

The Advent

Winter Color Number

Sabbath

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



FRANKLIN BOOTH, ARTIST

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

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## High Lights of This Number

HAVE you ever considered just why it is so important to be a faithful attendant at all church services? Read about it on pages 4 and 5. . . . Young people, attention! What are your objectives in 1949? You will find some most helpful suggestions in the article on page 6 written especially for you. . . . Have you ever asked yourself the question, "What can I do?" when you hear someone talking about soul-winning work? The article on pages 8 and 9 will give you the answer. . . . You may have some questions on how to compute your tithe? An authoritative article on pages 10 and 11 tells various groups such as regular wage earners, professional men, businessmen, and farmers, how to do it. . . . How is our mission work faring in Korea, Japan, and other countries of the troubled Orient? You will find inspiring information about this on pages 12 and 13. . . . Do you know what the key is to an understanding of the work of Seventh-day Adventists? This is explained on page 15. . . . We hear much about the work

in foreign fields. Would you also like to know what is being done in North America? The union conference presidents tell you on pages 16 and 17.

You will find helpful instruction or encouraging facts about the work of God on every page of this special number. As you read from page to page your faith in the threefold message will be strengthened. Are you receiving the benefits of the REVIEW AND HERALD every week as a regular subscriber? If you are not, you are missing much that will keep your faith bright. Why not act now to put your name on the list of subscribers.

If you are not a subscriber, you have received this special number as a gift from your local conference in conjunction with the General Conference.

## Your Safety Deposit Box

EVERYONE seeks security. The great problem in life today is where to find it. The longer time lasts, the more uncertain the future seems to be. The greatest concern of both rich and poor these days is the question of food and shelter. In the past few years we have seen how in war and in peace riches can be destroyed or simply disappear almost overnight. Strange to say, the greatest worry of prosperous men is, "What shall I do with my liquid assets? Where is the safest place to keep them so that neither inflation nor deflation will leave me bankrupt?"

Some men are placing nest eggs in safety deposit boxes. But inflation can wipe out the value of bank notes overnight. Others say, "Buy property." Deflation is the worry there. And so the pendulum swings between hope and despair.

Too many Seventh-day Adventists are concerned about these matters. But they forget the words of the Master:

"Do not be anxious, therefore, asking, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; your Heavenly Father knows that you need them all. But seek first His Kingdom and righteousness, and these things shall all be given you in addition. Do not be anxious, therefore, about to-morrow." Matt. 6:31-34, Weymouth.

The Christian should not have the same anxiety about these things that the non-Christian has. He has a safety deposit box, and treasures therein that cannot be touched by earthly changes or vicissitudes. We need continually to be reminded of Christ's admonition: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The following is an inspired comment on these words:

"The length and usefulness of life do not consist in the amount of our earthly possessions. Those who use their wealth in doing good will see no necessity for large accumulations in this world; for the treasure which is used to advance the cause of God, and which is given to the needy in Christ's name, is given to Christ, and He lays it up for us in the bank of Heaven, in bags which wax not old. He who does this is rich toward God, and his heart will be where his treasures are secured. He who humbly uses what God has given for the honor of the Giver, freely giving as he has received, may feel the peace and assurance in all his business that God's hand is over him for good, and he himself will bear the impress of God, having the Father's smile."—*Testimonies*, vol. 3, p. 546.

How do we lay up treasures in heaven?

"Every opportunity to help a brother in need, or to aid the cause of God in the spread of the truth, is a pearl that you can send beforehand, and deposit in the bank of Heaven for safe keeping."—*Ibid.*, p. 249.

"Every word or deed that through the grace of Christ shall kindle in one soul an impulse that reaches heavenward, every effort that tends to the formation of a Christlike character, is laying up treasure in heaven."—*Mount of Blessing*, p. 134.

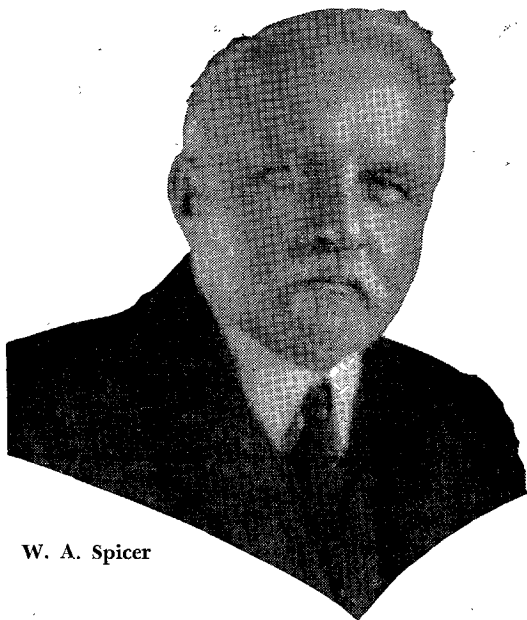
Thus it is by kindly deeds, holy thoughts, and sacrificial gifts to the cause of God that we send up to our safety deposit boxes in the bank of heaven gold and silver and precious jewels. These will give assurance in a day of calamity. They will be registered in the mind of God, and recorded in the book of remembrance. What more could we ask in these uncertain times?

What are you doing, dear reader, to store up treasure in the courts above? It may be that God is asking some service of you. Perhaps he asks for some sacrificial gift to meet the great needs of His work in the earth. Whatever it is, be "rich toward God" and lay up treasure in heaven.

F. L.

[The local, union, and General Conference treasurers can give you the legal aid you need in the making out of wills, annuities, or other legal instruments, so that your possessions may be securely dedicated to God. See *Directory of Conferences*, p. 31.—EDITOR.]





# A Personal Letter to You

FROM AN OLD-TIME  
BELIEVER AND WORKER

General Conference Secretary, 1903-1922

General Conference President, 1922-1930



W. A. Spicer

DEAR BRETHREN AND SISTERS IN THE BLESSED HOPE:

Let us think and talk about this hope that Paul calls blessed. It is to be our stay and support through stirring times to the end. We are hearing of late from brethren and sisters with whom we have had little close contact for some time. They have been passing through distressful times, perhaps beyond anything thus far recorded in history, in some ways. And everywhere our brethren and sisters tell us that the blessed hope held them fast in trouble. The anchor held in the storm. It was the support of life itself.

It is the apostle Paul who uses the words "blessed hope" in writing to Titus, first president of the Cretan Conference, as we would now say. The churches were all about that island in the Mediterranean, south of Greece. The short letter shows that Paul was writing to churches made up of the same kind of people who compose our churches today. His letter speaks of aged men and women, of husbands and wives and "faithful children." He speaks of young men and women from whom much was expected. All these had found new life and hope in Christ. They, even like us now, were exhorted to live soberly, righteously, godly in this present world, and all the time they were to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Paul was an out-and-out Adventist. He wrote of Christ's coming in all his letters to the churches. Likewise, of course, that theme was a keynote in all his preaching. Yes, we know the apostle Paul was an Adventist. And among ourselves we may say truthfully, also, that he was a Seventh-day Adventist.

But how different was the point of view of the believers in those days. They had been shown that before the day of Christ's appearing there was to come a sad time of the "falling away" of some church leaders from the faith—men of their own selves arising to bring in error and confusion. Christ's prophecy of the signs of His second coming had outlined an evidently long period of persecution and tribulation of believers before His coming. But that early body of believers were to keep the blessed hope bright in their hearts. They would see the glorious appearing on the resurrection morning. The hope is a power in the life. John told it: "Every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:3.

How different is our point of view. Far in the past we see the history of the 1260 years of papal supremacy foretold in Daniel. We see how the church of those times, the seed of the woman of Revelation 12, symbol of the church, fled into the waste places of the lands to escape the wrath of the dragon. Now we look to a clear course before us till the last things shall be fulfilled. We see the remnant church rising now in all lands, the last of the seed of the church who were to "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

And it is a solemn fact, dear brethren and sisters, that this people we belong to is that remnant of the prophecy. It fills the heart with awe to think that God in mercy has brought us into that company. With a sense of deep unworthiness we must take to ourselves the word that Peter speaks by Inspiration to

the church of this time: "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 . . . ?" 2 Peter 3:11, 12. The Lord has said that He will finish the work and cut it short in righteousness. We must have ourselves and all we have in the work when He cuts it short. Jesus says, "Lest coming suddenly He find you sleeping."

"Looking for that blessed hope" is more than waiting for it. Merely waiting, one may be looking here and there and thinking of everything in the world about him. But truly "looking for" the swiftly coming day means every faculty alert and watching the unfolding of events, and working to get others to see the blessed hope at hand. Because time has run on longer than we expected, because of a larger work than we ever thought of in early days, we must never think there is a long time yet. That is dangerous. The newspapers tell us of a train in Canada that was made twenty-three hours late by snowstorms. But when it came to one station, a would-be passenger who had long been waiting for it missed the train. He was not ready when it stopped for him. He had been thinking delay and more time so long that it had become a habit.

When the time came in 1844 for the opening of the judgment hour, the cleansing of the sanctuary, the Lord Jesus made an appointment with the Advent believers. The agent of the gift of the Spirit of prophecy was given a view of the change of the ministry in the heavenly sanctuary from the first apartment to the most holy place. The view was given Ellen Harmon (later Ellen G. White) in February, 1845, a year before Hiram Edson sent out the Crosier document with the first exposition of the sanctuary truth. Miss Harmon saw in vision the advent people kneeling before the holy place of the sanctuary. They were represented as rising as Jesus, our high priest, rose to go to the most holy place for the closing ministry. It was written for us in *Early Writings*:

"Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne [in the holy place] and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.'"—Page 55.

We may know He will keep that appointment made with the people of the Advent faith. In heaven's measurement of time it has been only a "little while." Soon He will come. "Be ye also ready," He says, "for in such an hour as ye think not the Son of man cometh." It will be sooner than we would naturally think. He who says, "Be . . . ready," is the One who can make us ready. And the only way of assurance of being ready then is to let Him make us ready now and keep us ready every hour. Our hearts cry:

"Ev'ry day, ev'ry hour,  
Let me feel Thy cleansing pow'r."

It will be sooner than we think. May He make us ready and keep us ready.

Your brother, looking for that blessed hope,

W. A. Spicer



H. A. ROBERTS

The hour of worship should be a time of happy and holy fellowship with those of like faith. It is the tie that binds the hearts of Christian believers together. None should weaken that tie by absence from Sabbath services.

# *"We Missed You Last Sabbath"*

## AND YOU MISSED A SPIRITUAL FEAST

By **ARTHUR L. BIETZ**

**T**HE psalmist exclaimed, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. This response to the act of worship has been experienced again and again by the children of God. Fellowship and worship are inherent within the structure of the Christian religion. These two characteristics are clearly seen in the New Testament record of the early Christian believers. Like the psalmist of old, they too experienced the gladness that can come from worship.

Note the atmosphere of radiant triumph that is revealed in the following words concerning the early Christians: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with the people. And the Lord added to the church daily such as should be saved." Acts 2:46, 47.

The apostle Paul puts love for the brethren and faithfulness in attendance at worship services as two of the foremost barriers against apostasy. Indeed, it would be next to impossible to conceive of a man's losing his Christian experience if he kept an active love for the brethren in his heart and held faithfully to the privilege of church attendance.

This is what the apostle wrote:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our

bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:22-25.

Over a period of years I have sought to find a pattern of behavior which is responsible for backsliding and apostasy. The survey shows two consistent causative steps that lead away from God. The first step is taken when fellowship with the brethren loses its appeal. Criticism of those of like faith begins to manifest itself. Spiritual leadership is questioned and declaimed. Distrust of the brethren takes the place of warm love for those of kindred faith.

Fellowship with and love for the brethren are telling revelations of our spiritual well-being. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

The second step naturally follows the first. When men lose their warm love for the brethren they will find little gladness in worshipping with them. How can there be pleasure in worship unless we love those with whom we worship? The apostle Paul therefore recommends love for the brethren and faithfulness in attending church services as basic bulwarks against apostasy. Whenever

either one of these protective fences shows signs of breaking down, let us mend them immediately, lest we endanger our spiritual life.

Loss of spiritual vitality is much more a problem of the heart than of the mind. Few leave the church for reasons of the mind. Our system of Bible doctrine is well established, and few will find cause to question its logical validity; therefore, intellectual causes for backsliding among us are few indeed. The incipient causes for loss of faith reside in the emotions and feelings. Worship is largely an experience of the heart, and so is love for the brethren. When these two show signs of weakening, danger threatens.

Church attendance gives opportunity for better acquaintance with God and sharing with those of like faith whom we love. It is no wonder then that the psalmist wrote, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

The Ten Commandments are summarized by Jesus thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. Because church attendance gives opportunity for an expression of both these attitudes found in true commandment keepers, it is easy to see why the apostle Paul says, "Forsaking not the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

A record of a complete and meaningful worship experience is found in the sixth chapter of Isaiah. In this experience three things happened to Isaiah. First, he received a vision of God: "I saw the Lord . . . , high and lifted up, and His train filled the temple." Next, Isaiah caught a vision of his own need: "Then said I, Woe is me! for I am undone; . . . for mine eyes have seen the King." Finally he saw a vision of the need of his fellow men. Love for the brethren and humanity filled his heart. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

In this cleansing experience Isaiah found God and a new love for humanity. He dedicated himself in a spirit of love to God for the redemption of humanity. Church attendance and genuine worship will do this for us if we allow God to impart that which He desires to impart.

We should be glad to go into the house of God, because God can do for us in fellowship with others what cannot be done when we are alone. There is a spiritual mystery in fellowship which is not fully understood. "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. The Christian church began not through some organization but in groups meeting for prayer. The Holy Spirit was poured out at Pentecost in an "upper room," where the followers of Jesus "continued with one accord in prayer and supplication."

Every revival has been heralded in groups. Group worship and a renewal of faith seem to have a close relationship between them. The decline of prayer meeting attendance is a more disturbing sign of spiritual ill-health than many would be willing to admit. The prayer meeting does not thrive when people have only a formal religion. At the prayer meeting there is always likely to be more personal fervor. The spiritual response is more personal. The individuals not truly spiritual will feel more ill at ease when they attend a deeply spiritual meeting than when they attend a more formal Sabbath service.

The Sabbath affords the greatest opportunity for fellowship and worship. Dr. G. A. Buttrick says:

"The world proposes that the Fourth Commandment is 'just another man-made law,' and assumes no need to 'remember the sabbath day, to keep it holy.' The proposal is unproved. If it were granted, it would still be unsound, for the Fourth Commandment was in human nature before it was graven on Moses' tables of stone. Physical health requires one day's rest in seven. Mental health demands some sanctuary, even though it be only a sanctuary of mood, from the 'lust of the flesh and the lust of the eyes and the vainglory of life.'"—G. A. BUTTRICK, *Prayer*, pp. 281, 282.

Church attendance and worship offer a breathing spell in a hard and difficult world. They are indispensable to sane and wholesome living. Learning how to worship should be one of our greatest desires. In worship a man transcends himself and reaches out toward God. In this act a man is most truly what God meant him to be. Mature men worship because they seek to be effective men.

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality."—*Patriarchs and Prophets*, p. 541.

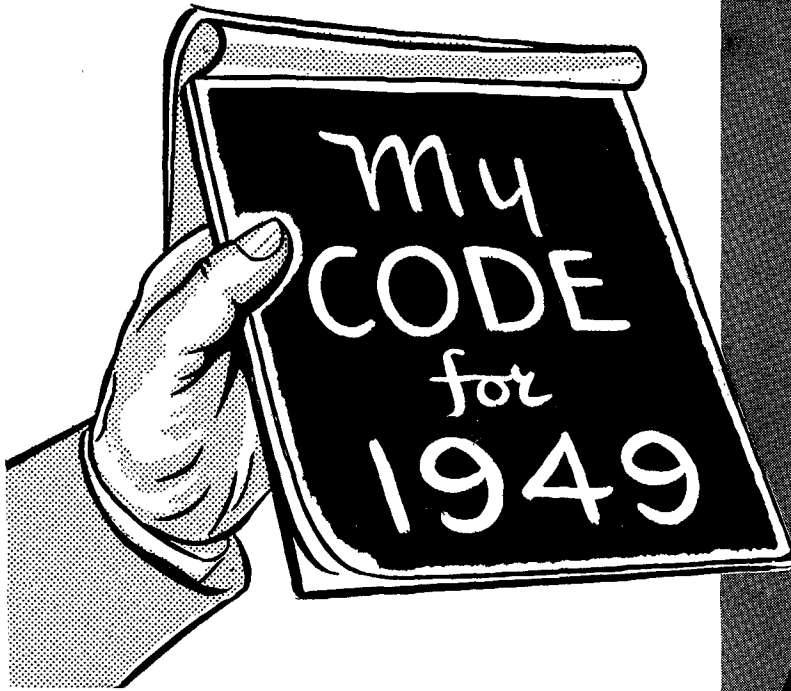
In true worship a man's troubles become pebbles on the road; big things become small; and the small things have a way of becoming great. The firm grip of the world is released when a man seeks God. Earthly values are weighed in the scales of the divine, and true values are discerned.

(Continued on page 27)



EWING GALLOWAY

How good it is to see parents and children seated together in church, reverently listening to the Word of God!



## A Call to Youth to Live Life at Its Best

By D. A. DELAFIELD

THE atomic age breathes the spirit of progress. Today's new things become obsolete tomorrow. Man in his search for power and life splits the atom and pierces the heavens. He tires of earth and plans rocket flights to the moon. Thus he grows in knowledge and achievement. But what does he gain? The more he knows of God's laws, the less he knows about God. Not that God is hidden from him; but pride and selfishness blind his eyes to the Eternal.

Knowledge that is all wrapped up in the design while forgetting the Designer does man more harm than good. Many study effects, but why not seek the cause? "In the beginning God." Everything good begins with Him. And reverence of the Almighty is the beginning of true wisdom. He who humbly relates himself to God as creature to Creator has begun to live and find himself. He is in a position to fill his place in life intelligently.

As my code of life for 1949 I want to put God first in everything I do. I want to say meaningfully, at every step of the way, "Not my will, but Thine be done." As I do this I am confident that I will not only keep pace with the steady progress of the age but far surpass it in true knowledge and achievement, for I fellowship with Him, "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3. Partnership with God begins like prince and pauper, but it ends up Friend to friend. "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." John 15:15.

"God is love," young people, and He wants to restore His image in you. He will not do you harm. Do not fear to give Him a chance. Let go of self, and let God make over your life. You may be sure that you need this moral renovation. Sin has done something to you that you cannot undo. Indeed, we are marked by sin, but God through Jesus Christ His Son will wonderfully change the most sinful heart and remove the stamp of evil and restore the image of the Divine. Make God first, last, and best



H. A. ROBERTS

Make God first in your life this year.

this year in everything you do. You will not regret it. You will be gloriously happy in such fellowship, and you will go "onward, higher,—surely, steadily onward to duty and to victory."—*Testimonies*, vol. 3, p. 541.

My code of life for 1949 includes the development of my mind. I understand that I am to love God with *all* my mind (not just part of it). Paul wrote to young Timothy, "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. I want a stronger, keener mind than I had last year. I know that I can have it only by diligent self-discipline and the surrender of that mind to Christ. That involves the attitude of the constant seeker after truth. And what is truth? Where can I find it? The answer is plain—in the Scriptures. I may become more Godlike in character and thought by beholding Christ.

Never forget that the mind is a delicate mechanism. Physiologically that is true; psychologically it is true. The responsibility of developing the will, which is the mainspring of all action, and the dominant faculty of the mind, is urgently necessary. Few young people realize how potent the will is. With many youth the will is slumbering and nearly dead. This year do your best to stir it into action for Christ. Let the will arouse your sleeping faculties. Do not be afraid to make decisions. Learn to think things through. Avoid being stubborn as carefully as you avoid being double-minded. But learn to make decisions always with a view to the glory of God.

Then develop your memory. Commit texts of Scripture to mind every day. Increase the power of concentration. Prayer will challenge this more than anything else. Enlarge the faculty of imagination, and acquire the habit

(Continued on page 26)

# EDITORIAL

EDITOR: Francis D. Nichol  
ASSOCIATE EDITORS: Frederick Lee,  
J. L. McElhany, W. A. Spicer, F. M. Wilcox  
ASSISTANT EDITOR: D. A. Delafield

## The Centenary Number

ON May 5, when the next color number is due, we shall publish the centenary issue of the REVIEW. Instead of thirty-two pages, it will contain fifty-two, including a beautiful four-color cover. This centenary number will present a panoramic sketch of the whole history of the Advent Movement, for the REVIEW marked the beginning of organized church activity. Here will be found a story of growth and of fulfillment of prophecy that should quicken the spirit of all our people. Here is a number that can be used to revive the faith of those who have fallen away, and to bring to decision thousands who know our doctrines, but who are in the valley of decision.

## We Let Our Readers Speak

WHAT a heartening response we received to our invitation to you to tell us what you thought of these color numbers. Some were from subscribers, and others from church members who are not—for the color numbers go to all Adventist homes in America. We quote briefly:

From Florida: "We like the new look—so to speak—which has dressed up the same old REVIEW into a church paper so easy to read. As soon as we can we expect to subscribe regularly again."

From Colorado: "I think the color numbers of the REVIEW are a credit to the denomination. They are attractive but not extravagant. They are also very interesting."

From Nebraska: "I greatly enjoyed both [color] REVIEWS sent to me lately. I only hope I may have it regularly before too long. It is indeed an inspiration."

From Illinois: "Indeed we do like these numbers. We are regular subscribers."

From Ohio: "I have taken the REVIEW for years and think it gets better all the time. I do appreciate its improved appearance. I worked in the old Review office in Battle Creek before the fire, and so I contrast the present paper with what it was then."

From California: "I am thrilled with the thought portrayed on the REVIEW cover of November 4 [color number], and want to thank you and the artist for the fine choice." This reader wished we would reproduce the cover picture for framing! Another letter before us expresses the same wish.

From Washington: "The special issues made us realize how we enjoyed and appreciated the REVIEW."

From Tennessee: "Have received the autumn color number, and can't express in words my appreciation for it."

From New Jersey: "I watch each week for your valuable REVIEW—such good things and such spiritual food and instruction. Your color numbers are beautiful and inspiring, the more so to me as I am quite far from church, and no car."

From New York: "I certainly appreciate those special copies of the REVIEW. I am not a subscriber myself, but my brother gets them and saves them for me, and I have them tied together with shoelaces, so I have a regular book. I overcame the smoking and tea and coffee habits through your paper and with God's help."

## "Worldly" Coloring

And so we might continue on and on with glowing letters. But we want to present an honest-reader report. Before us lie two letters expressing a contrary feeling. Two ideas seem to summarize their objections, that coloring the REVIEW is "worldly," and that coloring it may be responsible for a price increase.

We do not feel that there is anything heavenly in somber black. We think that all nature has a rather heavenly quality because of the riot of glorious colors that strikes the eye on every side. At least, the colors we use in the printing business are from nature; for example, marine blue, rose red, straw yellow. Between color and price there is no connection. The color numbers come to the subscribers without extra charge, and to nonsubscribers as a gift from the local conferences in conjunction with the General Conference.

But we are glad for these two letters—there were only two—for they gave a healthy variety. What's more, they revealed that these subscribers were such ardent believers in the REVIEW that they saw no reason why color was needed in order to persuade anyone to read it. That warms our hearts.

## "Dressed Up in Its Sabbath Best"

And now, we would be better than mortal if we refrained from mentioning that the same mail that brought one of these two dissenting letters, brought five letters of warm praise. Here are lines from two of the five:

From California: "For one I surely do love this [color] number of the REVIEW. Each week I look forward to our paper, but when this one arrived it was just as if it were all dressed up in its Sabbath best. Somehow the illustrations in such soft colorings seem to bring out the thought of each article better."

From British Columbia: "When I received the REVIEW in her new outfit I just smiled a smile that seemed to feel warm 'way down in me, and it still seems to be around inside somewhere. I beg to say it is the best paying investment the S.D.A. has. If I had not had the REVIEW, I'd have known little of calls for means to help on the cause. And I would not have understood their importance. I'm surely glad now to have the privilege of laying up a little sum in the Jesus bank." In comment on this he enclosed a receipt from his church treasurer showing certain tithes and offerings paid in.

## Our Purpose in Publishing

Well, this is the first time in years that we have taken editorial space to let our readers say what they thought about the REVIEW. Thank you for your kind words. And, as sincerely, we thank the two who wrote on the other side. There is nothing we want more than the honest reactions of our readers.

We hope that all of you will feel as does the British Columbia brother, every time you read the REVIEW. Frankly, we wish to be salesmen for God, selling to His people the increasing importance of investing in the world-wide work of the Advent Movement. We do not edit the REVIEW to entertain or merely inform but to stimulate to holy living and holy sacrificing for God.

F. D. N.



**I** MUST work the works of Him that sent Me," said Christ; "the night cometh, when no man can work." "We have no time to lose," the messenger of the Lord wrote years ago. "The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left."—*Testimonies*, vol. 6, p. 22.

Many lawmakers, educators, and theologians believe that time is short and feel that the end of all things may be at hand, yet they do not connect these events with the coming of the Lord. We who believe and have an understanding of the prophecies of God's Word know the meaning of these eventful times.

In Paul's letter to the Romans he says, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11. Paul indicates in this passage that there is danger that the church, just before the coming of the Lord, will be spiritually asleep, and he admonishes us not to "sleep, as do others," but to watch and be sober.

God calls upon all, both workers and laity, to awake, for we are amid the perils of the last days. He says to us:

**By T. L. OSWALD**

"Wake up, brethren; for your own souls' sake, wake up. Without the grace of Christ you can do nothing. Work while you can."—*Christian Service*, p. 80. "Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence. Every one is to do to the very utmost of his ability. My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work he has assigned you."—*Testimonies*, vol. 5, pp. 460, 461.

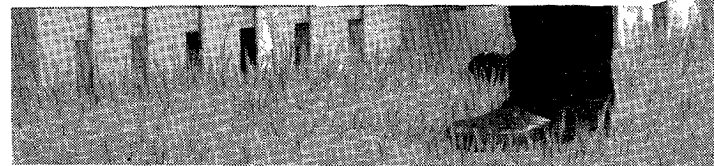
These words of admonition are for all of us. They leave no doubt as to our responsibility in the finishing of the work. "Son of man," said the Lord to Ezekiel, "I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me."

Everyone that has received the light of truth is under the same responsibility as the prophet of Israel. Have you heard God's Word for our time? Then you have heard that you may warn others.

In the day of God no one will be excused for having been taken up with his own selfish interests. For every mind and every hand there is a work to do. "Every soul that believes the truth is to stand in his lot and place, saying, 'Here am I; send me.' Isa. 6:8."—*Ibid.*, vol. 6, p. 49.

The Saviour said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Luke 10:2.

The harvesttime is always an urgent and swift-passing season. It will not wait our convenience. Reaping must



CHARLES CAREY

Make friends with your neighbor. By speaking a word in season or handing him a tract you may be able to win a soul to the truth.

be done while the harvest is ripe, or the grain will be lost. This depicts the condition of the world today. The minds and hearts of men and women everywhere are eagerly reaching out for light. Are we ready to give them the message?

Jesus told us the harvest would be great. It is almost impossible to realize the vast extent of earth's Christless millions. My brother, my sister, think of the 160,000,000 in North America for whom you and I are directly responsible. Millions of the residents of North America do not profess to follow God. What about your next-door neighbor? Have you endeavored, by the grace of Christ, to bring him the message of God? Or do you and I feel at ease in Zion while our neighbors know not the message? Could these 160,000,000 men, women, and children march by us four abreast every second, twenty-four hours every day, it would take over one year and three months for them to pass by. Actually, they are marching past to judgment, thousands of them to everlasting destruction.

The harvest is great, not only in extent, but in value. It is composed of living, moving individuals, capable of joy or woe, destined for destruction or eternal happiness. The humblest and least prepossessing of them was considered worthy of Christ's life and the shedding of His precious blood.

We are told:

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

**REVIEW AND HERALD**



We read in the Scriptures that when Jesus saw the multitudes He was moved with compassion. He was not simply touched but His soul was swept as by a storm. He wept over Jerusalem when He thought of the condition of the people and the destruction coming upon them.

Have any of us ever wept over Chicago, or Washington, D.C., or New York, or Los Angeles, or Seattle, or Denver, or St. Louis, or any lesser city or town or neighborhood where God gave us our place to serve? Have you gone to the towers of these cities and looked upon the thousands of people as they come and go, and wept because they were going down its streets to shame and death? Have you spent any nights of anguish and prayer for lost men and women?

You remember what Paul said in Romans 9:3, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He pleaded with God for souls. How is it with us today? Can we say with Christ, "The zeal of Thine house hath eaten Me up"? That was a passion for the lost.

### Ingathering Opens the Way

In the Spirit of prophecy we read: "There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent."—*Christian Service*, p. 89.

Perhaps you are wondering, "What can I do?" The best answer to that question will come to you when you kneel humbly before God and say, "Lord, what wilt Thou have me to do?" The answer will come surely and clearly. There are many avenues through which you can work for souls.

One sister told me that she found her task this way. A little over a year ago when Ingathering time came along, she prayed that God would help her find someone to whom she could give Bible studies. Before she started out the first morning she prayed earnestly. She went around the first and second block of her territory. People were friendly, and many gave her an offering, but there was no opening for studies. As she finished her second block she again prayed. When she came to the second house in the third block she told the lady of the house about our world-wide work. The lady invited her into her home.

She said, "Tell me more about your work."

The woman was not satisfied with her life and told our sister that she was seeking for truth. This resulted in Bible studies. Week after week these ladies studied God's Word together. The Sabbath afternoon I was in that church the opportunity was given our people to relate their experiences in soul winning. This sister told this

story, and then said, "This lady has been baptized and is here by my side." The lady arose, and told of her joy in her new-found faith.

Why not earnestly ask God to help you find a soul while Ingathering in 1949?

### An Uncle's Letter

At a soul-winning hour at one of our camp meetings in the summer of 1948 a young couple told of receiving a letter from their uncle in which he appealed to them to give their hearts to God, and asked them to attend an effort that was being held in the city of Denver. They felt impressed that they should go. As they listened to the message from night to night they were convinced of the truths and surrendered their lives to God. We asked these young people at that soul-winning hour whether their uncle was there. They said he was standing in the back of the tent. His face was beaming, and his eyes were shining with tears. When asked how he happened to write that letter he said his heart was impressed by God. Yes, when we say, "Lord, what wilt Thou have me to do?" the answer will come.

When God finds a willing worker to make the contact He always directs him to somebody who can be led over the line into the truth.

### The Lady With the Bundle Under Her Arm

One of our home missionary secretaries writes: "At a Dorcas Federation held in one of our conferences recently we met a lady who had seen our announcement in the paper and had come to our meeting. As she came forward

(Continued on page 23)



1. Layman Storey and two converts from an effort held in Vidor, Texas.
2. Young mother won as result of Brother Storey's effort.
3. Group won from a lay effort by E. E. Jones (tall man in rear) in Marshall, Texas.
4. Three of seven won through a lay effort in Cleburne, Texas, by J. E. Nixon (right) and Paul Hughes (left).



KEYSTONE

## The Salaried Worker

The salaried worker should have little difficulty in reckoning his tithe. Whenever he receives his wage, be it weekly or monthly, he should lay aside one tenth as the Lord's, paying all personal expenses, such as rent, food, clothing, income tax, and all offerings for home and foreign work, from the remaining nine tenths.

If perchance he has investments in a home or in any class of trusts, annuities, or securities, he should pay a tithe on the income therefrom. When said properties or investments have been sold, if the value has increased, tithe should be paid on the increase. If gifts have been received, a tithe is to be paid on actual value.

Under this class come all secular workers, also denominational workers, such as those connected with our publishing and educational centers, sanitariums, and conference headquarters.

Then there is a large group of students attending our medical institutions, colleges, and academies who earn substantial credits by labor. All remuneration for services should be tithed, the remaining nine tenths to be used in meeting board, room, tuition, and other expenses.

### Example of a Wage Earner

Salary income for month at \$10 a day (26 days)	\$260.00
Less tithe (10%)	26.00

Nine tenths for living expenses, donations, income tax, and other purposes	\$234.00
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If the salaried worker is living in his own house and rents out rooms, he should credit the rent received as his income and charge a proportionate amount of expense for light, heat, insurance, taxes, telephone, et cetera. If the wage earner is not paying rent but is buying a property, he should allow as rent for his own occupancy not less than the equivalent of the interest on his investment.

*Would You Like to Know*

# HOW TO FIGURE YOUR

**G**OD has set up a plan whereby His work is to be supported, and His plans never change. The plan of paying tithe by His followers is the same now as in the days of Abraham. It is so simple that everyone can understand. The same rule applies to all. There are no intricate calculations and no exceptions or exemptions. It is always one tenth of one's net income. That is the Lord's and all of it is holy as the Sabbath day is holy.

In Leviticus 27:30 we read, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

"He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims a specified portion. . . . The tithe is the Lord's; and He bids us return to Him that which is His own."—*Education*, pp. 138, 139.

The question arises, How am I to pay tithe? How am I to figure my net income? Let us discuss this *obligation* from the standpoint of several classes of tithepayers, such as the salaried worker, the professional man, the proprietor, and the farmer.

## The Professional Man

The doctor, dentist, or lawyer is running a business with an overhead which should be deducted from the gross income to determine net income or increase. We here set forth an example of a tithe statement of a dentist for a month's business:

Cash—gross receipts for month	\$2,800.00
<i>Overhead Expense</i>	
Office rent	\$300.00
Office nurse	240.00
Office supplies	380.00
Laboratory and medical expenses	420.00
Travel and incidental expenses	30.00
Miscellaneous expense	140.00
Auto expense for business	40.00
Total overhead expense	1,550.00
Net income for month	1,250.00
Less tithe (10%)	125.00
Nine tenths for living expenses, income tax, donations, etc.	\$1,125.00

In the event the dentist owns his office he would not enter a monthly rent but would consider in his overhead charges, such as heat, light, water, taxes, and insurance.

The automobile expense in the table above represents only the operating expense and the portion of depreciation incurred in conducting the business. The operation of the car for private interests, or pleasure, should be cared for from the nine tenths of the income.

The net income for the month should represent the net returns for the labor of the dentist.

### The Proprietor

The statement of tithe not only should represent the income of sales and cost of goods purchased and expense of operating the business but should include all his receipts from any source, such as rents from houses, apartments, garages, investments in securities, or any other income that may come to him. He should deduct all expenses except his own salary.

#### Proprietor of Store

Sale of goods .....	\$23,000.00
Cost of goods (less inventories) .....	17,000.00
Gain on sales after deducting cost of goods .....	6,000.00
<i>Overhead Expense</i>	
Rent .....	\$ 500.00
Interest on loans .....	400.00
Heat and light .....	300.00
Insurance .....	150.00
Salary payroll .....	2,500.00
Miscellaneous expense .....	300.00
Total expense .....	\$4,150.00
Net income from store .....	1,850.00

#### Miscellaneous Income

Interest on loan .....	40.00
Sale of securities (gain above cost) .....	240.00
Sale of apartment house (gain above cost) .....	1,200.00
Rent from apartment house .....	2,000.00
Rent from garages .....	400.00
Total increase .....	3,880.00
Total increase .....	5,730.00

#### Miscellaneous Expense

Cost of operating apartments .....	1,200.00
Cost of operating garages .....	220.00
Interest on loan .....	440.00
Total net income for month .....	3,870.00
Less tithe (10%) .....	387.00
Nine tenths for living expenses, income tax, donations, etc. ....	\$3,483.00

### The Farmer

Let us inquire, Have your land and improvements been tithed? If the money with which the land was purchased was tithed, then it is proper to consider the land as tithed. If the money with which he purchased the land and bought the improvements has not been tithed, then the farmer still owes one tenth of their value. If he wishes to retain the Lord's portion of the farm, the entire farm should be carefully appraised and a tithe of the amount paid into the treasury of the Lord.

All products from the farm and garden should be tithed. This principle is true even to the smallest garden vegetables. Jesus said regarding the tithing of mint, anise, and cummin, "these ought ye to have done." It is well for us to tithe the increase from every part of the farm and garden as it is harvested. All the food on our tables, taken from our garden and farm, should be accounted

(Continued on page 30)

# TITHE ?

By

W. H. WILLIAMS

"DICK" WHITTINGTON

When budgeting time comes do not forget your obligation to God. Make plans to pay your tithe faithfully, at regular intervals. In doing this you will be greatly blessed.

FEBRUARY 3, 1949





*in Far Eastern Lands*

**By V. T. ARMSTRONG**

WE NOW can look back over a period of forty-four months of devastating war and a similar span of rehabilitation effort since the close of the conflict, and see how mightily God has wrought for His church in the Far Eastern Division during all these years.

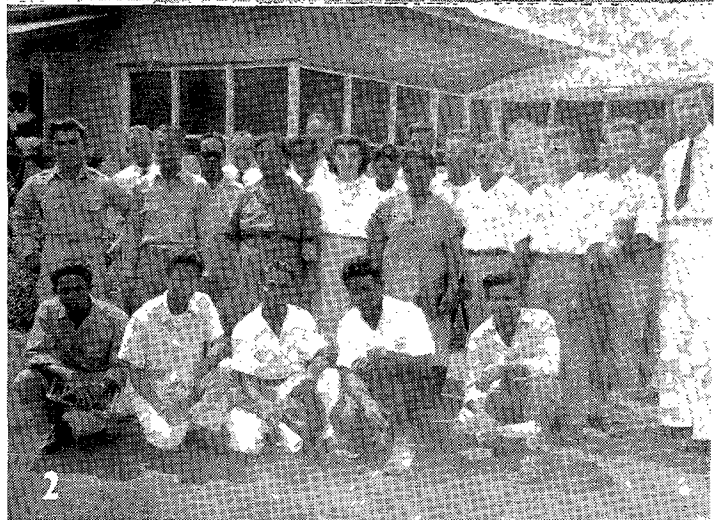
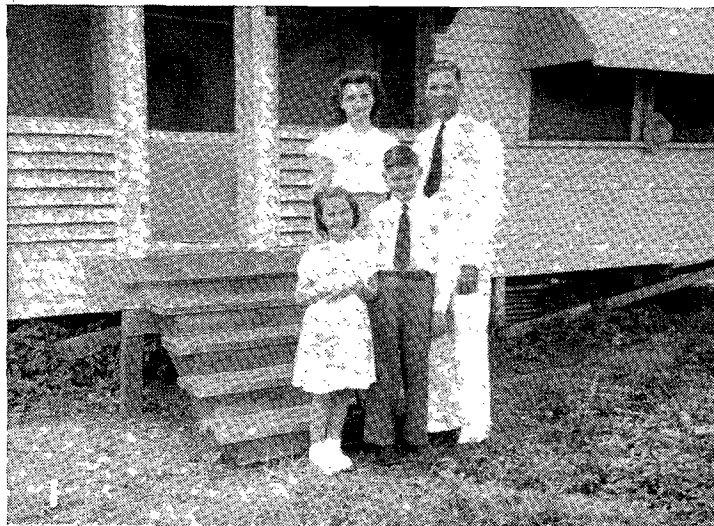
The division executive committee met for their last council just before the outbreak of war. That meeting closed in earnest prayer that, regardless of whatever experiences might be ahead, the church would stand and the work prosper. That prayer has been answered.

True it is that 140 church buildings were destroyed, the members scattered, and all records lost. The publishing houses, sanitariums, hospitals, clinics, and schools were badly damaged or completely wiped out. Fifty-seven mission homes were gone or in need of major repairs. Union and local mission offices were ransacked or burned. Even greater than these material losses were the years many workers spent behind the barbed wire in prison camps, some to come out broken in health and unable physically to resume their labors, and others to lie in graves, resting from labors cut short by cruel death.

It seemed impossible that the church in the lands of the Far Eastern Division could suffer all this and still emerge stronger in spirit, more active in labor, and more determined to complete the task quickly. Even in material benefits the church is better equipped in many places than it was prior to the war. Desirable properties have been secured for our work, which were not available before the war. Territory previously closed to our work is now open, and the people are calling for us to enter and preach the everlasting gospel. It is a new day of opportunity for the church. That which seemed so disastrous to the work has become a great blessing. The very conditions that caused us perplexity are leading people to inquire concerning these things, and this opens the way for the workers. This is God's movement. It is marked for the kingdom, and success is assured when we rest our cause in His hands.

As we recite here some of the blessings that have come, and record the advance that is being made, we give all praise to a kind Providence that still guides forward His final work in a troubled world.

Today a larger staff of missionaries is in the field than has been at any previous time. United with them is a consecrated group of workers recruited on the field. There has been a ready response on the part of former missionaries requested to return where health and other circumstances made this advisable. Younger men and women



1. Robert Dunton and family in front of mission home which was being constructed on the island of Guam.

2. Group of believers and interested ones taking lay workers' course a part of new work being established on Guam.

have willingly offered their services, and scores of men and women native to the fields of the Orient have gladly joined again in mission advance since the war. Many of our workers in these fields suffered persecution, hardship, privation, and imprisonment. Without their devotion and labors during the war years far greater losses would have been sustained.

Although rehabilitation has seemed at times to move slowly, we are glad to report progress. Five publishing houses are again producing literature. Sales for 1948 will exceed \$500,000 (U.S.), and will be three times greater

than those for any prewar year. Six sanitarium-hospitals are now serving the sick, and hundreds come daily to receive medical attention. The Philippine Union College, manned with a competent staff, is enjoying the largest attendance in its history. More than seven hundred students are enrolled; 225 of this number are in college grades. Six academies and scores of church schools besides several mission schools are full and doing acceptable work. By the end of 1948 approximately ten thousand children and youth will be receiving a Christian education and training for future service.

Much has been accomplished through the hard work and faithful labors of the staff in the field, but this would not have been possible without the help afforded by the rehabilitation funds and other appropriations sent us by the General Conference, and made available by the willing sacrifice and continual support of the churches in all the world. Grateful indeed are the forty thousand members in the Far Eastern Division for all this help. This is the day of unlimited opportunities. Marvelously has God opened doors. Multitudes today are awakened by the war and conditions which have followed. They look for an answer to their questions. The remnant church has the answer. We must give it quickly in this the greatest opportunity ever afforded the church to preach this message. Perhaps the REVIEW family would be interested in some of the many instances which reveal how God is blessing.

In February, 1948, a call was placed with the General Conference for a worker for the Far Eastern Island Mission, which comprises the Marshall, Caroline, and Marianas groups with Guam as headquarters. Robert Dunton answered this call and arrived in Guam, May 22. A company of believers had been won during the war years by Seventh-day Adventist servicemen. The need for a worker for this island field was urgently requested to care for the growing interest.

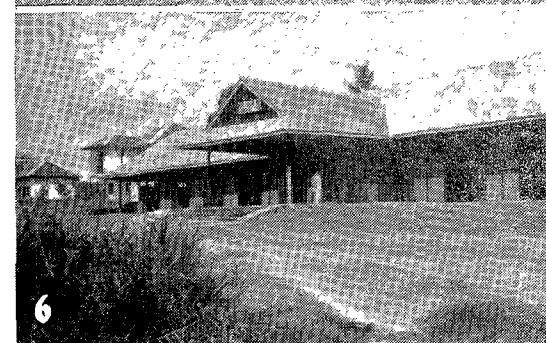
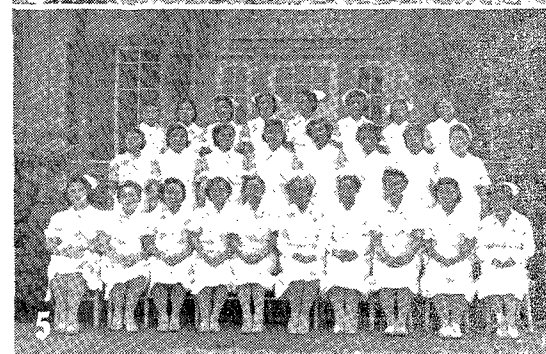
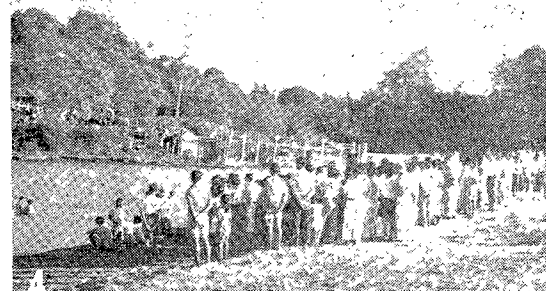
There have been many problems to meet in establishing our work on Guam. This territory is under military control. No houses are available for rent, and there are no hotels on the island. Civilians cannot secure a residence permit unless they have a house in which to live. C. P. Sorensen and I met Elder Dunton in Guam soon after his arrival to study the problems of this newly entered field. It looked as if he would not be permitted to stay longer than for a short survey. But earnestly we prayed, and diligently we searched for a place that might be rented or purchased, or a site where we might build. Within a week a desirable site was found which the authorities said we would be permitted to lease, providing the owners would agree. This family were natives of Guam and members of a Christian church. It was reported that they would not lease to Seventh-day Adventists.

In our second visit with them we remarked that we were Seventh-day Adventists. We asked whether they were acquainted with our church or knew any of our people. To this the daughter-in-law, who with her husband had just returned from the United States, replied:

"Oh, yes! Our two children were born in the Paradise Valley Sanitarium." Then she went on to tell how she appreciated the kindness of the doctor and staff. The result in a short time was the consummation of the lease.

Immediately the erection of a house was planned. Elder Dunton was a carpenter before he was a preacher; and when contractors could not undertake the task, he proceeded to do the work himself with what additional help he could secure. As soon as the roof was on, he moved in and was granted his permit to remain on the island and to send for his family.

One of the needs facing the work in Guam is a church building where the increasing membership can be accommodated. The Sabbath school now numbers more



3. Church and group of believers at Saigon, Indo-China.
4. Baptism among the Dusan people of North Borneo, held during recent annual meeting.
5. Nursing staff of the Tokyo Sanitarium and Hospital, Japan.
6. Sunny Hill School in the city of Kuching, Sarawak, Borneo.
7. Thirty-one candidates in largest single group to be baptized in history of our work in Japan.

than one hundred, and the church, which was organized May 30, is growing. Recently Elder Dunton was fortunate enough to secure twelve quonset huts at a very low price, and with this material a suitable place of worship can be built and also a hall for evangelistic meetings.

Plans are being made to visit every home on the island and to place literature in the hands of the people. Some of the laymen are already holding cottage meetings. From other island groups young people are being brought to Guam by the government for study. After one or two years these young people will be sent back to their home islands, where they will engage in teaching and other lines of work for their own people. All of them are studying English. This will prove a great help in the future development of the work in these islands.

The church established in Palau fifteen years ago has survived the war, although the island was badly damaged. The people there are now a part of this newly organized island mission and are pleading for a school and a worker. As early as possible these calls must be answered, for these island groups have waited long behind closed doors that are now open to us.

During 1948 two workers from Java volunteered to go to Dutch New Guinea to pioneer the work there. Plans were made to open work in this territory in 1941, and then the war interrupted. There are a few baptized believers in the territory, and new interests are springing up. The Dutch Government is making extensive plans to develop this territory, and it is expected soon that three

thousand Dutch citizens will be in Sorong, a new city on the northern coast. Now is our opportunity to enter. It will be much easier to secure land now than later. We are glad two workers have entered the territory, but we must greatly enlarge our staff there in the near future. Other church organizations are pressing in, and we must grasp this wonderful opportunity.

The work in the Indonesian Union, which comprises all the territory of the Netherlands East Indies, is going forward notwithstanding the unsettled political conditions. Two schools are in operation. One of these is in Java and was started shortly before the war. It has been repaired, and over fifty young people are enrolled, preparing for the work. The other is a new plant in the Celebes, where L. R. Winkler is conducting a school and supervising the building program. The North Sumatra Mission in the other end of this expansive union is urgently calling for a school. The membership of the North Sumatra Mission has grown during the war years, and recently twenty-five new churches were received into the sisterhood of churches in this one local mission. The Indonesian Union is growing in strength; and when all records are in, we believe their membership will show an increase of one thousand for 1948 and bring the total membership of this union to eight thousand.

Encouraging progress is reported from Indo-China, where E. H. Wallace, R. A. Figuhr, and L. G. Storz are laboring successfully although unsettled conditions have  
(Continued on page 22)

## MY HOPE RESTS IN

# THE SANCTUARY ABOVE

By B. P. HOFFMAN

I BELIEVE that the sanctuary and its services set forth the basic vital truths of redemption. I believe that they are the key to a right understanding of the events centering around 1844 in fulfillment of the prophecies of Daniel 8:14 and Revelation 14:6-14, which became at once the inspiration and the foundation for the entire Second Advent Movement as represented by the Seventh-day Adventist Church.

"The scripture which above all others had been both the foundation and the central pillar of the advent faith, was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'" "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent Movement, and revealing present duty as it brought to light the position and work of His people. . . . Light from the sanctuary illumined the past, the present, and the future." "The sanctuary in heaven is the very center of Christ's work in behalf of men."—*The Great Controversy*, pp. 409, 423, 488.

The real significance of the sanctuary services to the sinner who is finding his way back to God and to a participation in God's work of salvation and restoration, is the theme of the Epistle to the Hebrews. Here the earthly sanctuary and all its services are interpreted for the Christian as types and foreshadowings of "good things to come" of a "more excellent ministry" in which Jesus Christ is seen; as a "merciful and faithful High Priest"

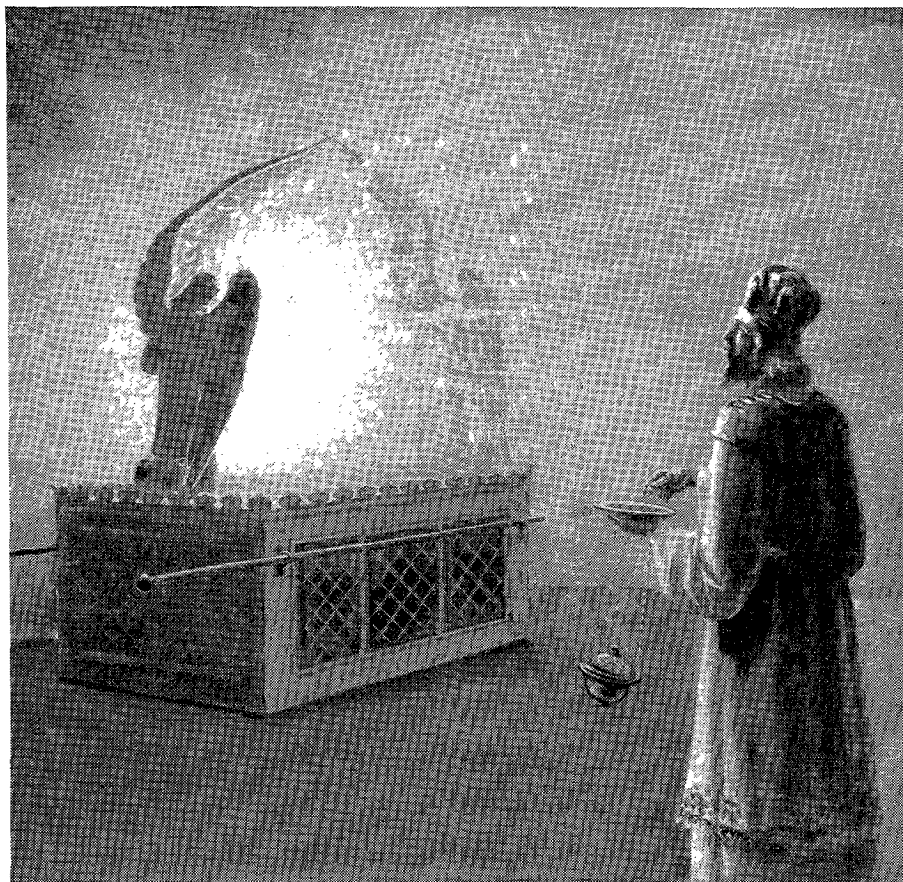
in a "greater and more perfect tabernacle," offering up "better sacrifices" as the mediator and surety of a "better covenant," which is "established upon better promises," bringing in a "better hope."

The typical services were of two kinds: those which were performed daily and were of a continuous nature, and those which were performed once each year. The Epistle to the Hebrews recognizes the same distinctions in the services of the heavenly sanctuary. In the daily, or continuous, services there were the evening and the morning burnt offerings, which symbolized "the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—*Patriarchs and Prophets*, p. 352.

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the vail, behind which was the ark containing the law that the sinner had transgressed."—*Ibid.*, pp. 353, 354.

There were variations from this procedure, as in cases where, instead of carrying the blood into the sanctuary the priest ate of the flesh of the sacrifice, in figure bearing the iniquity of the repentant sinner as he ministered; but in either case the act constituted a symbolic transfer of the sin from the penitent to the sanctuary.





T. K. MARTIN, ARTIST

As the high priest ministered in the earthly sanctuary for the people, so Christ, our great High Priest, ministers for us in the sanctuary in heaven.

Thus day by day throughout the year were the sins of God's people disposed of, lifting the burdens of guilt from the believers and placing them, through the death of the sacrifice and the service of the priest, in the sanctuary where they accumulated and left their ceremonial defilement, until the year's climax was reached in the Day of Atonement. Then in the services of this day a final disposition of the guilt and defilement that had been lodged in the sanctuary must be made, to "cleansing it, and hallow it from the uncleanness of the children of Israel." Lev. 16:19.

From Hebrews 9:23 it is evident that a corresponding service takes place in the heavenly sanctuary. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

On the Day of Atonement in the ancient typical services the cleansing of the sanctuary involved the selection of two he-goats. Lots were cast which designated one goat for the Lord and the other for Azazel. The one chosen for the Lord was to be killed as a sin offering, the blood to be taken inside the veil and sprinkled "upon the mercy seat, and before the mercy seat" as "an atonement for the holy place." Lev. 16:15, 16.

Of the live goat we read:

"When he [Aaron] hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. Verses 20-22.

This work of cleansing the sanctuary was in effect

a work of judgment, as anyone who did not enter into the spirit of the services by afflicting his soul on that day was to be "cut off from among his people." Lev. 23:29. It thus foreshadowed the second and culminating aspect of Christ's work as high priest. At His ascension Christ entered not "into the holy places made with hands . . . ; but into heaven itself, now to appear in the presence of God for us: . . . but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: 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." Heb. 9:24-28.

That Christ's glorious appearing "without sin" is preceded by the great day of atonement, the cleansing of the heavenly sanctuary—that is, a work of judgment—is clearly established by a comparison of the prophecies of Revelation 14:6-14 and Daniel 7:9-14; 8:9-14 with our Lord's own remarkable prophecy of His coming with power and glory, wherein He warns them against having that day come upon them unawares, adding, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to

pass, and to stand before the Son of man." Luke 21:36.

Daniel saw a judgment scene in which books were opened, prior to the coming of the Son of man, when "there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." And in Revelation the message that takes the everlasting gospel "to every nation, and kindred, and tongue, and people" includes the announcement that "the hour of His judgment is come" as a part of the preparation for the scene when "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." One of His communications to His waiting church contains the promise to the overcomer: "I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5. A blotting out of names takes place which corresponds to the "cutting off" of the unrepentant from their people on the ancient Day of Atonement.

When this final work in the sanctuary is finished, the Saviour rises up from the place of intercession, and, laying aside His priestly garments, comes back to earth clothed in power and glory to reward all as their works have been. Probation will then have closed, and the fiat will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12. The burden of the guilt of the sins of all those who have accepted of the atoning sacrifice and priestly intercession of the loving Saviour, sending sins before unto judgment, will then be rolled back upon the tempter who, as the antitypical scapegoat, must bear them and perish with them in a place that is uninhabited. (Continued on page 19)

# From Alaska to

## A PROGRESS REPORT AMERICAN UNION

For administrative purposes  
geographically into ten  
are divided into sixty-

### The Atlantic Union

By M. L. Rice



M. L. Rice

THE Atlantic Union is where our message had its beginning. The passing of the years has seen many changes. New churches have been raised up; new workers have taken the places of those who have gone before them. The one thing that remains is the message itself. Time has only served to make the truth more winning and appealing. Today more people are accepting the message in this territory than at any other time in the history of our work.

Conference Bible correspondence schools, which were first pioneered in the Atlantic Union, are proving to be one of our greatest soul-winning agencies. Hundreds of people are learning the message through this means. One conference president predicts that the baptisms in his conference would drop off 50 per cent if the Bible correspondence school were closed.

Our motto for 1949 is "Greater Evangelism." To make this motto become a reality, we are planning on several things. Every worker will do some kind of aggressive evangelism. Some will work with large efforts, some in small places, perhaps others in a more personal way, but everybody will be reaching out after souls.

Lay evangelism is to be promoted strongly. Though many have been actively engaged in this work, we hope to see hundreds more taking their places beside our workers in a mighty soul-winning endeavor.

We believe we are on the verge of the greatest soul-saving program ever witnessed in this part of the Lord's vineyard. We believe the time is here for the message to return to the east with power. The 496 workers in this union are dedicated to the great task of making 1949 the biggest and best year we have ever seen in soul winning.

### The Canadian Union

By H. L. Rudy



H. L. Rudy

THE year 1948 will be remembered in the Canadian Union Conference as the time when public evangelism began to take definite shape for a mighty advance. At a series of local conference workers' meetings early in the year the objective to double our accessions to the faith in 1948, as compared with the preceding year, was accepted by everyone concerned. By October there were forty-seven evangelistic efforts in progress across the union, among them one major effort under the leadership of R. E. Metcalfe, in Winnipeg, Manitoba. The Bible correspondence school work was strongly pursued, and with unusual success.

Another high light is presented by our educational program.

The church school enrollment is greatly overtaking the available housing facilities. For instance, the campus grade school at Oshawa Missionary College with a former enrollment of about forty, occupied their new two-room building this fall with an enrollment of more than sixty. Canadian Union College and Oshawa Missionary College, with their new dormitory buildings now in use, are filled to capacity. On the ladies' side of the house in both colleges the available accommodations are insufficient.

This year marks the completion of our college building program which has been in progress for four years. A total of about \$450,000 has been invested in these two colleges. There is no indebtedness as the result of this expansion.

Another outstanding feature of our work in the Canadian Union during the past year is noted in the procurement of additional church housing facilities. The Alberta Conference completed and paid for a spacious auditorium erected on the campus of Canadian Union College. Now the conference has been able to resume the annual camp meetings, which had been discontinued for several years because of a lack of adequate meeting space. In the Ontario-Quebec Conference the Toronto Ukrainian church purchased a beautiful church building, at a cost of about \$22,000. This building is fully paid for. The Victoria church in British Columbia completed its new building and is now enjoying a beautiful house of worship.

### The Columbia Union

By D. A. Ochs



D. A. Ochs

THE Columbia Union Conference comprises seven States and the District of Columbia. In this congested territory are found no less than 29,000,000 people.

The believers in the Columbia Union always have loyally supported the world-wide mission program. This is revealed by the fact that during the year 1947 the mission offerings totaled \$898,177.23. During the first ten months of 1948 the mission offerings amounted to \$816,177, which is \$678 per capita. The tithe income during 1947 was \$2,230,822.70; and during the

first ten months of 1948 it was \$2,060,764.20, which is an average per capita of \$75.29. The Sabbath schools likewise performed a noble work in supporting the world-wide mission program. The total amount given by our believers for this period through the channels of the Sabbath school was \$355,936.22.

The colporteur army throughout the Columbia Union consists of 175 loyal colporteur evangelists. These men and women delivered \$628,121.09 worth of literature during 1947. During the first ten months of 1948 their deliveries amounted to \$471,784.46.

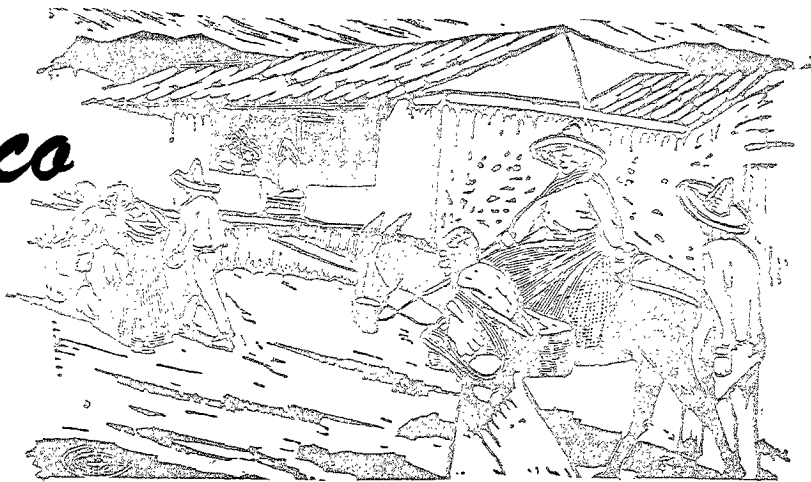
In the union we are operating seven academies with a total enrollment of 1,428 and 107 elementary and intermediate schools with a total enrollment of 2,711.

The Missionary Volunteer work is vigorously promoted in every way. During August of this year a very large youth's congress was conducted in Convention Hall in Philadelphia,

# The Gulf of Mexico

## FROM THE NORTH ON PRESIDENTS

North America is divided  
conferences, which in turn  
conferences and missions.



where no less than ten thousand young people gathered during the week end. The keynote during this congress was "Share Your Faith."

In all but one conference Bible correspondence schools are operated. These schools have enrolled no less than 6,152 students. Also the Voice of Prophecy Bible Correspondence School is netting marvelous results throughout the Columbia Union Conference. As a result of these schools and the radio broadcasts, men and women are finding their way into this message.

In our public evangelism we are not unmindful of the very large cities that must be warned. The union is joining the local conferences in evangelizing Pittsburgh, Philadelphia, and Baltimore. One of these larger efforts is now in progress in the city of Pittsburgh. A number of evangelistic efforts are being carried on all the time. The baptisms during 1947 amounted to almost two thousand. The total membership of the Columbia Union Conference now is 28,163. These members worship in 367 organized churches. It will be interesting to note that during the last ten months of this year there have been dedicated an average of more than two churches a month.

## The Central Union

By M. V. Campbell



M. V. Campbell

**D**URING the past year nearly all the laborers in the five conferences and one mission in the Central Union have engaged in evangelistic work, resulting in more than 1,100 baptisms, bringing the membership up to 17,274, or a net gain of 458 for the year.

At the Autumn Council a year ago it was suggested that in each union conference, evangelistic centers be established at strategic points where services could be conducted year after year and for approximately twelve months of each year. Such

an evangelistic center has been organized for the city of Saint Louis, Missouri. A large Episcopal church, located on Lindell Boulevard near Grand at the very center of the north-south and east-west traffic of the city, was purchased; and an evangelistic company has been formed, which is made up of R. M. Whitsett, evangelist; C. I. Keymer, song leader and soloist; and Brad Braley, organist. This is the first evangelistic center to be organized in the United States, and it is our hope that within the next few years it will create in the city of Saint Louis a strong group of new churches.

For the first time in the history of the Central Union Conference a Senior youth camp was conducted in 1948. A convenient campsite was rented high up in the Rockies not far from the city of Pueblo, Colorado. Young people from all parts of the five States of the union were present, and there were also many in attendance from the Southwestern Union. This sister union also joined in conducting the camp by sending their union and local Missionary Volunteer secretaries. The success of this camp has led the Central Union to think seriously of buying a camp of its own. A location with buildings

and equipment not far from Denver is now being considered.

The enrollment at Union College and at the academies is still at the high mark of the previous two years.

The colporteur work shows an increase over last year, and the tithe and mission offerings are approximately 10 per cent higher than they were a year ago.

It was a pleasure to have the recent Autumn Council in our territory at Denver, Colorado. The favorable newspaper publicity has greatly added to the prestige of our denomination. In 1949 the Autumn Council will again be held within the Central Union, this time at our evangelistic center in Saint Louis. We believe that it will greatly help our evangelistic company there in winning many souls for the truth.

## The Lake Union

By L. E. Lenheim



L. E. Lenheim

**D**URING the year 1948 the Lord has signally blessed the work in the Lake Union Conference. Our workers and believers are of good courage. Progress has been noted throughout the entire field. At this writing approximately fifteen hundred people have been baptized or received on profession of faith in all five conferences within our field, and we are hoping that this figure will be increased to two thousand by the close of the year.

At the present time forty-five evangelistic efforts are in progress. Our tithe and mission offerings show heartening gains; our believers in the 386 churches of our union territory are to be commended for their faithfulness in their support of the Lord's work. Our local conference presidents and workers have been giving a certain sound to the trumpet in all our fields, and advancement is being seen all along the line. Several of the conferences are engaged in heavy building programs in connection with their educational institutions.

The Lake Union is operating three large institutions—Emmanuel Missionary College, the Hinsdale Sanitarium and Hospital, and the College Wood Products. There are 1,175 students enrolled at Emmanuel Missionary College, and we are enjoying one of the best school years in our history. The Hinsdale Sanitarium and Hospital, with a staff of 250 workers, is daily ministering to the needs of the sick and exerting a wholesome influence in the community. The College Wood Products, manufacturers of furniture, is operating two factories in connection with our schools and is enjoying a fine business.

In addition to a class A senior college and a nursing school, we also have nine academies in the Lake Union, which are giving the opportunity of Christian education to approximately eleven hundred young people of academic age. We have 2,683 children enrolled in our elementary schools, which is a gain of 326 since the previous year.

The work is onward in every conference. The Lord has been very good to us, and we are endeavoring to the best of our ability to discharge the responsibility He has placed upon us.



## The Northern Union

By Jere D. Smith



J. D. Smith

ONCE again we deem it a distinct pleasure to be able to make a report to our world-wide field relative to the onward progress of the Lord's work in the Northern Union Conference. We are not so large in population in this field as is the case in many of our other unions, and having quite a large area makes it somewhat difficult to work our field as thoroughly and systematically as we should like, particularly for the population scattered throughout the two Dakotas. We find it rather difficult in these

fields to put on what we sometimes speak of as large evangelistic efforts. However, through the years we have learned to devise ways and means of reaching the interested souls wherever we find them.

At the time of writing we have already baptized considerably more in 1948 than were baptized during the entire year of 1947. These baptisms have come as a result of faithful and persistent effort on the part of all our ministers and field laborers. One of the outstanding means of soul-winning endeavor in this field is that of the correspondence schools and the follow-up of the Voice of Prophecy and other radio interests. We find that this is one of our most fruitful evangelistic mediums.

Our home missionary department and publishing department particularly have been exceedingly active along the lines of soul-winning endeavor. Strong, systematic literature campaigns have been carried on by our laity as directed by the home missionary department, and our hard-working colporteurs have placed more books in the field during the first nine months of 1948 than for any like period within recent years.

The Lord has particularly blessed us in the matter of tithe and mission income. During the first nine months the union made a tithe increase of 16.6 per cent and an increase of 2.5 per cent in our Seventy-Cents-a-Week Fund. Our Ingathering for the past year was the largest we have ever had up to the present time.

Within the past few weeks each conference in the union has dedicated one or more fine church buildings, and we have others that are nearing the point of completion.

## The North Pacific Union

By C. A. Scriven



C. A. Scriven

THE year just past has been one of advancement in the North Pacific Union, which is comprised of the four northwestern States of Washington, Oregon, Montana, Idaho, and also the territory of Alaska. At the present time the membership is above the 30,000 mark.

Throughout the field our conference presidents and their committees have given strong leadership to the program of evangelism. For the first three quarters of the year more than 1,600 have been received into the church through baptism.

With evangelistic efforts being carried on in a strong way throughout the entire union field, this number should well exceed 2,000.

Our faithful membership will have returned to the Lord in tithes more than \$2,500,000 during the twelve-month period. In addition to this, indications are that the largest mission offering in the history of the field will be contributed.

Walla Walla College, located at College Place, Washington, on the outskirts of the city of Walla Walla, is carrying forward a strong program. The enrollment for the first quarter, as this is being written, has passed the 1,200 mark as far as college students are concerned, in addition to the students in the preparatory school.

In this field we have nine academies, six of them being boarding schools. We have 160 elementary and intermediate

schools employing 245 teachers. The complete enrollment in our educational system of the union, at the beginning of the school year, was approximately 7,000.

In the territory of Alaska, in addition to the work being carried forward among our white churches, a school is being conducted at Bristol Bay for the Eskimo youth, and also a school at Craig in the interest of our work among the Indians. We believe that these mission schools will pay dividends in the advancement of God's cause among the native people of Alaska.

## The Pacific Union

By C. L. Bauer



C. L. Bauer

THE first nine months of 1948 were months of real blessing in the Pacific Union Conference. We thank God for leadership that has had a real vision of evangelism in our local fields. As a result in this period 2,303 souls have been buried in the watery grave. This is \$25 more than were baptized for the same period a year ago.

The Central California Conference completed its new campsite at Santa Cruz in time for its coastal camp meeting. A boarding academy has now been secured on Monterey Bay, about six miles from Watsonville. The Arizona and Nevada-Utah conferences have moved into their new office buildings and are enjoying the most prosperous years of their history.

The new Central church of Oakland, in the Northern California Conference, is about completed, and will hold an opening service before this article appears in print. The Southern California Conference has established a new rural boarding academy at Newbury Park. The administration building and dormitories were completed so that they could open the school year with approximately 150 students. Southeastern California Conference is in the process of erecting its boarding academy at San Pasqual. Three of the afore-mentioned boarding academies are to be vocational training schools.

Saint Helena is building a large hospital and medical unit, completely fireproof, and hopes to have it all completed for occupancy within a year. Paradise Valley Sanitarium is also well along with a four-story, fireproof unit, with facilities for carrying forward a wonderful medical work.

The tithe in our union for the ten months ending October 31 amounts to \$3,908,731.10, which is an increase of \$391,282.90 over the figure for the same period of a year ago.

Our appropriations voted a few days back to the various fields and institutions, including General Conference institutions, amounted to \$510,096.85.

This amount came far short of meeting the needs, but we thank God that we were able to help the greatest needs in at least a small way. As we look back on what we have accomplished during the year we are very thankful to our heavenly Father for the guiding hand that has been over us, and we praise His name.

## The Southern Union

By V. G. Anderson



V. G. Anderson

OUR work in the Southern Union has been running in high gear during 1948. Every phase of service—evangelism, medical ministry, colporteur achievements, laymen's endeavors—has gone forward with encouraging momentum. Even the apparent results of all these united efforts are thrilling, and we know that eternity alone will reveal all the harvest. We expect that it will be a banner year for baptisms, with a total for the first nine months of 1,705 new members added by baptism and profession of faith.

During the month of October 123 evangelistic efforts were in progress in the Southern Union. The total Ingathering for nine months amounted to \$352,660.29, which is a \$40,000 gain

REVIEW AND HERALD

over the highest record in the past. The Florida and Alabama-Mississippi conferences reached the Minute Man goal. For July our colporteur sales were more than a quarter of a million dollars. We expect to reach last year's total deliveries of \$943,000.

The medical work in the Southern Union has made great strides and can be credited with mighty influence in behalf of the gospel work. We list among our chief assets the five denominationally operated hospitals and sanitariums within our borders, and the six major self-supporting sanitariums, plus more than thirty smaller self-supporting medical units scattered all over our territory. The new Walker Memorial Sanitarium, a gift to the denomination valued at more than \$500,000, was dedicated early in the year. This institution enjoys the interest and financial support of community friends to an unusual degree. The Florida Sanitarium has done its usual good work and is known far and wide. A large new wing, completely modern, is now occupied. The Riverside Sanitarium, which is a General Conference institution and serves North America, is also an asset of which the Southern Union is proud. The dedication of this institution was a high day in the work of the Southland.

The educational phase of our work, always of prime importance, has kept pace with progress. Southern Missionary College has an excellent enrollment and is enjoying many new facilities, with plans in process to provide additional improvements. The new Highland Academy is becoming established in a substantial way, and is a monument to united efforts and hard work on the part of many leaders and church members. We expect to keep ever before us the goal of greater advance in the field of Christian education.

As we review the year there is much for which to thank God—in results gained, in divine guidance, in the privilege of being used of God as His workmen. But we are also faced with many unanswered calls and much dark territory. This constitutes our challenge for the year 1949, coupled with an enlarged view that takes in the great world-mission field.

## The Southwestern Union

By J. W. Turner



J. W. Turner

OUR work in the Southwestern Union Conference during 1948 has made a wonderful growth. Our membership now stands at 15,566 with 214 churches. The union has 278 workers including teachers, colporteurs, and other conference employees. For the first time in the history of the union our tithe will pass the million-dollar mark. Our mission and Sabbath school offerings show a nice gain over the previous year's. We hope that, when the reports are all in for the year, the amount will equal \$350,000. The constituency of

the union is anxious to do all it can to hasten the gospel in foreign lands.

The union now has eighty-one church schools with 150 teachers and an enrollment of 1,924 children. Southwestern Junior College also shows an enrollment of nearly 375. During the first ten months of the year our colporteurs sold and delivered \$161,463.84 worth of the printed page.

The evangelistic work throughout the union is onward. Every conference is putting forth a strong effort to save souls for the kingdom. Our workers are of good courage, and we enter the new year with a determination to make 1949 our banner year for soul winning.

Soon the Ingathering campaign will be on, and every conference is going to put forth a special effort to gather in funds for the mission fields.

Our greatest need in the Southwestern Union is the outpouring of the Spirit of God. We all need a closer walk with the Master, and we solicit the prayers of every reader of the REVIEW in behalf of ourselves and the Lord's work in this great territory. With thousands yet unwarned our task is far from finished; but we believe that with a consecrated group of workers and laity it will not be long until they will hear from the Master, "Well done, enter the mansions that have been prepared for you." Pray for the Southwestern Union.

## The Sanctuary Above

(Continued from page 15)

Satan, the "arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator," and he "invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted."—*The Great Controversy*, p. 488.

Small wonder, then, that the same power which, in the vision of the seventh chapter of Daniel, is seen thinking to change God's law, is also, in the eighth chapter, found attacking the truths of redemption as contained in the sanctuary and its services by the substitution of a human system of priestly mediation. How keen the interest of the prophet as he heard "one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14. With the ending of that long period of prophetic time in 1844, the hour struck for the closing work of the sanctuary service on high, where Jesus has entered within the veil. Then the announcement, "the hour of His judgment is come," became due the world, and for the work of giving that message a people was being prepared who "keep the commandments of God, and the faith of Jesus," recognizing that they now live in the great antitypical day of atonement.

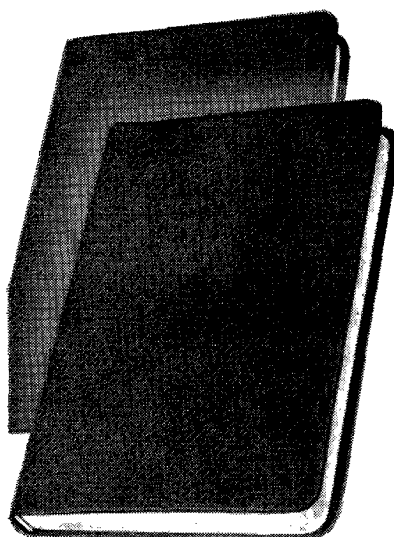
It was the discovery of the true place and significance of the sanctuary service that brought into existence the movement that places the judgment message in its proper relation to the second coming of Christ, the millennium, and the kingdom of glory. Concurrently with the cleansing and justification of the heavenly sanctuary above is seen a work on earth that vindicates the truths of redemption depicted in the sanctuary service, and restores these precious truths to their rightful place in the preaching of the gospel.

I believe in the sanctuary and its services, because "the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*Ibid.*, p. 489. I believe not only "that we have a great high priest, that is passed into the heavens, Jesus the Son of God," one who "was in all points tempted like as we are, yet without sin," and that we can "therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16); but also that He is even now engaged in the solemn work of the great day of atonement, the final cleansing of the heavenly sanctuary; while the mystery of God is being finished in the earth, and that all signs and fulfilling prophecy indicate that the day is near at hand when He will come forth in glory to receive to His eternal kingdom of glory those who through His death and mediation have become the loyal subjects of His kingdom of grace.

The recovery of the truth concerning the sanctuary and its cleansing has been the most unique and outstanding contribution of this people, because in it is brought to view "a complete system of truth" into which every doctrine of the Bible is integrated and made very-present truth to this closing generation of earth's history. When taught in its relation to the sanctuary service each doctrine will be seen in the light that streams from Calvary, and will contribute to a better understanding of Jesus as the central theme of the Scriptures.



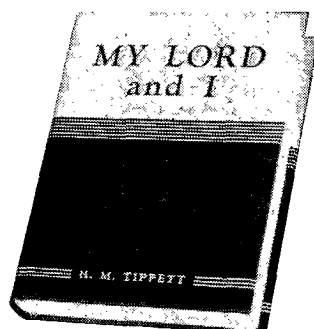
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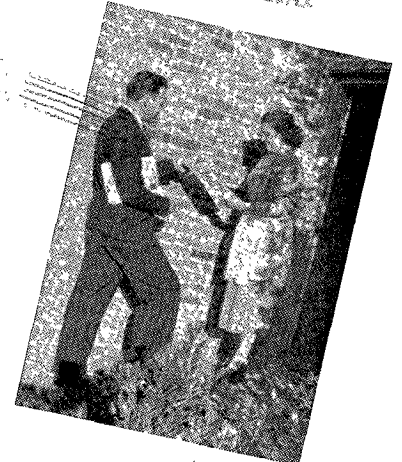
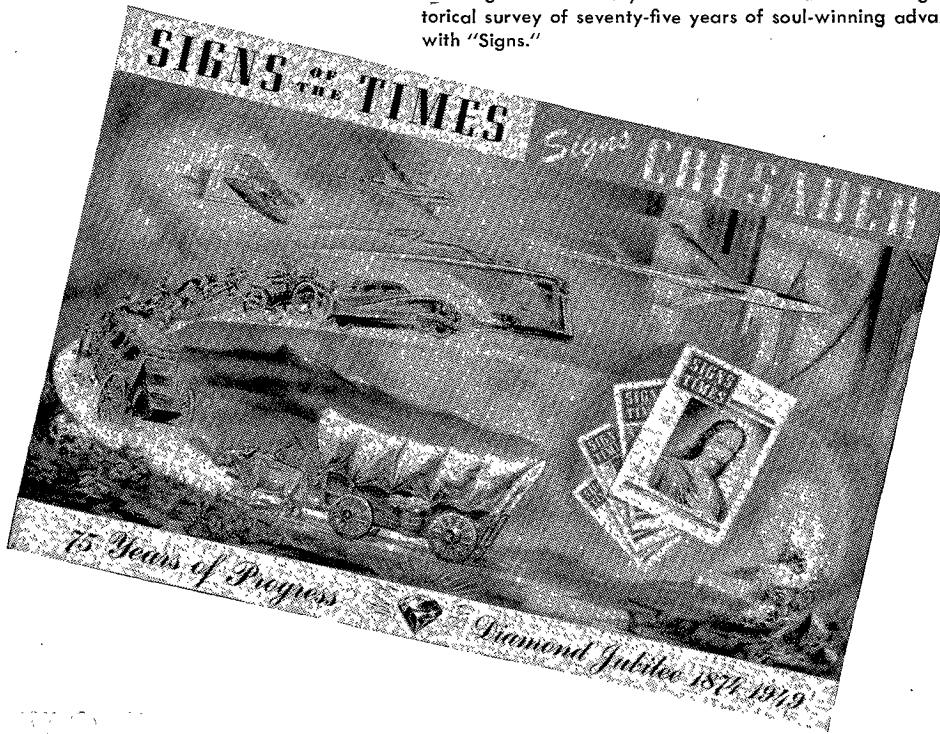
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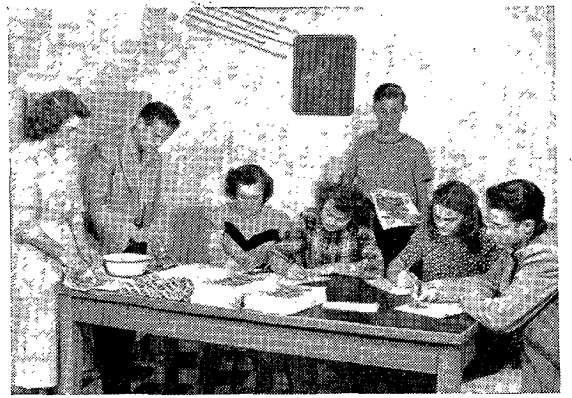
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## Rising Above Ruins

(Continued from page 14)

made it inadvisable to live outside of Saigon. Property for the mission office and printing plant, a house for mission workers, and land for a church have been purchased. Evangelistic efforts in Saigon and follow-up work, with the Bible correspondence lessons, have resulted in more baptisms than any previous year in this promising field. A number of young men are being trained for more effective work. Colporteurs are going forth with literature, although not without danger. Three of the Annamese colporteurs have lost their lives in their faithful labors to spread the truth.

Wayne Martin is holding evangelistic efforts in Bangkok, Siam. The attendance has been increasing from the first. He and his associates are busy in visitation and personal studies. The Bible correspondence lessons in Siamese are also being used to spread the truth in this strongly Buddhist country. E. B. Smith is assisting in the school and doing evangelistic work in Ubol, in eastern Siam. He reports several baptisms as a result.

The medical staff in Siam is looking forward to the time when the new hospital and clinic building can be ready. The first unit is now under construction. Sixty-two young women are in the nurses' training classes. Calls are being filled in south Siam, where the public is inviting

us to open medical work. Never have the prospects for advance been better than today in Siam.

Space does not permit the recital of the mission advance in the Philippine Union with its membership of thirty thousand. Here church schools, five academies, and a senior college are filled with children and youth. Colporteurs numbering more than three hundred are selling literature as fast as the new publishing plant can produce it. The medical work is under way in the Lakeside Clinic in Mindanao among the Moros, and in Manila in the repaired sanitarium building. Evangelistic meetings and layman's efforts are bringing thousands to the message.

This report must not close without a word about Korea, where a staff of faithful men and women are working under many difficulties. It is marvelous to see how God has blessed their efforts. The medical work under the direction of Dr. George Rue has exceeded all former records, and today the Seoul Sanitarium and Hospital is well known throughout the country and rated as the leading medical institution in Korea. The publishing work under George Munson has successfully met one difficulty after another. Colporteurs are again carrying the printed page to the homes in south Korea. North of the 38th parallel our Korean workers are doing what they can to strengthen the work, but reports from there necessarily are meager.

The new training school for Korea is being built on the two hundred acres purchased early in 1948. This will fill a long-felt need for a training school in Korea.

The greatest challenge ever presented to the church is found today in Japan. The entire nation is awakened to their spiritual need. Bibles are wanted. Printing plants have not been able to produce sufficient to meet the increasing demand. The *Christian Century* says:

"There is good reason for believing that the past does not provide an adequate indication of what can be done and what imperatively needs to be done in Japan in the next half-decade.

"Everything that is planned for Japan ought to be measured by the fact that the greatest missionary opportunity in the world has now opened there. . . . It is now or never in Japan. . . . For as Japan goes, so goes the Orient."—January 21, 1948.

Our staff of missionaries in Japan numbers fourteen families and single workers. We should have many times this number in this day of opportunity, where a nation of eighty-five million are calling for light. Our staff of Japanese workers was never large. Due to war losses the number is smaller today. Workers are being prepared as rapidly as possible in the re-established training school, but it will take time. The publishing plant of former days is inadequate to meet the present demands. A new plant is to be built on a beautiful tract of land near Yokohama. Suitable church sites have been secured in Kobe, Yokohama, Kagoshima, Hiroshima, and Tokyo, where churches must be built as rapidly as possible to replace those destroyed. Today in Japan, wherever we have a lay member there is potentially a church, for the public comes to our members for light, and soon a group is interested in the message. Our small staff of workers is unable to answer many of these calls where these interests spring up. There will be more baptisms in 1948 than in any previous five years. With the large numbers enrolled in the Bible correspondence school and the baptismal classes now conducted, we look for more than one thousand baptisms in 1949.

The sanitarium is full, and we need more medical facilities. The publishing work, which has almost unlimited possibilities today, must be provided with a new and larger building, more modern equipment, and a greatly enlarged staff. The training school, now a coeducational institution, is filled with a fine class of students. A new dormitory for the girls has been built in 1948. Many additional buildings are needed to care for the growing work.



### ON THE RELIGIOUS LIBERTY FRONT

**A**N AGITATION concerning Sabbath observance and the constitutionality of Sunday laws in the United States has arisen in the last few weeks from Jewish sources. Not only has interest been aroused in the case of a Jewish woman in Pennsylvania who was refused unemployment compensation because she would not work on the Sabbath; the American Jewish Congress is also appealing against New York State's Sunday laws because two Jewish Sabbathkeeping storekeepers have been arrested for keeping their shops open on Sunday.

At the same time an important precedent in favor of liberty of conscience may have been set in the case of several Seventh-day Adventist women in Battle Creek, Michigan, who, when they refused to work on the Sabbath, were denied unemployment compensation. They appealed their case to higher officials, and the unemployment compensation was granted.

United States President Harry S. Truman, shortly after the November 2 election, addressed himself on religious liberty to the Union of American Hebrew Congregations. He wrote:

"Separation of Church and State on the one hand and the encouragement and support of religious organizations by individuals on the other hand, has successfully answered the problem that in other countries, and in other times, has plagued humanity. Strong voluntary organizations, such as the Union of American Hebrew Congregations, are a distinctive aspect of American life."

The Social, Humanitarian and Cultural Committee of the United Nations has voted to submit to the UN General Assembly the following resolution on freedom of religion:

"Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Important resolutions respecting religious liberty were adopted at the Seventh-day Adventist Autumn Council, held in Denver, Colorado, U.S.A., October 18 to 27, 1948. Emphatic declarations were made concerning soul liberty, the relationship between church and state, Sunday laws, the teaching of religion in the public schools, and attendance at public schools on the Sabbath. It was also voted to leave to each division conference the working out of its own proper relationships with government. The resolutions were published in the December 2, 1948, issue of the *REVIEW AND HERALD*.

FRANK H. YOST, Associate Secretary,  
General Conference Religious Liberty Department.

For the first time in history we can now have church schools in Japan. Our problem is schoolrooms and teachers.

The problems presented to our small staff of workers in Japan are many as they endeavor to meet the demands of a rapidly expanding work in this day of unprecedented opportunities in a nation of eighty-five million people calling for spiritual help.

Throughout the five unions of the Far Eastern Division the calls are many. Through the rehabilitation funds we have been able to replace some of the war losses. But a work that expanded during the years of war and that today is so rapidly growing, demands more funds, more workers, and the power and guidance of the Lord of the harvest. Pray for the work in these fields of the Orient.

## You'll Be Happier Working

(Continued from page 9)

and introduced herself to us she told us she had been taking correspondence school lessons and had finished them all. She had now come to the meeting, hoping to find a minister there so that she could be baptized. We told her we would like to meet her husband and the other members of the family, get acquainted, and also study with her a little more, for there was much involved in joining our church. She told us she knew all about it and was ready.

"We suggested that she wait, but she answered, 'Today I must be baptized.'

"There she stood with her bundle, the clothes she had brought along in which she expected to be baptized. And who were we to refuse her that sacred rite? During the noon hour we went over to the Christian church to arrange for the water to be heated, and before the day's program was over, the Dorcas ladies marched over to witness this beautiful scene—a woman who had read her way into the truth, taking her solemn stand for Christ."

### Lay Preacher's Efforts

Down in the State of Texas lives Raymond Storey, a traveling salesman and elder of the Beaumont church. He attended the lay preachers' institute held in Texas in 1946 and 1947. God spoke to his heart, and he was convicted that he should do something very definite for the Lord. He finally launched out in a layman's effort in the early part of May, 1948, securing a little hall in Vidor, a small town a few miles from Beaumont as a place to hold meetings. A band of earnest church members gave him their full support. R. L. Winders, the district superintendent, gave him counsel and moral support. The attendance was good, and by the end of August three were baptized as a result of this effort. This was Brother Storey's first effort. He was very happy and was planning to hold another evangelistic effort.

Edgar Jones, another church elder in the State of Texas, is also active in lay evangelism. Because their nearest town, Jefferson, is very small, the men of the church focus their attention on Marshall, a larger town close by. In Marshall the church membership was only 47. A little over a year ago Brother Jones and a group of laymen systematically worked the city with the Prediction Series tracts. Brother Jones followed up the interest with cottage meetings, which were well attended. As a result, early in the summer of 1948, nine souls were baptized. Since the only meeting place for the Marshall members was the home of one of the church members, the society of missionary men took as their project the providing of a little church home for this strong group.

J. E. Nixon, who is a businessman operating an upholstery shop, is also local church elder. He conducts



**S**ACRIFICING is a hard lesson for poor mortals to learn. It has taken some of us, like my wife and me, many long years to have faith enough in God's promises and love enough for those in need to give that which we know could be used so nicely for ourselves. But this is a very important lesson to learn, and the sooner we learn it the better it will be for us. During our more than thirty years together we have learned some precious lessons in giving to God's cause, lessons that we would not exchange for any price.

Early in 1946 we heard that a special offering was to be taken for famine relief in the near future. This special call appealed to us, and we decided that we would give five or maybe ten dollars. Later, as we considered it more carefully, we felt deeply for our own people who were in such dire need of food. And we felt impressed to give more liberally—twenty-five or possibly fifty dollars. But still we were not satisfied; someone invisible seemed to be making appeals to us in their behalf. So we raised it to one hundred dollars. That, we thought, was certainly the limit for us in our circumstances.

In a week or so came the announcement that this offering was to be taken the following Sabbath. We talked it over; and being a bit undecided, we made it a matter of prayer. In our prayer we said, "Lord, how much should we give to this relief offering?" Instantly, while we were on our knees, came the marked impression, three hundred dollars. That was a figure we had not thought of, and it was a bit of a struggle to accept it. Since then I have thought that the Lord knew the limit of our faith, or He might have asked for more; I do not know.

We were already giving regularly a large percentage of our income to the cause so this three hundred dollars would demand a large special gift from our little savings. But the Lord asked for three hundred dollars, and we gave it, and ever since we have been very happy that we did, and even pleased that the Lord would ask that much of us. As a result, the Lord has wonderfully blessed us in many ways, all of which we are so unworthy. Such satisfaction came to us after giving this amount that later in the year we gave another one hundred dollars. Then in 1947, when the second major call came for relief, we gave a second three hundred dollars, and found it much easier to do. Then recently as the third major call came, we were happy to give a third three hundred dollars. We had given some small amounts between times, so that now our total to this fund is over one thousand dollars.

I would not want to leave the impression that everyone should have given such an amount to this offering. But this we can safely say: Every offering is important, and we will not make a mistake if we give the amount that the Lord indicates.

We now look upon this one thousand dollars given to the relief fund as a very precious investment. It is just where we want it. This giving does not make us feel good or righteous in the least, but it does make us very happy. It helps to tie our hearts closer to our Friend above. And if we remain faithful, as we certainly are determined to do, we expect to have someone come to us in the next life and say, "We were starving, and you fed us." Thousands of God's people are going to hear those welcome words. And we know well enough how Jesus feels about it, but our best gifts are very little to do for Him who has done so much for us.

A Church Pastor.

weekly Wednesday night prayer meetings, and holds three Bible studies each week. As a result of his sacrificing efforts Brother Nixon now has seven keeping the Sabbath and preparing for baptism. Others are interested. His only regrets are that the weeks do not have more nights in which he can hold Bible studies.

We have cited but a few experiences. What these have done you can do—you and God. If all our people will engage in personal, heart-to-heart, conversational evangelism, thousands will be led to the Master. Our churches will be revived spiritually. There will be a spiritual refreshment and reformation. That is what the church needs today. The disciple is to be as his Lord. We bear His name. We represent His life to the world.

God grant that each of us may work as those who understand the times and sense the import of the solemn admonition, "Work . . . while it is day: the night cometh, when no man can work."

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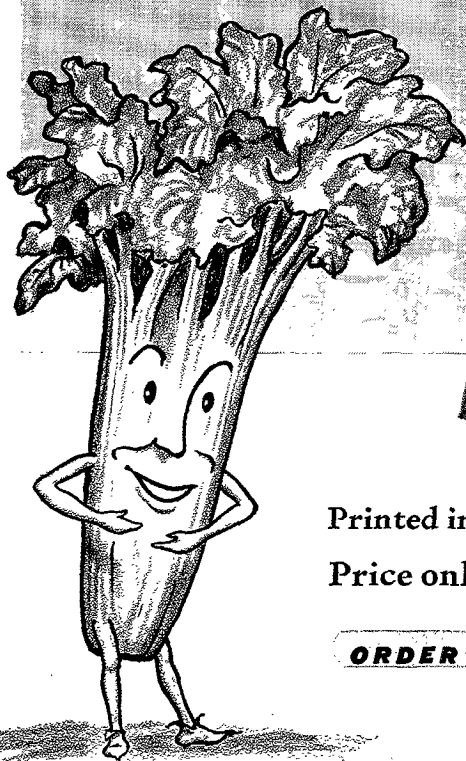
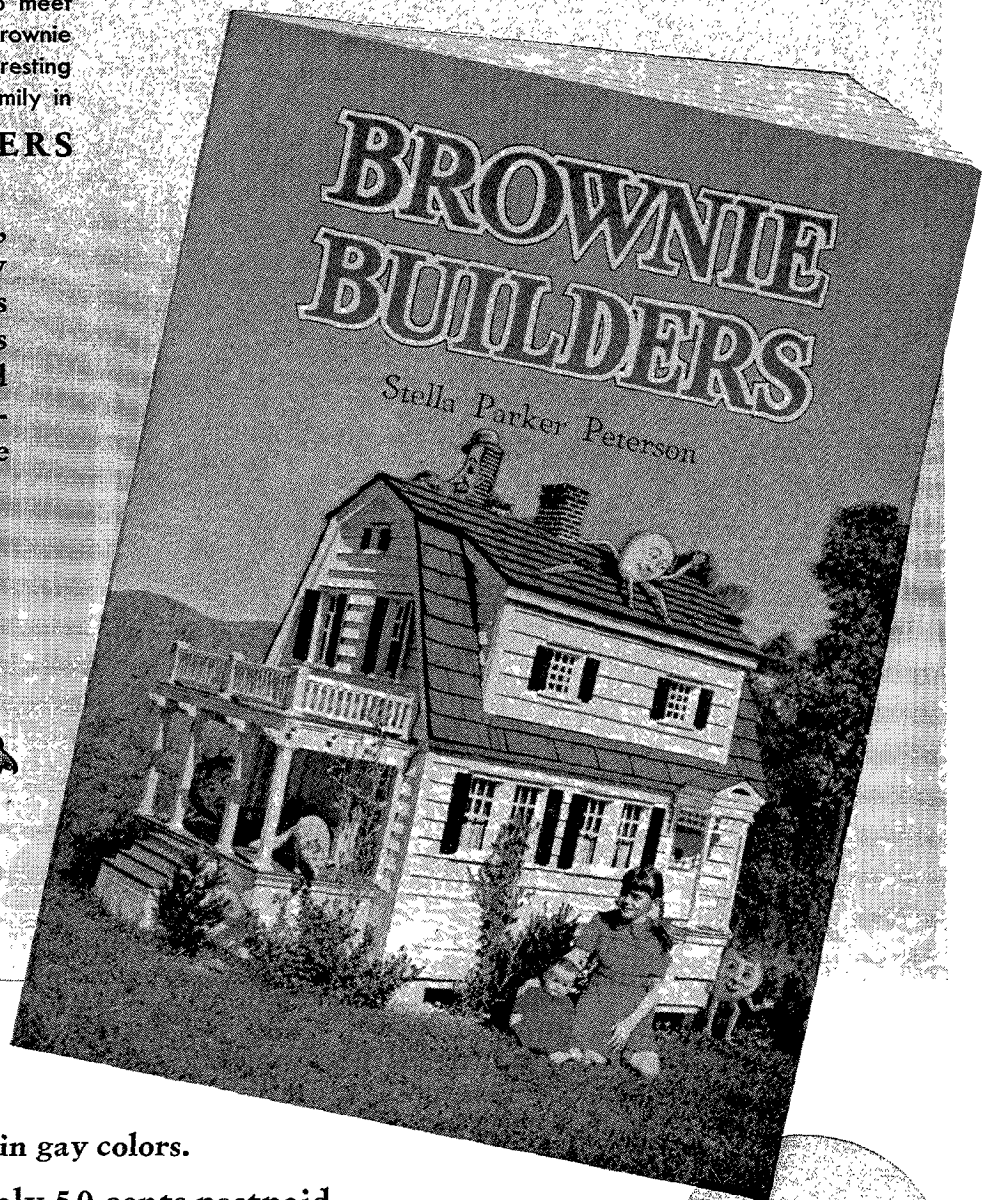


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## My Code for 1949

(Continued from page 6)

of meditation. Ponder the glories of heaven above and the mysteries of God's providences below. Serve God with your mind. Do not be a Christian who walks about in a trance. Be intelligent to the limit of your capacity. If you feel that you do not have much intelligence, put your will to work. You will be surprised. You may have more than you think. If you know that you are intelligent, be careful. Intelligence unsanctified can be the greatest curse in the world. But if you develop that mind of yours to the point of intellectual genius and keep it on the altar for Christ to use in saving a lost world, you will contribute more to this last generation of time than the average sanctified mind could ever do.

My code of life for 1949 includes the improvement of my physical resources as well as my heart and mind. Outdoor life will help to make that possible as much as anything else. The vegetarian diet is important. Do not depreciate the vital place that good, wholesome food plays in making strong muscles and healthy brains. But diet is not everything.

Outdoor life will help you immensely. Get close to the earth. Flabby muscles will not help your brain any. A sound physical body invigorates the mind. Two hours spent every day in the open air in some form of exercise is vital to health. Gymnastics are good for students if they are not carried into the realm of interclass and interscholastic competition, but outdoor exercise is better. That goes for the young women as well as the young men.

Adventist youth have a code of life that should make them the world's keenest young people, spiritually, intellectually, physically. This will not come by chance. It will result from the application of definite principles bequeathed to us by a merciful God in the books of Scripture and the writings of Ellen G. White. Not least among all these vital testimonies are those relating to sound physical health. You simply cannot afford to neglect the rules of vital physical life. Sunshine, fresh air, proper diet, plenty of pure water, outdoor exercise, sleep, and trust in God are the markers leading along the highway to optimum health. Neglect these at your peril. Follow them, and ensure a sound constitution that will survive the pressure of this modern way of life.

"Something better is the watchword of life." This is my watchword for 1949. The question of borderline pleasures can be easily settled by this rule. Obliterate those interrogation marks with this eraser. Do not waste time trying to figure out whether you should go bowling or to the skating rink, attend the newsreel theater, wear the wedding ring, use a little paint, buy the lavish home or the super automobile, wear the fancy clothes with the question-mark print, take the job that brushes the Sabbath's edge, or squander the tithe of the income tax. On all these questions and others give God the benefit of the doubt. Be man or woman enough to choose all that there is of God and religion. Make the line of demarcation complete. Separate yourself, and be a Christian. Do not dawdle with sin. Remember Lot's wife. Sin is not a trifle, but trifles can be sin. True Christians may be regarded as extremists by worldlings and some professed Christians, but that need not concern you if you are living in fellowship with Christ and enjoying the abundant life. Remember that opposition is not what it seems to be. Do not be scared by "the lion in the street." Avoid extremes, but show by your life that Christianity means conversion through and through. Come all out for God!

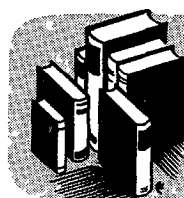
Too many Christians take what they call a broad attitude toward the religious life. They emphasize, and often properly, the great and fundamental truths of the gospel,

love to God and love to man. They are correct in this. But they forget that broad thinking is not shallow thinking. God's care is expansive enough to encompass the universe, and to guide the vast shining stars as they make their way along their orbits. But at the same time He cares for the sparrows, numbers the hairs of our heads, and gathers up the fragments that nothing be lost. Christ has said, "He that is faithful in that which is least is faithful also in much." Luke 16:10.

Now there are many who are faithful in the "much" but careless about the "least." Let us never forget that we are preparing for translation, for a transfer from mortal life in a world of sin to immortal life in a world of righteousness. To us has been given the Bible and the Spirit of prophecy to guide us in the preparation. Not one word too much has been written for our counsel and advice. Jesus declared as He struggled against temptation, "Man shall not live by bread alone, *but by every word of God.*" Luke 4:4. Those whom God translates will be those who "tremble at His word." Isa. 66:5.

Think of the three Hebrew worthies. These young men had made the word of God their counselor. That word declared, "Thou shalt not make unto Me any graven image, or any likeness of any thing. . . . Thou shalt not bow down thyself to them nor serve them." Ex. 20:4, 5. To them that was enough. Not even the command of the Babylonian king to worship the golden image could lead them to violate the law of the Lord. They risked their lives when they dared to be different. They were accused of disloyalty and a rebellious spirit, yet they maintained their loyalty to God. Life to them meant that they should live *by every word of God.*

Daniel could have ignored the principles of health reform taught in the Scripture, but he dared to be singular, and steadfastly refused to defile himself with the



**GOOD BOOKS ARE  
GOOD FRIENDS**

**T**HE apostle Paul was one of the most profound of thinkers, and author of some of the world's greatest literature. He was truly a crusader for Christ, living vigorously in a darkened, disbelieving, despotic world. His was a life packed full of adventures for God. Fearless in his faith, he sallied forth to battle the forces of evil, and leave in the wake of his campaigns a trail of witnesses like beacons of truth.

This mighty man of God would have lived only in the minds of his contemporaries were it not for the books that he wrote "for our learning." Thank God for this.

At the end of his eventful and exemplary life, the sentence of death awaited him. While he spent his dreary days in a subterranean dungeon, and the glories of the world seemed worthless, he penned this last request to his beloved Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, *and the books.*" 2 Timothy 4:13. The last bit of comfort Paul received in this world was from a cloak, to warm his body, and his books, to nourish his mind and spirit. His books were his friends. He wanted his books by him.

We are sometimes led to believe that a nation's strength is in its army, navy, and air force, but its true hidden strength is in its literature. Its libraries are its assets. Good books are its weapons.

Knowing the power of a good book, the Lord has put His messages of love, faith, and hope of salvation in His Book, God's blessed Word to man—the Bible. In it is the power of God.

In addition to His Holy Word, God is now using the printed page as a mighty weapon for combating the forces of evil and spreading the good news of salvation. Never was there so much potency in a good book as there is now. Let us, therefore, who wish to keep abreast of the times, with their rapidly changing social, political, and economic spheres, read the best books and be best informed of all people.

T. K. MARTIN,  
Art Director, Review and Herald Publishing Association.

king's meat. Perhaps the servant of the king thought he was a crank. If he was, God thought enough of him to exalt him to the position of prime minister of the greatest empire on earth. A rather elevated position for a crank, I would say.

So choose God's way. It is better than the world's. "Something better is the watchword of life." You will do more good on earth and be sure of a place in heaven if you are faithful in the least as well as the much.

Last but not least, a part of my code of life for 1949 is the motto of John Wesley: "Do All the Good You Can, . . . to All the People You Can, as Long as Ever You can." This will make us happy as we touch others with our lives. Witness for Christ in the home, on the street, at the office, in the classroom, at work and at play. Forget yourself in labor for others. See how happy you become. Walk the second mile. Be kind, courteous, thoughtful. Thrill to the adventure of new, unselfish witnessing for Christ. "Share Your Faith" in Jesus. Rise above the narrow atmosphere of introverted living and exult in the self-forgetful, vibrant testimony of a born-again Christian who lives to light others into the flame of abundant life.

Then remember that in the choice of a higher life the desires and lusts of the old will disappear. Revel in the absence of these old interests and pastimes. Make your pleasures re-creation, not amusement. In Christ, in prayer, in feasting on the Scripture, in ministry to others, and in natural relaxing pastimes will be found joy and happiness. This ministers to the new life, but in amusement and worldly pleasure is to be found fuel for the fire of the old passions and lusts. O youth, when you find Jesus as the center you will wonder at the strange infatuation that once deceived you. Such weak and beggarly elements! Such foolish waste of time! But now what a wonderful change!

This is my code of life for 1949. What will yours be? I can offer no better advice than for you to put God first, to love Him with all your heart, your mind, your body, and your strength. "Do All the Good You Can, . . . to All the People You Can, as Long as Ever You Can"; and make "something better" the watchword of life this year. If you do these things, you will never fail—in 1949 or afterward.

## "We Missed You Last Sabbath"

*(Continued from page 5)*

Worship gives us an opportunity to gain perspective. An archer hits the target by pulling and by letting go; the boatsman reaches the landing partly by pulling and partly by letting go. It is so in the spiritual life. "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work." Ex. 20:9, 10. Life moves best when we work and then relax. Worship is the attempt to put distance between ourselves and the tangled situations which so often confront us. Man must worship, because he constantly gets in his own way and defeats his own best purposes. When one attends the worship services of the church he assigns the parts their place, while he gains a view of the meaning of the whole of life.

Certain conditions must be met if true worship is to be possible. Worship is renewed self-commitment to God. It is that process by which a person puts himself more completely under the control of God's power by giving Him opportunity to do that which He ordinarily could not do because of the limitations man puts upon Him.

The first requirement for genuine worship is a sense of need for the true and living God. This is perhaps the most difficult requirement for us to meet. Men frequently

have a sense of what they think they need, but often their superficial sense of need is not in line with their real need. Human beings do not begin by finding support and basis in the living God. Each child first finds it in the home. Finding personal security in the home is not the same as finding it in God however much God may be in the home. After leaving home a child may seek security in worldly goods or in social relationships. Not until these give way underneath the individual and he discovers the inadequacy of them all will he turn from the gifts to the Giver and find the ultimate gladness which only worship can bring. No one can truly find gladness in the house of the Lord until he awakens to his deepest need—fellowship with God.

The second requirement for genuine worship is that he have some contact with the people who do truly worship and who seek to commit themselves to the reality of the living God. We must participate in the appreciative activities of others. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "If we love one another, God dwelleth in us, and His love is perfected in us." 1 John 4:7, 8, 12. Fulfilling this requirement will bring gladness to the heart in the hour of worship.

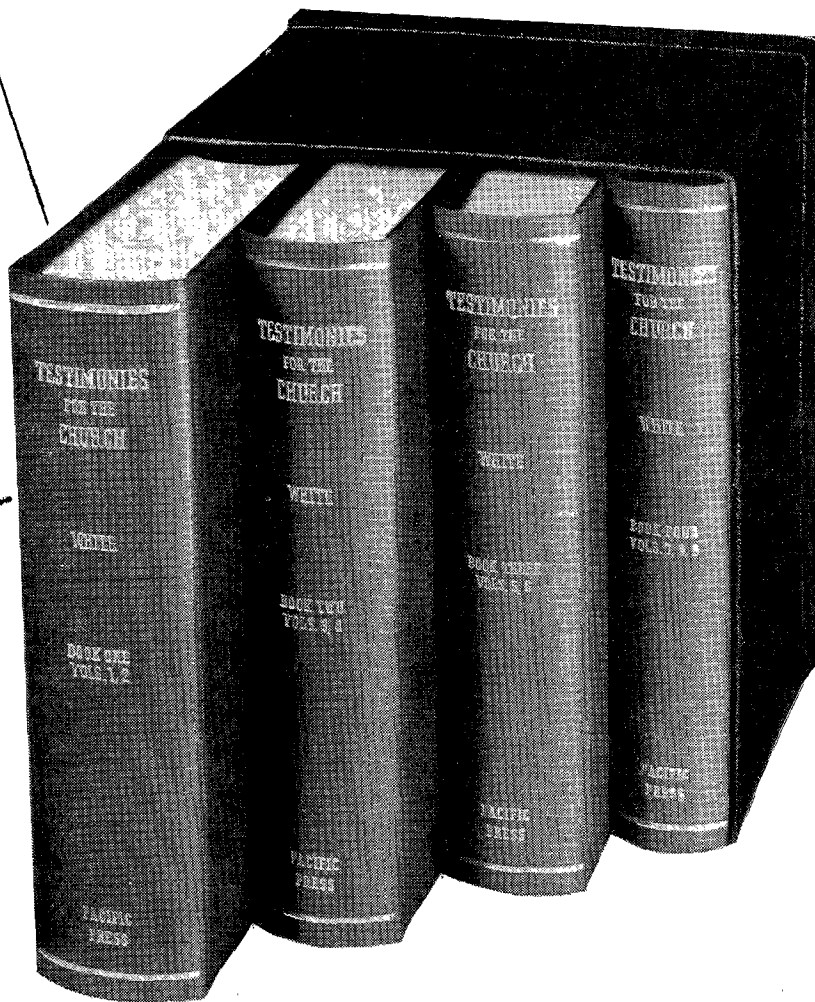
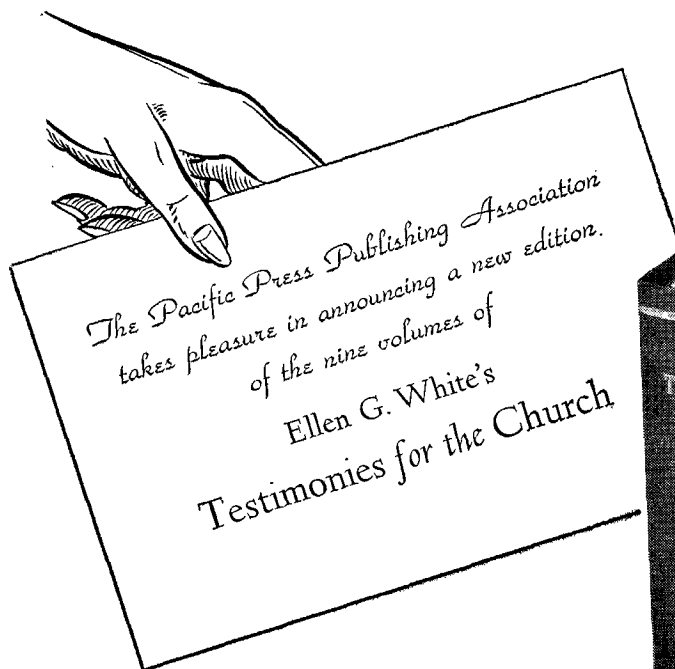
The third requirement is that he develop a feeling about the inadequacy of all other ways of living. He must know that there is only one way to live, and that is the way of surrendering oneself to God's loving activity. One cannot have a lurking suspicion that there are other ways of life which would ultimately bring happiness to the human soul.

The fourth requirement of genuine worship is decision. Every worship service should result in new decisions to cast off all restraints that would hinder the working of the Spirit of God within the heart. Worship without personal response to God in a decision of commitment will not be true worship.

When these conditions have been met, there are specific methods of worship that should be kept in mind. The methods are as follows: (1) Confession and repentance of sin. It is to be remembered that one's deepest sins are never likely to be on the surface. It is not without significance that the psalmist prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. (2) Facing the worst. This means to search out the very worst that is likely to happen, and learn to face it with freedom and security, knowing that God in His great love and sympathy will transmute it into eternal good. (3) Praise and thanksgiving. We are to praise not just because God wants praise but because this is the way that we open our hearts most fully to allow His power to flow in. An attitude of gratefulness opens the windows of the soul for God's blessings.

Peace, calmness of mind and spirit, issues forth from a genuine worship experience. There is no joy and gladness which exceeds that of the true worshiper. Therefore the psalmist says; "I was glad when they said unto me, Let us go into the house of the Lord."

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.—*Steps to Christ*, pp. 35, 36.



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## How to Figure Your Tithe

(Continued from page 11)

for and tithed, making sure that in no case are we consuming the Lord's portion on ourselves.

When shall we tithe the crops? At the time of harvesting, whenever that is practicable. The garden vegetables, milk, butter, and eggs should all be carefully recorded as they are gathered or produced. Such expenses as rent on the land, labor of producing and harvesting the crop, also cost of fertilizer and seed, should be taken into consideration in arriving at the net income.

### Example of a Farmer's Income

Sales of crops, including milk, butter, eggs, etc. ....	\$7,500.00
<i>Farm Products Used by Family</i>	
Milk .....	\$ 420.00
Eggs .....	110.00
Garden (berries and vegetables) .....	320.00
	<hr/> 850.00
Gross income .....	8,350.00
<i>Expenses</i>	
Stock feed .....	430.00
Labor .....	1,450.00
Seed; wheat, oats, corn, potatoes, garden seed, etc. ....	350.00
Repair of equipment .....	210.00
Taxes .....	220.00
Tractor expense .....	400.00
Threshing expense .....	420.00
Interest on loans (\$5,000 @ 5%) .....	250.00
Miscellaneous expense .....	310.00
	<hr/>
Annual cost of operating .....	4,040.00

### Replacement of Equipment

New mower—to replace old one .....	210.00
New plow—to replace old one .....	70.00
Miscellaneous equipment—to replace old .....	110.00

Total cost of replacement .....	390.00
Auto expense and depreciation .....	700.00
Less: family use .....	350.00

Total auto expense ..... 350.00

Total expense ..... 4,780.00

Net annual income ..... 3,570.00

Less tithe (10%) ..... 357.00

Nine tenths for living expenses, donations, income tax, etc. .... \$3,123.00

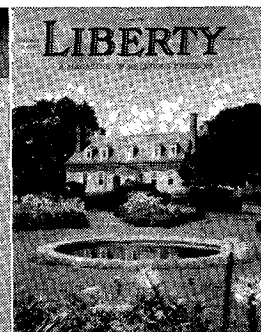
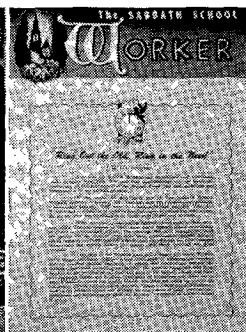
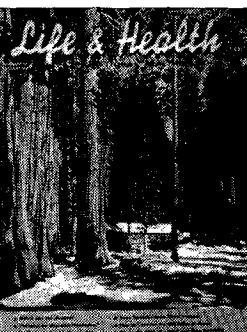
"God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin."—*Testimonies*, vol. 3, p. 388.

Tithing is like doing something for one's children. There is no sacrifice about it, and every Christian ought to tithe, because it brings him in line with the will of God, and it multiplies his power for service to mankind.

The counsel of the Lord as given to His servant of old is, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." Mal. 3:10. The tithe, which is holy unto the Lord, is to be brought into His storehouse. The storehouse is His church, and the church is the guardian of His funds.

What a responsibility rests upon us in this age and generation! The coming of the Lord is near at hand. How this should urge us to be faithful in bringing our tithe to God.

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# Directory of Conferences

FOR the efficient handling of the denomination's work in the United States and Canada the country is divided into ten geographical areas called union conferences. These, in turn, are subdivided into local conferences. The work for all North America is under the direction of a General Conference vice-president, the same as other main divisions of the world work. The General Conference address is: General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C. To acquaint all our membership with the headquarters of the work in their part of the country, we give the following complete list of union and local conference offices. At each local conference office is a Book and Bible House, which handles all orders for books and periodicals from our churches.

## ATLANTIC UNION CONFERENCE

South Lancaster, Massachusetts

Bermuda Mission  
Box 370  
Hamilton, Bermuda  
Greater New York Conference  
108-11 69th Road  
Forest Hills  
New York, New York  
New York Conference  
528 Oak Street  
Syracuse 3, New York  
Northeastern Conference \*  
560 West 150th Street  
New York 31, New York  
Northern New England Conference  
Box 1340  
Portland 2, Maine  
Southern New England Conference  
South Lancaster, Massachusetts

## CANADIAN UNION CONFERENCE

Box 396

Oshawa, Ontario, Canada

Alberta Conference  
9848 106th Street  
Edmonton, Alberta, Canada  
British Columbia Conference  
234 West 13th Avenue  
Vancouver, British Columbia, Canada  
Manitoba-Saskatchewan Conference  
1202 Third Avenue, North  
Saskatoon, Saskatchewan, Canada  
Maritime Conference  
Box 125  
Moncton, New Brunswick, Canada  
Newfoundland Mission  
Box 574  
St. John's, Newfoundland  
Ontario-Quebec Conference  
Box 337  
Oshawa, Ontario, Canada  
St. Lawrence Mission  
218 E. Prince Arthur  
Montreal 18, Quebec, Canada

## CENTRAL UNION CONFERENCE

4547 Calvert Street

Lincoln 6, Nebraska

Central States Mission \*  
2528 Benton Boulevard  
Kansas City 1, Missouri  
Colorado Conference  
1081 Marion Street  
Denver 3, Colorado  
Kansas Conference  
Box 267  
Topeka, Kansas  
Missouri Conference  
2928 Campbell Street  
Kansas City 3, Missouri  
Nebraska Conference  
Box 26, College View Station  
Lincoln 6, Nebraska  
Wyoming Conference  
Box 599  
Casper, Wyoming

## COLUMBIA UNION CONFERENCE

900 Carroll Avenue

Takoma Park, Washington 12, D.C.

Allegheny Conference \*  
Box 720  
Pottstown, Pennsylvania  
Chesapeake Conference  
24 Fusting Avenue  
Baltimore 28, Maryland  
East Pennsylvania Conference  
1300 West Hunting Park Avenue  
Philadelphia 40, Pennsylvania  
New Jersey Conference  
1574 Brunswick Avenue  
Trenton 8, New Jersey

## Ohio Conference

Box 831  
Mount Vernon, Ohio  
Potomac Conference  
411 Cedar Street  
Takoma Park, Washington 12, D.C.  
West Pennsylvania Conference  
Box 5092, East Liberty Station  
Pittsburgh 6, Pennsylvania  
West Virginia Conference  
1455 Seventh Street  
Parkersburg, West Virginia

## LAKE UNION CONFERENCE

Box C

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Indiana Conference  
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Indianapolis 7, Indiana  
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Chicago 7, Illinois  
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Wisconsin Conference  
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Iowa Conference  
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Des Moines 6, Iowa  
Minnesota Conference  
1854 Roblyn Avenue  
Saint Paul 4, Minnesota  
North Dakota Conference  
Box 1491  
Jamestown, North Dakota  
South Dakota Conference  
302 North Broadway  
Watertown, South Dakota

## NORTH PACIFIC UNION CONFERENCE

1544 S.E. Hawthorne Boulevard

Portland 14, Oregon

Alaska Mission  
Box 2841  
Juneau, Alaska  
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Box 2238  
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Box 743  
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414 S.E. 35th Avenue  
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Nashville 5, Tennessee

South Atlantic Conference \*  
Box 4027  
Atlanta, Georgia

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## SOUTHWESTERN UNION CONFERENCE

2829 West Cantey Street

Fort Worth 4, Texas

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Box 449

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Alabama-Mississippi Conference  
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Georgia-Cumberland Conference  
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Box 528  
Oklahoma City 1, Oklahoma

Southwestern Mission \*  
Box 6285  
Dallas, Texas

Texas Conference  
706 West Lowden Street  
Fort Worth 3, Texas

Texico Conference  
Box 1107  
Amarillo, Texas

\* Embracing the colored membership of the union. In the Southern Union the South Atlantic Conference serves the eastern half, the South Central Conference, the western half, of the Southern Union.

## CHURCH CALENDAR

Feb. 5	Christian Home Day	July 23	Elementary Schools Offering
Feb. 19-26	Signs Campaign	Aug. 13	College of Medical Evangelists Offering
March 5	Home-Foreign Day	Sept. 3-10	Missions Extension Cam.
March 12-19	Missionary Volunteer Week of Prayer	Sept. 10	Missions Extension Offering
March 12	Riverside Sanitarium Offer. (In colored churches only)	Sept. 24	13th Sabbath (Inter-America)
March 26	13th Sabbath (Far East)	Oct. 1	Colporteur Rally Day
April 2-May 14	Ingathering Campaign	Oct. 8	Voice of Prophecy Offering
May 7	Medical Missionary Day	Oct. 15-22	Message Magazine Cam.
June 18	Sabbath School Rally Day	Oct. 29	Temperance Offering
June 25	13th Sabbath (Southern Africa)	Nov. 5-26	Review Campaign
July 16	Midsummer Offering	Nov. 12-19	Week of Prayer
July 23	Educational Day	Nov. 19	Week of Sacrifice Offering
		Nov. 24	Thanksgiving Day
		Dec. 31	13th Sabbath (South America)

NOTE.—Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

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This attractive structure is the new church in which our believers at New Brunswick, New Jersey, worship.



A corner of the woodworking shop in our Middle East College at Beirut, Lebanon.



Church erected by native believers in Sarawak, Borneo.

Students and teachers in front of main building of Marienhöhe College, Germany, recently re-opened.



Students and teachers of the Japan Junior College, which is now in full operation.



Baptismal scene in British Guiana, South America.



Jungle children and young people of Sarawak, Borneo.



Converted chief of Sarawak and some of same children after they became Christians.

