

The Advent
REVIEW AND HERALD
Sabbath

AUTUMN COLOR NUMBER

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



F. R. GRUGER, ARTIST

"And I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." Rev. 14:6-10.

In This Issue

A Personal Letter to You, by C. L. Torrey	3
Events Leading to the Coming of Christ, by V. E. Hendershot	4
What Are You Planning for Your Life? by E. A. Robertson	6
Editorial	7
The Light Still Shines, by W. H. Branson	8
My Financial Account With Heaven, by Alexander Franz	9
Have You Done Your Best? by Frederick Lee	10
Stand Fast in the Faith, by W. A. Spicer	12
Why We Need the Week of Prayer, by L. K. Dickson	14
The Promising Mission Field of the Far Eastern Division, by Chris P. Sorensen	16
Why the Family Altar? by Mrs. Claude Steen, Sr.	22
God's Workmen, by D. H. Kress, M.D.	22
Itinerating in the New Hebrides, by A. D. Pietz	26
Features: On the Religious Liberty Front, p. 2; Ringing Doorbells for God, p. 23; Radio Reaches Hearts, p. 26; Pictures of Progress, p. 32	
Poem: My Saviour Found Me	19

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THE writers who have contributed the leading articles of this issue of the REVIEW are as follows:

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High Lights of This Number

DO YOU wish to know the events that lead to the close of probation and the second coming of Christ? Then read the article beginning on page 4, which is the first of a series that will continue in the regular issues of the REVIEW. . . . Are you laying the right plans for your life as a youth? Be sure to read the article beginning on page 6. . . . "The Light Still Shines," a most reassuring article, tells of the guidance of the Spirit of prophecy in this movement since its beginning. . . . Do you know whether you have done your

best in contributing to the cause of God? This is discussed in an article beginning on page 10. . . . Are you rooted and grounded in this truth? The article beginning on page 12 discusses some of the pitfalls for the Adventist believer. . . . What blessing do you expect to receive from the Week of Prayer? Reasons why we should have such an annual season of prayer are presented, beginning on page 14. . . . The story of our missions in the Far East is described on pages 16 to 18. You will enjoy reading it.

If you are not a regular subscriber of the REVIEW, this special color number is being sent to you as a gift from your local conference in cooperation with the General Conference. It is hoped that you will be impressed, after perusing its contents, with the real need of having this church organ come to your home from week to week. Why not send in your subscription at once to your conference Book and Bible House? You will be greatly benefited by doing so.



ON THE RELIGIOUS LIBERTY FRONT

IT IS related that a young Seventh-day Adventist woman was once a guest in a home to which the late evangelist Billy Sunday was invited for dinner. In the midst of the meal Sunday began to laugh heartily, and when he was asked why, he said, "This is the longest that I have been in the presence of a Seventh-day Adventist without being solicited to buy some literature." This simply emphasizes in a humorous way what everyone who knows Adventists at all recognizes. They are a people with a literature, and they are zealous in circulating it. Enemies and friends alike are amazed at the volume of printed matter that our presses produce and our people circulate. Anything that might hinder or prohibit this line of work would be considered a calamity by the whole denomination.

In the United States many cities and towns have enacted ordinances to control or prohibit the work of itinerant salesmen. These are to protect merchants from those who have no overhead expense and who pay no local taxes. The provisions of these council acts vary, but practically all of them, if strictly enforced, would make it impossible for our colporteur work to be carried on. In some places only pictures and fingerprints of the colporteurs are required; in others town authorities have full power to prohibit any sales in the streets or from house to house; in other places the fees for permits are so high as to stop any literature work effectively. This can be illustrated by the ordinance of one city, which says:

"License to be fixed by the Mayor and to be not less than \$11.00 nor more than \$55.00 per day to furnish a bond in the sum of \$5,000.00 to be approved by the Collector and Paymaster."

It is easily seen that the payment of such fees would stop the work of most colporteurs.

These ordinances have been successfully challenged by the Jehovah Witnesses in many places. When one ordinance was declared unconstitutional by the Supreme Court of the United States, some slight changes were made in another city, and the case had to be settled again by the courts. Because of these United States Supreme Court opinions it has been possible for us to carry on our work without much inconvenience. Occasionally a colporteur would be stopped or even arrested, but when the General Conference attorneys brought the Supreme Court decisions to the notice of the proper authorities the case would be dropped.

Now this has changed. Three cases involving our colporteurs are now in litigation. In Wyoming the trial has not yet been held; but in Traverse City, Michigan, and in Borger, Texas, our workers have been convicted. Their cases have been appealed. If necessary, they will be carried to the nation's highest tribunal. To do this will be very costly, but such laws are undoubtedly contrary to that portion of the First Amendment to the Constitution which forbids Congress, and by implication any lesser body, from making any law "abridging the freedom of speech or of the press."

It is impossible to imagine what would happen to this denomination if its literature sales were stopped. Our colporteurs need our prayers.

H. H. VOTAW, Associate Secretary,
Religious Liberty Department, General Conference.

REVIEW AND HERALD

A Personal Letter to You

FROM THE TREASURER
OF THE GENERAL CONFERENCE



C. L. Torrey

My dear Brethren and Sisters,

I must not delay longer in sending my greetings to my 37,333 fellow workers and nearly three quarters of a million Adventist believers in all parts of the field. It is a very high honor indeed to be a member of the remnant church, and we can take courage as we see fast fulfilling signs of the imminent return of our Saviour to take His faithful people to their promised home.

At the recent General Conference session my heart was stirred as I listened to the reports of the rapid progress of our work in all the world. You doubtless read E. D. Dick's statement that it took 65 years to establish the first 100,000 members, whereas it required only three years—1947, 1948, and 1949—to add the last 100,000 members to the church rolls.

In the light of the rapid growth and the mighty forward movement that we now see we can be very confident that the greatest days of soul winning lie just ahead. God's people must not delay in opening their hearts and minds fully to the Holy Spirit to enable them to give the message in all its fullness and power. Surely there is a great work to be done. And the Spirit of God is moving upon hearts in all lands as never before. In one division field, which has been considered a Gibraltar of heathenism for centuries and where it has been impossible to interest people in coming to our evangelistic meetings, hundreds are now coming and seeking for light and truth. Indeed, a new day has dawned.

You have strongly supported the work of God in all the earth, and I am confident that you will continue to do so. The generous offering of the last Sabbath of the General Conference session, amounting to \$332,000 in

cash, is an indication of the devotion of our leaders and believers to the cause they love. The finishing of the work rests with us. The Lord's business requires haste; His coming is long overdue. Let us give Him our hearts and lives, and then consecrate ourselves to the quick finishing of the task.

I want to appeal to you, brethren and sisters, to rise and do greater things for God during the remainder of 1950 and in the years immediately ahead. Doors in so many lands are open to us with opportunities for the greatest work in our history to be accomplished in these closing days. We must redouble our efforts by placing our hearts and our means upon the altar and make greater sacrifices in the finishing of the work. Not only are we homeward bound, we are almost home. What a joy to contemplate, especially in view of the trials, the heartaches, the disappointments, sickness, suffering, pain, and death, which are the lot of all of us in these evil times. But Jesus' coming is near, even at the doors, and soon we shall hear the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May God richly bless each one of you as you lay your all upon the altar of sacrifice for the quick finishing of the task, is my earnest prayer.

Cordially your brother in the blessed hope,

A handwritten signature in cursive script, reading "C. L. Torrey".



When the investigative judgment is completed probation closes. The work of judgment is now going on in heaven.

EVENTS LEADING TO Coming of Christ

THE CLOSE OF PROBATION

By V. E. HENDERSHOT

P. J. HENNING'S ARTIST

THE blessed hope, the appearing of our Lord and Saviour Jesus Christ, has ever been in the minds of Christians. As the centuries have passed and the signs of the Lord's great prophecy of Matthew 24, Mark 13, and Luke 21 have been traced in the events of the last days, Adventists have eagerly studied the Word to find out just where they are in the great prophetic picture.

Seventh-day Adventists have had the distinct advantages of both the inspired prophecies of the Bible and the instruction of the promised gift—the Spirit of prophecy. On these we shall draw in this article.

As the time of the return of Christ comes nearer, the great controversy between Christ and Satan becomes more intense. Truth and error engage in a deadly struggle. Satan's master strategy is the uniting of religious and political forces to enforce his demands. There is a mobilization of the entire religious world by his dynamic leadership. The accumulated indoctrination of generations of false teaching regarding the law of God convinces religionists that the true and original Sabbath is not essential, and that a Sunday Sabbath is. Romanism, apostate Protestantism, and Spiritualism are even now taking their positions as major forces on the side of organized religion. In America the tendency of these three to blend will become most apparent, and through the influence of our great country an understanding between Protestants and Catholics will be reached. Rome not only joins such a federation but is the dominating partner. Revivals will be held—revivals that will display

more than human power and attraction. We detect in the distance even at the present time such an awakening, which might well be called Satan's loud cry.

On the other hand, as probation closes, the people of God have enjoyed the refreshing from the Lord; the sifting time has weeded out those not in sympathy with God's purposes; the church has been purified and united, and is armed for conflict. As the loud cry swells to a worldwide demonstration of the power of the living God, church and state unite to enforce a changed law of God. The Sabbath and its counterpart, Sunday, become the subject of legislative acts. Sunday legislation clarifies the issue of the great controversy and reveals those loyal to each side. Rome and apostate Protestantism join to compel the world to honor the false Sabbath, the sign of Satan's power. While the four angels hold the four winds the loud cry brings the sealing work to a climax, and the close of probation is ushered in.

In all our history as a denomination we have recognized a dividing line between the day of God's salvation and the day of God's wrath. This line we call the close of probation. Before it arrives Christ continues as the world's high priest in the heavenly sanctuary. When the great clock of time announces that crisis hour He steps out from between God and man, and man stands without an intercessor.

In the whole course of human history Jesus has been the active agent in accomplishing great moves of God. Christ was the Creator, and "without him was not any thing made that was made." John 1:3. He was the rock

that followed the Israelites. (1 Cor. 10:4.) He is the incarnate God, Emmanuel, God with us. (Matt. 1:23.) Christ was the sacrifice for our sins, and after His ascension He was the high priest in the heavenly courts. That is where He is today. His work is to examine the records of all men in the work of the investigative judgment, now in progress. When He finishes that work probation closes. Christ then takes His place upon the throne and becomes the King of kings and Lord of lords. He prepares to carry out the strange work of God, the meting out of judgment to the wicked.

We are today in the last hour of the day of God's salvation, when the gospel is to be preached in all the world as a witness to every creature. (Matt. 24:14.) Every missionary we send abroad testifies to the fact that we are evangelizing the world field in order that the end may come. The very doctrine of the Second Advent is bound up with the close of human probation, the triumph of the righteous, and the ultimate defeat of the wicked.

There is an account that God has with the nations of earth; there are set bounds beyond which they cannot go. That boundary is the close of probation. The messenger of the Lord wrote years ago:

"The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God."—*Testimonies*, vol. 5, pp. 208, 209.

The first part of *Testimonies*, volume 9, describes conditions in the world when this settling of accounts is due. In discussing the crisis and the ability of the Lord to settle the account, we have these inspired words:

"I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been

strong to save will be strong to destroy. No earthly power can stay the hand of God."—Page 13.

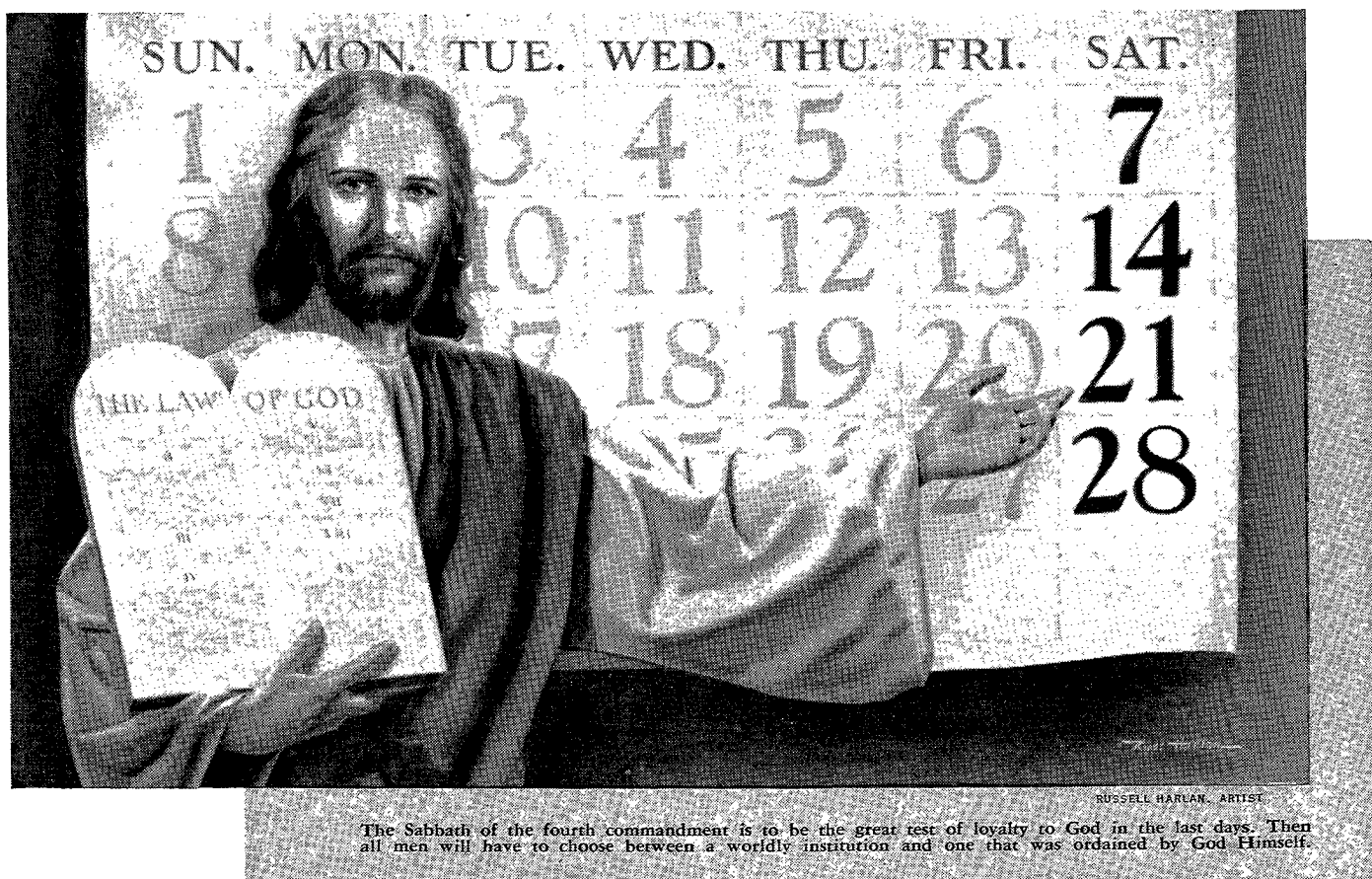
The people of earth, like the ancient Amorites, fill up their cup of iniquity. (Gen. 15:16.) As doomed as the wicked tribes of Canaan are the wicked nations of earth, whose judgment awaits the close of probation. When the investigative judgment turns into the executive judgment, probation's hour has closed.

The law of God is a transcript of His character. Portions of it, notably the fourth commandment, have been changed by men. Religious leaders teach, and the world as a whole receives, this false Sabbath as true. "The Judge of all the earth is soon to arise and vindicate his insulted authority."—*Ibid.*, vol. 5, p. 451. "The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah."—*Ibid.*, vol. 9, p. 13.

Seventh-day Adventists have recognized the breach in the law of God—Sunday observance—as the crux of the difficulty in the final days before probation closes. A universal Sunday law constitutes one of the last acts in the great drama of human salvation. When it is enacted God's law, with its seal, is officially made void, and the way is prepared for Satan's great deceptions. In the midst of such times probation will end and God will rise to reveal Himself by shaking terribly the earth.

Scripture supports such statements. David wrote millenniums ago, "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126. Again Isaiah, the evangelistic prophet, described the time in this remarkable passage: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. We are told that "when the standard

(Continued on page 30)



RUSSELL HARLAN, ARTIST
The Sabbath of the fourth commandment is to be the great test of loyalty to God in the last days. Then all men will have to choose between a worldly institution and one that was ordained by God Himself.

What Are You Planning for Your Life?

By E. A. ROBERTSON

HE WAS only a little boy of four, but he had been busy sawing and hammering noisily for almost an hour down in the basement by his daddy's workshop. After a while his mother tiptoed down the stairs and inquired, "What are you doing?"

The prompt answer came back, "I'm making something for Teddy bear."

"What is it you are making for Teddy bear?" his mother asked again.

"Well," the answer came hesitantly, "you see, I won't know exactly until I get through."

How many older youth there are who busily attack

the problem of making something out of their lives in much the same way that this four-year-old was doing. They have no specific plan—they simply hope that somehow when they are through what they are making will turn out to be something worth while and beautiful. They spend much time and money and a great deal of energy, only in the end to be greatly disappointed with the results.

Youth is the time of wonderful dreams and high aspirations; everything seems possible and within the reach of one's eager fingers. Some discover early that if they are ever to reach those wonderful goals, they must chart the path to them. Others actually find themselves graduated from college with the diploma in their hands that signifies sixteen years of education completed and only then realize they are prepared for nothing practical. Some in middle-age frustration first get a glimpse of what their lives might have been but for an unwise choice years before. There must be a blueprint for all successful building, and the blueprint must be followed. Planning your life is the greatest responsibility and the most wonderful opportunity you will ever have.

But you say, "I don't know what I should do with my life." Then ask God. He has a plan for you, which He will make known to you merely for the asking. He has a purpose for you, which if followed, will result in something noble and worth while. It is the privilege of every Christian to know the purpose of God for him.

Above all else, it is God's will that in whatever you do you follow Him. The details as to whether you serve Him as a doctor, a lawyer, a minister, a nurse, a farmer, an artisan, a teacher, or in some other way, He will reveal to you as you daily seek Him for guidance.

Do not feel that in order to obey God you have to relinquish all your ambitions and high aims in life. There is no limit to God's will for you. Read again of the heights to which you may attain:

"Dear youth, what is the aim and purpose of your life? . . . Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. . . . Aim high, and spare no pains to reach the standard. . . . The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. . . . As disciples of Christ, you are not debarred from engaging in temporal pursuits. . . . Balanced by religious principle, you may climb to any height you please."—*Messages to Young People*, pp. 36, 37.

God's goals for you are the highest—whether you reach them depends on you. God has not placed in the hearts of all the same desires. Perhaps you have no interest in a place in public life; you seek some quiet spot away from the throngs of men. It is not God's will that all should serve as ministers or foreign missionaries or teachers. His plan includes a place full of joy and satisfaction for all who place their hand in His and are willing to be led.

(Continued on page 27)

H. M. LAMBERT

Youth is the time of wonderful dreams and high aspirations. It is then that one should choose a plan for life that is in accordance with God's will.



★ AN ARTICLE FOR YOUTH ★

REVIEW AND HERALD

EDITORIAL

EDITOR: Francis D. Nichol
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ASSISTANT EDITOR: D. A. Delafield

Who Is Truly an Adventist?

FROM time to time subscribers send to us leaflets or other printed or mimeographed materials they have received that critically discuss certain doctrines or policies or standards of the church. They wish to know: Is the author of such material a Seventh-day Adventist? The answer cannot always be given simply in yes or no form.

There are those holding membership in the Adventist Church who devote their time and energy and resources to attacking the church. But they belong in name only and not in spirit. When they joined the church they solemnly affirmed their belief in its doctrines and covenanted to be obedient to its standards and its government. Without such a declaration of belief and obedience they would never have been voted into church fellowship. Admittance into the church rests, not upon a candidate's expression of a vague, sentimental interest in things heavenly, but upon a specific declaration of belief in certain truths that directly and constantly affect the lives of all who affirm them.

The member who turns against what he once devoutly affirmed when he sought membership, most certainly beclouds his title to membership. He is no longer a church member in spirit. And almost invariably his body finally follows his spirit outside the pale of the church, so that his name no longer appears on the records. But that last step is only the outward evidence of something that had really taken place in his heart at an earlier time.

A Second Class of Critics

There is another class who write strange, critical things against the Advent Movement. They are people who have been disfellowshipped for years, and for the very reason that they attacked some distinctive feature of the church! Such persons often use the name Seventh-day Adventist in their propaganda literature in a way to convey to the ordinary reader that they are still members of the church. At best their methods are questionable, at worst, plainly dishonest. If the writer of a piece of literature does not wish to state his connections, religious, political, or otherwise, that is his privilege. But it is not his privilege within the bounds of common honesty to write in such a way as to convey to his readers that he belongs to a certain organization unless he really does.

Probably we might be justified in feeling flattered that some who attack the church still seek to pose as Seventh-day Adventists. This movement must have built up a good reputation through the years to make the name a thing to be desired.

Sometimes those who have gone from us use the words "Seventh-day Adventist" prominently on their literature, but precede or follow these words with a qualifying adjective, often in small type, that is supposed to reveal honestly the distinction between them and us. But we would ask such persons a question: Suppose you and your fathers before you had spent a century in a business building up the name of a particular product, until that name conveyed one distinct idea to all who saw it. Then

suppose that a few dissatisfied workers in your establishment left you and began to advertise a competing product under the same familiar name, merely adding a qualifying word like "new" or "improved"? Would you feel that their use of that century-old name, for the obvious purpose of catching and favorably impressing old customers, was an honorable use? We think you would probably go to the courts and seek to restrain them from the use of the name. You would have good business precedent for so doing, and the chances are large that you would win in the courts.

A Question With an Evident Answer

Now, how is it any more honorable to take the century-old name, "Seventh-day Adventist," which rightly belongs to a well-defined organization and stands for equally well-defined beliefs and standards, and merely add to it the word "New" or "Reformed" or some other word? We think that the answer to that question is evident to all who believe in common honesty.

We do not question the right of any man to leave our ranks or his equal right to freedom of pen and voice to oppose us. We are firmly committed to a view of religious liberty that assures him such rights. But we do not agree that he has a right to carry on his opposition in deceptive fashion, and with such a use of the words "Seventh-day Adventist," that good members of the church need to write us to inquire whether the literature is Seventh-day Adventist or not. A good cause needs no such deceitful aids to advance it, certainly not a cause that poses as a "reform."

To our church members we would say: Let us take our Seventh-day Adventism straight and unqualified. Mrs. White, whom most offshoots so fervently quote, knew nothing of a new wing of the church. When she used the name Seventh-day Adventist she meant what we have always meant. True, she spoke of "reformed" and "transformed" and "translated" Seventh-day Adventists. Throughout the seventy years of her writings she held these key words before the church. But never did she suggest that these words would come true as a result of turning away from a divinely constituted movement, whose clearly defined government had come down through the years. On the contrary she called for unity and loyalty, an ever greater pressing together.

The doctrines of the movement are true, its government was given to us of heaven, its standards rest on the Bible, and its world work fulfills the prophetic description. There is no question that the movement is true. The only question is: Will we be true to the movement?

F. D. N.

Do you wish to keep informed of all the major activities of the Advent Movement during 1951, to understand the changing world picture in the light of Bible prophecy, and to receive the best of spiritual reading? Then you will wish to subscribe to the REVIEW. This is the time of year when a special endeavor is being made in all our churches to enroll every home as a REVIEW home. An announcement of the subscription offer is found on page 27.

The Light Still Shines

By W. H. BRANSON

WE HAVE also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

The darkest of all dark places is the future. We can learn from history what has taken place in the past; the present is known to us; but the future is dark and obscure. The world knows not what new devices the devil may have invented in an effort to ensnare the feet of men and lead an increasingly greater number to destruction.

But for the Christian the curtain that separates the present from the future has been drawn aside, and a flood of light streaming forth from the throne of God has been shed upon his pathway. "Ye, brethren," said the apostle Paul, "are not in darkness. . . . Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

This light that thus illumines the pathway of the child of God is the "word of prophecy." It has pleased God from the earliest history of His church upon earth to keep

open between Him and His people a channel of communication, so that He might at all times be able to guide them safely through the dangers with which they were surrounded.

Thus, when the king of Syria took secret counsel with his men to set a trap for the armies of Israel, warnings were sent the king of Israel by the God of heaven through His prophet Elisha, telling him that he should not pass such and such a place. Thus were the armies of Israel spared, and thus were the plans of their enemies brought to nought.

In interpreting Pharaoh's dream Joseph gave a divine warning of an approaching famine, and as a result food supplies were stored up that furnished sustenance not alone to the inhabitants of Egypt but also to the patriarch Jacob and his entire family during the years when no food was produced. Without this gracious provision they would have died during the famine.

Just so, all through the history of the world God has raised up men and women upon whom He has bestowed the gift of prophecy and whose messages have brought to the church just the instruction, counsel, and guidance needed at the time. Much of what these prophets wrote was of local, temporary import only, and their messages have not been preserved and handed down to succeeding generations. Their writings did not become a part of the Sacred Canon, nor were the messages given by them intended to supersede what had been written in the Scriptures. Their work was to give the church guidance through present crises, and to show them how to avoid current dangers.

Nor was this work to cease with the close of the revelations that were to make up the Scriptures.

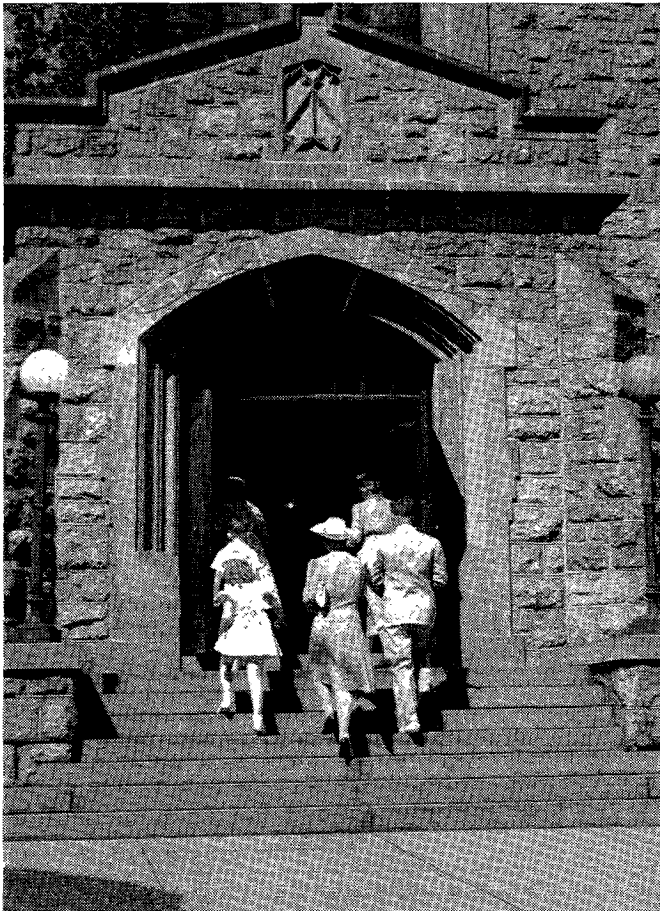
"In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God." —*The Great Controversy*, p. viii.

H. M. LAMBERT

For the Christian the curtain that separates the present from the future has been drawn aside, and a flood of light streaming forth from the throne of God is shed upon his pathway.



Mrs. E. G. White, agent in the gift of prophecy.



Of all the dark periods through which the church has had to pass, the present and the immediate future are by far the darkest. Just as the darkest hour of night immediately precedes the dawn, so it is with the night of sin. Today, as never before, moral darkness covers the earth and gross darkness the people. The only possible comparisons that can be made are to the conditions that prevailed before the Flood and in the days of Sodom and Gomorrah. But even the wickedness of those days, when "Every imagination of the thoughts of his [man's] heart was only evil continually," will be so far surpassed by that of the last days that it will almost pale into insignificance. This generation is to pass through the crisis of the ages, and sinners, hitherto restrained to some degree by the Spirit of God, are finally to fill up the cup of their iniquity.

During the perils and darkness of earth's closing days,

which period we have now entered, the church will have to endure bitter persecution as well as the scoffing and jeering of a godless world. Every device of Satan will be brought into play in an effort to shake the faith of God's people in His promises of protection, and a final and determined effort will be made to destroy the church of God and rid the earth of His followers. It will be a period of moral darkness comparable only to the physical darkness of Egypt, which, we are told, could be felt. We are to pass through perilous times, and if ever the church of Christ upon earth needed special guidance and counsel from Heaven, it needs such guidance now. Surely it would not be reasonable to suppose that God would deal differently with His people in this crisis hour from the way in which He has dealt with them in past ages. There is no reason to expect that the channel of communication be-

(Continued on page 23)



My Financial Account With Heaven

By ALEXANDER FRANZ

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

OBVIOUSLY a large proportion of the membership of our church consists of wage earners. Every true Seventh-day Adventist naturally wishes to keep his tithe paid up. Sometimes complications arise which make it difficult to decide just what is the amount of one's tithe. And the question arises: "Am I robbing God?"

The tithe is a tenth of the increase. In the past I have paid tithe on the take-home pay I received, feeling there was no call to give tithe on what was not received. After listening to a sermon on the subject by one of our ministers some time ago, I became convinced that I was not paying the proper amount of tithe. The last two years I have received a refund on income tax from the Federal Government upon which I then turned in the tithe.

In considering the matter I found that 15 cents (now 30 cents) was taken from my pay each time, also a certain amount for Social Security, in addition to the income tax. If I paid tithe on these amounts when I received my full wages, then the tithe on them would be paid also, whereas it previously was not. Beginning this year, I have adopted a new policy. I hand over tithe on the total amount of my earnings. Should I receive a refund on this year's income tax, it already will have had the tithe paid.

A farmer might feel that he has no tithe to pay, because he finds that he is not one cent better off at the end of the year. But he has had his living and other benefits, all of which are increase, and therefore subject to tithing.

Another call for church funds! Why does our church have so many calls, and at all times of the

year? Perhaps if we investigate our situation, we may learn something that will give us an entirely different perspective regarding the mission fields and their needs. As someone has well said:

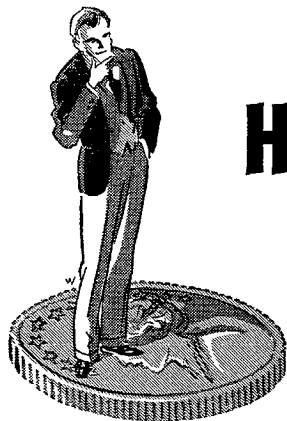
"Count your blessings! Think of peace, in a world that has no peace. You have plenty, in a world confronted by starvation and nakedness; safety, in a world of violence; security, when men's hearts fail them for fear of the future; and above all you have the gift of all gifts—the blessed Saviour, who makes it possible for you to inherit the beautiful new earth."

Have you ever stopped to think that there is a reason why God blesses His people in America with prosperity and plenty? It must be because the Lord wants us in the homeland to give sacrificial support to His cause in the mission lands abroad. If we look upon the subject in this light, that we have been placed here for this purpose, does it not give us a wholly different view of the matter of giving to missions?

I know of one man who, since looking upon the mission fields in the light that we here are blessed for the purpose of supporting God's cause in the earth, has had his viewpoint so greatly altered that now he cheerfully gives five dollars to each of the numerous projects that come to his attention, where formerly he handed out one dollar in a not-too-happy spirit.

The Lord had wealthy servants in olden times. Among these were Abraham, Isaac, Jacob, David, and Solomon. We are told exactly the extent of the wealth of Job, and how it was doubled after he successfully met the test. What we should do is to share our prosperity with the Lord. Then we shall be blessed by Him.

Long ago the psalmist declared our duty: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving; and declare his works with rejoicing." Ps. 107:21, 22.



Have You Done YOUR BEST?

A PERSONAL QUESTION TO EACH READER

By FREDERICK LEE

WE ARE nearing the end of a year that has been a most prosperous one in North America. This is a good time to sit down and reckon our accounts with God.

Have we done our best in the support of His cause? Have we been faithful in bringing our tithes and offerings to the treasury of the Lord? Might we have done more if we had measured our gifts not by goals but by sacrifice?

The work of God in the earth can never be completed by a mere observance of the law of giving. It will take a great overflow of liberality on the part of every earnest believer to do this.

What should be the measure of our giving? The tithe is fixed, but we should be very sure that our tithe is an honest one, that it fully covers actual income.

There may be a question at times as to what is to be considered net income. In that case it would be far better and hurt us less if we would give God the benefit of the doubt rather than ourselves. It always pays to be generous with others, and that includes God. We may not be rewarded for such liberality in a temporal sense, but in spiritual blessings we shall gain much.

In the first place, liberality kills the ever present temptation of covetousness. Close dealing and sharp figuring should never enter into any transaction with God.

When computing the tithe, if the problem is a simple one of a day's wage, a week or a month's salary, all one

needs to do is to put aside a tenth of it, no less and no more, for the Lord's treasury. If however, there is additional income through the sale of property or goods, God's true portion should not be overlooked; and if the figures must take into consideration original cost and other expenses which may not be too clear, then one should be sure to pay out enough to make up what can be considered an honest tithe.

Once the tithe has been paid, then it is one's privilege to go the second mile in liberality in offerings. There is no direct stipulation as to how much we should give in offerings. The nearest statement we have regarding this is found in the second epistle to the Corinthian church, to whom Paul wrote:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:6, 7.

Thus we are to give cheerfully and not grudgingly. One who does this can well be called liberal.

The members of the Macedonian churches set us an example of this. In Paul's first letter to the Corinthian church he instructed them regarding the principles underlying the support of God's work in the earth.

A minister who gives his life to the work of God should be cared for by those who receive his spiritual ministrations. Thus Paul writes:

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:11-14.

All who are sharers of the grace of Christ should feel a responsibility for the support of the work. Even the poor can do something. The standard in all giving was to be set by a spirit of sacrifice.

Paul had appealed to these churches for funds to help the poor Jewish believers. The churches responded beyond all expectation. This was somewhat embarrassing to Paul, for he knew the poverty of most of the members. In his second letter to Corinth he wrote that "their joy and their deep poverty abounded unto the riches of their liberal-



From ancient times those serving God have considered the tithe of their increase as something sacred that does not belong to them. When they reckon their accounts they set aside a tenth for the Lord.

ity. Commentating on this, Mrs. White says:

"Nearly all of the Macedonian believers were poor in this world's goods, but their hearts were overflowing with love for God and His truth, and they gladly gave for the support of the gospel. When general collections were taken up in the Gentile churches for the relief of the Jewish believers, the liberality of the converts in Macedonia was held up as an example to other churches. Writing to the Corinthian believers, the apostle called their attention to 'the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, . . . yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.'

"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they 'first gave their own selves to the Lord; then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence.'"—*Acts of the Apostles*, pp. 343, 344.

One point must not be overlooked in the matter of liberality in giving, and that is that economy is necessary to liberality. Liberality implies some curbing of one's wants. It may not go so deep or so far as sacrifice, but it is a move in that direction.

For instance, a millionaire who gives one thousand dollars to the church could not be called liberal. The widow who gave her last two mites was both liberal and sacrificial in her giving. Our giving, in order to please the Lord, may not always call for great sacrifice, but it surely does require liberality. In *Ministry of Healing* we read:

"Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy, there can be no true liberality. We are to save, that we may give.

"No one can practise real benevolence without self-denial. Only by a life of simplicity, self-denial, and close economy, is it possible for us to accomplish the work God appointed us as Christ's representatives. Pride and worldly ambition must be put out of our hearts. In all our work, the principle of unselfishness revealed in Christ's life is to be carried out. Upon the walls of our homes, the pictures, the furnishings, we are to read, 'Bring the poor that are cast out to thy house.' On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.' In the dining-room, on the table laden with abundant food, we should see traced, 'Is it not to deal thy bread to the hungry?'"—Page 206.

Again we read from the pen of inspiration:

"Those whose hands are open to respond to the calls for means to sustain the cause of God and to relieve the suffering and the needy, are not the ones who are found loose and lax and dilatory in their business management. They are always careful to keep their outgoes within their income. They are economical from principle; they feel it their duty to save, that they may have something to give."—*Testimonies*, vol. 4, p. 573.

Sometimes we may consider giving a liberal offering



S. M. HARLAN

As the church offering plate is passed each Sabbath every member should consider it a great privilege to have a part in giving something for the extension of God's truth in the earth. When we are liberal with the Lord He is liberal with us.

somewhat of a sacrifice because it may necessitate giving up some luxury or unneeded comforts. The great trouble today is that we see those around us abounding in the extra comforts, those things that give glamour to life, but which have nothing whatever to do with respectability or happiness.

Exaggerated salesmanship in these modern times attempts to make one feel that unless he possesses certain things, he may be looked upon as less thrifty than his fellows. Perhaps thrifty is not the word, however, for today one may possess many things when one does not have the means to pay for them. The easy way of acquiring things today leads rather to extravagance and indebtedness than to economy and thrift.

Too often it is those who are entangled in easy-payment plans who find it very difficult to be liberal with the Lord. Too many amount dues coming up at the end of the month take up too much of one's income, thus lessening one's ability to be liberal.

There is another point that we should consider in this matter of giving to the cause of God; and that is, if we do not do our best now, will we have an opportunity to do our best in days to come? Many things can happen that will cut down our ability to give. For instance, consider the question of inflation. A hundred dollars today given to the cause of God does not equal that sum by half if it had been given a few years ago, so far as this country is concerned. But when we think of inflation as it has happened in many countries of the world, the sum given today, even though one may feel that he is giving more than in other times, may equal only a small part of what it would have amounted to in other years.

I carry about in my pocket a million-dollar bill from China. When it was first brought out in 1948 it was equal to \$250,000 in United States money. Exactly one year later, when it was still in use, it was worth only 20 cents in United States money. Then later it was wiped out altogether.

The general treasury should have sufficient money to take advantage of opportunities when money in other countries is cheap. Then great projects could be carried out. But too often we must wait until opportunities are

(Continued on page 30)

STAND FAST IN THE FAITH

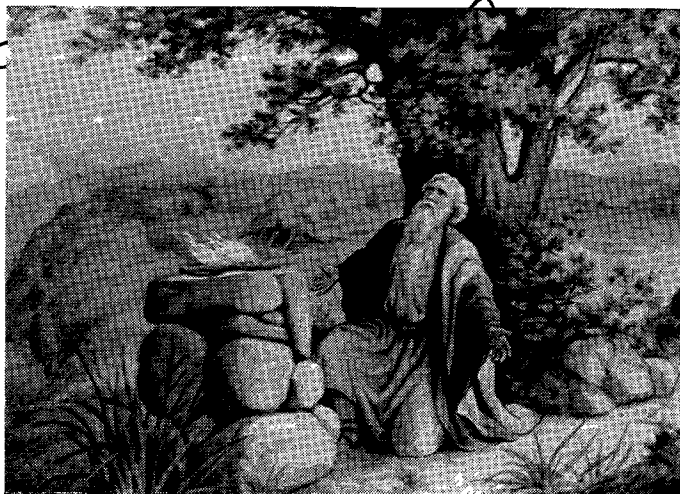
By W. A. SPICER

IF IT be but a return home by country highway, after any appreciable absence, how joyfully the traveler notes the familiar sights that tell him home and loved ones are close at hand. On a long voyage watching for the landmarks is an interesting experience. When one comes in from the Atlantic to New York, perhaps, a first happy token is the fog bank off Newfoundland, then flights of seagulls from some New England shore, the Nantucket lightship, and the Long Island coast line that calls to packing the last articles and making sure of final readiness to disembark. Then comes the stop for the pilot, and soon we see the towers or lights of the great city.

Through the ages the church of God has been journeying toward the heavenly city. Abraham, the father of the faithful, saw it by faith afar, and confessed himself a pilgrim on earth. We too look for that city which has eternal foundations. And now every landmark foretold in prophecy proclaims to us that it is not far off. We get that answer, look where we may. Listen again to Joel's prophecy of the last days—the very last: "Proclaim ye this among the Gentiles; Prepare war. . . . Let the heathen be awakened. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near." Where do we look for multitudes, multitudes, twice over? In the populous East, where the waking up of nations tells us we are nearing the end of the journey.

Nearly every special prophecy of the end shows a picture of a stormy world. This same prophecy of Joel tells us that "the Lord will be the hope of his people" in this time. Or, as my old Bible puts it in the marginal reading, the Lord will be the "place of repair, or, harbour," of His children. He is the shelter in the time of storm. And that time surely is now. The Spirit of prophecy says, "We need a pilot on board now; for we are nearing the harbor."—*Testimonies*, vol. 5, p. 105.

Every voyager knows that the time of greatest difficulty may be that last short bit of the journey. There are very often rocks and shoals along the narrow channel, and only the pilot who knows every foot of the way is able to set the true course. And now, with the end of the journey so near, we have need of the heavenly Pilot as never before. The evil one is working to deceive. He aims to deceive if possible the very elect. He knows now that



The patriarchs stood fast in the faith even though they were pilgrims and strangers on the earth. They died in the faith not having received the promises but having seen them afar off.

he hath but a short time. Surely we have need to pray, "Jesus, Saviour, pilot me."

There was a graphic picture of our time drawn by the pencil of prophecy in the year 1892. Mrs. E. G. White, the agent in the gift of the Spirit of prophecy for this remnant church, was in Australia at the time. Burdened as she was for the work in that new field, which was to become a real giant in service for the great South Pacific island world, Mrs. White carried an equal burden for the general work. It was in that year messages came that wrought mightily in awakening us to the real nature of our commission to the world. We were not doing the same work in the non-Christian lands that we were doing in America and European lands. It was the message of 1892 that started the work that now has planted churches, schools, publishing plants, and medical institutions in so many lands.

Then came instruction as to the critical times soon to be ushered in. O. A. Olsen, of the General Conference, had the messages printed in small leaflets, which were bound in leather for the general workers, so that we could carry them in the pocket. We did not have all the things in 1892 that workers have today, and these documents were a treasure when we were working in the churches. This quotation is from the leaflet "The Crisis Imminent." Note how much of it we have seen fulfilled:

"We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the

world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. . . .

"All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment. . . .

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis."—February 18, 1892 (Melbourne, Australia).

This reference to revival of ancient controversies, new and old commingling, makes it clear that we who live today will need the guidance of the Lord in meeting last-day religious issues. The apostle Paul foretold the "falling away" that was to come after his day. All know how in early centuries unfaithful church leaders mingled truth with pagan philosophy. Plato and Aristotle were counted forerunners of Christianity. Let the Roman Catholic Cardinal Newman, of England, tell it.

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared . . . to adopt or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes."—*Development of Christian Doctrine*, pp. 371, 372.

That is a familiar story to us. So the early "falling away" came about, and the Roman Papacy grew into power. In our time we have seen for years a growing tendency to count it not a falling away but a matter of gain to accept religious conceptions from pagan sources.

To show how this method is being advocated today, we quote from two speakers at a gathering for devotion and study held in India. First, here is the idea of H. A. Popley, then religious work secretary of the Y.M.C.A. in India:

"Many centuries ago Clement and Origen, the Church Fathers, of Alexandria, recognized this fact of the unity of all religious truth, and claimed that God was truly the source of the philosophy of the Greeks, as well as the Law of the Jews. . . . We cannot afford to disregard what God has revealed to men of other faiths."—*The Message of Sat Tal Ashram*, p. 230.

"We find records of His revelations to the early Aryans in the Rig Veda and the Upanishads; to the Persian people in the Zend Avesta, to the Hebrews in the Old Testament Scriptures. . . . It is one of the tragedies of Christian history that Christian teachers have insisted that the revelation of God is limited to a particular book [meaning, of course, the Bible]."—*Ibid.*, pp. 235, 236.

Again, a few words from Dr. E. Stanley Jones, Indian missionary and advocate of the union of the great churches in America. He said at this gathering in India:

"In the first impact of the Gospel on Greek culture and thought many things were destroyed, and rightly so. They had no right to live. But then there were many things that did have a right to live, and they were absorbed by the church. At first Aristotle was under the ban of the church, but later on he was adopted as orthodoxy. With the impact of the Gospel on India's life, many things should be destroyed. But there are many things that are good and beautiful and true in India's culture and religions. The Christian movement will not be indifferent to or hostile toward these things, but will take them up and embody them in itself. . . . 'I came not to destroy, but to fulfil,' is an open door to this attitude."—*Ibid.*, p. 285.

"Our call, they say, is to share with non-Christian faiths, and this sharing means not only giving out what one has to non-Christians, but sharing what they have in their own faiths. . . . It means that Christ Himself has deficiencies, which are to be supplied by other faiths."—*Ibid.*, p. 291.

Thus the ancient controversies are revived. And these ideas are becoming increasingly prevalent. The apostle Paul's last counsel to Christian teachers was, "Preach the word." Mr. Jones says, "If Christ is to be presented He

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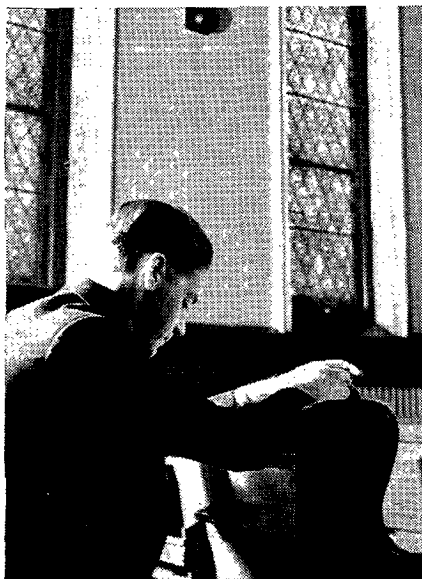


Only through the spiritual strength that comes from close fellowship with God in prayer and the study of His Word can we discern the deceptions of these last days, and be able to stand fast in the faith. As we contemplate the sacrifice made on Calvary's cross and remember that we have a Representative in heaven, we can go forward with assurance, knowing that we will be more than conquerors through Him that loved us.

ELLIS O. HINSEY

Why We Need the Week of Prayer

By L. K. DICKSON



EWING GALLOWAY

Prayer in the house of God with those of like faith is a most helpful experience.



AS WE approach another Week of Prayer may it be the best in the history of the church. That God's people should unitedly go to their knees in importunate intercession to God at this time is emphasized by every condition that we now face. These are most unusual days to which we have come—ominous be-

yond comparison with any other times through which the church has ever passed.

Many are the paths we are forced to take today in our lives and in our work. These paths are unknown and new and dangerous. Never was it so important that we have a sure Guide and that we be in close contact with our great Counselor, recognize His voice, and be conscious of His divine touch in our daily lives.

All doubt concerning the value of prayer, which may be lurking in the mind of any discouraged or troubled soul—and there are many such today—should be eradicated through the powerful influences of this coming Week of Prayer. Every church and each believer in prayer should plan well the program of this special season of united intercession to God that just the help shall come from it that our poor, hungry hearts need.

In these later years we have become too casual about the plans that we lay in our churches for the Week of Prayer. Every pastor and church elder or leader should see to it that the Week of Prayer program this year shall be so attractive that it will bring to the church or churches under his charge not only a large attendance but a great revival. Not only should this be a revival in getting back to God and our first love, but a definite spiritual advance should accompany it under the deep movings of the Holy Spirit.

Is not this the chosen time when a solemn assembly should be called in each church to seek and pray for the outpouring of God's Holy Spirit? Let us not allow the services of this important week to become so routine that nothing particular shall result from it in behalf of our people.

Can we imagine the apostolic church engaging in such a Week of Prayer without witnessing a great outpouring of the Holy Spirit? Why should we not expect and seek after just such an outpouring? What alone will hinder such a glorious season of refreshing except sinful neglect of Christ's own means of grace which He has placed at our command? Surely the Lord is ready. The Holy Spirit has never been withdrawn since its bestowal at Pentecost. Then, why should we not plan for, and seek, such an outpouring with all our hearts?

There is no doubt whatsoever that our dear people are today filled with a deep longing and hungering for the gift of the Holy Ghost in latter-rain proportions. It was very noticeable at the time of the recent General Conference session that there was almost a unanimous spirit of expectancy in the hearts of all who gathered in San Francisco. The Lord graciously sent rich showers of His blessing upon that great conference. His Spirit was manifested over and over at those important meetings.

Now let all of us enter into an unprecedented seeking after God and His power in our own churches for the specific purpose that we may be prepared for the finishing of the work of God. There are some urgent decisions that must be made individually in order to enter into the great program of God for the winning of souls. We have been told that the fullness of God's power will never be realized by the church while the great majority are doing scarcely anything individually to win souls to Christ.

Let us change that picture at this very time. If not now, when will we make that needed change? Today every opportunity is open before us to enter into a great harvest of souls. Doors are open all around us and out to the ends of the earth. Facilities far beyond anything known to other generations are in our hands for promulgation of the gospel of truth, but feebleness and not strength is demonstrated in our weak efforts for God.

Let us pray for enabling power and the spirit of complete consecration. Let us earnestly seek God for that piety and devotion that will take our minds and lives away from things of this world that have held us back from giving God the full measure of our life's service and sacrifice.

Then let us remember that we are facing the extreme danger of another world war, and that it could be atomic war with all its devastation and horror—war that would affect the world until the work is finished. God's power can turn all this aside or restrain the forces of darkness until we have been able to do what God is asking each one of us to do.

Earnestly we must pray for God's mighty hand to be

REVIEW AND HERALD

outstretched over His people, not only for their protection, but for their empowerment to do a quick and finishing work for God. No casual attitude is sufficient now. An earnestness born of importunate faith must lay hold of every one of God's children. An intensity, which emanates from a consciousness that we must now press our petitions to God in an agony of spirit as Jesus did in His communings with the Father, must now possess our lives. Jacoblike wrestlers in laying hold of God are needed now that we may prevail and receive those things of which our souls are now devoid.

What is so greatly needed in this "time of the latter rain" is that we may learn to pray the effectual prayer of faith. The disciples prior to Pentecost needed a heart preparation. The reason they did not immediately receive the promise was that they did not know how to pray with understanding for its fulfillment.

It is not enough for us to pray, "Lord, send Thy Spirit in all its fullness." Preparation is needed before we are able to pray that prayer acceptably. Such was the case in apostolic days. We have been told by the messenger of the Lord that the need is still greater today.

Then let us make of this special season of seeking after God a time of individual, deep, heart searching. Let us remain in the relationship to Christ whereby we are sensitive to the impressions of His Spirit upon our hearts.

Undoubtedly this Week of Prayer will be the most important one in all our experience as a church. Let us then each one be faithful in attendance, "not forsaking the assembling of ourselves together." Let us be found in the atmosphere that is calculated to be most conducive to

clear thinking, heart searching, and the descent of the Holy Spirit.

The question above all questions now is, Are we willing to yield ourselves absolutely and unconditionally to the sway of Christ in all things, to do His will and not our own? Each one has this solemn power of choice. May we not be found wanting during this season that is right before us.

May God move us and save us from the perils of ease, indolence, and sin in these awful days. May we place ourselves in the spiritual atmosphere of the pious gathering together of His people, where He may call out the best energies of our minds and hearts, and stir us to act in line with the indications of the Holy Ghost?

The gigantic task before this people demands an infilling of power that we do not now possess in sufficient fullness. We believe that as we, both leaders and people, seek God unitedly and continuously, He will be found of us, and the great promises of power will be fulfilled.

This should be the dominating and motivating end of our praying together, namely that His work may be finished. This was the central end of the prayers of Pentecost, and it should be ours today.

We need, as never before, to be attuned to the voice of God in our lives and in our service for Christ. Attentiveness to His voice should mark these Week of Prayer meetings. He has much to say to all who, in true humility, will listen to His voice.

One thing is certain in these momentous days to which we have come, and that is that God does not wish us to be contented with merely maintaining the present level in our spiritual lives.

(Continued on page 27)



COTTERELL PHOTO

This Week of Prayer no doubt is the most important one in the history of this church. The times demand that we have a closer walk with God and a greater feeling of oneness with our brethren. As the world splits apart God's people should press together. May the blessings of this special season of devotion find us in the place of worship each day of the week.



THE PROMISING MISSION FIELD OF *The Far Eastern Division*

By **CHRIS P. SORENSEN**

THE territory of the five union missions of the Far Eastern Division and one detached mission spreads out over a vast area six thousand miles from east to west and four thousand miles from north to south on the rim of Asia, including four countries that are part of Asia and the other island fields.

During the past four-year period the twenty thousand baptisms have increased the membership to almost forty-eight thousand. It is well to remember that during the late war the entire division territory was occupied. Hence, with liberation it became necessary, for the most part, to reorganize the churches. Many a church clerk's record had been lost or destroyed, and the membership had been scattered. Thus, for the first two or three years after the war this reorganization took place, and membership figures for the missions and unions were adjusted to take care of losses caused by the war. At present the five unions and twenty-nine local missions have been completely organized and staffed. The foreign working staff of the entire division represents about 115 families and single workers.

For the most part, rehabilitation has been completed on all mission property, offices, and institutions. All but one of our six union and local offices which had been completely destroyed have been rebuilt. Three of our

academies were completely demolished, and all our other academies and union training schools had to be restored. It took until a little over a year ago to rebuild one of our sanitariums, and three others were repaired and started to function about three years ago. Hardly anything was left but the location of one of our six publishing houses. This has been entirely rebuilt, the buildings of the others have been restored, and the machinery and equipment have been repossessed.

There are still chapels that have not been rebuilt, mostly in areas where it has been impossible to restore the work because of internal revolution. Where it has been possible to carry on rehabilitation, it has meant the enlarging of prewar offices and institutions in an endeavor to care for an ever expanding growth in membership.

Four new local mission offices have been built, and three others are in the process of being built from available funds. Three new schools—Mindanao Mission Academy, Korean Junior College, and North Celebes Training School—have been, or are in the process of being, built. Land is being purchased, and plans are being drawn for a training school in North Sumatra for which some funds have been provided. All existing hospitals have been enlarged, and a new hospital has

This is a new monument to the truth on the island of Guam. It is the church at Dedado dedicated in March of this year.



A large pavilion especially built for camp meeting in the North Celebes Mission.



been built in Bangkok, Siam. Two new hospitals have been opened during the past two years in Singapore and Bandoeng, Java. Four clinics, which also accommodate inpatients, have been opened, each in charge of a doctor. These could almost qualify as small hospitals.

With 250,000,000 people within the confines of the division, it goes without saying that there are vast areas of unentered territory and unnumbered millions who have never heard the gospel story. Prior to the war little had been done in our island field stretching between Hawaii and the Philippine Islands. Almost twenty years ago a small beginning was made in the Palau Group of islands, then part of the Japanese mandated islands. One church was organized. In the providence of God our American Adventist servicemen raised up a company of Sabbathkeepers on the island of Guam during the closing days of World War II. We had been forbidden entrance to this island earlier. Thus, we were able, just a little over two years ago, to send a worker there to pastor the new believers. Today we have a fully organized mission, the Far Eastern Island Mission, with four foreign families.

Already we find three churches on Guam and two in the Palau Group. The first modest church building on Guam has been dedicated as a memorial. Efforts have been put forth to establish the work in surrounding islands. The population of this island field is not large, but these people have proved very receptive to the message.

One large unentered area has been the Dutch part of New Guinea, with its one million or more inhabitants. Two small companies existed here at the close of the war, one raised up by Adventist servicemen and the other as the result of the work of lay members. More recently settlers and immigrants have moved from Java to New Guinea. Two years ago two workers were asked to go and pioneer work on the north coast, the one at Sorong and the other at Manokwari.

Since World War II the Papuans of New Guinea have preferred to be called Irians and their land Irian. Two or three churches and mission societies have worked in Irian, some for years and one more recently. Already D. A. Dompas has had several baptisms, mainly of Irians. He has organized a church, his work is extending out to the surrounding islands and villages, and requests for schools are coming in. Likewise, D. van Waardenburg has pioneered among these people of the jungle. Recently

he wrote of going inland to visit a mountain tribe. On his arrival he discovered that some of the tribe had just returned from a head-hunting trip.

These people would remain in ignorance and superstition except for the saving power of the gospel. For example, I quote from a letter from Pastor Dompas:

"A European gentleman who has been staying in this country for some time related the following story. With some friends he went to the jungle for a hunt. When they arrived in a small village the villagers fled. He noticed a woman carrying a child and a pig. Soon she became tired and could hardly walk because of the two burdens. And so she dropped the one and left it behind. What was it? No, it was not the pig."

Through the use of simple methods, simple language, the Picture Roll, and the love of God and His Spirit these people are able to grasp the truths of God's Word and accept His message. Last February this field was organized as a separate mission with E. H. Vijsma in charge. Church members, mainly from Java, have moved in until there are sufficient members in about five different places to organize as many churches.

In years gone by we had only two smaller church groups in the Dutch part of Borneo (now Indonesia). More recently a European worker has been sent to one of its larger cities, where an interest has been developed. We have also heard of a Dyak coming out of the jungle and asking for a teacher. At his village on the river are many Sabbathkeepers anxiously waiting for a worker to come and baptize them.

In the heart of south Celebes Island are a unique people known as the Toradjas. These people live in boat-shaped houses, and they bury their dead in the sides of the mountain cliffs. Little mission work has been attempted by any mission society. Early this year an evangelist and a colporteur were sent to a place called Rantepao to pioneer work among this pagan race largely untouched by civilization.

About three years ago during the Ingathering campaign in the Philippines while our teachers and students from the Mindanao Mission Academy were soliciting among the Mohammedan Moros around Lake Lanao, an invitation was extended to us to open up a clinic. Other societies have worked here without any apparent results for years. The Philippine Union Mission gathered a staff and opened up a clinic in an endeavor to break through the barriers.

Ayer Manis School. This is our Dyak training center in Serian, Kuching, Sarawak.

From this tropical home of an evangelist and a colporteur in Rantepao, Celebes, the truth shines forth.



There are many non-Christian tribes in the Philippines, for whom our people and the union mission carry a real burden. In an effort to reach more and more of these people, the Philippine Publishing House is now producing and distributing literature in twelve languages. The work among the Igorots of the Mountain Province has been strengthened by the addition of an American worker.

For the past three or four years Adventist Okinawans in Hawaii have pleaded that work might be opened up on the island of Okinawa. This has led to sending E. E. Jensen to pioneer the work on this island, and his first efforts have met with a hearty reception. Okinawa comes under the direction of the Japan Union Mission. Efforts are under way to strengthen the work in this important new field by adding a medical worker if possible before the end of this year.

At no time since the late war have we known complete quiet and peace in the territory of our division. We were first made conscious of this when we had our Korean Union session a little over two years ago in the absence of a proper representation from one of the local missions. During all these years we have had only sporadic and incomplete reports from north of that invisible thirty-eighth parallel. And now for weeks that little nation of twenty-five million people has been torn by war, which naturally has had its effect upon our organized work and institutions. The hospital had been enlarged to care for a capacity of around 150 inpatients, and many a day the hospital staff would see from two to three hundred outpatients. Two hundred acres of choice land had been purchased a few miles outside of Seoul, where we were building a fine junior college.

The strivings for national independence in Indochina have prevented a free and easy life in that country. Although a new mission office property was purchased, and churches have been built in Saigon, little work has been possible outside of the capital city. Workers have been placed under suspicion from time to time, raids have been made on the mission property, colporteurs have disappeared, and workers have been killed in the political unrest. Notwithstanding, progress has been made in spite of difficulties.

While the struggle was going on for complete independence in Indonesia, entire areas and local mission territories were closed to union and division leadership. With the advent of independence a year ago things quieted down. However, in March of this year revolution broke out, and virtually cut off three local missions in that union. Recently we were informed that one of our largest and finest church buildings and the local mission office next door were partially destroyed as a result of the fighting that took place in and around Makassar, Celebes.

It is only natural that in the disruption and scattering caused by war there would be losses. Membership lists have been carefully checked, and churches have been reorganized, so that we can feel that our present figures represent an accurate statement of our strength and growth. Losses were accounted for; and, where necessary, adjustments were made in our figures. The membership has shown a steady increase until at the end of last year it was almost forty-eight thousand. During 1949 there were baptized almost twice as many as in the peak years before the war. These have come from Christian, non-Christian, and pagan backgrounds, and show real transformation of character.

Because of the growth of our membership during these past four years and the extension of our forces into unentered territory, four new local missions have been organ-

ized. Almost ten years ago permission was asked and granted to divide the largest of our unions, the Philippine Union Mission, into two unions. This request has been renewed, and permission has been granted to divide this large union mission, with its ten local missions and a membership that will approach thirty-five thousand at the end of this year.

Some doors are closing, but doors are still open in the Far Eastern Division. There have been no plans for retrenchment in any place, but our plans extend into the future for new advances in institutions, organizations, mission endeavors, and evangelists to strengthen what we already have built up and to push into unentered territory. Men and women are still responding to the invitation. In 1949 well over six thousand were baptized, and we trust as many and more will follow their Lord in this sacred rite during 1950.

Stand Fast in the Faith

(Continued from page 13)

must be presented out of experience. Our message must not be merely a message passed on from a book."—*Ibid.*, p. 298.

Think of this in a time when mankind can find help only in the gospel of Christ. Men today do not hesitate to depreciate the Holy Scriptures by putting them in the class with other sacred writings. And Christ is depreciated by being set forth as having deficiencies to be supplied by other faiths. This is not the Christ of the Scripture that is set forth. Yet in these days ideas of this kind pass as liberal and deep. The worst of it is that too much of this miscellaneous literature of unbelief is being read among our own people.

It is a perilous time in which we live, and we need to be grounded in the faith of Jesus and in the one Bible of inspiration.

Out of these philosophic teachings that spring from the commingling of all religions comes the mysticism that is sweeping the world. Some of our workers and people got the introductory view of it at the General Conference in Oakland, California, in early 1903. If now and then we remind ourselves of its nature, we shall be better prepared to recognize its features as it appears more fully in the very last of the last days. And we were warned that it would come again. I quote just a few lines that Prof. N. J. Waldorf wrote to me a year or two before his death in 1948. Many will remember him as a teacher in our colleges. He was at the Oakland meeting. The experience he speaks of at that session I had never heard of. He wrote:

"I was present during the whole of the General Conference held in Oakland in the year 1903. The whole session was rather stormy. I heard Brother _____ say before one of the churches full of people, after he had crushed a rose in his hand, 'I have crushed God in my hand.' Previous to that I heard Elder _____ say in the Laguna Street church in San Francisco, 'When a drunkard goes to the bar to drink whisky he makes God drink with Him.' Pantheism was in the air everywhere."

It was the Spirit of prophecy in those days that delivered us from that immediate menace. But the same Spirit of prophecy repeatedly warned our people that these ideas out of the mysticism of the East would reappear. Later a book was written setting forth the teaching in a careful way. The author told me he had written carefully, in order not to arouse objections. "But," said he, "the primitive pantheism of the ancient times was true." Mrs. White wrote later of the book, as her son read portions of it aloud to her:

"As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts to bear testimony against these sentiments. 'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people."—*Testimonies*, Series B, no. 2, p. 53.

(This was a pamphlet published by Mrs. White for local circulation at the time. In volume 8 of the *Testimonies* one finds much concerning the danger in these theories.)

If the agent in the gift of the Spirit of prophecy trembled for us as she was shown the deceptive nature of the teachings that would be urged in the very last days, it behooves us to be on guard. "We need a Pilot on board now," sure enough. One advocate of these ideas tried, in those days, to tell about them in a classroom in one of our colleges. The teacher in charge told me later that a strange atmosphere seemed spread in the room. When the visitor had finished and gone out, there was silence for a moment. Then with startled, set faces, one after another of the students cried out, "There isn't any God!" "There isn't any God!" "There isn't any God!"

The message that built up this work is the message that will finish it. The message loses none of its force

in the third angel's onward flight, we have been told. All the way, these many years, we have seen stray groups rise with variations and amendments to the message. I heard them at it when I was but a child. Now and then we find them still. But the message that builds up the people in every land keeping the commandments of God and the faith of Jesus is the plain, straight message of Revelation 14. When men wanting to accuse the Advent people search all the volumes of Mrs. White's writings to find reproofs and censures given to help men of the past in their labors for God, they forget that the Lord forgives when men accept correction. Wonderfully the Lord blesses faulty men who yield their hearts to God for soul-winning service. When you find these accusing agents at work give them the last word about the gospel workers that Mrs. White ever sent to a General Conference—that of 1913:

"Perplexities will increase; but let us, as believers in God, encourage one another. . . . When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Life Sketches*, pp. 437, 438.



My Saviour Found Me

By ANNA MODINE MORAN

I've left the world behind me—
The world that used to blind me
By hiding all its wickedness
Beneath a gay veneer.
I've left its vain pretending,
Its scheming and contending;
The better way I'm wending
With Jesus, Friend so dear.

From sin I've been converted;
The world I have deserted.
No earthly pleasures can entice
Me from the narrow way,
Because my Saviour found me
And put His arms around me.
With ties of love He bound me,
And never will I stray.

Whenever cares oppress me
My Saviour comes to bless me
Through hours of trial and of pain
I suffer here below.
When days are dark and dreary
He speaks some word to cheer me;
My precious Lord is near me
Wherever I may go.

My faith in Him sustains me
Though all the world disdains me
And evil forces try to tempt
Me sinful paths to roam.
Though former friends deride me,
Whatever may betide me
My Lord is here beside me
To guide me safely home.

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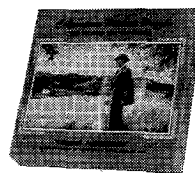
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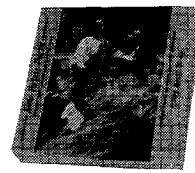
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Why the Family Altar?

By Mrs. Claude Steen, Sr.

APOLL taken not long ago in one of our large meetings disclosed the fact that only 50 per cent of the families present were observing family worship.

The enemy is working diligently, and with alarming success, to hide from God's people the supreme importance of the family altar. We must recognize that it is the most indispensable part of the day's program. We can Satan tremble on beholding earnest family worship, for there the foundations of character are laid. Let parents, in their own private devotions, pray fervently for needed help and the presence of the Lord.

"If ever there was a time when every house should be a house of prayer, it is now. From every Christian home a holy light should shine forth. . . . From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew."—*Patriarchs and Prophets*, p. 144. This is your home, friends, that He will so honor!

In many family worship groups too often the Bible is opened without previous thought, to a long chapter, perhaps uninteresting to children or young people, and is followed by the same type of prayer day after day. The impression left as time goes on is only one of boredom, and also, that to the parents it is more or less just a ritual. To achieve fully its possibilities, family worship must hold the interest of all the family. Especially where there are children and young people, preliminary study should be given as to the best material for use. If parents will do their deeper and longer Bible study at another time, and plan subject matter for worship that will center on the practical needs and interests of the family, the effort can bring immeasurably better results.

The book *Messages to Young People* contains excellent material on most practical subjects. A well-chosen paragraph, supplementing like material in the Bible, and a few appropriate remarks will bring practical interest for many worship hours.

Bible hero stories and stories from God's book of nature help to make it a time to look forward to by the younger ones. Thoughtfully chosen chapters may be used, as for instance the first psalm, by reading the first verse and explaining it. In the *Index* to the Spirit of prophecy books we often find much that will augment and beautify the verses of our choice. On the next day read in unison the first and second verses. This time explain and amplify the second verse, adding on the third day, in like manner, the third verse, and so forth to the end.

With a bit of research and study these verses can be made so beautiful and given such a depth of meaning that, with daily repetition and the blessing of the Holy Spirit, they will take root and remain forever in the hearts and minds of our children, helping to mold their ideals for right living.

There are many other portions of Scripture that from time to time may be treated in a similar manner, such as the fifteenth psalm or the first few verses of the twenty-fourth psalm and many others. In Proverbs may be found some especially choice portions, such as chapters 1:7-10; 3:1-7, and especially verses 11-13 and on through the chapter, and 23:29-35. We never need lack for interesting material.

It is well to make the Friday and Sabbath evening worship especially attractive. If at all possible, let the Sabbath hours be approached with songs for all ages, not forgetting a finger-play song where there are tiny members in the household. This is a good time to repeat

favorite Bible verses and tell why we like them. Or we may "cap verses" around the circle. The first letter of the last word in a verse is the cue for the next person to repeat a verse beginning with the letter. Also we can repeat in unison some favorite portion of the Scriptures. We must not forget the importance of frequently repeating and discussing the commandments.

A beautiful custom as we enter the holy hours of the Sabbath is to make all things right with one another and with our God, which plants in all hearts sweet peace and brings to all greater Sabbath blessings.

In regard to preparation for worship some may say, "Who has time for all that nowadays?" The enemy has time. He is working constantly to fill our children's minds with the unbeautiful and the unlovely.

In the moral code of every normal person born into this world there are formed, as a result of his environment and training, patterns of behavior. If parents leave it to chance, and neglect the molding of these concepts in the minds and hearts of their children, they will be formed in some other way.

It is evident that the enemy of mankind is willing and ready to take over what parents neglect to do. The worship hour should not be a time of preaching, as children and young people view it, but rather one where the family is studying together the happiest way of Christian living and seeking God's blessing in it. Let parents learn along with the children. What would it mean to them to see their parents sincerely and earnestly bring to the Lord their everyday problems as well as their shortcomings, which are often realized by the children, and to hear them thank Him for the victories He is waiting to give to them?

There are some deep subjects that can be put into child language and understood from a child's viewpoint, such as the working of the Holy Spirit in the heart, but they must see an earnest striving in the lives of their parents to let Jesus live His life in them and to be used by the Holy Spirit.

"Let all who visit Christians see that the hour of prayer is the most precious, the most sacred and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit."—*Review and Herald*, Nov. 29, 1887.

God's Workmen

By D. H. Kress, M.D.

AFEW years ago an old brother came forward at a revival meeting and said, "There is one thing I must gain the victory over. That is impatience. I can be patient with every one but my wife."

Not knowing just how to help him, I replied, "I suppose when you are impatient you possibly say things you ought not."

"Yes," he admitted, "I do."

I said to him: "Well, I know of but one thing to do. Go to your wife, and acknowledge to her your weakness, as you have to me, and ask her forgiveness. Tell her you must gain the victory over this thing, and ask her to pray with and for you. Do not confess *her* sins. Merely confess yours, as though you were the chief offender. The promise is, 'Confess your faults one to another, and pray one for another, that ye may be healed.' I know of no other way out of your difficulty."

"Well, I have thought of that; but, then, she has done me great harm."

"No," I replied, "you are taking a wrong view of it."

REVIEW AND HERALD



RINGING DOORBELLS for GOD

"It is true that some who buy the books will lay them on the shelf . . . and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read."—*Colporteur Evangelist*, p. 6.

The following experience of Brother Fuentes, a member of our church in Los Hoyos, Cuba, illustrates the truth of this quotation.

"Many years ago my grandfather purchased a book. It remained closed and was moved from place to place in the home, no one taking the interest or the time to read it. After the death of my grandfather I married, and in some way the book was taken to my new home with my possessions. But there, too, it remained closed.

"Eventually, after twenty years, I felt impressed to read the book, and for the first time noted the title, *The Great Controversy Between Christ and Satan*, which instantly attracted my attention. I began to read the book. The result was that in a short time I began to rest on Sabbath afternoons. My wife and daughter thought it strange that I dressed in my best clothes and did not work on Sabbath afternoon. But I continued to read the book, and when I began to really keep the Sabbath my family thought that the book had caused me to go crazy.

"One day a colporteur visited me, and after presenting me with small books, he began to talk about the religion of Christ. When he told me that he kept the Sabbath I almost hugged him. As the man of God taught me more about the Seventh-day Adventist doctrines, I drew nearer my Saviour.

"I had many difficulties with my family, but after a time my wife and daughter and I were baptized together. Today we have a church of twenty baptized members and a Sabbath school of fifty. I give the glory to God and to *The Great Controversy*. Our books constitute lights that should be sent in a mighty barrage against the enemy of souls to change darkness into light."

—G. A. HUSE, Secretary, Publishing Department,
General Conference.

"Who is he that will harm you, if ye be followers of that which is good?" No one can harm a child of God spiritually, because all things work together for good to him. Nothing from without can injure. It is the wrong emotions or feelings created within that injure. As far as I can see, in your case, it is this way: God has placed you two together. He was fully acquainted with her temperament. He wants to save her. In order to do so He has to demonstrate to her what His grace can do for you. If you can keep pleasant and sweet under provocation, God can help her."

He confessed, "I have never thought of it in just that way."

Many a time the purpose of God is defeated, and divorces are secured, when it was not a divorce that was needed, but conversion. In this world we are thrown together in an apparently promiscuous manner. We are temperamentally different. Each one possesses defects of character. As we associate together these defects are made prominent. The more intimate the association, the more conspicuous they become. It is this that often makes life unpleasant, and to some unbearable. Yet this intimate association is needed to reveal to us elements concealed in our own hearts, elements that need to be abolished. We are in a world where we rub against one another at every point. It is a polishing-up process.

Years ago I was engaged in the manufacture of buttons; and I recall that not infrequently there were left upon the buttons, after they were turned, little ridges that needed to be removed. The buttons were then thrown together, large quantities of them, in revolving drums. In addition, refuse from the ivory nuts was thrown in

with them. The machinery was then started, and the drums began to revolve. This was often kept up for hours. Once in a while the machinery was stopped, and we would open the drums and take out a handful of buttons and carefully examine them. If traces of the irregularities still remained, the buttons were thrown back, and the machinery was again started, and the drums again began to revolve. Finally the buttons, after they had these ridges removed and were polished, were ready for shipment. The refuse was of no value. We had no expectation of making anything out of it. It was merely for polishing purposes.

In this world we are fitted for the hereafter. Defects of character are removed. The best of us have imperfections that need to be polished off. We are permitted to live with one another in order that these irregularities may disappear. Even the lovers of the world, the men and women who are most defective, are needed as aids in this polishing process. When all defects in a person's character have been removed, then he is prepared for the finishing touch of immortality, and God says, "It is enough." "Our light affliction, which is but for a moment, *worketh for us*"—not against us. All trials and experiences are God's workmen whereby *good* is brought to His own. They are the hammer and the chisel in the hands of the divine Sculptor. As the marble wastes, the image grows. As the "outward man" perishes, "the inward man is renewed day by day."

The Light Still Shines

(Continued from page 9)

tween heaven and earth, so long kept open, will be closed during earth's darkest period.

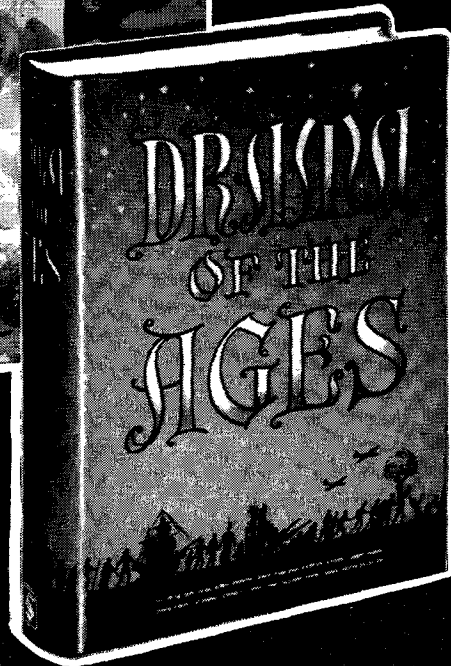
From the earliest beginnings of the movement that was ordained of God for the giving of His final appeal to the nations, the light of the gift of prophecy has been manifested in the remnant church. Through the writings of Mrs. E. G. White it has pleased God to send to His church just those messages of counsel, warning, and admonition that have been needed to unify, guide, and safeguard its members. Scores of times, while the messenger of God still lived, the church was saved from suffering untold harm and from making serious mistakes by the voice of prophecy in its midst.

Today the one through whom God chose to manifest this gift to the church rests from her labors. The audible voice of the gift of prophecy is no longer heard among us. But this fact does not in any way deprive the church of the benefits of this gift. In the messages of the ancient prophets recorded in the Bible and in the volumes written by Sister White is to be found instruction which, if heeded, will meet every situation and serve as a protection to the church in every crisis.

In this time of darkness and peril our people should take full advantage of this wonderful gift through which God has revealed His counsels to His church for this special time. The Testimonies of the Spirit of prophecy throw light upon almost every portion of the Scriptures, and help us to understand that which otherwise would remain difficult and obscure. They give counsel on every phase of human relationship; they point out the dangers that immediately confront the church and show how they should be met. Thus the light still shines amid the darkness, and thus God's people become children of the day, walking in the light that shines forth from His throne.

Let us diligently study the writings of the Spirit of prophecy, and treasure the counsel there given to guide us through the darkness and the gloom of these last days.

"He That Winn

A black and white illustration depicting a scene in a garden. On the left, a young man in a dark suit, white shirt, and dark tie stands holding a book or a set of papers. He is looking towards the older man. On the right, an older man with a beard, wearing a dark jacket over a shirt and trousers, stands holding a broom. He is looking back at the younger man. In the background, there are trees, a fence, and a house. In the foreground, on the left, there is a small table with a hat and a bag on it. On the right, there is a large, dark, rectangular object, possibly a book or a sign, with the word "DIE" visible on it. The illustration is signed "G. W. G." in the bottom right corner.

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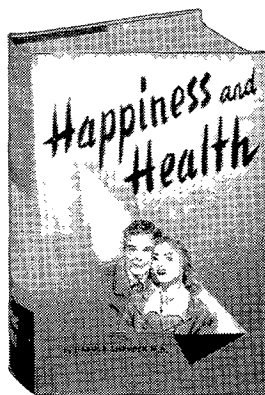
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Itinerating in the New Hebrides

By A. D. Pietz, President, New Hebrides Mission

IT WAS Sunday, 1:45 P.M. A number of workers were on board the mission launch, and the dinghy was lashed on the forward deck. Ahead of us was a long journey with all the perils of wind and sea. Before setting out, passengers and crew gathered together and in simple faith asked God for guidance and protection, thus placing the ship in the hands of the Master Pilot.

Our first call was to be at Atchin; and after five hours of pitching and tossing and true-to-form southeast head wind, we arrived there at 7:50 P.M. But there was no time to lose, for we had an appointment with the men from the Central Pacific Union Mission in Vila; and after a short visit with the folk ashore preparation was made to depart at midnight heading this time for Baiap, on the island of Ambrim, where we arrived at 8 A.M. After visiting with the folk till noon, we then took our departure for the island of Pauma.

From Pauma our course led us to Vila, the main port of the New Hebrides. We arrived there at 2 P.M., just twelve hours' traveling time. Here we expected to meet G. Branster, A. W. Martin, and E. W. Howse; but, as so often is the case, their plane was delayed forty-eight hours. Naturally we were disappointed, for it meant that part of the itinerary planned for them would be missed. It meant that I would have to go along to Tana and pick them up on my return. Thus on Thursday morning we set out on the 120-mile trip to Tana. We arrived there at about 6:30 A.M., and the people gave us a hearty welcome. They had not had a visit from their missionary for twelve months. They were expecting our visitors, and were disappointed when they did not arrive.

On Friday evening Pastor Joel took the vesper service, and early on Sabbath morning we gathered on the shore for a baptismal service, when sixteen young people followed their Lord in baptism. At the Sabbath service we talked to the people concerning church organization and its relation to the work of God in the New Hebrides. All were interested, and dedicated their lives to greater usefulness in the service of God and the principles of the message.

On Sunday morning we left Tana at 10 A.M. and arrived in Vila again just as day was breaking the following morning. I really think that Brethren Branster, Martin, and Howse were becoming used to this way of life, even though they did not refuse to come and have some cereal and milk for breakfast on the *Nakalagi*, our mission launch, after I had sought them out from the hotel. Monday was spent in attending to business in Vila as well as looking at some prospective building sites in and around the town.

At 2 A.M. the now-familiar roar of the engines began once more, and we were heading north and home for at least a few days. After thirteen hours we arrived at the island of Epi, and now we began to gather up the people. From here we went to Lopevi. The weather had taken a turn for the worse: it was raining heavily, and a strong wind was blowing. This necessitated our hurrying along and finally anchoring at Pauma again. It was dark and miserable when we came into the anchorage, and in the midst of the difficulties one of the members of the crew got his hand mixed up in the cogs of the anchor winch. We hurriedly dressed the wound and decided that we must push on as fast as possible.

Pauma was left behind in the early morning, and all called at Baiap and Linbul on the island of Ambrim, and then sailed at 10 P.M. for Espiritu Santo and the

hospital. During the night the active volcano on Ambrim gave us a most majestic display of fireworks. Daylight brought us in sight of our destination, and before long Nucah was in the hospital in the hands of the doctor. Because of this accident we arrived home a day or two earlier than was planned.

A busy and profitable time was spent at Aore over the week end. On Sunday we left for the new mission site at Port Stanley, Malekula. Brother and Sister A. C. Thomson are working there. They are now quite comfortable in their new home, and plans are being made for an early start on schoolwork at the district school to be established there. On our way back we called to see the lepers at the leper colony. We found them doing well.

The next morning we set out once again for Aore, and after a stay at home of twenty-four hours we set out again, this time to meet Pastors N. C. Wilson and F. A. Mote, and then to continue on our way. The morning



THE radio and the Bible school go hand in hand throughout the world, preaching Christ to the millions. Wherever the Word of God is studied it brings transformation in the life and peace to the heart.

Kentucky.—"I never knew that so much explanation could be brought out of the Bible. I have been preaching forty years, and I also have a bishop's license; but I am laying this all down, and in the next baptismal service I am joining the Sabbathkeeping church. From these lessons I believe and know that this is the true church of the living God."

Kansas.—"We learned about your work from the radio. Now we are having a little Bible class in our neighborhood and are studying your lessons. We have come to the lessons about the Sabbath, and we feel the need of more help. Since studying the lessons I have found peace and have learned to let Jesus carry my load."

Florida.—"I have a dear friend who began to keep Saturday for the Sabbath. We wanted to be married, but the difference in religion was too much. She tried to get me to study the Bible, but I refused to talk about religion or read the books she loaned me. As a compromise I promised to take your Bible course. I did not know that you were Sabbathkeepers or I never would have studied those lessons. I intended to write you and get you to give me Bible proof for Sunday observance, but somehow I kept putting it off. I am glad now that I was delayed in this matter. Before I realized it I had studied the Sabbath lessons, and conviction came upon me. It was too late to do anything about it, for the truth had fixed itself on my mind as I studied. I thank God for this truth. Now I find myself without a church. What can we do about joining one? Are there Sabbathkeeping churches?"

Canada.—"I am a Canadian, and if I hadn't heard your radio offer of Bible courses I would not have heard of the Advent Movement."

"I have always been interested in studying the Bible, but could not find any way of studying systematically. I used to ask ministers and religious leaders but had no success. I bought expositions on every book of the Bible but could not find any way to study, until one day I saw your ad in our farm paper. From then on I have been helped wonderfully. I see that there is only one course to take in regards to the Sabbath, and I intend to begin to keep it."

North Carolina.—"It was through the radio and the Bible school that I accepted this truth. I have been a member for about two years. My parents are against me; and out of a family of eleven, I am the only Adventist. My father refuses to let me have the family car on Sabbath, so the only way I can get to church is to hitchhike. I have very little money to spend, but I am glad to send you this dollar. The church is twenty-eight miles away, but I seldom miss being there. Although I am oppressed for the faith, I will die before I will leave it."

PAUL WICKMAN, Secretary,
Radio Department, General Conference.

REVIEW AND HERALD

after they arrived we left for Oba, Pentecost, and Malekula.

On arrival at Redcliff we found Brother and Sister A. Gallagher with their family all well. In fine missionary style a very pleasant repast was prepared, and before long we were on our way again. We wanted very much to visit with the people of Pentecost, but heavy rains prevented us from taking the journey. However, the folks came down to the shore the next morning, and we had a happy time talking with them.

By Friday evening we were again back at Redcliff and spent a profitable Sabbath with the people from the island of Oba, who had been gathered in for the occasion. Films were shown in the evening, and all enjoyed hearing something of the work in other parts of the union mission, as well as in other important areas of the great world field.

Early Sunday morning we were again on our way. We arrived at Atchin about midday. We made another visit to the leper station and then went to Atchin for a feast prepared in honor of the visitors. At night each of the visitors spoke a few words, and again we showed pictures.

Monday afternoon found us on the high seas again and making for Malekula and the Big Nambus. These are a very needy people, and at Tonmaru there now stands a constant witness to the power of the gospel and the influence of the Sabbath mission on the lives of heathen men and women.

Tuesday morning all were astir early, for we had planned a hike to visit these heathen people. The tracks were wet and slippery, but nothing daunted, we set out. En route we paid our respects to the late Brother Norman Wiles, who thirty years ago, almost to the day, made the supreme sacrifice. It was a hard, long trek, but we had an interesting visit with several of the tribes. As we mingled with the people and saw again the conditions under which they lived, we longed for the time when they would see the light of the gospel in all its fullness and turn from their heathen ways to serve the King of kings. On the way down we experienced heavy rain, and for some of the journey we walked ankle deep in water. When finally we reached the mission station all were glad to have a good swim in the creek that flowed close by. After a cleanup I conducted a native marriage which is always an interesting occasion.

Lunch was served at 6 P.M., and all enjoyed everything that was placed before them. Setting out shortly afterward, we traveled for five hours and came again to headquarters, tired but joyful, yes, and grateful for the blessings we had experienced in fellowship and association with the natives and one another.

What Are You Planning for Your Life?

(Continued from page 6)

Yes, God has a plan for you—a perfect plan for your life. But even though the plan is flawless, the final outcome can be marred if not wholly ruined if you choose to disregard any part of it. There are so many things that must fit into God's plan if it is to succeed—your surroundings, your work, your education, your associations, your marriage. One cannot digress from God's plan in any respect and find the same degree of satisfaction in the final outcome.

Submit the plans of your life to the Master Planner and claim for yourself the promise of Proverbs 3:6: "In all thy ways acknowledge him, and he shall direct thy paths."

Review Circulation

"Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. Those who consent to do without the *Review* and *Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*Testimonies*, vol. 4, p. 599.

Why We Need the Week of Prayer

(Continued from page 15)

These are the final days. These are the days when we must move upward and forward but always upon our knees before God. Seventh-day Adventists within the next few years must make some fateful decisions that will determine whether they will survive and whether they will triumph.

The supreme and glorious privileges that are ours in the church today mean only one thing—they mean the need of thorough-going and genuine obedience to the command of our great Captain. We must now march in double-quick time and "fight the good fight of faith." How amazing it is to find men wearing the uniform of soldiers of Christ without apparently having the least idea of fighting under His banner.

We have come to the hour when the message entrusted to us must be given more fully and with a certainty that is convincing. The great truths of the final prophecies of Revelation, as well as all present truth with which the Spirit of Christ once stirred our hearts, must now be declared to all the world with unwonted power.

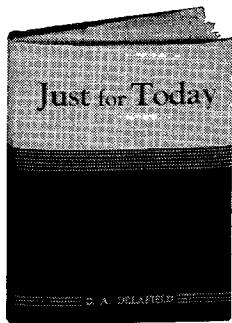
Should we not, then, seek for that matchless gift, intended by Christ to bring conviction and to enable His followers to give the trumpet that mighty voice that will enlighten the multitudes with His blessed truth?

The church's inadequacy before her task is pathetic in the extreme. Our failure to measure up to the gigantic achievements for God which will lead to victory before the coronation of Christ is hard to explain in the light of God's promises. Let us then gather ourselves together and seek to find that enabling power which He has promised, that our faces need no more be ashamed.

The present confusion and chaos in so many parts of the world, along with the knowledge we have of the lateness of the hour for the finishing of God's work on the last frontiers of the world, should solemnize our hearts. In the mind of every true believer these things should emphasize the importance of doing quickly and strongly what God has empowered us to do for the saving of the lost.

There can be no logical reason given why there should not be a doubling of achievement and results in every line of our work in the light of the dangers of the present hour. We earnestly call upon all our people everywhere to begin now to lay very definite plans to join together with God's people around the circle of the earth to draw near to God with full and open hearts at this time of the Week of Prayer.

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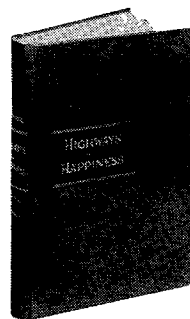
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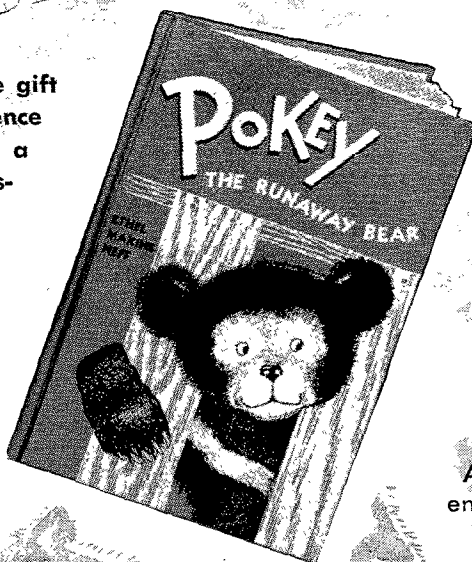
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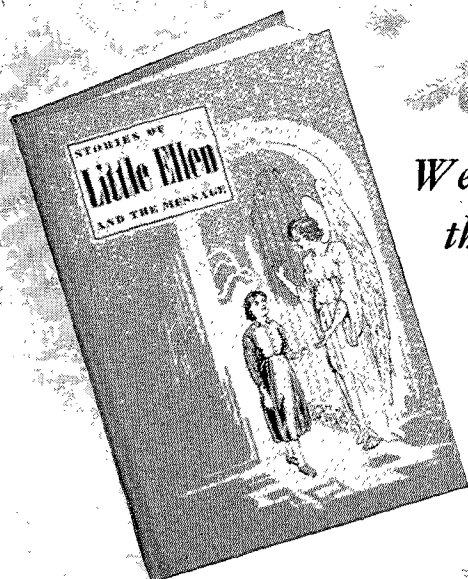


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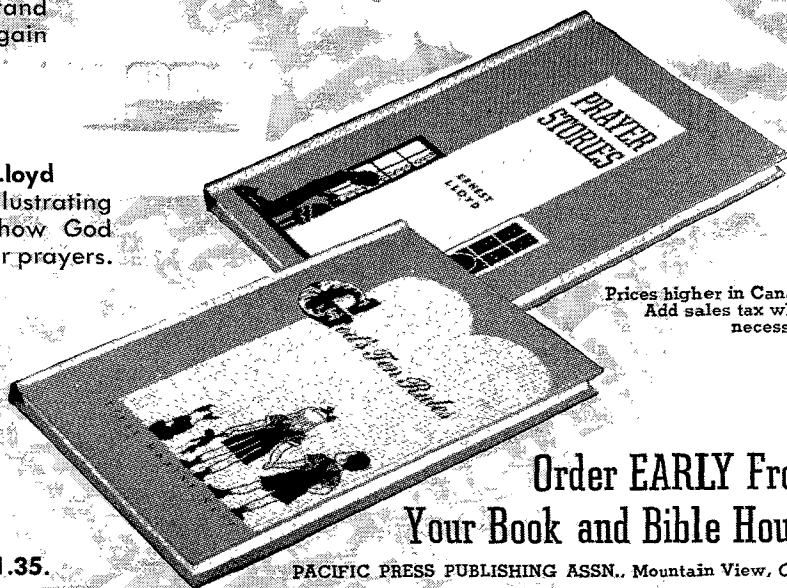
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Events Leading to the Coming of Christ

(Continued from page 5)

of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth."—*The Great Controversy*, p. 584.

The politico-religious combination is "a sign to us that the limit of God's forbearance is reached." Mrs. White declares:

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*Testimonies*, vol. 5, p. 451.

When Michael stands up probationary time closes. (Dan. 12:1.) He stands up from His priestly work and utters the words, "It is done!" The Spirit of prophecy describes that time in these words:

"An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done.' . . . Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins. The number of His subjects is made up; 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords."—*The Great Controversy*, pp. 613, 614.

Probation does not close until every case has been decided for either salvation or destruction.

"I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and men, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth."—*Life Sketches*, pp. 116, 117.

The finishing of Christ's work as high priest in the heavenly sanctuary is the signal for terrible events to take place on the earth.

"When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble."—*The Great Controversy*, p. 614.

It may be helpful to tabulate the events that precede

the close of probation. These are the early and latter rain, the sifting time, the sealing time, the loud cry, the threefold union under Babylon and a counterfeit revival, and Sunday legislation designed to erect an image to the beast. All these events precede the finishing of the work of our High Priest in the heavens. Events immediately following the close of probation are the time of Jacob's trouble, three unclean spirits gathering the nations, the seven last plagues, Satan's appearing, Sabbath legislation, death decree, Babylon shattered, Armageddon, disillusionment, the special resurrection, earthquake and hail, Christ's appearing, the wicked slain, and the first resurrection.

Those who know the prophetic word and the Spirit of prophecy are persuaded that until Michael stands up and probation closes, there will be wars and rumors of wars, attended by increasing confusion and trouble throughout the earth. Not until the second coming of Christ will lasting peace be found.

This article is the first in an important series that will be continued in regular weekly issues of the REVIEW.

Have You Done Your Best?

(Continued from page 11)

past before we set about putting up churches. Then the cost is so great we cannot encompass what should be done.

For lack of surplus means, the church suffers much. But all the while this surplus is deposited in large personal accounts in banks, invested in houses and lands, stocks and bonds. One may think that the time will come when he will dispose of those properties which are not necessary to his family support, but the danger is that he will not do so until it is too late for the funds to be of much use. The messenger of the Lord, in writing to those who had many possessions in the early days of our work, said:

"If opportunities are presented to the brethren to use their property to the glory of God and the advancement of his cause, and they withhold it, it will be a cause of stumbling to them. In the day of trouble, that which was their hoarded treasure will be an offense unto them. Then all opportunities will be past for using their substance to the glory of God, and in anguish of spirit they will cast it from them to the moles and to the bats. Their gold and their silver cannot save them in that day. It falls upon them with crushing weight, that an account must be given of their stewardship, what use they have made of their Lord's money. Self-love made them believe that it was all their own, and that they might want it all; but they then feel, bitterly feel and understand, that their means was only lent them of God, to be freely returned by being used to advance his cause. Their riches deceived them. They felt poor and lived for themselves, and at last they will find that the portion they might have used for God's cause is a terrible burden."—*Ibid.*, vol. 1, p. 169.

This is the time of year that money is spent lavishly on gifts to relatives and friends. Everywhere we shall be invited to buy this and that in order to keep up with the holiday spirit. But this is no time to be heaping treasures upon ourselves. A world stands waiting for the gospel. Numerous are the calls today that could be filled but for want of means.

Yes, this is a good time to sit down and reckon up our accounts with God. Have we done our best? Have we been liberal with the Lord? Should we not curb our holiday spending and do something extra for the cause of God now? This has been a prosperous year for many in the church. Large sums could be given, and both the giver and the church would be greatly blessed.

In *The Desire of Ages*, page 223, we read, "All who follow Christ will wear the crown of sacrifice." Let us be sure that we are among those who wear that crown today.

Directory of Conferences

FOR the efficient handling of the denomination's work in the United States and Canada the countries are 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.

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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

Berrien Springs, Michigan

Illinois Conference
Box 29
Brookfield, Illinois
Indiana Conference
3266 North Meridian Street
Indianapolis 7, Indiana
Lake Region Conference *
Box 5323
Chicago 7, Illinois
Michigan Conference
Box 900
Lansing 4, Michigan
Wisconsin Conference
Box 512
Madison 1, Wisconsin

NORTHERN UNION CONFERENCE

501 Forest Avenue

Minneapolis 4, Minnesota

Iowa Conference
Box 1475
Des Moines 6, Iowa
Minnesota Conference
1854 Roblyn Avenue
St. 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
Idaho Conference
Box 2238
Boise, Idaho
Montana Conference
Box 743
Bozeman, Montana
Oregon Conference
414 S.E. 39th Avenue
Portland 15, Oregon
Upper Columbia Conference
1025 West Indiana Avenue
Spokane 12, Washington
Washington Conference
3144 Eastlake Avenue
Seattle 2, Washington

PACIFIC UNION CONFERENCE

Box 146

Glendale 5, California

Arizona Conference
Box 5277
Phoenix, Arizona
Central California Conference
Box 580
San Jose 4, California
Hawaiian Mission
Box 4037
Honolulu, Hawaii

Nevada-Utah Conference

Box 1470

Reno, Nevada

Northern California Conference

Box 149

Oakland 4, California

Southeastern California Conference

Box 584

Arlington, California

Southern California Conference

3131 Pasadena Avenue

Los Angeles 31, California

Kentucky-Tennessee Conference

3208 West End Avenue

Nashville 5, Tennessee

South Atlantic Conference *

Box 4027

Atlanta, Georgia

South Central Conference *

Box 936

Nashville 4, Tennessee

SOUTHWESTERN UNION CONFERENCE

2829 West Cantey Street

Fort Worth 4, Texas

Arkansas-Louisiana Conference
Drawer 1821
Little Rock, Arkansas
Oklahoma Conference
Box 528
Oklahoma City 1, Oklahoma
Southwest Region Conference *
Box 6289
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, and the South Central Conference, the western half.

HOWEVER lowly, any work done for God with a full surrender of self, is as acceptable to Him as the highest service. No offering is small that is given with true-heartedness and gladness of soul.—*Christ's Object Lessons*, p. 359.

CHURCH CALENDAR

Nov. 4-25 Review Campaign Nov. 23 Thanksgiving Day
Nov. 11-18 Week of Prayer Dec. 30 13th Sabbath (Far East)
Nov. 18 Week of Sacrifice Offering

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

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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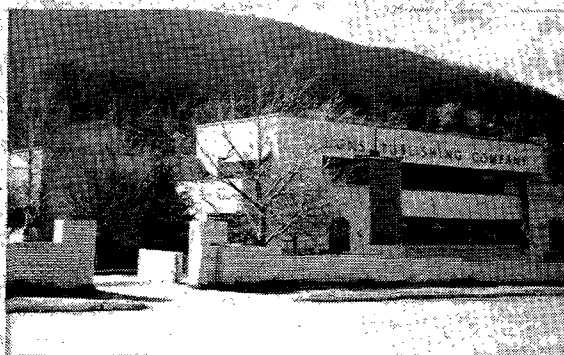
Pictures of Progress



The first class of Japan Junior College since 1941. Fifteen from this class were called to evangelistic work.



Representatives of the churches in Berlin calling for clothing and shoe allotments.



The Signs Publishing Company at Warburton, Victoria, Australia.



Summer camp for children in the Hansa Conference near Hamburg, Germany.



Our church at Rumba, one of the leading stations in south Bougainville, in the Coral Sea Union.