk about entering into a millennium of peace and prosperity. The first world war was shattering. But shortly after it statesmen declared emphatically that the object of war had been attained. Scientists said that there was no more need to fear war, famine, pestilence, or failing resources. They assured us that the tremendous advance in knowledge would now safeguard men from all of these evils. One scientist waxed eloquent when he said that there would be rivers of milk flowing between banks of ice cream into the plains of unlimited abundance. Certainly this promised millennium was something to be hoped for and something to live for. Instead of peace and

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Of the personal return of Jesus, the Scriptures say, "Every eye shall see him."

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PAUL REMMEY, ARTIST



# A well-known writer takes

# A **LOOK** AT ADVENTISTS



By Booton Herndon

I AM NOT a Seventh-day Adventist; indeed, until five years ago I had never, as far as I know, even seen one. But since that time, as a working journalist whose business it is to explore subjects of general interest and present my findings in articles and books, I have had the rare opportunity to make a thorough study of the church and its members. It has been an interesting and eye-opening experience, although I must confess there were times when I felt a little foolish. Some of my preconceived ideas of Adventists were pretty mistaken.

My interest in Adventists began when a magazine editor asked me to do an article on the church. Working on the article revealed the prospects of greater treasures. Eventually that article grew into a book, and to write that book required years of poring through volumes and volumes of Adventist writings, of interviewing hundreds of Seventh-day Adventists all over America, including many who are natives of, or have served in, many, many lands across the sea.

And so, for the benefit of any readers of this special anniversary edition who might know as little about the Adventists as I once did, if possible, the editor of the REVIEW AND HERALD has asked me to pass along some of the more interesting things I have learned about them during my years of study. In a sense I could restrict this article to things I have *un*learned about them.

From its very name it is obvious that the Seventh-day Adventist Church is composed of those who believe that Christ will come again. Its members believe that this will be a

joyous day and, for the righteous, the beginning of joy everlasting. They believe that they may speed this day by preaching the gospel to every human on the face of the earth.

One of the criticisms of the church stems from this belief. Its members have their starry eyes so fixed on the world beyond, say the critics, so preoccupied are they with this pie-in-the-sky-by-and-by type of philosophy, that they tend to shrug off the problems of mankind at the moment. All I can say, after observing the humanitarian work of the Seventh-day Adventists in many areas, is that the exact opposite is true. I was constantly being amazed at the immediate aid Adventists were able to give to persons caught in disasters of all kinds.

Who would expect a tornado to occur in Worcester, Massachusetts? Yet, when one of the worst tornadoes in the history of the country did strike, it was the welfare center of the Adventist church that took over. It was for the thousands left homeless, many with no funds, no clothes, no food, that the welfare center did its greatest work. This center was passing out brand-new sheets and pillow cases wrapped in cellophane while other organizations were still running around looking for ragged ones to give out. It passed out layettes, complete, for the babies born during that period, it fed 700 persons a day, it even had on hand a pair of trousers, cleaned and pressed, to fit a man with a 51-inch waist!

When a dynamite truck blew up in peaceful Roseburg, Oregon, when tornadoes and floods ripped through Texas, when the flooding Rio Grande rendered 14,000 people homeless,

when whole villages throughout a large area of the west coast of Mexico were wiped out completely, it was the Seventh-day Adventists who took over, with both organization and supplies. When it comes to helping mankind, here and now, the Adventists have proved over and over to be Johnny-on-the-spot.

## Intellectuals of Fundamentalism

Another misconception of Seventh-day Adventists lumps them among the hallelujah-shouting, wild-eyed extremists. To my mind, on the contrary, Adventists are the intellectuals of fundamentalism. Their beliefs are the result of alert, intelligent, inquisitive minds searching the Scriptures. Whether you agree with all their views or not, you have to admit that Adventist beliefs are well-reasoned, based on sound theological doctrine. Adventists love to discuss religion, among themselves or with non-Adventists, and their conversations are stimulating. The church places a high value on education. It maintains its own elementary schools, high schools, and colleges. The percentage rate of college graduates is definitely above the national average.

Early in my association with Adventists, eating gluten "steaks" and drinking soy-bean milk, I wondered if they weren't all food faddists. Well, after visiting the campus of their excellent medical school, several of their large, well-run hospitals, and talking with doctors, dietitians, and health workers, I've become convinced that if these people are faddists, then faddists are what we need more of. Adventists will live longer than the national average, and be spry and alert.



They will be singularly free of such horrible, killing diseases as lung cancer, because they don't smoke. They even have better teeth! Studies in Colorado schools proved that the Adventist children, thanks to their superior diet, have far fewer cavities—and their parents have less dental bills to pay.

The Adventist emphasis on healthful living is based in part on the Adventist belief that the human body is the temple of God. Here is a thought that gave me pause: Obviously those who believe their body to be the temple of God take better care of it than those who believe their body to be their own.

Another reason for the general good health enjoyed by Adventists is found in the writings of that amazing and wonderful woman, Ellen G. White, who was one of the early pioneers of the church. In her voluminous writings over a period of 70 years she frequently dealt with problems of diet and health. Modern nutritionists marvel that this quiet woman—who never finished the fourth grade—could have been so right so often. For example:

Only in recent years have we learned of the danger of cholesterol, in which animal fats are particularly rich. *Mrs. White advocated the use of vegetable oils more than half a century ago.* As far back as 1854 she urged that we eat food "free from grease." That sounds strangely like the very modern nutritional counsel we receive.

So recently have we learned of the unquestionable superiority of flour made from the whole grain that it is still, in many communities including my own, difficult to buy anything but white flour. *Mrs. White pointed out the superiority of whole-wheat bread nearly a century ago.*

I used to be a heavy smoker; there just didn't seem to be enough evidence to make it worth while breaking an iron habit. Today, perhaps too late, I have become convinced of the danger of smoking to heart and lungs. *But Mrs. White called tobacco "a malignant poison" long before I was born.*

Seventh-day Adventists have to be healthy in order to carry on their prodigious work. The number and functions of the overseas missions supported by the comparatively small church—330,000 members in North America plus some 900,000 overseas—seem unbelievable at first. *Time* magazine, a year or so ago, made the unqualified statement that Adventists maintain the largest total of foreign missionaries of any of the Protestant bodies. An isolated statistic impresses me even more: On the

shores of Lake Titicaca, high in the Andes, there are 114 separate Seventh-day Adventist schools. And did you know that every man, woman, and child on Pitcairn Island is a Seventh-day Adventist?

Though the cornerstone of the church is the preaching of the gospel in every nation, Adventist missionaries go far beyond this single goal. They teach, they heal, and they help the native peoples to help themselves. The natives say that the last thing they want is to go back to their old heathen practices, in which they lived in constant fear both of the devils and of one another. Today they have hope, love, and happiness.

And the stories I ran across, authenticated and verified, of the incredible courage and daring of the men and women who have gone out to live with savages, from the bloody Solomons to the heart of the Congo—well, TV Westerns are pallid by comparison. These people are real!

Every member of the church here at home has a strong tie with the missionaries abroad, for it is largely the per capita giving of the Adventists here at home that maintains these missions abroad. When I was first told that Seventh-day Adventists contribute four times as much to their

It is quite possible to have a hearty good time with a group of Adventists, even though the strongest beverage consumed is orange juice. For people who believe the world is coming to an end, they are a joyous lot indeed.

When you think it through, that's the only way it could be. For the Adventist does not think about the second coming of Christ as the end, but as the beginning. In this regard, a strange, seemingly paradoxical shift of position has taken place in the past decade. Though this seeming anomaly is there in the record for anyone to see, it was the editor of this paper who first and forcibly called it to my attention. As he explained to me: "From our very beginning in the 1840's we took the unpopular view, based directly on the Scriptures, that we could look forward only to increasing wars and wickedness that would climax in the destruction of the world under the judgments of God. We were charged with being calamity howlers, we were caricatured and ridiculed. I remember well, as a young minister 40 years ago, being dismissed as an intellectual anachronism by other Protestant ministers in my community for preaching that cataclysmic times were coming, wars and increasing wickedness."

## ABOUT THE AUTHOR

Booton Herndon, author of this article, in 1952 moved to Charlottesville, Virginia, where he lives with his wife, three children, one dog, one cat, and two kittens.

He attended the University of Missouri and the University of Virginia. He was a reporter for the New Orleans *Item*, later picture editor and rotogravure editor on that paper before entering service with the U.S. Army in World War II. He received the Invasion Arrowhead and five campaign stars, and left the service with the rank of First Lieutenant.

After the war, Herndon became a free-lance writer, working out of New York until he returned to Virginia.

Most of his work has appeared in the *Saturday Evening Post*, *Nation's Business*, *Coronet*, *Redbook*, *Sports Illustrated*, *Better Homes and Gardens*, *Cosmopolitan*, *Good Housekeeping*, and several other magazines.

Herndon's published books are *Bergdorf's on the Plaza*, *Young Men Can Change the World*, *On Wings of Faith*, and *The Seventh Day*. The last volume, written after extended research and travel, presents the story of Seventh-day Adventists. (See page 23 for an announcement.)

church per person as the national average, I thought there must be some mistake. Few Adventists, after all, are wealthy people. But the figure proved to be right. Here's a partial explanation: Adventists would rather give their money to their church than spend it on alcohol, tobacco, and gambling. No Adventist smokes, drinks, or gambles.

The more I heard at first, the more I expected to find Adventists long-faced, walking examples of gloomy piety. But when I went out among them I was most pleasantly surprised.

He paused, remembering those days. "They laughed at us then," he said. "*They don't laugh at us now!*"

For generations the Seventh-day Adventists, though holding steadfast to a doctrine straight from the Scriptures, were out of step with the rest of Christendom. Adventists were staunch in their belief, although they weren't necessarily happy about it, that the world would get worse before it would get better. Even in the halcyon days following World War I, when many world-prominent church-

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# **TIME CONFIRMS** *the Advent Message*

By Raymond F. Cottrell

ONE hundred years ago—in 1861—the Michigan Conference of Seventh-day Adventists came into being, the first of a sisterhood of 343 conferences now serving 195 countries and major political divisions of earth, and nearly 99 per cent of its people. The goal of the Michigan Conference and its sister organizations is an effective, coordinated Christian witness to all men everywhere, in preparation for Christ's imminent return in power and glory to establish His eternal kingdom. The thrilling story of the growth of the Advent message, from an inconspicuous beginning something over a century ago to the closely knit, worldwide endeavor of today, is cause for rejoicing and thanksgiving.

What is this Advent message? It is the everlasting gospel foretold by the prophets, confirmed by the apostles, cherished by the martyrs, rediscovered by the Reformers, and now proclaimed in the setting of the close of the gospel age. By the sure word of prophecy the world had arrived a century ago at the time the prophets of old spoke of as "the time of the end," or "the last days," when God would take the tangled strands of history into His own hands in preparation for the establishment of that new world order. What, specifically, did those holy men of old say concerning the climactic era they speak of as the time of the end? How would it differ from all former periods of history? What might men living in 1861 expect to take place before that awesome day when the heavens should cleave asunder and history itself should come to a sudden and dramatic halt?

## **A Prophetic Forecast of "The Last Days"**

Seventh-day Adventists found God's inspired spokesmen predicting an all-time low in the moral tone of society and a fearful increase in all forms of lawlessness and crime (2 Tim. 3:1-4, 13). The time of the end was also to witness an unprecedented accumulation of wealth (James 5:

1-3), and as men set out to acquire what each considered his rightful share of it, irrespective of the rights of others, increasingly bitter and fierce class conflict would result (verses 4-7).

Furthermore, the accumulated injustices of centuries—with nation pitted against nation, race against race, and class against class—would reach the explosive point on a worldwide scale. As a result there would be wars of unprecedented severity and extent, and increasing threats of, and preparations for, war (Matt. 24:3, 6, 7). Simultaneously, almost superhuman but fruitless efforts would be put forth to bring peace and security to a troubled world (Dan. 2:43; 1 Thess. 5:1-3).

The inspired writers likewise foretold a great increase in religiosity, that is, concern for the forms of religion, but warned that, generally speaking, genuine religion would have progressively less actual influence on men's lives (2 Tim. 3:1, 5). Furthermore, under the cloak of nominal religion there would come a major apostasy from belief in the fundamental truths of the gospel (Matt. 24:3-5, 23-25; 2 Peter 2:1-3; 3:3, 4; 1 John 3:18; Jude 17, 18; Rev. 14:8).

In prophetic symbol John the revelator foretold that Protestantism, particularly in the United States, would become increasingly authoritarian—like Rome—thus implying a major trend toward united Protestant effort (Rev. 13:11, 12). Simultaneously, the influence and power of the Catholic Church would gradually be restored, and eventually Protestants and Catholics would cooperate in a policy of suppressing all dissent (verses 3, 4, 7, 8, 12-17). The United States was destined to lead the world, and efforts would be made to enlist its power and authority to advance the joint policy of Rome and an apostate Protestantism (verses 11-17).

But the inspired writers also foretold that during "the time of the end," as social, political, and religious conditions in the world worsen, there

would be a thoroughgoing revival of primitive godliness among those who remain loyal to God (Heb. 10:25, 35-37; 2 Peter 3:10-14, 18; 1 John 3:2, 3). Accompanying this great revival there would be a climactic proclamation of the everlasting gospel to all the world, stressing faith in Jesus and obedience to all of God's commandments (Rev. 14:6, 7, 12; 18:1-4). Then when all men everywhere should have the opportunity of hearing and accepting—or rejecting—this message, the end would come (Matt. 24:14). Christ would return to earth as He promised, to reward every man according to his deeds and to inaugurate His own righteous reign (Matt. 16:27; 24:30, 31; 25:31-46; John 14:1-3; 1 Tim. 4:1; Heb. 9:27, 28; Rev. 1:7; 11:15; 22:12).

This climactic message, the proclamation of the everlasting gospel in its time-of-the-end setting, Seventh-day Adventists speak of as the Advent message because its Heaven-appointed purpose is to prepare the world for the second advent of Christ. It was the message of Adventists in 1861; it is their message today. The only difference is that the social, political, and religious scene in 1961 is precisely what the various Bible prophets said it would be in "the time of the end," whereas in 1861 the forecast of the future, based on what the Bible prophets said, seemed to serious-minded men on every side to be the imaginary dream of a set of deluded fanatics, prophets of gloom and doom. And that message, we freely admit, did seem incredible and perhaps even irrational—then.

## **The Prevailing Religious Mood of 1861**

More particularly, what was the prevailing religious mood of 1861, and what basis, if any, was there for it? That mood may be summarized as a spirit of more or less uninhibited optimism. True, there were noteworthy dissenting voices, but Christian people of that day generally believed the proximate future was destined to

be an era of increasing peace, justice, and good will among men, as the principles of the gospel gradually transformed this world into the kingdom of God. War itself would soon be abolished and the nations would settle their problems amicably in a great parliament of man.

True, the trend of events during the latter part of the nineteenth century and the first years of the twentieth *seemed*, at the time, to confirm and justify this optimistic estimate of the future and, conversely, to discredit the Adventist position. Human knowledge had increased immeasurably, and it began to appear that no achievement was beyond man's genius and ingenuity. Scientific discovery, invention, the industrial revolution, and world commerce had greatly increased the volume of wealth, and with it the standard of living. Noteworthy humanitarian reforms had recently been achieved—slavery had been abolished in large parts of the world, penal laws had been reformed and criminals were being accorded

more humane treatment, institutions were being established to care for orphans, the poor, and the feeble-minded. Much was being done to improve the condition of the laboring classes.

Democracy, and with it the ideals of complete civil and religious freedom, was thought destined everywhere to supplant all the old forms of tyranny. The idea of the inevitability of human progress had captured the popular imagination and was in process of being canonized as one of the great natural laws of the universe. There was no limit to human progress. Man's destiny was at last in his own hands. No more was he to be the slave of birth and circumstance, for science and education were fated to liberate him from ignorance, want, disease, and fear.

The progress of religion in the nineteenth century—particularly evangelical Protestantism—was equally profound. Of this, G. H. Dryer wrote in his *History of the Christian Church* (vol. 5, p. 13) soon after the turn

of the century: "The greatest of the Christian centuries has been the century of the greatest conquests of the Christian faith. . . . The political, economic, social, and religious life of Christendom in the course of this century passed through a development more profound and more far-reaching than the previous millennium. More of hope and of possibility has come into human life between 1800 and 1901 than in the thousand years preceding the nineteenth century." Protestantism was at full tide, and dominant in Western Christendom.

Throughout the nineteenth century the papacy and the Catholic Church were at their lowest ebb in more than 15 centuries. The Reformation had dealt them a stunning blow, and most of Northern Europe had been lost to the Church. In war after war the Catholic colonial powers had suffered defeat at the hands of Protestants, thus opening up most of the world to Protestant social and political principles and to Protestant missionary endeavor. The political dominance the papacy had enjoyed for centuries was completely gone, and the Church had been despoiled of much of its vast wealth, suddenly in France and gradually elsewhere. Even more important, it had lost its hold on the minds of men even in lands where it was theoretically dominant. Men commonly believed that the papacy was headed for certain and soon extinction.

The future, at long last, thus appeared to belong to Protestant, evangelical Christianity. A millennium of peace with justice lay ahead, around but one or two more twists and turns of the highway of time, and Utopia was within man's grasp. Educated and given a favorable environment, men would automatically reject all that was false and evil, and choose the true and good. Faith in man's individual moral perfectability and in the inevitability of his collective social progress was absolute—or nearly so.

#### What Is the Verdict of Time?

Such was the auspicious religious climate of the nineteenth century, and into it the Advent message burst like an unexpected and unwelcome hurricane warning. Time alone could determine whether that warning was justified. Now, a century has passed, and the time has come when all conscientious Christians can, if they will, evaluate the respective merits of these two mutually exclusive forecasts of the future. And what is the verdict of time?

Have we entered upon an era of greater peace, justice, and good will  
(Continued on page 21)

The world-shaking events seen in vision by the apostle John on the Isle of Patmos, and recorded in the book of **Revelation**, are taking place today.

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JES SCHLAIKER, N.A., ARTIST



## A Foreign Missionary

I grew up in a home and in a church that thought that Christian standards as we know them were entirely too narrow. At 17, hungry for more light, I left that church and joined another church. At that time I thought surrender to Christ meant going as a missionary. I secretly longed to be one, but the idea of an eternally burning hell shocked me. How could divine love make people suffer so? I wandered through a number of different denominations until I was confused and weary. I enjoyed the fundamentalist churches, but their teaching of hell-fire repelled me. The modernist churches did not teach hell, but they lacked the gospel. I did not fit in anywhere.

At 22 I decided I was not clever enough to untangle the confusion I now know to be Babylon. Maybe my desires for truth and God were mere figments of the mind. Turning my back on religion, I went to the Provincial Normal School. But all the time that still small voice would not leave me. "You are like Jonah," it said. "You are running away from God."

But God was leading. At this time, because of my mother's sudden death, I first realized the meaning of the blessed hope of the resurrection. I surrendered. "I will go wherever You want me to go, my Lord. But show me the way, the truth!"

Now I began to attend Adventist meetings. In six weeks I accepted all. Now I could really see God's wonderful love and harmony. Six months after graduation I received the church's call for foreign service. I have been in foreign service ever since—15 years. My God has supplied every need "according to his riches in glory by Christ Jesus."

A. RUBY WILLIAMS  
*Beirut, Lebanon*

## A Stock Market Employee

At the height of the depression in 1934 jobs were at a premium, and reductions rather than increases in salary were the order of the day in Wall Street. I know; I had just been married, and with 10 per cent pay cuts my wife and I barely existed on my meager salary.

At that time an evangelistic effort was being held in Jersey City, New Jersey. I didn't miss a meeting. When the call was made, I determined come what may to take my stand for the truth, including tithing.

When I approached my employer for release from duty from Friday sunset to Saturday sunset, he tried his utmost to discourage me from uniting with what he termed "this sect of Adventists." He suggested a cooling-off period from this so-called emotional disturbance, and suggested I continue working Saturdays until such time as he could appeal my case. When he saw I was determined to remain firm in my convictions he did everything in his power to keep me on the payroll.

The personnel director of the New York Stock Exchange at that time de-

In this symposium a cross section of lay members tell

# Why I Became an ADVENTIST

manded my immediate dismissal. However, because of my good record it was finally decided to permit me to continue working the remainder of the year at a proportionate reduction in salary.

Despite this additional pay cut and in addition paying a tenth of my salary to the Lord as tithe, my wife and I found we were able to meet all our financial obligations. In fact, it seemed the remainder of my smaller salary was being stretched. We had, believe it or not, more than before.

Toward the close of 1934 jobs were almost unobtainable. More persons were being thrown out of work. Almost every corner in lower Manhattan had its apple vendors. Apprehensively I wondered if I would receive a dismissal notice with my last pay check of the year. Instead, to my relief and joy I not only got back my pay cut but also received an increase in salary.

I am no longer employed by the New York Stock Exchange. I have a better position. But at that trying time that job was very important to me. God's promise made centuries ago still holds true: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

DONALD W. MCKAY  
*New York, New York*

## A Would-be Suicide

One day I was sitting in my home and the thought came to me, "Why don't you put your head in the oven, turn on the gas, and end it all?" Just then a knock came on the door. I answered, and saw a tall woman. I said, "The Lord sent you here." She asked why. I told her. She asked me if she could have prayer. I said Yes, so we knelt in prayer. In her prayer she asked God never to let me think this thought again, and I never have since that time. She asked if she could give me Bible studies. I said Yes. She came for one year every Tuesday—rain, snow, hail, or blow. She never missed.

I was invited to attend some Adventist evangelistic meetings. Later I was

baptized. For me the Adventist faith is all I need. It provides an inner peace that passes all understanding.

MARY SMITH HOWARD  
*Merchantville, New Jersey*

## A Telegraph Operator

I learned of the Adventist teachings when I was a young man 23 years of age, a few months subsequent to my marriage, and less than a year after I had been promoted to a position affording possibilities of rapid advancement with one of the largest railway systems in the South. I was a train dispatcher, enthusiastically in love with, and fascinated by, my work.

At that time I attended an Adventist evangelistic meeting. I was not a church member and had shown no previous interest in spiritual things, but I followed the speaker through his series of lectures and was baptized. Because of my refusal to work on the Sabbath, the chief dispatcher in a fit of anger influenced the division superintendent to discharge me on a Friday afternoon shortly after I became an Adventist.

Being a qualified telegrapher, I applied for work with the Western Union Telegraph Company the following Monday morning. Although I stated on my application blank my church affiliation and that I would not be available for duty between the hours of sunset Friday and sunset Saturday, I was employed. I am now in my thirty-ninth year of unbroken service with this company. I have worked under seven different traffic managers, not one of whom has ever intimated that I would be required to work a single moment on the Sabbath day. I thank and praise the dear Lord for this marvelous manifestation of His favor.

I accepted the Advent message with a positive and personal conviction that I was taking my stand for God's immutable truth. I still retain that conviction. My soul is daily refreshed with the satisfying assurance that I am walking with a people whom the Lord is leading.

WELDON TAYLOR HAMMOND  
*Atlanta, Georgia*



### A Housewife

When I was searching for truth, God led us to move next door to some wonderful Adventist Christians. I noticed that an elderly man was building a house next door. He labored on it diligently six days, but on Saturday morning he dressed up and drove away, not returning until afternoon. Upon inquiry a neighbor across the street informed me that he was one of those queer people called Seventh-day Adventists, who go to church on Saturday. Never having heard of an Adventist, I became curious.

One day before the roof of his house was covered, Mr. Rhinehart dropped his hammer and had to climb down from the roof to recover it from the basement. To my astonishment he didn't use profanity, an unheard-of kind of restraint.

After the house was completed and I became acquainted with Mrs. Rhinehart, I found that she and I had many views in common, views obtained from the Bible. Through their invitation to attend tabernacle meetings and by reading *The Great Controversy*, *The Marked Bible*, *Steps to Christ*, *Daniel and the Revelation*, and many more books that they loaned me, these good people helped me find the religion to which I have ever since clung tenaciously, never once wanting to return to my former affiliation.

After Bible studies and attendance at the Adventist church in Des Moines, Iowa, for three years, I was baptized at the age of 28, and have been a member for 18 years. I started out as the only Adventist in my family, but I am happy to say that my two daughters, my mother, and my son-in-law are all baptized members now. Since becoming a member of the remnant church I have experienced a peace and satisfaction I never knew before. I am sincerely grateful and happy that God led me to a knowledge of the truth, and look forward to the time when I shall meet in the earth made new those dear people, now sleeping in Jesus, who first showed the light of Bible truth to their new neighbor.

MILDRED MALONE  
Kansas City, Missouri

### A Farmer

I had become very dissatisfied with my church connections. In the meantime a friend of mine, who was an Adventist, had sent me some Adventist literature, which I read with great interest and pleasure.

There was a small Adventist church in our town, and one Saturday morning I said to my wife, "We need a load of hog feed, and I think I'll go to town and get some feed. Then I'll stop at the Adventist church and see how I like it." So I drove down to the elevator and loaded my model-T with hog feed. I parked in front of the Adventist church and walked in. Everyone turned around and looked at me in amazement. One of them came back where I was sitting and asked me to come up to the Bible class. The lesson that morning was on one of the last-day

prophecies and was presented in a very forceful manner.

After Sabbath school they invited me to stay for church. They said, "We don't have a pastor but are going to have a Bible study." But I said, "No, my wife will be expecting me home for dinner." Then they said, "Come next Sabbath and we will arrange our meeting so that it will not interfere with your dinner." How kind they were. I agreed to try to come. When I arrived home my wife said, "How did you like it?" I said, "Fine. I didn't hear anything but from the Bible, and next week I'm going again and you're going with me."

The following Sabbath we took our six children and went to Sabbath school and church. We were thrilled and astonished at the wonderful truths the farmer elder of that church presented from the Bible. We kept going back every Sabbath, and finally my wife, oldest daughter, and I were baptized. Later I had the wonderful privilege of bringing my mother into the truth. That was almost 45 years ago, and we are all in the truth except one daughter.

We found what we were looking for in the Adventist Church and are now "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

HARRY A. RICE  
Cayuga, New York

### A Mother

In one simple, brief sentence—I joined the Adventist Church because God took me by the hand and gently led me into it. Having loved and trusted Him from a child, I could do no differently. Reading in *The Desire of Ages* one afternoon, when 12 years of age, I was thrilled with the book and the writer. How well its author, Ellen G. White, must have known Jesus, to write of Him so lovingly and understandingly.

When I was 21 years old, married two years, and the happy mother of a wee baby daughter, my heart was searching for truth, crying out for a satisfying spiritual experience of victory and peace in Christ Jesus. Then a colporteur visited our home and sold us the book *Bible Readings*. Though cautious of his religion, I was quick to realize he was enjoying the spiritual experience I so much longed to attain. Impressed with our sincerity, he often visited us, praying we would accept the Advent message.

As I read *Bible Readings*, and later *Daniel and the Revelation*, conviction grew and matured. When the colporteur placed in my eager hands *The Great Controversy*, my heart was strangely stirred and I knew I had found my people at last! My heart was filled with the love of Jesus, and radiant with the Spirit's fullness. Immediately I kept the Sabbath. Deeply distressed, my husband's parents and church leaders urged me to wait until I had proved and tested this doctrine more carefully.

Eleven years later the Spirit impressed me to step out in faith and delay no  
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### A Catholic Student

I was born and reared a Roman Catholic, and attended Catholic schools, including one year at a Jesuit university, intending to become a priest. Even though I considered myself a Christian, all through life I sought for the answer to the problem of existence. Finally, when about 30 years old, I decided to read the Bible in order to be able to prove to others that my church was the only true one.

As I drew near to God in the prayerful study of His Word, He began to order a series of most unusual events. While puzzling over the meaning of the book of Revelation, a college girl selling books while on vacation knocked at my door. None of her books interested me except one entitled *God Speaks to Modern Man*. As I thumbed through it I noticed some chapters dealing with the book of Revelation, so I bought it. Slowly truth began to seep into my mind. A tract the colporteur left led me to take the three Bible correspondence courses offered.

Soon began a period of confusion and deep anguish of soul. It seemed impossible for me to make any definite decision. In desperation I dropped the whole matter and took a trip to Seattle. A friend living there had known that I was studying the Bible. Someone had given him a book that seemed to be about religion, so upon my arrival he gave me an unimportant looking book—*The Great Controversy*. Into my suitcase it went, unopened.

When I returned home to Montana, I decided to resume my religious studies, and began reading that book. Heavenly light flooded my being and all my questions were resolved. One sunny Sabbath afternoon I attended services at the local Seventh-day Adventist church—and I knew that I was home at last! Some months later I was baptized.

As a Seventh-day Adventist I have God's peace. His presence brings joy. Obedience to His truth, His Word, brings abiding trust.

MATT R. BYERS, JR.  
Lewistown, Montana

# *From Modernist to Adventist*

A PROTESTANT MINISTER TELLS HOW HIS SEARCH FOR TRUTH LED HIM INTO THE SEVENTH-DAY ADVENTIST MINISTRY

By Robert D. McIntyre

**F**RUSTRATED was the best word to describe my life as pastor of a large suburban Protestant church in the sunny Southwest. My thousand-member congregation had just completed a large fund-raising campaign for a third Sunday school building. They were thrilled and happy, but I, their pastor, was frustrated! A successful 15-year career as a minister had not brought the satisfaction I sought; I was still searching for a way of life both intellectually respectable and spiritually satisfying. What I really needed was a feeling of certainty and a world view that would provide meaning and purpose in these apparently disordered times.

"All beliefs must be held tentatively," I had been taught at the liberal seminary I attended, "for God reveals Himself to man, not through a supernaturally inspired book, but rather through experience." To the theological liberal the Bible, though an inspiring book, is nevertheless primarily a historical record of man's religious pilgrimage. As an account of man's spiritual evolution it naturally contains many outmoded ideas. If experience is God's method of revealing Himself to man, it is unwise to become dogmatic about any supposed truth; further experience may lead to radical changes of belief. And since no two people have quite the same experience, there are "Heinz' 57 varieties" of theological thought in liberal churches; but little certainty.

Seeking to satisfy an inner spiritual hunger, I delved into various types of religion, including Protestant fundamentalism, Christian Science, New Thought, Oriental religions, and Spir-

itualism. In all of these I seemed to see varying degrees of truth, and in some even the intellectual respectability for which I sought; but I did not find spiritual satisfaction. This was frustrating. I wondered whether satisfaction was possible in this confused world. Was I chasing a will-o'-the-wisp?

Another cause of my frustration lay in the fact that I was dedicated to building the kingdom of God on earth through what is sometimes called the social gospel. But every newspaper headline seemed to underscore the futility of all such efforts. We were making little if any progress.

Then there was my personal relationship to Christ. When I was a youth in another denomination I had experienced an "old-fashioned" conversion. I had known the joy of accepting Jesus Christ as my Saviour. But as a theologically conservative student-minister I had seen my denomination divided by doctrinal conflict and had decided to cast my lot with the liberals. I joined another large denomination which stressed the so-called "heart-warming" experience and theological freedom of thought.

Majoring now in the field of psychology, I felt that I was enriching my previous religious insights. Somehow in the process, however, emphasis gradually shifted from salvation from our sins through the blood of Jesus to that of salvation from our neuroses through the therapies of modern psychology, a not-uncommon emphasis in the liberal churches of today. As I sought to help others deal with the results of sin in their lives (dealing too often with psychological symp-

toms rather than sinful causes), I was frustrated by sin in my own life.

One day as I sat musing in my study, a Seventh-day Adventist literature evangelist knocked at my door. He had the most beautiful set of illustrated Bible stories I had ever seen. I was intrigued not only with the color and literary excellence of the volumes but also with the idea that perhaps here was a tool by which families in my church might learn more about the Bible.

I figured that I might need to "interpret" the Bible stories, because, as you know, liberals don't accept the Bible the way it reads. But how slanted were the stories in these books? And what do Seventh-day Adventists believe?

To get the answers I arranged a series of conferences with the salesman. Two things impressed me—the spiritual satisfaction evident in the salesman's life, and his ability to answer questions directly from the Bible. At the time I didn't accept the Bible as the ultimate authority for truth, but there was something impressive about the Adventist's use of the Bible.

When I became a bit defensive about the colporteur's fearless presentation of Bible doctrine, I referred to my superior education and attempted to belittle him. But he used the Bible to reply even to this. Turning to Acts 4:13 he read, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Said the literature evangelist, "I qualify very well on the first three points of this text. . . . Now I'm working to qualify on the last point so that people may say of me, 'That man's been with Jesus.'" I was the one who marveled, and took knowledge of this man that he had been with Jesus.

## **Every Knock a Boost**

If this be truth, I thought, it should be able to withstand any attack. So I said to several ministerial colleagues: "Tell me everything you can against the Seventh-day Adventists." They cooperated—heartily. Curious to know how the Adventists would "officially" answer the many charges and claims leveled at them, I went to their local conference headquarters and made inquiry. I read the various materials that were courteously furnished, and I began to realize that every attack, like a boomerang, flew back to hurt the one who hurled it. Every knock became a boost. The critics seemed grossly misinformed. In my soul there grew the conviction that very possi-

bly the teachings of the Adventists constituted the truth for which I had been searching.

Then one day a passage of Scripture arrested my attention. It was the apostle Paul's description of some who "received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12). Whether or not the Adventists were right, I felt I must chase down and corner the truth. Whenever I was tempted to

oratory, then one can say that he has established a scientific principle.

I soon reached the point where I felt I had grasped the theory of the Adventist position. Adventist doctrines seemed intellectually respectable if one could accept the assumption that God has revealed Himself to man, not primarily through human experience as interpreted by reason and "the Inner Light," but primarily through a Book of truth, supernaturally revealed, and best interpreted by the Book itself. As for reason and its value as ultimate authority, does not 1 Corinthians 1:18-31 effectively dispose of that? Has not

communicate with the living. I was convinced that either some form of spiritism was right or else the Adventists were right. But is the Bible an authentic revelation of God's will and way for men? Or is it just an inspiring history of man's spiritual progress, containing myth and even gross superstition? That was the as-yet-unproved basic assumption.

About this time an experience helped me arrive at an answer. The name of a prominent woman in my church became involved in a scandal. I questioned the man, also a church member, with whom her name had been linked. With evident sincerity, incredible as it may seem, he told me that after much prayer together they had concluded that the Holy Spirit was leading them to leave their respective mates and establish a new partnership dedicated to the service of God. (Fortunately, this evil plan was never brought to fruition.) When I directed his attention to the commandment "Thou shalt not covet thy neighbour's wife" (for the Ten Commandments were assuming new importance to me), this churchman replied, "We're not under the law, but under grace. We can depend upon the guidance of the Holy Spirit to lead and guide us aright."

Now, as a theological liberal I had ever been open-minded to new ideas, but even I could see that breaking up two families, each with children, was not God's will. And as a major in psychology I knew how easy it is for human beings to deceive themselves. This experience forcibly demonstrated to me that man needs some kind of objective authority, an authority outside of himself.

The long experience of civilization has as yet provided no greater authority than the Bible. What would my own experience indicate were I to make this leap of faith and take the last step in the scientific method—to act on the assumption that the Bible is our ultimate authority?

After prayerful consultation with my wife I decided to take this theory into the laboratory of life and live as though it were true. Did not Jesus say in John 7:17 that we must do the will of God if we expect to know truth? This took considerable doing, for it meant giving up my pastorate and asking my wife and three small boys to share this experience.

I cannot speak for my dear wife as to how God led her to a conviction that this Adventist message is true. Perhaps she could see the changes for the better that even the preliminary study of the truth was effecting in my life. All I can say is that without wavering, my family joined me in this

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When I became a bit defensive about the fearless way the colporteur presented Bible doctrine, I attempted to belittle him by referring to my superior education.

turn away from this strange new task, which uncomfortably challenged my established way of life, this text would bring me back to my study.

In studying the Advent message I followed the usual four steps of the scientific method. First, there is a basic assumption. Such assumption lies at the basis of all "knowledge." Then, adding other related and acceptable ideas to the basic assumption, one forms a working hypothesis. This becomes a tool for further investigation in the effort to formulate the third step, the theory. This is a concept that offers explanation and coherence, hanging together without logical contradiction or loose ends. Finally, comes experimentation, and if the theory can be demonstrated workable and predictable in the lab-

"God made foolish the wisdom of this world"? As for the Holy Spirit, are we not warned to "try the spirits whether they are of God" (1 John 4:1)? How would I test the spirits, for I realized that my own ultimate authority was wholly subjective.

I had had enough experience in psychic research and spiritualism to be convinced of the reality of the supernatural. I had tentatively believed in reincarnation as an explanation for man's existence, as do numbers of liberal ministers, and had received spiritualistic messages from "the beyond." But now I understood the Bible to declare that *only* God is immortal; the righteous do not receive immortality until the second coming of Christ; that the dead "know not any thing" (Eccl. 9:5) and cannot

# "REMEMBER THE SABBATH DAY"

By Kenneth H. Wood, Jr.

**D**ON'T Shop on Sunday." "Go to Church on Sunday." "Patronize Businesses That Close on Sunday."

Slogans such as these appear with increasing frequency these days, as church organizations, politicians, and labor unions join forces to promote and defend Sunday as a day of rest and worship.

But Sunday advocates are defending the wrong day! The Bible says, "The seventh day is the sabbath of the Lord thy God" (Ex. 20:10). Sunday is not the seventh day; it is the first. Saturday is the seventh day.

Millions of people are not aware of this. In keeping Sunday they think they are obeying God's command. Other millions believe that the day one keeps—whether Saturday or Sunday—is of little importance. They think that the Sabbath is an institution, not a definite day.

But the Sabbath is not an *institution*, it is a *day*! The commandment says, "Remember the sabbath day, to keep it holy" (Ex. 20:8). It declares further, "The seventh day is the sabbath of the Lord thy God: . . . wherefore the Lord blessed the Sabbath day, and hallowed it" (verses 10, 11).

Can the Sabbath be any other day of the week than the seventh? No, for the Sabbath commemorates a specific event—the creation of the world. It is anchored to the unchangeable fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (verse 11). Just as each person is born on a specific day, and that day is celebrated as one's birthday, so the world was brought into existence in six days; then God set apart the seventh day to be celebrated forever as a memorial of His creative act. Since the facts connected with the creation of the world cannot be changed, the Sabbath itself cannot be changed.

But the matter of selecting the right day for the Sabbath involves a great deal more than simply choosing between the seventh day and the first. When we choose the seventh day instead of the first, or vice versa, we are showing what we believe about God and Creation. We are showing what we believe about His Word. We are showing what we believe about His law. And we are giving our answer to the greatest of all questions, "What think ye of Christ?" The Sabbath-versus-Sunday question is not a small matter; it is not a mere quibbling over days. In choosing a day, one is choosing one's Master, and this affects his eternal destiny.

## The First Point

Let us look at the first point—that accepting the seventh-day Sabbath shows what we believe about God and Creation. Since the Sabbath is a memorial of Creation, we cannot keep the day without eventually deciding what we believe about this great event. The Genesis record (see Genesis 1 and 2) says plainly that God created the earth in six days. There is nothing about the record that would indicate that these were other than literal, 24-hour days. They were made up of darkness and light (Gen. 1:5), even as today. Each day consisted of an evening and a morning.

This is important, for during the past century a radical, new approach to the book of Genesis has been developed. Scientists have said No! the days mentioned in Genesis were actually long ages, each perhaps millions of years in length; creation was not by fiat command of God; the earth was not called into existence in six days (Ps. 33:6, 9). No, they say, God worked by evolution. He operated through natural processes, allowing millions upon millions of years for plant and animal life to develop.

These scientists explain everything

that has happened in the past by what they now see going on in nature. Thus, instead of accepting the kind of God that the Bible pictures—a transcendent, all-powerful, personal God; a God who stands apart from nature yet works out His pleasure on it and through it; a God who created the world in six days—they have produced their own god. By insisting that the world is merely the product of natural, not supernatural, forces, they have rejected the true God who sits on the throne of the universe.

The god of the scientists tends to be an immanent God, a God who is so intimately bound up with nature it is difficult to find Him elsewhere. He is not the Judge of the world, a God who will call men to account for their deeds. He is not a God who has a definite plan for this world and who is carrying out His plan according to schedule. This god is merely a First Cause, not a personal being. He is not in heaven; he is everywhere! He is in the hearts of men—both good and bad. He is in nature. He is in the vast reaches of space.

Unfortunately, many people besides scientists have consciously or unconsciously accepted this view of God. But not those who keep the seventh-day Sabbath! Sabbathkeepers, by the very nature of their belief, repudiate the evolutionary concept of the world's origin. They say No! we believe that the personal, transcendent, all-powerful God created the world in six literal days. He is not to be equated with nature; He is the maker of nature. Nature is the product of His hands, as it were. He is outside of nature, though He exercises His power through it. By keeping the seventh-day Sabbath, Christians affirm their belief in the kind of God revealed in the Bible.

But Sabbathkeeping does more. It repudiates the current popular trend toward declaring that many of the



stories in the Bible—including the story of Creation and the fall of man—are simply myths. It declares that the words and grammar of Holy Scripture are meaningful; that they give an accurate and literal account of events that happened in the past.

Moreover, the Sabbath guards against the mistaken belief that God's ten-commandment law has been done away with. Since God is a perfect God whose actions reveal His character, it is unthinkable that His law—which is founded on His unchanging, righteous character—could ever be changed. Of His law, the Bible says: "The law of the Lord is perfect" (Ps. 19:7). "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness" (Ps. 111:7, 8).

The Sabbath guards against another current danger—the belief that moral values are relative, to be determined by the culture or society of which one is a part; that religion is merely developed, or that it evolves. The

Sabbath, as a symbol of revealed religion, stands athwart all attempts to declare that conduct is to be determined by man, not God. Concerning the way God's law was given, Moses wrote: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4:12, 13).

How different this sounds from present-day teaching that moral values are relative, that they are subject to change. Far from being something that man can establish for himself, moral standards were revealed from heaven. God thrust His hand into this world, as it were, and wrote His law on tables of stone. Sabbathkeeping is an acknowledgment of that fact.

But that which makes the Sabbath question of greatest importance is that we cannot deal with it without deciding what we will do with Jesus

Christ. The Bible says that Jesus is the Creator—that He made this world and all things. John states this categorically in his Gospel: "All things were made by him; and without him was not any thing made that was made. . . . He was in the world, and the world was made by him" (John 1:3, 10).

The apostle Paul likewise declares: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist" (Col. 1:16, 17).

It was Jesus who created our world. It was Jesus who rested on the seventh day. It was Jesus who gave us the Sabbath commandment. Can anyone claim to belong to Christ yet reject the fourth commandment, with which He is so intimately involved?

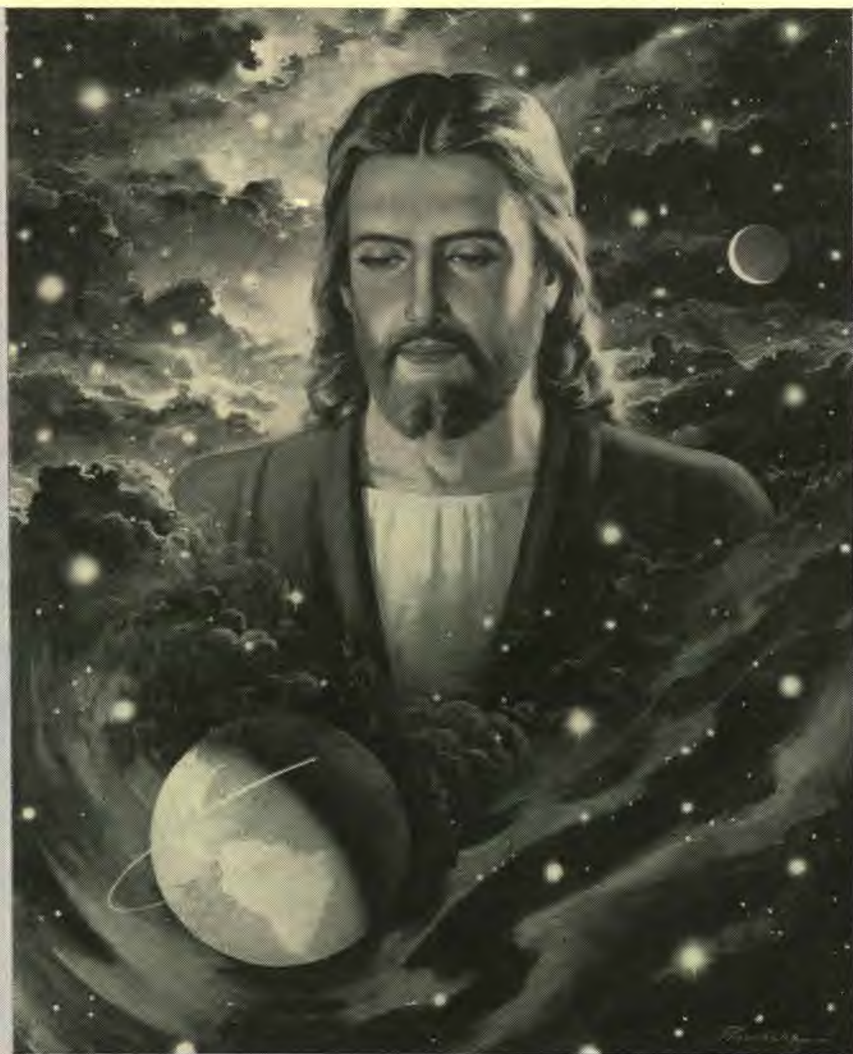
In Isaiah 58:13 Jesus claims the Sabbath as His own day. To those who would follow Him, He says: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day . . ." And during His earthly ministry He said: "The Son of man is Lord also of the sabbath" (Mark 2:28). The true Christian will gladly adopt as his own the day that Jesus claims as His, the day of which He is Lord! To reject the Sabbath is to call into serious question one's professed devotion to Jesus.

### Many Rewards

Thus it becomes clear that the Sabbath question is not just a matter of pitting one day against another. It involves basic religious concepts. It involves key beliefs. It involves one's attitude toward sin, the law, and Jesus the Saviour. But besides this, Sabbathkeeping brings many rewards.

The first reward is that of being counted a friend of Jesus. Said Christ, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). He said also, "If ye love me, keep my commandments" (John 14:15). Why do Adventists keep the Sabbath—to earn salvation? No; but because they love Jesus Christ. They obey God not to *be* saved but because they *are* saved; because God has given them a new heart (Eze. 36:26, 27). Commandmentkeeping is the natural result of the new-birth experience.

Another great reward of Sabbathkeeping is the knowledge that through this act we come into a close covenant relationship with God. Anciently God said to His people, "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your  
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CLYDE PROVONSHA, ARTIST

The Christ of Creation—the Son of God who made all things—set apart the Sabbath for man's physical and spiritual benefit. He *made* the day holy; He asks us to *keep* it holy.

## The Story of a Great Movement

(Continued from page 3)

preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

When the Seventh-day Adventist Church began in mid-nineteenth century, churchmen in general, along with secular philosophers and scientists, were firmly fixed in their belief that the world would gradually get better until we would have a kind of heaven on earth, that all wars would soon come to an end and, in due time, all wickedness cease. At least, religious leaders preached this. Philosophers and scientists were persuaded that there was a law of progress in the universe that would bring improvement, at least of a material kind. This view became ever more dominant.

Adventists took as their prime point of belief that the world would not get better, that it would continue in wickedness, that wars would not cease, rather they would become worse as the great day of Christ's coming drew near. Either this was true or the Advent Movement was false in its understanding of Bible prophecy. No movement more certainly determined

for itself in advance that time would prove it either woefully false and foolish, or else strikingly true and significant.

Through long years of ridicule the movement continued steadily to grow. From 3,500 members in 1863 it has grown to well over a million. And close on the edges of the church—though not quite inside because of high church standards and regulations—stand many, many more who, when asked what their church affiliation is, reply promptly: "Seventh-day Adventist." This interesting fact is illustrated at times in governmental religious censuses that have been taken in different countries. Recently, in one country, for example, the government religious census gave a total of six times as many Seventh-day Adventists as were claimed in the records of our church in that country.

Today, Adventists believe more fully than ever that they are not following cunningly devised fables in their preaching of Bible prophecy, but rather that they are preaching the most timely message possible. It has never occurred to us that we are brighter or intrinsically better than anyone else who seeks to follow in the steps of Christ. We are not. But we do firmly believe, and it is the very heart of our thinking, that the Advent

Movement arose at a particular time in history to carry out a divine mandate, the proclaiming of the soon coming of the Lord. To the preaching of that message in the setting of "the everlasting gospel" (Rev. 14:6), the energies and resources of the Seventh-day Adventist movement are dedicated.

Though scientists and others may be terrified today at the prospect of world destruction, Seventh-day Adventists, by the very beliefs that they hold, could not be other than a happy people. We are happy that the day of the Lord draws near when all who have served Him in sincerity will be delivered from a sinful, dying world. We are happy for the privilege of preaching such a message to others. We not only announce to all men the truths of prophecy, we invite all to accept these truths. Indeed, we appeal to them to join organically and actively with us to make the Advent Movement ever larger and more effective in fulfilling its God-given task of preaching the soon coming of our Saviour, Jesus Christ.

## The Second Advent—The One Hope of the World Today

(Continued from page 7)

safety and security, the second world war came upon us. The millions of graves are grim proof of man's inability to bring about a better order of things.

Immediately after World War II came the United Nations Organization. Again the hopes of mankind arose, in the belief that, finally, peace was an assured reality. The ink, however, was still wet on the United Nations documents when suddenly came the blasts of the cold war. Today we are on the brink of a world catastrophe. Man's promises have been like ropes of sand. Many serious-minded men and women today are becoming keenly conscious of the fact that there is only one sure hope, the second coming of Jesus Christ. This alone offers a practical solution to the ills of the world.

There will be those who have looked for Christ and they will be glad and rejoice to see Him coming in the clouds: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). But those who do not have this hope will say to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day

## A CENTURY OF GROWTH

Seventh-day Adventist World Membership

1860-1960

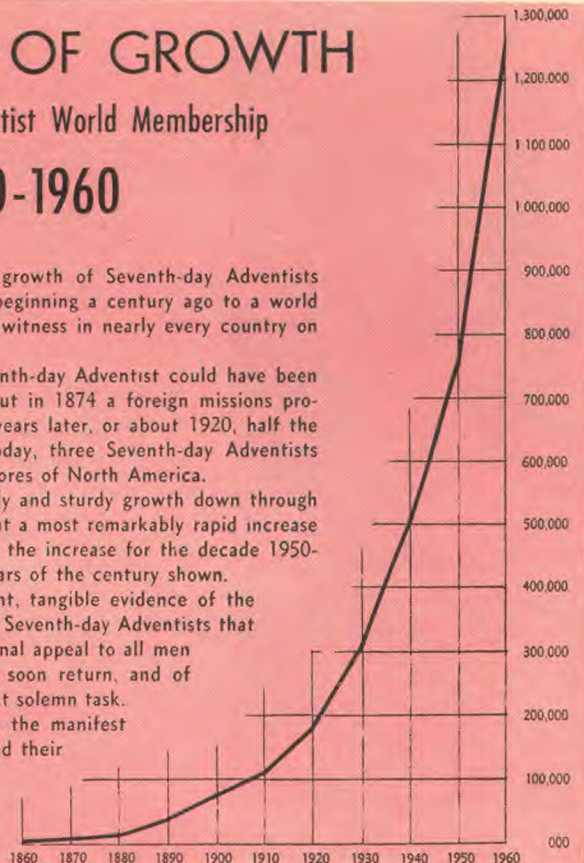
This graph depicts the steady growth of Seventh-day Adventists from a comparatively insignificant beginning a century ago to a world movement now bearing a Christian witness in nearly every country on earth.

A century ago not a single Seventh-day Adventist could have been found outside the United States. But in 1874 a foreign missions program was begun, and less than 50 years later, or about 1920, half the total membership was overseas. Today, three Seventh-day Adventists out of every four live beyond the shores of North America.

Not only has there been a steady and sturdy growth down through the years, as the graph indicates, but a most remarkably rapid increase in the rate of growth. For instance, the increase for the decade 1950-1960 equals that for the first 80 years of the century shown.

These facts constitute significant, tangible evidence of the profound conviction in the hearts of Seventh-day Adventists that God has entrusted them with His final appeal to all men everywhere to prepare for Christ's soon return, and of their unqualified commitment to that solemn task.

Even more, this growth testifies to the manifest blessing of Heaven that has attended their humble, earnest efforts.



of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

If we have Christ the hope of glory within us, then let us go forth and announce this hope to the world. The world is not impressed with resolutions and recommendations. It wants to see resolutions translated into action. It needs to see the Christian hope as a way of life. Let all who profess the name of Christ be consistent witnesses to this hope, and never fail to share it.

"Lift up the trumpet, and loud let it ring: Jesus is coming again!"

## A Well-known Writer Takes a Look at Adventists

(Continued from page 9)

men proclaimed that international war would no more be seen on the face of God's earth, Adventists preached that wars and wickedness would increase over the earth, because it was so written.

Today, more and more responsible people of the very groups—intellectual, scientific, philosophic—who dismissed the Adventists before as calamity howlers are now shouting gloom and doom harder than the Adventists ever did. Today the scientists, those who scoffed the loudest, know that there is enough explosive material in the thermonuclear stockpile to obliterate civilization. The front cover of *The Bulletin of the Atomic Scientists* shows, each month, the face of a clock with its hands pointing just a few minutes to midnight.

Typical of the statements of many scientists in the past few years is that of Thomas E. Murray, former commissioner of the Atomic Energy Commission, who said:

"It may be the incomprehensible and the inscrutable will of God to make the Twentieth Century 'closing time' for the human race."

But though the savants and the scientists look to the future with increasing horror, the Advent people look to it with increasing joy. They do not believe for one moment that man will blow up the world, to leave a scorched sphere of cinders upon which Jesus Christ will appear on the day of the Second Advent. They believe that God, not man, will bring an end to our present sinful world.

To the preaching of the nearness of that day and the universality of God's offer of salvation, Adventists have dedicated their lives. There is not the defeatist dirge of "Minutes to Midnight." Rather, they say, the time is now "Minutes to Morning"—the glorious morning of the Advent!

## ON MAJOR DOCTRINES

# Seventh-day Adventists Believe....

1. That the Bible in its entirety is God's inspired Word, the only unerring rule of faith and practice.
2. That the Godhead, or Trinity, consists of Father, Son, and Holy Spirit.
3. That when Adam and Eve fell from their sinless estate in Eden, God put into effect the plan of salvation. In carrying out this plan, Jesus, the Son of God—of the same nature and essence as the eternal Father—came to this world in human flesh, lived a sinless, perfect life, died a substitutionary death for us on the cross, shed His blood for our atonement, and rose the third day. Forty days later He ascended to heaven, where He now mediates for us before the Father.
4. That Christ, our great High Priest, is now bringing His mediatorial work in heaven to a close, and soon He will return to this earth in power and glory.
5. That all who enter God's kingdom must experience the new birth, and a complete transformation of life and character by the re-creative power of God through faith in Jesus Christ.
6. That followers of Christ will delight to order their lives in harmony with the will of God, which is set forth in the ten-commandment law. That they will keep the commandments, including the fourth, which designates the seventh day of the week as the Sabbath, not as a means of obtaining salvation but because they have been saved by the grace of God.
7. That baptism by immersion is the door into the church, and an outward symbol that the repentant soul has surrendered his life to Christ.
8. That the body is the temple of the Holy Spirit. To keep it pure and in health, the Christian will obtain adequate amounts of exercise, sleep, fresh air, sunshine, pure water, et cetera. He will be temperate in his habits of diet, using in moderation those foods that are good and abstaining from all harmful substances such as alcohol and tobacco.
9. That God gives men the "power to get wealth." Recognizing this, the Christian will engage in only those occupations that can glorify God and bless his fellow men. He will acknowledge God as his partner by returning the tithe, a tenth of his "increase," to God.
10. That the gifts of the Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4, are to continue in the church to the end of time. That the gift of the Spirit of Prophecy is one of the identifying marks of the true church today.
11. That the life and conduct of the Christian will reveal that his citizenship is in heaven. He will find joy, not in sinful amusements, but in healthful recreation, in participating in projects that relieve suffering, and in advancing the work of the kingdom.
12. That eternal life is available only through Christ. That man is mortal, but by receiving Jesus he receives life, a gift that will be bestowed in its fullness at Christ's second coming.
13. That at Christ's return the faithful dead of all ages, from Adam's time to ours, will be resurrected to everlasting life, and will, with those who are alive when Jesus comes, be taken to heaven. The wicked will be destroyed by the brightness of Christ's coming.
14. That this world, purified of sin and sinners by fire at the close of the millennium, will become the eternal home of the redeemed.

## To Every Nation

(Continued from page 5)

enter the countries of Sikkim and Bhutan, bordering Tibet. Last year a 30-bed hospital was opened at Banepa, Nepal. In Delhi, India, property has been obtained, and plans for a pilot medical work are under way.

Church membership in the Southern European Division is 110,000. The weekly Sabbath school attendance is 137,000. Three years ago a church center was secured in Piazza Armerina, central Sicily. Now, after only three years, this sanctuary is too small. Plans must be laid for a larger evangelistic center.

Some months ago a group of Iranian educators went to the United States as guests of the State Department. They expressed a desire to visit a Seventh-day Adventist educational institution and they were taken to Shenandoah Valley Academy in Virginia. There they observed our school activity. When one of these educators was questioned in regard to his interest in Seventh-day Adventist educational principles, he said: "You know, I cannot forget Seventh-day Adventists. I went to a Seventh-day Adventist elementary school in Iran. Any time I can help the Seventh-day Adventist Church I certainly want to do it."

In Southern Africa our workers have set as their objective 50,000 decisions for Christ in 1961.

In 1960 approximately 2,500 young people participated in a youth congress held in Zurich, Switzerland, for Germany, Austria, and Switzerland. On Sabbath, at the close of the eleven o'clock service, 324 youth gave their hearts to the Lord and are now getting ready for baptism. The following day approximately 150 boys and girls went forward, signifying their desire to prepare for the Lord's work in our schools.

In Southern Asia the Voice of Prophecy operates 18 Bible schools in 15 languages, and lessons are sent out by the millions.

Following a truck accident in Africa, a lay member was taken to a hospital, where one of his legs was amputated. When he had recovered from the shock of the accident and the operation, this layman went to live in a village. People came to sympathize with him over the loss of his leg, but he took the opportunity to tell about Jesus' love. The district pastor helped to instruct these people and eight of them are now members of the church.

Twelve years ago a young man attended one of our mission schools in Ethiopia for a period of six months. Then he left and nothing more was

heard of him until recently when he sent for a worker to come to his aid as he worked with his neighbors and friends. More than 100 people gathered in their recently constructed church to greet our workers.

Thus the Advent Movement marches on to "every nation, and kindred, and tongue, and people." The response to the prophetic summons of the last days had to be the story we have told. It will be yet more thrilling in the days ahead. Political unrest, racial tensions, and even war may come, but the work of God will move on to destined victory at the soon coming of Christ.

## "Remember the Sabbath Day"

(Continued from page 17)

God" (Eze. 20:20). Think of it! God declares that Sabbathkeeping is a sign between Him and us that we belong to Him; that He is our Lord and God. Can anything be more wonderful than this?

The Sabbath is also a sign of sanctification. "I gave them my sabbaths," said Jehovah, "to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12). The Sabbath is a sign that God is working in our lives to transform us into the divine image. It is a sign that He is exercising His power to make us victors over sin and temptation. It is a sign that He is imparting the righteousness of His own Son, Jesus Christ, to make our characters fit to dwell with Him in heaven.

And here are other rewards of Sabbathkeeping: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him . . . : then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14). God promises that if we refrain from our own pursuits on His day, and find our highest joy in spiritual activities on the Sabbath, we shall know such happiness as the world cannot offer; we shall enjoy both temporal and spiritual prosperity.

This text emphasizes an important point: the Sabbath is not a burden; it is a delight. If the heart has been transformed by divine grace, if the will has been surrendered to God, if the affections of the heart are focused on Christ, the Sabbath will be the high point of the week. It will be the

day of days, the day in which God reveals Himself in a special way, and pours out rich spiritual blessings.

This will inevitably be so; for the Sabbath is different from all other days in the week. By three acts of God it was made different from the very beginning. First, God rested on the Sabbath. Scripture says, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2:2). Second, He "blessed the seventh day" (verse 3). Third, He "sanctified it" (verse 3). (These three facts are repeated in the Sabbath commandment, Ex. 20:11). As a result, Sabbath time is holy time. God expects us to *keep* it holy. He commands: "Remember the sabbath day, to *keep* it holy" (Ex. 20:8).

This command makes it plain that the Sabbath day *is* holy, for we cannot *keep* something holy unless it already *is* holy. By way of illustration, we cannot *keep* a tablecloth clean unless it *is* clean.

And so God has placed a special blessing in the Sabbath. All who submit fully to Him, and keep the Sabbath holy, will receive a blessing on that day that is not available on any other day of the week.

A little more than 100 years ago God sent a great message to the world. That message, found in Revelation 14:7, thundered: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). As the attention of men focused on the God who created "heaven, and earth, and the sea, and the fountains of waters," inevitably they were led to the fourth commandment of the Decalogue—the commandment that points to the Creator and establishes the Sabbath as the memorial of His creative power.

### The Need to Choose

Today the message of Revelation 14 is being sounded in all the world, calling men and women back to the true God and His law. This message is not new; it is old. It is "the everlasting gospel" (Rev. 14:6). It has its roots clear back in the Garden of Eden, at the end of Creation week. It is the message of the Bible, of the ancient prophets, of the apostles. It is the message that will prepare a people for the soon coming of Christ.

"Choose you this day whom ye will serve" (Joshua 24:15) was Joshua's challenge to the people of old. Today we too must choose. Shall we choose a day of worship that is nowhere commanded in God's Word, or shall we choose the Bible Sabbath, the seventh day of the week, the day that

Jesus calls "my holy day"? Shall we choose a day that offers no protection against the false religious philosophies of the twentieth century, or shall we choose the Sabbath of the fourth commandment, which saves from deception and preserves the concepts of God that are found in the Bible? Heaven awaits our answer.

## From Modernist to Adventist

(Continued from page 15)

experience. And they join me now in declaring that we are satisfied in the truth of the gospel as proclaimed by the Seventh-day Adventist Church.

After accepting the Advent message I went from door to door selling the same Bible story books that had so impressed me. This was a privilege and joy, though I must say that God tested our faith where it really hurts, in the pocketbook. But in spite of limited funds we never felt so secure. We now believe in miracles; they have happened to us.

Ten months later the Seventh-day Adventist Church invited us to spend a year at their Theological Seminary in Washington, D.C. After this, we were called to pastor a church in California.

I have concluded that only by taking the Bible as the objective and final authority can one find security, happiness, and certainty. As a family we no longer belong among those who say, "To travel hopefully is better than to arrive."

In the Bible we have found a "Thus saith the Lord" for life both here and hereafter. Instead of keeping a man-made day of worship, we keep the Sabbath of the Bible. Instead of believing the unchristian idea that man possesses immortality, we believe that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Instead of believing that man enters directly into the presence of his Maker at death, we believe in the glorious doctrine of the second advent of Christ, at which time the bodily resurrection of the redeemed shall take place, and the righteous of all ages shall be taken to glory. Instead of believing that man can make over this earth into an ideal permanent abode, we believe that Christ's second coming is the only hope of the world. Instead of looking to the future with anxiety, we can lift up our heads, knowing that our redemption draweth nigh.

God has led us into His truth for these last days. Now we are dedicated to helping others find the message that has brought us so much joy and satisfaction.

## Time Confirms the Advent Message

(Continued from page 11)

among men? Are conflicts between class and class, race and race, and nation and nation diminishing, as compared with a century ago? Have the great depression, two world wars, and intercontinental ballistic missiles equipped with hydrogen warheads afforded support for the idea of the inevitability of human progress? Have science, education, and a rising standard of living effected their promised moral transformation? Are lawlessness and crime vanishing from earth, in keeping with the theory of man's infinite moral perfectability?

Are professed Christians, in general, more certain of the authority of the Bible, of its record of the ori-

gin, nature, and destiny of man, and of the incarnation, vicarious death, and resurrection of Christ? Are the influence and power of the Papacy vanishing, and have the principles of evangelical Protestantism become ever more widely accepted? If the answer to all these—and similar questions that might be asked—is Yes, then the popular exponents of religion a century ago were right.

But if the answer is No, then the Bible forecast concerning "the time of the end" is true and the Advent message and its messengers stand vindicated. The alternative is as simple as that. No more accurate picture of conditions in the world today could be asked for than the description of "the time of the end" given by the inspired writers of old. Everything they foretold about the state of the world in the last days is true today, or in visible process of fulfillment. All that Seventh-day Adventists ask of those who hear their Bible message is to read the Sacred Record for themselves, and then make an honest comparison of that record with the state of affairs in the world at the present time.

Seventh-day Adventists—whether in 1861 or 1961—are no wiser, and their eyes no more keen to penetrate the mists of the future, than those of other men. But they do have implicit faith in the authority and reliability of the Scriptures, and now time has fully vindicated their application of the Bible forecast concerning the time of the end—to our own day. Is this not sufficient evidence, they humbly ask, that the Advent message is not a figment of their imagination, but in verity and truth God's appointed message for this very hour of earth's history?

We live, as it were, in the closing moments of time, and by the sure word of prophecy the coming of our Lord draws near. The Adventist appeal to the world is the same as that of the apostle Peter who, looking forward to our day, wrote, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

## Why I Became an Adventist

(Continued from page 13)

longer. In December of 1951, at the age of 32, I was baptized. In due time our four older children were baptized.

The desire of my heart is to serve my wonderful Lord and Saviour here in the church I love. To help others see the beauty and purity of our faith is the greatest longing of my life, that many

## Perhaps...

You have some acquaintance with Seventh-day Adventists, their beliefs and way of life, but wish you might know more.

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may be won from a hungering and thirsting existence to the fullness of spiritual abundance.

ALICE STUTZMAN  
Lincoln, Nebraska

### A Sunday School Teacher

In December, 1954, my husband and I first learned about Seventh-day Adventists. He was 36 years old and I was 32. We were members of a Protestant church, I being a Sunday school teacher. I had prayed that if there was a true church, God would lead us to it.

Within a few weeks after that prayer a series of articles appeared in the daily paper, taken from a national magazine, giving the beliefs of the great religions of America. We read them all. The one on Adventists was the last to appear and we could see right away that this church was truly according to the Bible.

A few days later there appeared in the same magazine an offer for the book *Your Friends the Adventists*. We sent for it and asked the School of Bible Prophecy, who had sponsored the advertisement, to send us the address of a church in Atlanta, if there was one. Within a day or two a minister was knocking on our door. We kept him answering questions for five hours, and he gave us practically the whole message. I guess he could see we were hungry for truth. We were amazed that all these things were in the Bible and so few people realized it.

The first Saturday my husband was off from work (his schedule called for him to work three Saturdays out of four) we attended church. We were baptized in March, 1955. Later, my son was baptized.

It is impossible to put into words just what this truth has meant to us. It is wonderful to have a faith to really live by, and to actually know what you believe. We have learned to know Jesus as our personal Saviour. It was all a mystery before, but now it is real. There is no joy like that of witnessing to others for this wonderful truth. We are also in better health now. My neighbor said she wanted our formula for staying in such good health. Of course, I intend to follow that up with some literature on our health message. This truth has satisfied our needs both physically and spiritually.

MRS. EDWARD ARNALL  
Atlanta, Georgia

### A Former Tavern Habitue

It was summertime, 1946. Life to me was very dull. I was 34 years of age, and spent most of my time sitting in a tavern drinking and smoking to pass the time away. My parents were both dead, and I boarded with my two sisters and a brother on the old home place. Occasionally I found some work to keep me in spending money.

One day I went to an adjoining town where my aunt, who was a nurse in a hospital, was working. There was another nurse working in this hospital whom I chanced to meet on this particular day. I was immediately attracted by her neatness, lack of lipstick, and quiet manner. She was different from most of the nurses.

I asked her for a date to take her to a show.

She said, "No, I do not attend shows. But let's take a stroll in the beautiful park after working hours." She too was lonely, having been left a widow by a cruel accident, and had to make a living to support her six growing children. We had such a pleasant afternoon together that I asked her if we might continue our friendship. She told me not to get serious with her for she detested the cigarette habit and belonged to a church that says "Be ye not unequally yoked together with unbelievers."

I could not give her up. I threw the cigarettes into the stove. My sisters thought I was crazy, but that was the last of my smoking. I asked this nurse if I might go to church with her; so I attended regularly each Sabbath day, and we had many Bible studies together. I asked her to marry me. She said she would never marry me unless I first became a member of her church, and she told me more of her "peculiar" beliefs.

Soon I gave my life to Jesus, who had done so much for me. I was baptized into the Seventh-day Adventist Church. After nearly two years the nurse and I were married. That was about 12 years ago. I have never regretted the decision I made to serve God and join the Adventist Church. Through the church I have found continuing strength to serve God. God leads in mysterious ways His wonders to perform. Two of my brothers have joined the church also.

RAY L. HORNER  
Lyons, Oregon

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MEXICO. A missionary dentist brings help to a native woman in Mexico.

### WHY THIS SPECIAL ISSUE

As explained in the first article in this issue, the year 1861 marked the beginning of organized church government in the movement known as the Seventh-day Adventist Church. In that year the church members living in Michigan were organized into a conference. Previously the movement had been a rather loose-knit aggregation of churches that had been held together only by their unity in doctrine. In 1855 key church leaders had moved to Battle Creek and set up a small publishing plant, first of many institutions that were later to spring up. Here, in the 1860's, they founded the world-famous Battle Creek Sanitarium.

It seems singularly appropriate that the centenary of that epochal event of 1861 should produce this special issue of the REVIEW AND HERALD, which had its first church-owned quarters in Battle Creek, Michigan. This centenary number seeks to give a panoramic view of the beginnings and growth, the doctrines and activities, of this rapidly expanding religious movement. And because Seventh-day Adventists, through their varied activities, are now so generally known, it seemed most appropriate to prepare this issue, not simply for church members but also for those beyond the church circle. We wish to share with all men the heartening story of the gracious leadership of God in behalf of the people called Seventh-day Adventists, who seek to bring to a troubled world a prophetic message of hope and deliverance in this fearsome atomic age.

On this page, Adventist activities the world around.



AUSTRALASIA: One of a fleet of mission boats that operate in the South Pacific.



BRAZIL: Welcome arrival of a mission boat, one of a fleet that travels the Amazon.



AFRICA: Some 20,000 attend a camp meeting in the Belgian Congo.

