

Autumn Color Number

The Advent Sabbath REVIEW AND HERALD

»»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS »»»»»



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HARRY ANDERSON, ARTIST

"JESUS, SAVIOUR, PILOT ME OVER LIFE'S TEMPESTUOUS SEA"

In This Issue

A Personal Letter to You, by W. E. Nelson	3
What Prayer Can Mean for You, by H. L. Rudy	4
Ethiopia—Land of Mission Opportunities, by Gladys Martin	6
Editorial	7
The Holiday Season, by F. M. Wilcox	8
Week of Prayer and Sacrifice Offering, by J. L. McElhany	9
I Believe in Our Church Standards, by A. V. Olson	10
Youthful Evangelists, by J. R. Nelson	11
Our West African Missions, by William McClements	12
It's No Sin to Be Rich—But! by D. A. Delafield	14
"Let Nothing Hinder You," by Ellen G. White	15
Postage Stamps and Prophetic Fulfillment, by W. A. Spicer 16	
Featured Briefly: I Proved God, p. 2. Ringing Doorbells for God, p. 18. The Radio Reaches Hearts, p. 19. On the Religious Liberty Front, p. 22. Spiritual Triumphs of Laymen, p. 23. Good Books Are Good Friends, p. 27. Directory of Conferences, p. 31. Church Calendar, p. 31.	

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The Contributors

LET us introduce to you the writers who have contributed the major articles to this issue and who are not otherwise identified:

H. L. Rudy, who describes "What Prayer Can Mean for You," is the president of the Canadian Union Conference.

Gladys Martin, who writes of "Ethiopia, Land of Mission Opportunities," is a missionary teacher in our girls' school in Addis Ababa, Ethiopia.

F. M. Wilcox, who asks searching questions and offers practical spiritual counsel regarding "The Holiday Season," was for many years editor in chief of this journal, and now is an associate editor.

A. V. Olson, who offers his personal testimony, declaring, "I Believe in Our Church Standards," is one of the general vice-presidents of the General Conference.

J. R. Nelson, who tells us of the fervent witnessing of "Youthful Evangelists," is the Young People's Missionary Volunteer secretary of the Pacific Union Conference.

William McClements, who pictures the progress in "Our West African Missions," is the superintendent of the West African Union Mission.

W. A. Spicer, who writes of "Postage Stamps and Prophetic Fulfillment," has served the cause in many responsible offices, including that of the presidency. He is an associate editor of this journal.

High Lights of This Number

WOULD you like to know more fully what power lies in prayer, and how you may gain that power? There's a message for you, then, on pages 4 and 5. . . . Ethiopia is very far away. Does it really present an inviting field for mission expansion? Learn the answer on page 6. . . . You plan to have a most happy time during the holiday season? Most people do. But we are a people who seek to practice our religion during holidays also. The article on page 8 has good counsel for all of us. . . . It means much every way to be an Adventist. We do not follow our own whims and theories. We have church standards. Our memories are refreshed on this

fact as we read page 10. . . . Some older people view youth only as a liability. But the article on page 11 shows that our youth may also be a great asset in our work of turning men to God. . . . A little-known part of the world is West Africa. Here labored some of our first missionaries, and here some of them lie buried. Our present mission success in that field is described on pages 12 and 13. . . . An angel flying swiftly in midheaven! That is the way we picture this message spreading over the earth. A new comment on this picture is presented on pages 16 and 17.

We believe you will find in this issue much that will brighten your spiritual path, and much that will both sober your heart and make it joyful. If you are not a regular subscriber, you are receiving this copy as a gift from your local conference in conjunction with the General Conference. Would you like to know how you may subscribe to the REVIEW? The information is found on page 30.



IN 1930 I bought a small business for which I had to borrow all the money. As things went downhill, it was impossible for me to get rid of this bill, several hundred dollars of which I still had to pay in 1939. Then someone gave us instruction in the third angel's message. We were Roman Catholics. One day when the instructor told us about paying tithe, I resented it, telling the brother that I had a bill of long standing and wished to pay it off first. The instructor then told us of God's blessing in paying a full tithe, and He directed me to the text Malachi 3:10, where the Lord says, "Prove Me now herewith." Then I began to give the Lord the tithe, and to the praise of the Lord three months later I was able to finish my long-standing debt of several hundred dollars.

The Lord has always blessed since, and we have enjoyed His goodness. The Lord gives us a great opportunity to try, or prove, Him.

Anyone who has never done so, will not you try Him also?

ABOUT twenty years ago I listened to a soul-stirring sermon on the stewardship of the tithe. I had long believed in tithing, but I had very little money of my own on which to pay a tenth to the Lord. On this morning as I listened to the sermon, a longing came into my heart to earn some money, that I might prove my love and loyalty to God by my faithfulness in giving to Him His tithe. As the minister continued to present his message, I tried hard to think of some way I could make some money, but I was a housewife and mother and not very strong, and I could think of nothing remunerative that I could do. But the desire to earn money that I might have the joy of paying my tithe to God and of giving more freely and generously to the Lord's work grew in intensity until I told the Lord that if He would show me how I could make money of my own, I would be faithful and happy in paying Him the tenth of all I earned.

Soon a plan came into my mind for making hand-painted handkerchiefs. I felt the Lord had answered my prayer. With paint and brushes I went to work. From the first I found a ready sale for my work in the department stores of the city. To show the handkerchiefs was to sell them.

After a time my eyes would not let me do any more painting, but I was happy for what I had already done. I had had not only the joy of giving my tithe but also the joy of giving freely to the Lord's work, which I count one of the supreme joys of a Christian's life. Since that time I have always had money to give and money in the bank. I have never wanted for any need that money could supply. Time and again the need for extra finances has arisen in our family, and always we have met it. But so very many times it has been because of the working of some special and unexpected providence that put the money into our hands that we were able to do so. And much more, God has blessed in ways that money could not touch. Surely God will never let us do more for Him than He will do for us.



W. E. Nelson at his desk in the General Conference.

A Personal Letter to You

FROM THE TREASURER OF THE
GENERAL CONFERENCE

DEAR BRETHREN AND SISTERS:

"When shall these things be? and what shall be the sign of Thy coming and of the end of the world?" Matt. 24:3. These questions were asked of the Master by His disciples when Jesus was with them as He sat on the Mount of Olives. He enumerated several signs that would precede His second coming, such as signs in sun, moon, stars, and earthquakes. As a people, we point back to these events on the earth as history. In the political world Jesus said there would be wars and rumors of wars, men's hearts failing them for fear, and for looking after those things coming upon the earth. Surely these signs are being fulfilled before our eyes. Another statement made by Jesus is found in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It appears to me that all that yet remains to be done before the Saviour can come, is the carrying of the gospel to all peoples.

A glimpse at what has been accomplished in expanding the good news of the kingdom in all parts of the world is of vital interest to all, and also what progress has been made in winning believers to the message.

A little over one hundred years ago the movement known as the Advent message began. It had a humble beginning among the common people. But there has been a steady growth since its beginning. It required sixty-eight years before our membership reached 100,000. The next 500,000 has been added in thirty-five years. This is an average increase of 100,000 every seven years. Our membership in overseas countries exceeds the membership in the United States, where the message had its birth. The first Seventh-day Adventist missionary, J. N. Andrews, left North America in 1874 to open up work in Switzerland. Here also the work had a small beginning. It was many years before we had a membership in all Europe of 10,000. However, today in Europe we have 118,362 believers. There are three divisions of the General Conference in Europe, made up of union and local conferences similar to those in North America. It was in 1894 that we sent out our first missionary to a heathen land. Since that time we have sent out about 6,000 missionaries. These messengers of truth and light have gone to all the principal countries of the world. The gospel is being preached in nearly all languages and dialects of these lands.

Following the preaching of the gospel, there have developed

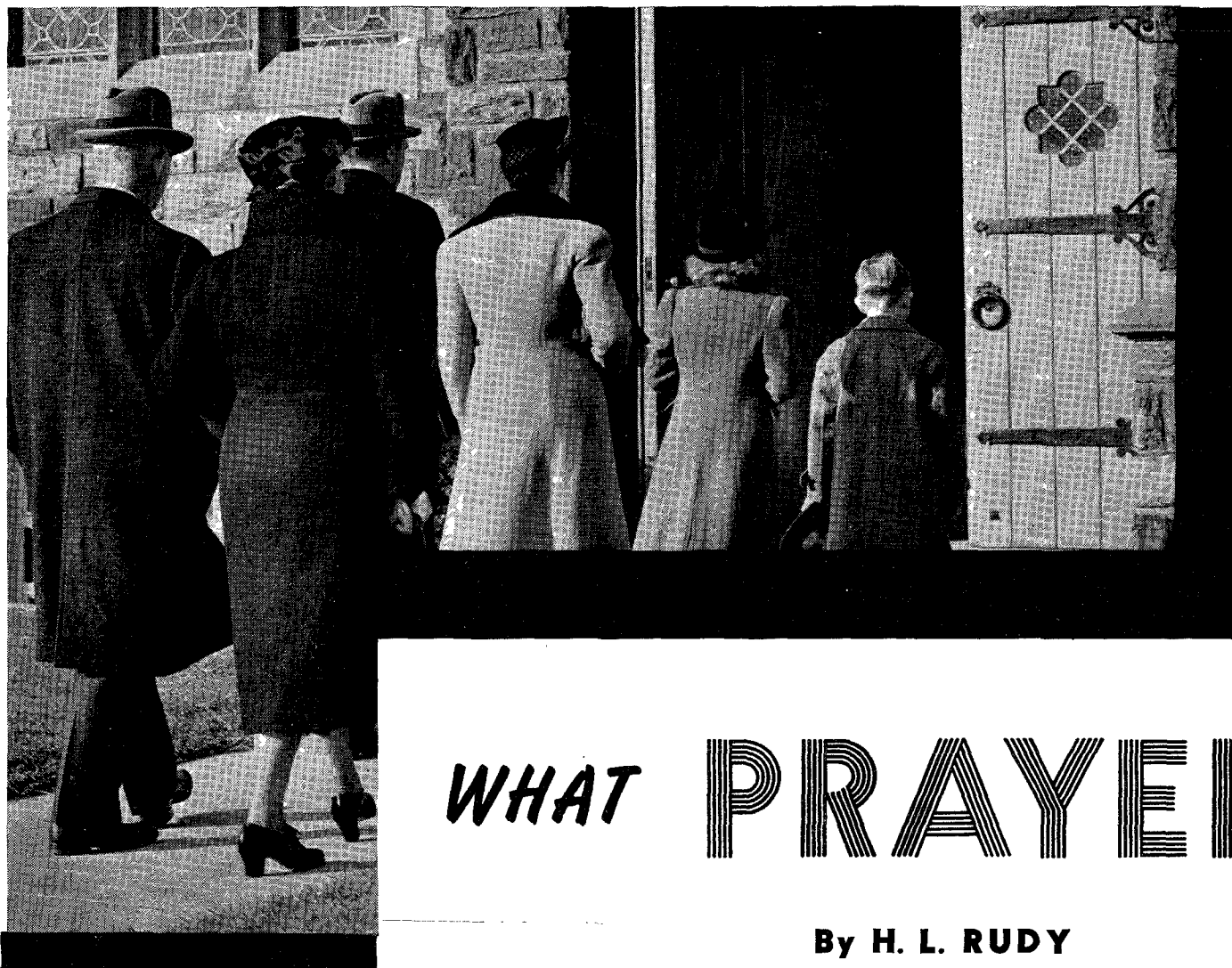
churches, local conferences, union conferences, and division conferences. These organizations unite and form one large organization known as the General Conference. Within these conferences we have churches, elementary and secondary schools, colleges, sanitariums, and publishing houses, with a total investment of about \$150,000,000, employing a total of 32,000 conference and institutional workers. Billions of pages of truth-filled literature have been distributed "like the leaves of autumn" in all parts of the world.

The radio in recent years has become a large factor in spreading a knowledge of the soon coming of our Lord. Millions have the opportunity, weekly, of hearing the spoken word of the Advent message by means of the radio. Tens of thousands are studying the Scriptures by means of the radio Bible schools now conducted in most of the principal countries of the world. The same result always follows the study of the Bible, and that is the springing up of Seventh-day Adventist believers. There are many more facilities for the advancement of the gospel that are at the command of the people of God today. The gospel is being carried to all the world today, but there is yet very much that remains to be done, and the difficulties are multiplying. Yet the resources of God are not exhausted. When He entrusted to His followers the giving of the gospel to all the world He told them that He had all power in heaven and earth at His command, and that He would give them such power as they needed for the task, for His presence would be with them until the end.

Have you ever thought of how dreary this world would be if we did not have a part to act in carrying out the gospel commission? There is more real joy and satisfaction in uniting with Christ in extending His kingdom on earth than in any other work. Here is lasting joy and peace. We are told that in heaven there is more joy over one sinner that repents than over ninety-nine just ones that need no repentance.

There are many ways in which we can unite with Christ in preparing the world for His second coming. I want to mention one. That is the support of the movement by our means. He requires one tenth as His share of our increase. That is fixed and definite. We call it tithe. But He also expects us to give freewill offerings. Here we have an opportunity to show our real love to God for all His mercies to us. Jesus gave His all to redeem us from death caused by sin. Love unexpressed soon fades and dies. So it is with our love to God.

W. E. Nelson



WHAT PRAYER

By H. L. RUDY

ONE of the most beneficial practices followed by us as a denomination is the observance of the annual Week of Prayer. Near the close of each calendar year a period of eight days—beginning and ending with a Sabbath—is designated as a time when the whole church is called to unite fervently in the spirit of prayer and consecration.

Through the years this practice has brought countless blessings to God's people. In many churches it is the only time in the year that they can hope for a visit from the minister. To those who have been working for the salvation of others the annual Week of Prayer is looked forward to as the time when important decisions are to be made for Christ. To parents, whose hearts are aching for their children to take their stand for God, the Week of Prayer is the time when they hope the right decision will be made by their boys and girls.

It was during the annual Week of Prayer thirty-six years ago that my parents attended their first Seventh-day Adventist church service. That started them and their children on the way of the Advent message, and we have been following it ever since.

As a minister of the gospel, I have seen more children and young people of Seventh-day Adventist families, as well as interested friends and neighbors, make their decisions to unite with God's remnant people during these annual convocations than at any other specified period of the year.

Without doubt this success is due to the fact that

prayer is, after all, the greatest known single means for giving life, growth, and stability to the Christian and to the church. In just a few days another annual Week of Prayer will be observed by us as a people. To be exact, the dates are November 13-20. Before this time arrives, we ought to refresh our minds on the great theme of prayer.

In that cherished little volume *Steps to Christ* we find: "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—Page 97. "Through sincere prayer we are brought into connection with the mind of the Infinite. . . . Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—*Ibid.*, pp. 101, 102.

These statements reveal the true meaning and value of prayer. Phillips Brooks said, "Prayer is not conquering God's reluctance, but taking hold on God's willingness." God is the source of life and power, and to be connected with the mind of the Infinite means life and power for man. Through prayer a two-way communication is set in operation between man and God: "Life from God flows into our life; and from our life, purity and holiness flow back to God."

Dr. Alexis Carrel, who was famed as a brilliant scientist at the Rockefeller Institute, made a thorough study

REVIEW AND HERALD

of prayer. His findings are a fitting comment on the above statements. Said he:

"Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit. . . . The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyance, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships. . . .

"If you make a habit of sincere prayer, your life will be noticeably altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched.

"Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace."—*Prayer Is Power*, p. 1.

Just how this interchange of life and power takes place through prayer we do not fully know. Nor is it necessary for us to know these secrets, any more than it is necessary to understand many of the most common things of life before we use them. Thomas Edison wrote in 1921:

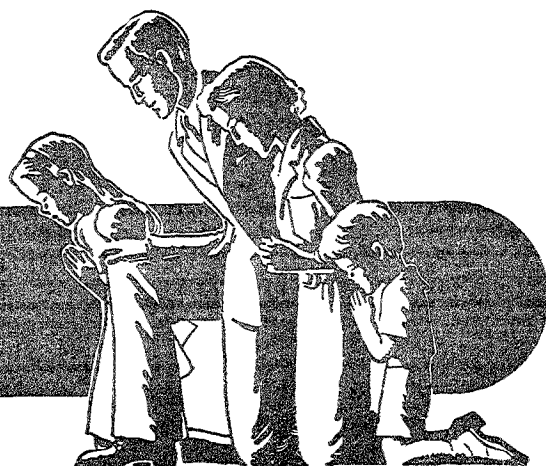
"We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep our feet when we stand up. We don't

title given to him by God, because of his prayer habit. Cornelius sought light and truth through prayer, and God immediately sent Peter to instruct him. Prayer and singing opened the prison doors for Paul and Silas, and led the jailer and his family to Christ. Stephen's prayer opened the door of the temple in heaven, and God turned the floodlight of His grace upon the martyr's frame to strengthen it for life's last moments. After forty days of unbroken communion with God upon the mountaintop, Moses' face shone with a brightness too great for the people to look upon.

Jesus Christ, above all others who have traveled earth's way, was an example of a life of prayer. He was in constant communion with His Father. His connection with God is well expressed by Isaiah: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear the learned." Isa. 50:4.

Not only was Jesus in daily communion with His heavenly Father, but before every important event or

CAN MEAN FOR YOU



know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about these things deprive us of their use."

Likewise, we do not know much about prayer, or how it works. But if we are wise, as was Edison, we will use prayer, even though we do not understand its secret.

Someone has well observed:

"Prayer, the first true sign of spiritual life, is also the means of maintaining it. Man can as well live physically without breathing, as spiritually without praying. There is a class of animals—the cetaceous, neither fish nor seafowl, that inhabit the deep. It is their home; they never leave it for shore; yet though swimming beneath its waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live, and move, and have their being. And something like what is imposed on them by physical necessity, the Christian has to do by a spiritual one. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of divine grace, that he maintains his spiritual life."

Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. Abraham prayed, and the angels visited him. While Jacob was wrestling with the angel in prayer, his own life was transformed and Esau's heart softened. Samuel was a gift to his mother and humanity in answer to Hannah's earnest prayer. Elijah prayed, and no rain fell for three and a half years. He prayed again, and there was an abundance of rain. Elisha's prayer brought a dead child to life again. Job prayed, and his losses were restored to him again. The "beloved" Daniel earned that

crisis of His life He sought His Father's face in earnest prayer: at His baptism, at the transfiguration, when He chose the twelve apostles, before He preached the sermon on the mount, at the raising of His friend Lazarus from the dead, when He turned toward the cross, in the Garden of Gethsemane, and on many other occasions. Again and again, while He was still praying, the answer came back from God. Never has there been a more active connection between earth and heaven than was manifest between Jesus and His Father in heaven. Never has there been a more perfect demonstration of life and power than was seen in the life and work of Jesus. Why? Simply because He was the Son of God? No! Jesus not only recognized the secret and power of prayer but also had the will never to allow the connection between Himself and His Father to be broken. Not only did He pray, but His life was characterized by the spirit of prayer.

We quote Dr. Carrel again:

"Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives frail human seed its unshakable strength."

Prayer as an active experience is not confined simply to those quiet moments of meditation when the soul feasts upon the bounties of heaven's storehouse. In these days of hurry, multiple activities, and peril the Christian cannot afford to deprive himself of the constant inflow of life and power from God. God hears and answers

(Continued on page 27)



Dr. Roland Nielsen and Mrs. Erik Palm holding clinic at our hospital in Debra Tabor, Ethiopia. This is one of several hospitals that Adventists operate in this land.

By
GLADYS MARTIN

ETHIOPIA - *Land of Mission Opportunities*

IT WAS a gray, rainy day in September of last year that our mission superintendent brought an interesting letter over to our house on the girls' school compound in Addis Ababa. It was a plea from the people down in Chercher for us to open schoolwork among them. They had a piece of land which we could use, and they would give us any assistance possible. It was signed by the important men of the district, including several Mohammedans.

As yet we have not sent anyone down to Chercher. Why? Because we do not have the money that it takes to open new work. At home when we start an evangelistic effort, a great deal of time and money is spent to arouse an interest and get as large an attendance as possible. Attractive handbills are printed and distributed. Each person is urged to bring several friends. In fact, nothing is spared to make the effort a success. But here in Ethiopia was a group of people pleading for gospel workers. The opportunity to win souls was given to us, but we had to say no. It was almost as if we were putting the gospel message on a money basis. Before I came to the mission field I had heard stories of unanswered calls, and it had not seemed so real to me as the day that I saw the Ethiopian chief and judge go away from the office without any assurance of having a mission school in his country.

It is like a person who is so busy in his own little garden he cannot stop to prune the trees or gather the fruit from the near-by orchard before thieves steal the fruit away. The mission work we are carrying on needs to be carefully guarded and cultivated, but the fruit from the near-by trees needs also to be gathered before the time is past, and others capture the souls we could have gained if we had been there at the harvesttime.

It is not only in Chercher that we could open and advance our work. I think of the long waiting list of girls who would like to come to our school here in Addis Ababa. Then there is a piece of land in Debra Markos we should occupy to show our right of possession. In the north, in Debra Tabor, only the children of our church members are admitted to school, because there is scarcely

room enough for them. Out in Akaki Principal Hanson turns boys away all the time because he lacks another foreign teacher to help him. Our three hospitals in Ethiopia are always more than full. We could start more out-schools from every station if we had teachers, and we cannot send teachers unless they are trained.

The stories from out in the field are stories of an ever-growing work. Dr. Nielsen in the north writes of receiving a message from a village asking for help in an epidemic of relapsing fever. He prepared the medicines, and sent them on by mule, for the village was one day's journey by horse. Their camp meetings, as they call them, are being well attended. Because of a strong prejudice against other religions on the part of the members of the Coptic Church, our missionaries in Debra Tabor were not able to go and visit even our own people in that area. So they called them in to the compound and held meetings. Our church members have suffered much persecution. Even after the hospital was ready for use, there were few patients. It was discouraging for both the doctor and the nurse to be in their twenty-six-bed hospital and have only two or three patients. Two of our church members were killed by robbers. The village where most of our church members were living had been robbed and burned, and there were threats of its happening again.

But now in the last month or so things up there have been changed. It has been only the power of God that could change our circumstances. Now the hospital is full and overflowing, so much so that they are asking for another nurse so that one may devote her time to training classes and floor supervision, and the other can take care of the clinic work, the kitchen, the Ethiopian workers, and help while the doctor is making trips to the near-by villages. We have more liberty in visiting our people in their villages. The people are receiving the gospel message, and we must take full advantage of our liberty and freedom while we have it.

In Eritrea the work has gone slowly for a long time. But things are happening up there. Pastor Wollan has started public meetings. He gave out handbills and an-

(Continued on page 18)

EDITORIAL

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

How Good Is Our Pledged Word?

IF YOU are an average Seventh-day Adventist, then you have probably made some pledge to the church during the year. Is that pledge paid, or have you let other obligations take first place? The pledge promises payment on or before December 31, and that date draws near.

The Bible frequently speaks of our relationship to God as being in the nature of a compact, an agreement, a covenant. God makes promises to us, and we make promises to Him. True religion is not one sided; it is not wholly a matter of receiving; it is also a matter of giving. We are fellow workers with God, fellow sharers with Him in the great task of saving the world. Many of God's blessings to us are most distinctively characterized by their coming at regular, dependable intervals. Springtime and harvest, summer and winter—how regular, how dependable! The sun never fails to rise each morning, bringing warmth and new blessings. System and order and dependability characterize all God's dealings with us. The same must characterize our dealings with Him, if we are to make real in our experience the sublime truth that the Christian lives in covenant relationship with God.

The Bible has much to say about our duty to pay to the Lord what we have promised. Said Moses to the children of Israel, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2. And again Moses declared, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21.

Suggestions Offered

To those who may find themselves with the end of the year almost upon them and a pledge wholly unpaid, we offer a few suggestions. First, do not listen to the temptation of the devil that would lead you to think that you need the money represented by this pledge more than does the work of the Lord. There is no need so great today as that confronting God's cause in the earth. These troublous postwar years have taxed to the limit every resource of the mission treasury.

Do not permit yourself to seek an excuse for defaulting by reasoning to yourself that you were urged unduly to make the pledge, or were carried away by the spirit of the occasion. There may be instances where the better judgment of individuals has been overruled by unusual appeals. But in the vast majority of instances, as all of us must admit, we made our pledges with clear mind and full freedom of action. The fact that we may have been carried away by the fervor of the occasion to promise more than we now feel enthusiastic about paying might indicate only that we have lost a fervor that should have been kept glowing bright in our hearts.

What was it that stirred us to make the pledge? Perhaps it was the vivid recital of God's miraculous providences in mission lands; we felt the experience in our own heart; we caught a new glimpse of the greatness of the task and the divine hand that is leading us onward.

Or perhaps the portrayal of the importance of having a strong witness for God in the local community led us to feel a larger sense of responsibility for maintaining the local church.

If we honestly think back over the facts in connection with the service where we made our pledge, we will almost certainly decide that those facts warranted the pledge, and that devotion to God and a high sense of our duty to Him leave no other course than for us to honor in full the vow we made. Might it not be appropriate for us also to pray God to bring to us a new picture of the sweep of His work and a new warmth in our heart to respond to the picture presented? Then not only duty but also spontaneous love will prompt us to meet our pledge.

New Year and New Pledges

Now we are not only near the end of one year but near the beginning of another, and that means a time when in all our churches a new opportunity will soon be given to make annual pledges for the work of God. Some may be tempted to say that they do not believe in pledges, basing their remarks on the difficulty they may have had in meeting some pledge in the past. We do not believe that such an attitude is warranted. In the first place, the difficulties that confront most of us in meeting a pledge are not such as constitute a valid reason against pledge making, but rather indicate a failure on our part to make proper provision. If we as definitely budgeted through the year for certain promised gifts to the Lord as we do for coal and lights and the car, most of our problems in meeting pledges would vanish.

And that brings us to the second point in considering the statements of those who say they do not believe in making pledges. Though they realize it not, they do not really mean what they say, for such persons in their dealings with their fellow men sign notes to pay, buy cars and numerous other things on time payments—for who does not at some time or other, and many people more often than not, buy things on the installment plan? Our lights, our telephone, our gas, are all installed on our signing a promise to meet regularly the bills that will be incurred. The whole world is built on this principle of promise to pay.

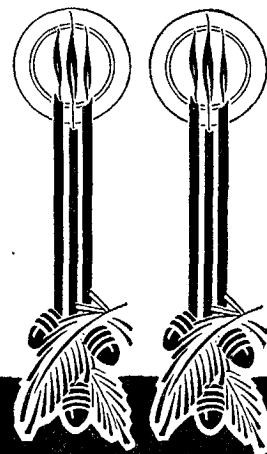
If one should say simply that he does not believe in making pledges to God, then he would be speaking exactly. But who would want to proclaim to others that he drew the line only when it came to making promises to God? There is a place for pledges in God's work today, even as was true in all the centuries of the past.

But the work of God is greater today than ever before; it reaches to every corner of the earth. And upon us as a people have been poured more blessings than upon any who have lived before us. Prophets and apostles have *looked forward* to our day; we *live in* it. The missionaries we have sent to every corner of the earth look to us for unflinching, systematic support. The mission treasury has sent them forth with that assurance. But the treasury must look to us for the funds. You do not wish the treasury to fail in meeting the budget it has drawn up to care for our missionaries. Then why should you hesitate to ensure the fulfillment of these Mission Board promises by failing to include in your budget for the year a definite pledge to the work of the Lord? F. D. N.

In millions of homes this holiday season there will be Christmas trees, gay trimmings, many gifts, and much feasting and merriment. How should we relate ourselves to this special period of the year? That is the highly practical question asked in this article.

By

F. M. WILCOX



H. M. LAMBERT

The Holiday Season

WHAT WILL IT
BRING TO US?

WE HAVE now come to the closing weeks of the year. What will these weeks bring to us? Will they bring failure and defeat or added blessing and spiritual power? It will rest with each individual to determine what his experience shall be.

We all have occasion to thank God for His many mercies since the year began. Many times and in numerous instances has He given us evidences of His love. We have rejoiced in the assurance of sin forgiven. We have reason to thank Him for many temporal benefits, for food, shelter, and raiment. And if any of us have suffered pain of body or sorrow of heart, we have been remembered by the God of all comfort and consolation.

To many our camp meetings and the services of the Week of Prayer have brought new faith and courage. These blessings we should cherish and hold fast. They came to us as the fruitage of renewed consecration. They may be retained by continued consecration. Let us always remember that God is as near us in our homes as He was at the camp meeting. He recognizes us in our loneliness, our isolation, as readily as when we are one of a great multitude seeking His help.

The closing weeks of this year present many dangers. To the world around us these are times of festivity and pleasure seeking. To eat, drink, and be merry will be the objective of the great multitude. We should faithfully guard ourselves against permitting this spirit to endanger our relationship to heaven. We are in the

world, but we must not allow its spirit to mold our lives or shape our characters. The Spirit of Inspiration declared of God's people anciently, "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. To us today there comes the divine admonition:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15-17.

Sad indeed will it prove if any reader of the REVIEW becomes so influenced by the spirit of the holiday season as to lose his first love, that close and intimate association with his blessed Saviour, which is his high privilege to enjoy constantly.

Should not the Christmas season be one of pleasure and rejoicing? Every season should be that to the child of God. Admonishes the apostle, "Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4. And the promise is given: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

May we not enjoy family and friend reunions? We may indeed. God has constituted us social beings. It is our privilege to invite our friends and loved ones to share

our hospitality. But in doing so let us make these social gatherings such occasions as they would be were it possible to include the personal presence of our best and chiefest Friend, Christ the Lord. He will be present by His Holy Spirit if our social converse and association be of the character He can bless.

Of the origin and character of Christmas we have this fine statement from the pen of Ellen G. White:

"The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

"In His wisdom, the Lord concealed the place where He buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world, —one to be received, to be trusted, to be relied on as He who could save to the uttermost all who came unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God."—*Review and Herald*, Dec. 9, 1884.

In harmony with the Christmas spirit, may we not give gifts to our friends? We may appropriately do this, but we should give useful gifts, not useless baubles, trinkets, affording passing pleasure and of no permanent value.

How much of the Lord's money is squandered today by His professed followers in ways and means not only useless but positively harmful as well? What can we say of the money spent for unnecessary house furnishings, for unnecessary wearing apparel, for storybooks and magazines whose influence is positively detrimental to the reader, for cheap, popular music, for photographs, for candy and soda water, and scores of other things which might be enumerated? Truly, one who feels the fire of a missionary spirit burning in his heart, and who recognizes his duty to a lost world, cannot carelessly spend the means entrusted to him.

But while we give gifts to friends and relatives, let us remember the poor and needy, ministering to their needs. Declares the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. 25:40. We minister to our blessed Lord in the person of those for whom He gave His life.

And let us make the holiday season a time for giving liberally to our needy missions. The Lord has graciously given us a knowledge of His soon coming. We understand by fulfilling prophecy the meaning of conditions existing in the world. This has been made known to us not alone for our salvation, but that we may become light bearers to others. Recreant will we be to our sacred trust if we fail in meeting this divine purpose. Unnumbered millions are in darkness. Millions are in physical as well as spiritual destitution, lacking food and shelter and raiment. With what great pathos should their penury and distressing need appeal to us. But few of us may go to them, personally to minister to their spiritual or physical need, and lead them to accept a compassionate Saviour. But we may send them help. We may contribute of what Heaven has so generously lavished upon us here in the homeland, to help them to a saving knowledge of Christ the Lord.

I quote again these stirring words from Ellen G. White:

(Continued on page 26)

Week of Prayer and Sacrifice Offering



BEFORE this offering is taken on the closing Sabbath of the Week of Prayer, our annual council of the General Conference Committee will have been held. At this council the world budget of the Advent Movement will have been voted for another year. To those who have the responsibility for distributing the Lord's money to all the world fields it is a very serious and solemn matter indeed. It is serious because we have so little to distribute to all the fields for a work so great and so vast. It is solemn, because we realize that time is so short, and there is still much to be done, so many souls to be won and prepared for the coming of Jesus.

As we come up to this year's council we know that there will be greater and more urgent and pressing calls for help than we have ever faced before. In connection with a growing and expanding work it is to be expected that such will be the case. We would not have it otherwise. But to answer the calls and supply what is needed in these critical times are responsibilities that your leaders must share with you who are members everywhere.

We ask every believer to make definite preparation for this Week of Prayer and Sacrifice offering. Do this by seeking the Lord in earnest prayer that He will help each one to find ways and means of giving generously to this offering on Sabbath, November 20. As we pray about the present world situation and our duty in relation to the cause of God at this time, the Lord will bountifully bless His people. Let us pray that He will especially bless us with liberal hearts and self-sacrificing attitudes. This offering can thus become an indication of our determination to arise and finish the work.

Hundreds of our believers are reaping bountiful harvests; many others are employed at high wages. From all these Heavensent resources, coupled with a real spirit of self-sacrifice, we can bring to the Lord and His needy cause the greatest offering of its kind we have ever given. May the One who freely gives us all things help us in this time of need to bring back to Him a generous token of our own love.

Let us make of this offering a memorial to our spiritual zeal and fervor, to our determination to make any sacrifice needed to meet the needs of God's cause in these closing days of time.

J. L. McELHANY

President of the General Conference

I BELIEVE in the Christian standards that have distinguished the Advent Movement since its beginning. Our pioneers were not wild enthusiasts or narrow-minded fanatics. They were men and women of sterling character, earnest and sincere Christians, who loved God more than their own lives. Through much prayer and diligent study of the Word of God they found the glorious and exalted truth which the Lord would have His people live and proclaim in these closing days of earth's history. Much light was also bestowed upon them through the visions given by God to one of their number. This is how our church standards came to us.

No, these standards are not of human origin. God Himself is their author. They are founded on nothing less than the eternal principles contained in the Ten Commandments. The law of God is very comprehensive. "Thy command," says the psalmist, "is exceeding broad." Ps. 119:96. The Ten Commandments cover the entire outward conduct of man, and they also reach down into the very thoughts and intents of his heart. In other words they embrace the whole duty of man. (See Eccl. 12:13.)

Lest we should fail to understand all that is involved in the ten precepts of the Decalogue, God, in His mercy, has given us volumes of further instruction through His ancient prophets and apostles and through the gift of the Spirit of prophecy in the remnant church, regarding what His children should and should not do in these

last days. Our church standards are in harmony with this instruction. If we will examine them carefully, we will find they have their roots deep in the Word of God. For this reason I believe in our church standards. I believe in them because I know they are of divine origin.

Furthermore, I believe in our church standards because they point the way we as Christians should live. The Christian life, we must remember, is more than a profession. It is a way of life. The only way to become a Christian is to be born again, to be made a new creature in Christ Jesus. (2 Cor. 5:17.) The old life, with its customs and habits, must pass away; and the new life, with its new ideals and new practices, must begin. The old life is the life of the flesh; the new life is the life of the spirit. The former produces the fruits of the flesh; the latter, the fruits of the spirit. The true Christian cannot follow the ways of the world. He must follow the ways of his Master. His life must be governed by the same principles. He must be like Him. He can go only where Jesus can go. He can do only what Jesus would do. It is this kind of life that our standards require. Therefore, I believe in them.

I believe in our standards because I am convinced that it is only by living up to these standards that we can convince the world of the value and the genuineness of the Christian religion. It is said that when the people saw the disciples after the ascension of their Lord they took notice of them that they had been with Jesus. This

was because they lived as He had lived, because they exemplified the same exalted principles which had been so apparent in His life. Had they failed to live in harmony with the high ideals placed before them by the Master, the people about them would never have known that they had been with Him.

It is so today. If we live up to our profession, if our lives are in line with the divine standards, the people whose lives we touch will recognize us as true fol-

lowers of Christ. They will have confidence in our religion. And many of them, as they behold our consistent manner of living, will be led to glorify God and to cast in their lot with His people. On the other hand, if we disregard our Christian standards, those who behold us will have no confidence in our religion. They will regard our Christianity as a hollow sham. It is because most Christians fail to conform to the divine standards that so many people today have no desire to become Christians. They are repelled rather than attracted by what they see in the lives of church members. They say, "Why should we become Christians when they are no better than we are? They do the same things we do."

Dear readers, God is depending upon us—the members of His remnant church—to demonstrate to the world the value and the reality of the Christian religion by faithfully conforming our lives to the high ideals and the sacred standards which He has set before us.

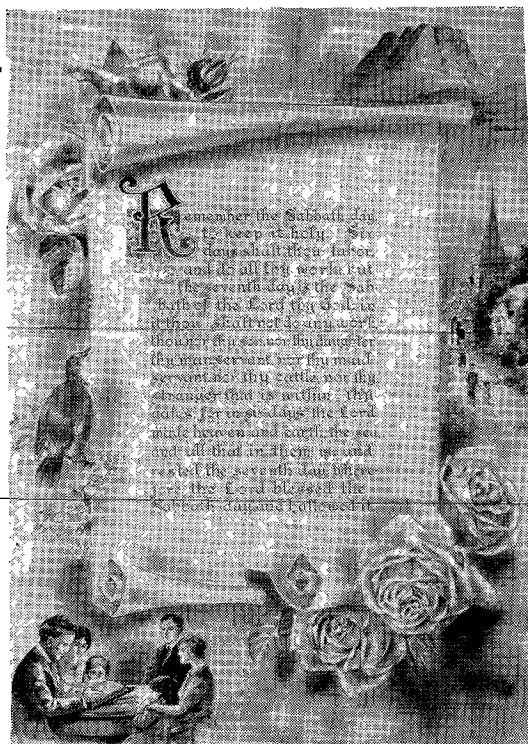
I believe in our Christian standards, because I know that only through loyalty to them can we maintain our spiritual life. Repeatedly it has been demonstrated, down

(Continued on page 26)

I BELIEVE IN Our Church Standards

A Personal Testimony

By A. V. OLSON



Youthful Evangelists

By J. R. NELSON



VERNON NYE, ARTIST

The history of God's work reveals how repeatedly He has used young people to bear a valiant testimony for Him. The present is no exception to this glorious fact.

THOUSANDS of Seventh-day Adventist youth filled to overflowing the large auditorium in a Western city one Sabbath afternoon. Another youth's congress was in progress, and the young people were participating in a "Share Your Faith" workshop. At the microphone one of our youth leaders was interviewing Mel, who about ten months earlier was a Roman Catholic. Mel had served his country well during the war, but had become discouraged and was on the verge of giving up all religion.

"Tell us, Mel, how it happened that you became a Seventh-day Adventist," began the youth leader after a brief introduction.

"I met a young Seventh-day Adventist on the street one day whom I had learned to know in the service; and seeing that I was discouraged, he persuaded me to go to young people's meeting. He also supplied me with literature. Later I attended some evangelistic meetings and joined the baptismal class."

"Who is this young man who shared his faith with you, and do you know if he is in this large audience?"

"His name is Clarence, and I think he is here."

In response to the request to stand, Clarence rose to his feet a little to the right of the speaker's platform and not far from the front. His face beamed with joy.

"Tell us, Mel," inquired the youth leader, "have you been sharing your faith during these ten months since you joined the church?"

"Yes," replied Mel. "I have been trying to share my faith with my parents, who are Roman Catholics."

"What success are you having?"

"Not very much with my parents, but I am also sharing my faith with my uncle and aunt."

"Are your uncle and aunt responding in any way, Mel?"

"Yes, they are keeping the Sabbath, and I believe they will come all the way. I think they also are present at this youth's congress."

Mel's uncle and aunt were asked to stand, and it was a thrill to see their smiles of joy in the faith Mel had shared with them.

"What are you doing now, Mel?" asked the youth leader.

"I am a student at Pacific Union College," was his reply.

"What course are you taking?"

"I am studying for the ministry."

"Why have you chosen the ministerial course?"

"So I can share my faith in a larger way," replied Mel.

Several weeks after the youth's congress it was learned that a young lady had joined the church through the inspiration received when she listened to the interview with Mel at the "Share Your Faith" workshop.

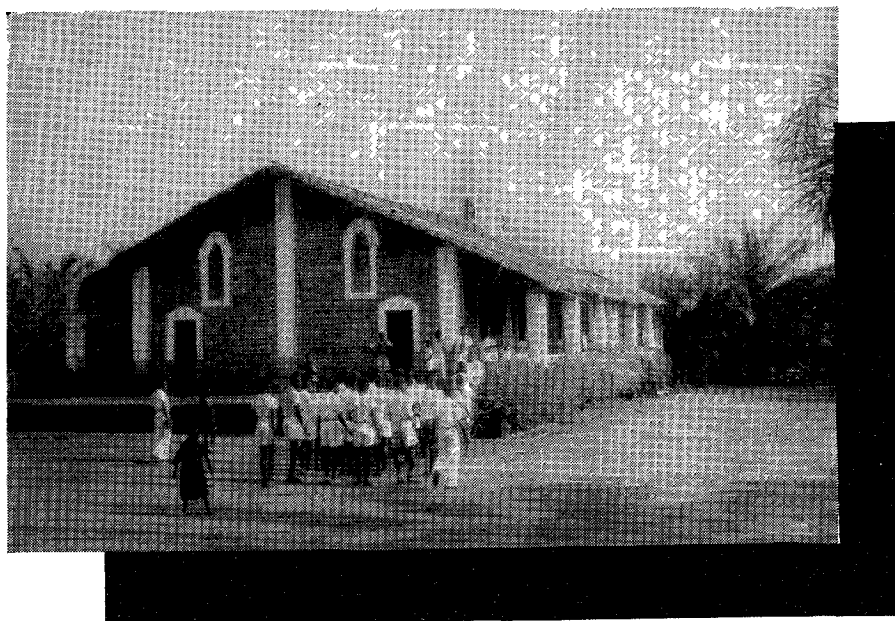
I am impressed with the simplicity of this faith sharing. There is nothing complicated about it—it is simply living your faith and letting it shine all the time! Its effect is far reaching and thrilling.

One of the custodians at the civic auditorium in San Francisco at the North American Youth's Congress fell in love with our young people. He stepped up to me one day and asked me to look in his pocket. There, hidden out of sight, was his pipe. Then he told me that he kept it there "as long as these young people are around." And then he remarked, "If they stay long enough, I will get over the habit of using it. I am just thrilled over these young people. They are so clean cut, sincere, and enthusiastic." How simple, yet thrilling this faith sharing is!

It was at this great Youth's Congress in September, 1947, that "Share Your Faith" became the slogan for Adventist youth. At the workshops of that great Youth's Congress an important milestone in the history of Adventist youth was reached. Weeks and months after the Youth's Congress echoes of the workshops are still being heard around the world!

From Hawaii to Bermuda, from the borders of Mexico to the northern outposts of Canada, Seventh-day Adventist youth are marching forward in a mighty "Share Your Faith" crusade for Christ! Everywhere our youth are becoming electrified with this heaven-born youth movement.

(Continued on page 22)



Sister Bergstrom have won their way into the hearts of those wild people, and their work has frequently been highly spoken of by French Government officials. Recently a new tribe has been entered, and Brother Bergstrom was given the first opportunity, by the French Government, of working for them. This large Matakam tribe, living on the Mandara Mountains close to the Nigerian border, is still extremely primitive. Now these people are hearing the gospel message for the first time, and we have reasons to believe there will be a good response to it.

The mission station at Dogba in the northern Cameroons is in close touch with the Fulani people—a tribe widely spread over West Africa, and mostly Mohammedan. But few converts have been made thus far. In the south, where work

Our WEST AFRICAN

By WILLIAM McCLEMENTS

Missions

THE West African Union Mission is comprised of British and French West African territories, Liberia, Spanish Guinea, and the islands of the gulf of Guinea. This large territory stretching from Dakar on the Northwest Coast to the center of Africa contains about fifty million people, or roughly one third of the total population of Africa.

Our early missionaries to this area experienced hard and trying times because of the prevalence of malaria and poor living conditions. Few of the amenities of modern times were available.

The work of the different mission fields was carried on as separate units until the year 1944, when they were organized as the West African Union Mission. This was done in order that the work might be unified and strengthened throughout the west coast field. Latest reports show a baptized membership of nearly 9,000 and a Sabbath school membership of over 35,000. There are 96 schools being operated, with an enrollment of 9,000 pupils. During the year 1947, 1,100 people were baptized. Recently it was my privilege to attend a service at Aba, in eastern Nigeria, when 249 were buried in baptism. Thousands of onlookers were present at this ceremony, which was somewhat unique in that six of our African pastors officiated. We are grateful to the Lord for these souls won from heathen darkness; but as we look at the great unfinished task, our hearts are humbled.

In French Cameroons the work was opened in 1928 by the late R. L. Jones among the fetish worshipers in the south. R. Bergstrom and his wife, of the Northern European Division, pioneered the work in north Cameroons among some of the most primitive and unsettled tribes of Africa. That is a wonderful story in itself. Through years of faithful toil and devotion Brother and

has been done among the heathen, a much greater response has followed the preaching of the message, and a number of large centers have been built up. The third angel's message is spreading rapidly. One church in the southern Cameroons, with over a hundred baptized members, was built up through the influence of a French Ingathering magazine. This paper was found in Spanish Guinea by a young man who took it home with him and gave it to a friend who could read French as well as German and English. He became interested in the message, and made contact with the mission leaders. Soon he accepted the truth and started to work in teaching his people. The results are that now we have this large church at Kribi. There are four European mission stations in southern Cameroons, and one lone station in the north. A second is being opened in the northern territory, and will soon be shedding forth its light to the benighted pagans of that mountainous area.

We have twenty-one overseas mission stations in the West African Union; including our large hospital at Ife, and our training centers in Gold Coast and Nigeria, but the greater part of our allotted territory is still unentered. At least fifteen to twenty million souls as yet have no opportunity of hearing the third angel's message. Oral work is being carried on in sixty-eight languages and dialects, but there are literally scores of languages in which our mission has done nothing yet. We must lift up our eyes and look on these vast unentered sections of this territory. Yes, and we must do something about them too! It is not enough just to recognize the task; workers and means must be found to open new mission stations. Men and women are needed who are prepared to forgo the ease and comforts of the homeland, endure hardships and disappointments, and shoulder responsibility.

ities in these frontier lands. We need workers who will apply themselves to the task of acquiring the native languages and who will "give themselves" to the people in devoted service. May the Lord raise up such folk who love Him and His cause so much that they will be willing to go into these needy fields and adapt themselves to the many phases of service called for in carrying on the work.

Among our greatest needs in West Africa are training centers fully staffed and equipped for the training of African evangelists and teachers. The greater part of the evangelization of West Africa must rest on African workers, but they must be given the necessary training that will equip them for efficient service in these days when higher education is spreading throughout the west coast colonies.

West Africa is changing rapidly. Schools and colleges are springing up on every side. Universities are being established; hundreds of students are attending overseas universities each year; and the whole educational level of the people is being raised. There is an irresistible demand for mass education, and the days are forever gone when we can send out eighth-grade workers from our mission schools, and expect them to render successful service. More efficient training centers must be built up in which the young people of Africa can be prepared for service as evangelists and teachers. This work must not be allowed to lag behind. At present we have a center at Bekwai in the Gold Coast with Brother C. A. Bartlett in charge. He is assisted by J. Vetter and three African tutors. This school prepares pupils for the government teacher's certificate examination, and also gives some pastoral and evangelistic training.

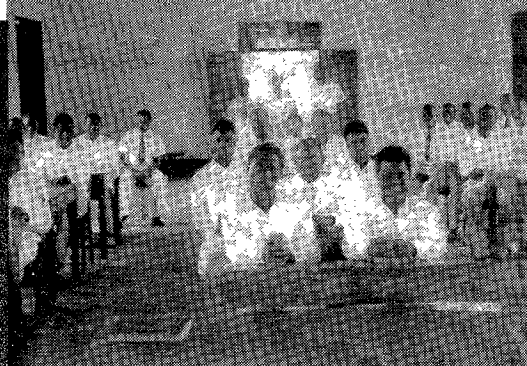
In Nigeria, with its twenty-two million people, we have transferred our small training center from Ibadan to a new site of about a hundred acres at Ihie in eastern Nigeria. Two dormitories and a dining room block have been erected as well as the principal's home. The administration block is still unprovided, and consequently work has to be carried along in the cramped space of the dining room. Twenty-five students are enrolled in the teacher's training division, and ten in the evangelistic section of the school. Next year the number will be doubled, and then trebled in 1950, provided necessary dormitory accommodation and classroom space can be made available. We are hoping that the Thirteenth Sabbath Overflow of the fourth quarter of this year will help considerably with this project. L. Downing, the principal, has two African tutors associated with him, and a second overseas assistant is under appointment.

Up in Sierra Leone it was planned to open the training center which was closed during the war, at the beginning of 1948, but the serious illness of B. C. J. Howard, the principal, compelled us to send the disappointed students back to their homes. There is a desperate need of trained workers in that field; and it is planned, if possible, to open the school next year. So thin is our line of overseas workers that we could not make any adjustment to save the situation at the school this year. I feel certain that could our faithful Adventist people get a first-hand glimpse of the realities of the situation we face in some of these fields, there would be a response of both men and means that would enable us to carry the work forward in a much stronger way.

In the Cameroon field three grade-seven schools have been operated, but the need for advanced training here, as in other fields, is an extremely urgent matter. Brother Consendai who has spent many years in the field is beginning a higher training school at Nanga-Eboko this year, and plans are made for strengthening this side of the work as soon as possible.

Our medical work made a good start in Sierra Leone

Representative group at a children's camp meeting, Aba, Nigeria.



Teachers and evangelists in training at our center in Ihie, Nigeria.



The doctor's bungalow at our Ihie Hospital, Nigeria.



The Mafakam Union of West Africa have their headquarters at Nanga-Eboko.



The Mafakam Union of West Africa have their headquarters at Nanga-Eboko.

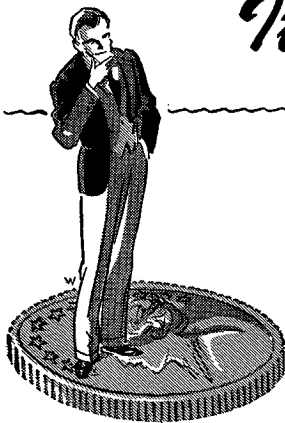


some years before the first world war, but unfortunately it did not survive that upheaval. It was not until 1940 that another serious attempt was made to get our medical work going in West Africa. In that year we secured forty-five acres of the best land available near the ancient town of Ile-Ife in the heart of the Yoruba country of western Nigeria. Ile-Ife is the ancestral home of the Yoruba tribe, which numbers over four million. Throughout the war years we struggled hard to get the buildings erected, and finally the institution opened its doors in 1944 with an administrative block and two wards giving a bed capacity of forty. Often as many as sixty patients have been accommodated by placing beds on the verandas. Recently another ward has been erected. This has been made possible through the generosity of the Oni of Ife. The Oni is an enlightened progressive native ruler and the spiritual head of the Yoruba people. He gave Dr. Nagel £1,000 toward the third ward, which is now practically ready for occupation.

A training school for nurses with an enrollment of over fifty nurses is conducted at the hospital, and it is planned to open mission dispensaries, with some of these nurses in charge, as soon as they have finished their train-

ing. In this way we hope the medical work will indeed prove to be the right hand of the message in entering many villages and districts where as yet the work has not been established. At present our hospital at Ile-Ife is a two-doctor institution with three overseas nursing sisters and a medical technician. This growing institution handled over ten thousand patients during the first four months of this year. The prospects are bright for a strong medical work in Nigeria. Dr. S. A. Nagel, the medical superintendent, and his associates are overwrought in caring for all the patients that come to the hospital, and in running the nurses' training school.

The only other medical work we have in West Africa is a dispensary at Jengre in northern Nigeria. There Dr. J. A. Hyde, who spent his boyhood days with his parents on that station, is developing both medical and evangelistic work. His thorough acquaintance with the people and their language qualifies him in a special way for this frontier post, where work is being done for both pagans and Mohammedans. No medical work has been established by our mission in eastern Nigeria, which is the most populous section of Africa, Gold Coast, Cameroons, Liberia, Ivory Coast, or Sierra Leone. Much work still



It's No Sin to Be Rich-But!

THE dollar sign has become the mark of power. Men estimate everything by this rule. Houses and land and things are exchangeable for money. If you have enough money, you may buy anything this world possesses. And we do not underestimate the value of earthly possessions. Immense good, as well as evil, may be done by the wise or unwise management of money, or the possessions money can buy.

He who owns a house, an automobile, a farm, even a horse or a cow, is in an enviable position. His resources, large or small, may mean the difference between food and starvation, shelter and cold, comfort and pain. A careless, unwise management of our resources becomes then a dangerous, even sinful, procedure. Think of the unhappiness resulting to our families because of foolish investments and a poor business sense. Follow the ripple of influence out—away out to the children and children's children—and we get a picture of the far-flung effects of mismanagement.

We are told that "money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick."—*Christ's Object Lessons*, p. 351. In the light of this truth there is no room in our thoughts for disregard of wealth or scorn of means. Money is not the root of evil, for God says, "The silver is Mine, and the gold." Haggai 2:8. Even "the cattle upon a thousand hills" (Ps. 50:10) are His possession. "He holdeth the wealth of the world in His hands," and He wants His children to have a part in this wealth. Indeed, "He . . . giveth thee power to get wealth." Deut. 8:18.

The wise and prudent exercise of a good business sense is the gift of God. The honest and careful management of a farm, a legitimate business, a church, a household, an allowance, or an investment is a part of good religion, and is beyond criticism. Profits earned fairly and squarely are blessed of God, and wise methods of economy employed in earning money are looked upon with favor by Him who was careful

to "gather up the fragments that remain, that nothing be lost." John 6:12.

Money is useful to the Christian to make friends for Christ. He who shares his wealth with others for whom Christ died lives the life of heaven on earth and knows the joy of the ministering angels. He has come to know the worth of money.

The rich farmer of Christ's parable, whose ground brought forth plentifully and whose barns were too small, declared, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Then our Lord added, "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:19, 20.

This farmer had no trouble getting; his difficulty was hoarding. He failed to give, and soon he ceased to live. "Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure."—*Ibid.*, p. 352.

Money and possessions are worth while only as they are used for God and for humanity. How much is your money worth? Exactly nothing if it is hoarded; everything if used in service for the King. In this time of inflation money is worth less than it was five years ago. But it is probably worth more than it will be in a year or two or three. Now there is opportunity to use our wealth for Christ and help the cause both at home and in the mission field. Blessed are they who part company with their possessions in this time of comparative peace, and put their money to work in heaven's bank.

We can do even more than this. We can, while we are living, make out a will including our believing relatives who may be in need, and marking the church of Christ as a prominent beneficiary in that arrangement for the disposition of money and property in the event of death.

Remember, your money has worth according to the way you use it. If it is hoarded, it is worthless. If it is spent for Christ and perishing souls, it is of untold value. Why not put it to work for God now? In His hands it will be safe forever.

D. A. DELAFIELD.

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

remains to be done in West Africa, especially in the great Mohammedan areas of the Northern Territories, which have scarcely been touched by us. What a challenge this presents to us as a world-wide movement.

The Lord has many avenues of approach in disseminating the light in Africa. With the rapid spread of education and the insatiable desire of the African people for books, magazines, and papers, there is a great future for our literature work all along the west coast. Then too the Voice of Prophecy Bible Correspondence School work has been established at Ibadan, Nigeria, with E. Keslake leading out. We believe this work is destined, under the blessing of the Lord, to carry the message over a great part of our territory—wherever men can read and write. Though established but a few months, without advertising in the papers, we have nearly three thousand pupils enrolled. Our limited budget does not permit us to advertise this correspondence work, for we would be completely swamped with the response that would be forthcoming from the various colonies. We hope, however, that soon this situation may be changed and that we may be in a position to advertise our Voice of Prophecy Bible Correspondence School work so that the message may go forth with a loud voice over West Africa. Just recently four souls were baptized and received into church fellowship in the Gold Coast as a result of the Voice of Prophecy Correspondence School work. These converts are generally a very good type of people.

Our Missionary Volunteers continue to be an effective force in carrying the message. Recently we witnessed a baptism of a group who were all the fruitage of our M.V. work. These young people—and often the older church members are included—go on long journeys and preach the Advent message to their fellow men and women who are still in darkness. Sometimes they meet with real opposition from fetish worshipers and others who do not wish to have the Advent message preached to their people, but this opposition only stirs them up to greater activity. Recently one of our lay members in the Gold Coast was preaching in a certain village when a heathen man came up to him and thrust a spear right through his foot. This caused great commotion in the district, and police investigation followed. The assailant was punished, and our lay evangelist continued his preaching undismayed by the savage attack made upon him.

A plan that has long been in the mind of General Conference and Northern European Division leaders—that of sending out a colored evangelist of experience for work in our large cities—was realized last year when D. B. Simons arrived in Freetown, Sierra Leone, and began a strong evangelistic campaign in the best hall in the city. A most heartening interest has developed, and we are hoping for good fruitage. Our plan is for such soul-saving efforts to be conducted by Brother Simons in other large centers along the coast.

In Liberia our colored brethren from the States are leading out in the work in a very encouraging way.

West Africa is a large, needy, but promising field. Remember the work and workers out here in your thoughts and prayers.

CHRIST reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh," He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect."—*The Desire of Ages*, p. 312.

"Let Nothing Hinder You"



[This message from the servant of God should prove of special timeliness and value to all who have just begun the Christian life, or who recently made a rededication of life.—EDITORS.]

CHRIST has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.

Let no one say, I can not remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

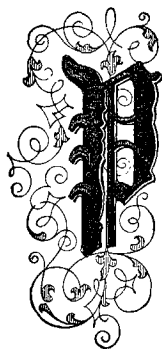
Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character-building you are to please God. This you may do; for Enoch pleased Him, though living in a degenerate age. And there are Enochs in this our day.

Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." John 15:5. Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy, and honoring your Redeemer.

A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To every one engaged in this work Christ says, I am at your right hand to help you.

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings.—ELLEN G. WHITE in *Christ's Object Lessons*, pp. 331-333.



POSTAGE STAMPS AND PROP

CHRIST'S parable of the call to the marriage supper (Luke 14) is surely a picture of the giving of the last call of the gospel message to the world. At the last the call stresses the urgency and the universality of the closing invitation to men:

"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

We may visualize those servants of their master hurrying out for the third time, combing every road and pathway, not missing a hedgerow where the cottage of a laborer might be hidden. Every soul was to hear that third message, and quickly.

Applying the parable to the present situation, how the scene is magnified! To reach every highway and hedgerow in all this world today is a colossal task. But we are the servants of the parable. To us is committed the giving of the invitation to the marriage supper of the Lamb, to be cried out now "to every nation, and kindred, and tongue, and people." We have that message. It was given to our pioneer fathers in the days of 1844. They began the giving of it, and saw the invitation enter many lands and cross the sea. Now to us comes that last call: "Go out into the highways and hedges, and compel them to come!"

It is the last call to men, and our own last chance to do the work—

"Go out in the highways and search them all;

The wheat may be there, though the weeds are tall;
Then search in the highway, and pass none by;

But gather from all for the home on high."

It is a truly universal work for the world that we have in this threefold cry of the messages of Revelation 14. And straight out of heaven, we feel, has come one great agency for the doing of the work—the providential gift of the Universal Postal Union that has in our day, for the first time in the history of man, brought practically every highway and hedgerow within reach. And the gift was timed to meet the call of need as the third invitation—the last one—was to be given.

True, in the days of ancient Persia one wonderful system of postal service was set up. The Bible tells how it was a providential agency in sending messages that saved the lives of the Jewish witnesses to the true God in the days of Queen Esther. The great king, as he was called, authorized Esther's guardian, Mordecai, providentially made prime minister in the crisis, to send out orders nullifying Haman's plot to destroy the Jews in every city and province of the empire:

"Then were the king's scribes called at that time . . . ; and it was written . . . to the lieutenants, and the deputies and the rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the

writing thereof, and unto every people after their language. . . . And he [Mordecai] wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries . . . being hastened and pressed on by the king's commandment." Esther 8:9-14.

It was this system of imperial posts that Herodotus, the father of history, described as he visited the Persian dominion:

"There is nothing mortal that reaches its destination more rapidly than these couriers [Persian messengers]. . . . Neither snow, nor rain, nor heat, nor night, prevents them from performing their appointed stage as quickly as possible."—*The Histories of Herodotus*, book 8, chap. 98.

We can understand why the United States postal authorities had the last sentence of this quotation inscribed over the entrance of the great post office in the city of New York.

As a matter of fact, there was little essential improvement in posting messages to and fro from the days of Persia to the days of our grandfathers. It is rather in our pioneer fathers' days, as the events of the time of the end began to unfold, that there came the wonderful developments in transmission of news, that have so changed this matter of spreading increasing knowledge over literally the whole earth.

And prophecy foretold this time of ours as an age of just such development. Think of it. Daniel the prophet was living in Persia nearly fifty years before the birth of this historian, Herodotus. He must have seen the beginnings of the Persian system for swift transmission of letters and information. As the prophet was about to lay down his pen, the angel said to him, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Yes, as the latter days should come, as now we know, there was to be sent to men light and knowledge requiring agencies for spreading knowledge through the whole earth, such as those masters of Persia never thought of. And as the hour was at hand for the rise of the Advent Movement to go forth with a message, "to every nation, and kindred, and tongue," there came the agencies which were essential, humanly speaking, to bring the messages of the judgment hour and Christ's soon coming quickly before men in every highway and along all the hedgerows of human habitation. There came the marvelous gift of a Universal Postal System, reaching to all the four corners of the earth.

As already remarked, there had been little practical change in letter sending from the days of the Persians to the times following 1837. Then it was that an inventive schoolmaster, Rowland Hill, of England, began to study the problem of

ETIC FULFILLMENT

By W. A. SPICER

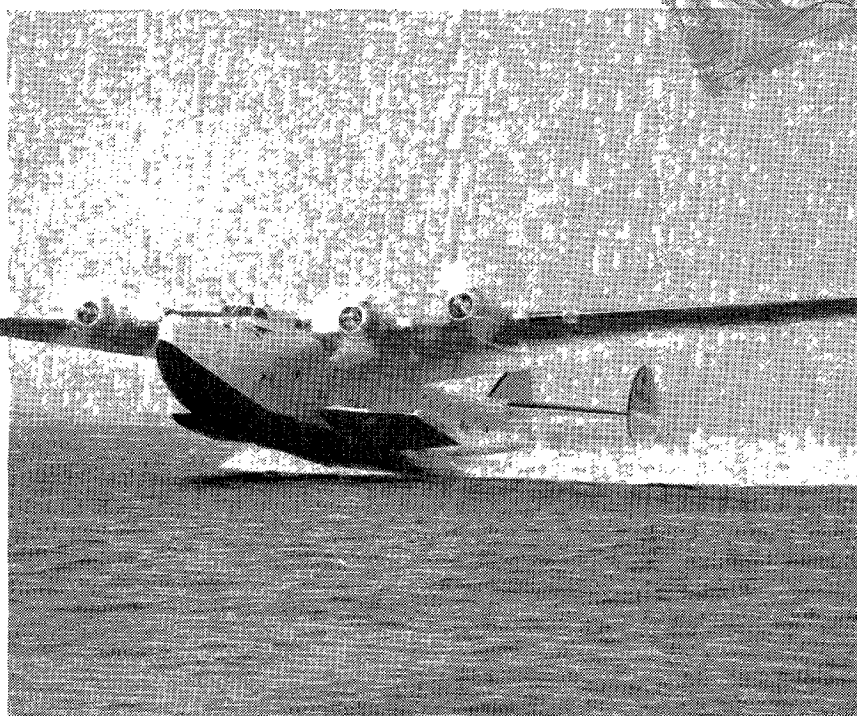
a more universal system. Harriet Martineau, English essayist of long ago, wrote the story of the incident that started world-changing developments:

"Coleridge (the poet), when a young man, was walking through the Lake District, when he one day saw a postman deliver a letter to a woman at a cottage door. The woman turned it over and examined it, and then returned it, saying she could not pay the postage, which was a shilling. Hearing that the letter was from her brother, Coleridge paid the postage in spite of the manifest unwillingness of the woman. As soon as the postman was out of sight, she showed Coleridge how his money had been wasted, as far as she was concerned. The sheet was blank. There was an agreement between her brother and herself that as long as all went well with him, he would send a blank sheet in this way once a quarter; and she thus had tidings of him without expense of postage. Most persons would have remembered this incident as a curious story to tell; but there was one mind which awakened up at once to a sense of the significance of the fact. It struck Mr. Rowland Hill that there must be something wrong in a system which drove a brother and sister to cheating in order to gratify their desire to hear of each other's welfare."—McCARTHY, *Short History of Our Own Times*, p. 10.

After much effort, including the writing of a book, Hill won out for postal reform. By 1843 the modern system was well established in Britain. As symbol of a world event and a blessing to humanity, we may put down the date, May 6, 1840, when "the first postage stamp" was issued. It was a black "One Penny," that meant the penny post for all Britain. Other countries followed. People everywhere found how simple a thing it was to keep in touch with one another and transact business beyond the range of their own town lots.

The discovery of gold in California in 1848 suddenly drew many thousands of people to the golden West. Many made the journey by way of Panama and up along the Pacific Coast. Communications were slow. Business with the thriving new settlement was difficult to transact from the eastern centers. In 1858 mail coaches were started from Saint Louis, Missouri; running by the southern route along the Mexican border, on to Los Angeles, and up the coast to San Francisco. The time schedule was twenty-five days. Then in the effort to shorten distances, the pony express mail route was established in 1860. The railway westward had reached Saint Joseph, on the Missouri River. From there a system of posts ran on across the Western plains and through the Rocky Mountains and the Sierras via Salt Lake and Sacramento, to San Francisco. Horses were changed every twenty to thirty miles. The rider was allowed two minutes to change horses at a

The postage stamps shown on this page, and a host of other overseas stamps, have come to the Review editorial office on envelopes bearing swift air-mail reports from all lands regarding the spread of the message. Very literally the message is flying in the heavens today.



COURTESY PAN AMERICAN AIRWAYS

post. Every Friday a post was to set out from Saint Joseph, westward, and one from San Francisco, eastward. The operating company jubilantly announced at Saint Joseph that on the first run the mail pouches leaving San Francisco April 3, 1860, were delivered April 13—"proof that the seemingly impossible had been accomplished, and the 'Great American Desert' had been bridged in ten days." The acting manager of the line wanted the enterprise to represent a providential purpose. He gave every rider a pocket Testament to carry in the breast pocket and urged the men to abstain from harsh talk or profanity. As a boy I remember some envelopes stamped "Pony Express" in my father's packets of old correspondence. But this adventurous postal system came to its end in October, 1861, when the overland telegraph came through, connecting New York and San Francisco.

Already, while the pony express riders were going to and fro, the railway builders were pushing the iron trail westward from the Mississippi Valley and eastward from the Pacific Coast. On May 10, 1869, the two trails met, at the head of the Great Salt Lake.



The last tie was laid—laurel wood, silver-banded. The last spikes were driven, a golden one from California, one of silver from Nevada, and another of gold, silver, and iron, from Arizona; and, standing by the two locomotives facing each other, the workers saluted the first transcontinental railway running from ocean to ocean. The poet of the old-time West, Bret Harte, put into verse the message of the two locomotives standing there:

"Pilots touching,—head on head,
Facing in a single track.
Half a world behind each back."

The one from the East said:

"Listen! Where the Atlantic beats
Shores of snow and summer heats;
Where the Indian autumn skies
Paints the woods with wampum dyes,—
I have chased the flying sun."

The one from the newer West replied:

"I bring the East to you!
All the Orient, all Cathay,
Find through me the shortest way;
And the sun you follow here
Rises in my hemisphere."



WHAT a wonderful privilege is prayer. How important it is that we constantly walk so close to the Master that at every moment of need we can pray for and receive just the help necessary to accomplish the very thing we are endeavoring to do for God. Mrs. J. B. Hunt, one of our workers in the Washington Conference, recently gave us the following experience, which illustrates what effective prayer will accomplish if linked with consecrated human effort:

"Night after night we realize more what it means to say, 'It is more blessed to give than to receive.' We have been privileged to take from one to eleven people with us to the meeting here in Tacoma. These dear people are ones I have met as I canvassed their homes in different sections of Tacoma. What a joy to see them respond to the pleadings of the Holy Spirit, as the bread of life is presented night after night. Several of these dear souls have expressed their willingness to keep all God's commandments, and have requested baptism. One of these whom we have been taking to the meetings is a woman who had given up the church because of such strong opposition from her husband who had been reared in the state church in Denmark. A short time ago he was fatally stricken. This good wife could not bear to see her husband pass into eternity without first making his peace with God. She prayed, and requested my husband and me to pray for him. What a joy it was to me to hear him tell his wife just a few days before he passed away that he had confessed his sins and asked for forgiveness. How happy and thankful this made his wife. Indeed, prayer changes things.

"God is wonderful to save. In the years past this man had ordered all Seventh-day Adventists from his home! But after the seasons of prayer he came to the meetings until he was too ill to come, and seemed to enjoy them, and also enjoyed our visits in his home. May we always thank Him who 'doeth all things well' for His goodness to men."

I think we should pray that every effort made by the evangelists throughout the field and the colporteur minister as he carries the pages of truth to the homes of the people may be abundantly blessed of God. Prayer does change things. God is wonderful.

The above experience, sent in by M. V. Tucker, reminds us once again that the colporteur is engaged in "missionary work of the highest order." These ministers of the printed page are often found on their knees in the homes of the people, praying for and with them. Many think it is strange for one whom they consider a salesman to pray in their homes, but our colporteurs offer hundreds of prayers in the homes of the people each day. And God gives them fruitage for their prayers.

D. A. McADAMS, Associate Secretary,
General Conference Publishing Department.

All the agencies for quick transportation now unite in carrying the mails. In our own work we thank God every day that railway trains on every continent are carrying books and papers from our publishing centers. Every day they are on the way to some city or country covered by the postal system. In 1874, in blessed little Switzerland, where they do not get overturned by wars, the Universal Postal Union was founded. The postage stamps of every nation are honored within the peaceful borders of this union for the dissemination of knowledge and exchange of thought. Through this our publishing houses and our General Conference can work in every land, and the General Conference and its departments are daily in touch with the thousands of ministers and evangelists and workers preaching the message of Christ's coming in hundreds of languages. Thank God for the wonderful providence of a world-wide postal system. The letters with their stamps showing portraits of rulers and leaders; and their nationally historic scenes, or views of a country's natural beauties, come flying in by thousands from all the ends of the earth.

And now the air mails rank high in importance. The young ladies managing the ever-growing mailing department of the General Conference never stop the sorting and handling of letters and parcels. They told me they thought a half or even three fourths of the overseas letters from the General Conference go abroad by air these days. It means daily contact with the activities of this Advent Movement at the ends of the earth—few countries more than six or eight days distant.

And in from far lands come the letters that bring news of advances and needs. The message of Revelation 14 is today literally flying through the midst of heaven to every nation and kindred and tongue and people, as John saw its operation in that vision of long ago on Patmos.

This Advent Movement is of God.

Ethiopia—Land of Mission Opportunities

(Continued from page 6)

nounced his meetings, but he did not expect the large crowd that came to their chapel, which holds about two hundred. They held the meeting two times and still turned some away; the crowd was composed of Eritreans. They have had a day school, but now they are going to start a boarding school, even though they are very short of teachers and workers.

Here in Addis Ababa our treasurer, W. S. Jensen, has held Sunday afternoon meetings with good success. We are using the chapel of the girls' school for church services. Every Sabbath the church is almost full, and the little children sit on the floor in front, and do a very good job of keeping quiet. There are always extra benches in the aisles, and even then we often have to put benches outside the door. But we cannot do that in the rainy season. We feel as though the old stable has served long enough as a chapel, and hope to build a representative church in the central part of the town.

The people down in Chercher knew something of our work when they asked us to go to their country. Before the Italian occupation we had a dispensary and school on our mission station there. But when the missionary left for furlough, there was no one to take his place. Shortly afterward the Italians came into the country, and our mission work has not been opened since.

At one time we had two mission stations in the province of Gojjam. The hospital at Debra Markos was just being built and had been completed up to window height when the Italians came. Our property has never been re-

covered or occupied since that time. So the government decided that because we did not have much interest in the property there, they would use it. But providentially, the officer handling the case had been a student at our Akaki boys' school and knew something of our work. He kindly informed us of the plan on the part of the government to make use of it, and this gave us the opportunity to renew our claim.

Plans were made to transfer Mr. and Mrs. Erik Palm, both of whom are nurses, from Debra Tabor to our former station in Debra Markos, and in November of last year they came to Addis Ababa, expecting to go right on to Debra Markos; but after the budget was made out in our annual committee meeting, we realized that we had to economize in every way and could not possibly open up any new work. So now they are helping Mr. and Mrs. V. E. Toppenberg at Shashamane in our new training school.

Instead of the old compound we will have a very fine piece of property situated between two small rivers, so that we can always have water for home and garden use. But merely having the papers will not operate a mission station.

There are some problems peculiar to each mission station, and ours are brought about by the geography and topography of the country. When the word *Africa* is mentioned, nearly everyone will think of deep impenetrable jungles, teeming with elephants, tigers, lions, and other wildlife. Ethiopia is in Africa, but very little of it is like that. We may be in the tropics, but the controlling factor over vegetation and climate is elevation. Here at Addis Ababa we are at an altitude of 8,500 feet above sea level. Even at Akaki boys' school, where there is a drop of only five hundred feet, there is warmer weather.

Last year people spoke of warm weather when the temperature was between seventy and eighty degrees. But I longed for the hot weather I left in the central valley of California. When one is in the direct rays of the sun, it is warm, but in the shade it is cool. All the year round, in the evenings one needs a sweater, because there is no heat in the houses, and it is always cool enough to sleep under two woolen blankets at night.

As the altitude drops, the country becomes more tropical, and the vegetation is decidedly different. On our compound in Gimbié bananas, mangoes, and papayas can be grown, whereas at Debra Tabor, which has an altitude of about 9,500 feet and where at times water is very scarce, it is difficult to grow even such vegetables as carrots and beets. The northern half of the country is a high plateau with the mountain ranges making it even higher, or the river gorges making tropical lowlands.

During the rainy season, which is from July to September, the rivers become rushing, muddy torrents, carrying their water and soil down from the highlands to join either the White or the Blue Nile. Through the years they have cut deep gorges and valleys in the terrain. This, together with the great lack of surfaced roads of any kind, makes the problem of transportation a difficult one. Where there are landing fields, it is just as cheap to charter a plane as it is to send goods by truck. And chartered plane service is probably no cheaper here than in other parts of the world. If we use our own mission trucks, we have the problem of upkeep and repair, when our machines travel over such roads.

The longer I am here the more I realize that the hardships of being a missionary are first of all the heaviness of heart and the torment of soul that come from continually having to refuse to give the gospel to those who are sitting in darkness pleading for teachers to come and bring the light to them. May God help each one of us to value our earthly possessions in the light of eternity.



STRANGE, isn't it, that folks can be so near Seventh-day Adventist headquarters and yet never hear of our people or our doctrines? However, here is the story of one such person, a lady who for ten years held several responsible Government positions in the nation's capital. We want you to meet her, because our acquaintance with her is the result of microphone ministry. On a recent visit to Washington she curiously came to the General Conference and expressed a desire to contact the Radio Commission. She had stopped off for a holiday with friends in Washington. Here is her story.

In 1940 she went to her folks in a little town in Alabama, and lost first her father and then her mother. Grief-stricken, she felt all that life held dear was gone. To her, living was now just like drifting. One day in September, 1946, she heard an announcer on the radio say, "A voice crying in the wilderness of these latter days, Prepare ye the way of the Lord." This attracted her attention, and the singing of the King's Heralds was a ministry of comfort. "The whole program, in fact," she said, "was a big thrill." The very next day she sent for the free Bible Correspondence Course. The lessons so thrilled her that she could not finish them fast enough and get the new ones. When new ones arrived, she could not sleep until they were studied, answered, and returned.

All the time she kept thinking, "This is just what I have been looking for." Then the lesson, "Who changed the Sabbath From Saturday to Sunday," arrived. Suspiciously she thought to herself: "There has been something wrong with every denomination I have considered and the seventh-day Sabbath is what is wrong with this one. Something's wrong with them all." She averred she could never accept that, but she wanted her diploma, and she could not get that without answering the questions in accordance with the teachings of the lesson, she thought. At the close of the lesson it asked, "Are you keeping the seventh-day Sabbath?" Her answer was, "No." Another question was, "Would you like to have a Voice of Prophecy representative call on you?" Her answer was, "Yes." And sincerely, too, for she wished to explain to the representative that the calendar was wrong—that really Monday was the first day and Sunday the seventh. But no representative came.

In the meantime she enrolled in the advanced course, which explained the prophecies of Daniel and Revelation. When this course was completed, all her arguments regarding the Sabbath had vanished. Still no representative came. The first of this year a new course was offered, a third for her. When halfway through this course in March of this year, a Voice of Prophecy representative, in the person of one of our Adventist pastors, visited her. What joy this visit brought! And also conviction. She had not been keeping the Sabbath for fear of what people might think. But her decision came after his departure when the nineteenth lesson arrived and challenged with its title, "Shall Christians Follow God or Man?" Those words grew bigger and bigger until they seemed to stand up and look her in the eye. On April 24 she drove eighty miles to a city where she could attend a Seventh-day Adventist church.

Until then she feared what her friends and neighbors would think of her. But she promised the Lord that she would tell the first person she met in her town of the step of baptism she had taken. She met several that day and the following day, and to her surprise they were overjoyed. One wrote her a card of congratulations, which she showed to those in his office. It was so nice that even her office associates found no fault. Neighbors also, to her amazement, admire her for the courage of conviction she has manifested.

She is the first and only Seventh-day Adventist in her town and county, but she is determined that someday her friends will join her, and that there will be a church raised up in her community.

This lady, who formerly worked in various governmental positions at the nation's capital, says that she never knew about the wonderful truths of this message during all her years in Washington. She is deeply grateful that Seventh-day Adventists believe in preaching the gospel by radio; and though almost isolated in a little Alabama town, she rejoices that God sought her out by wafting His message on the invisible ether. Radiating the joy of this blessed hope, she smiled in triumph before leaving our Radio Commission, "I feel that a whole new world has been opened up to me, and I would not exchange what I have in this for all the world has to offer."

HORACE J. SHAW, Assistant Secretary,
General Conference Radio Commission.

Dic now

That the spirit of prophecy is the special gift of God to the remnant church?

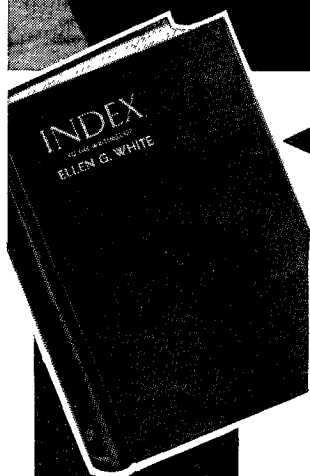
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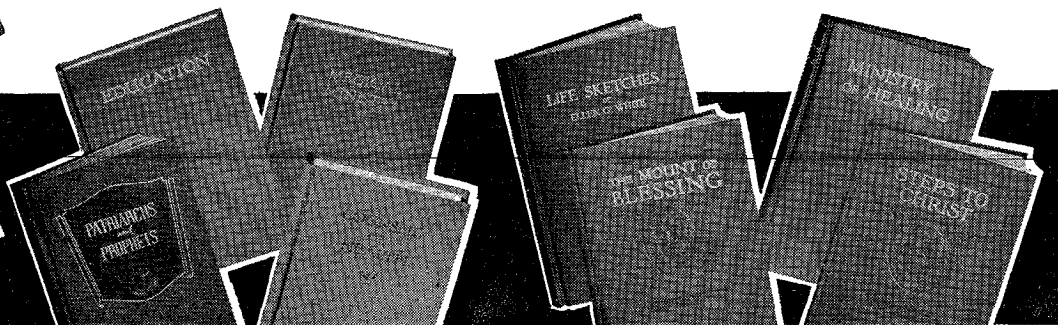
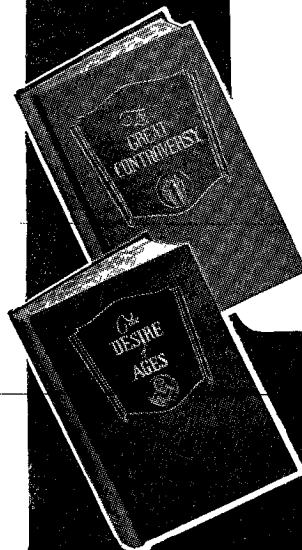


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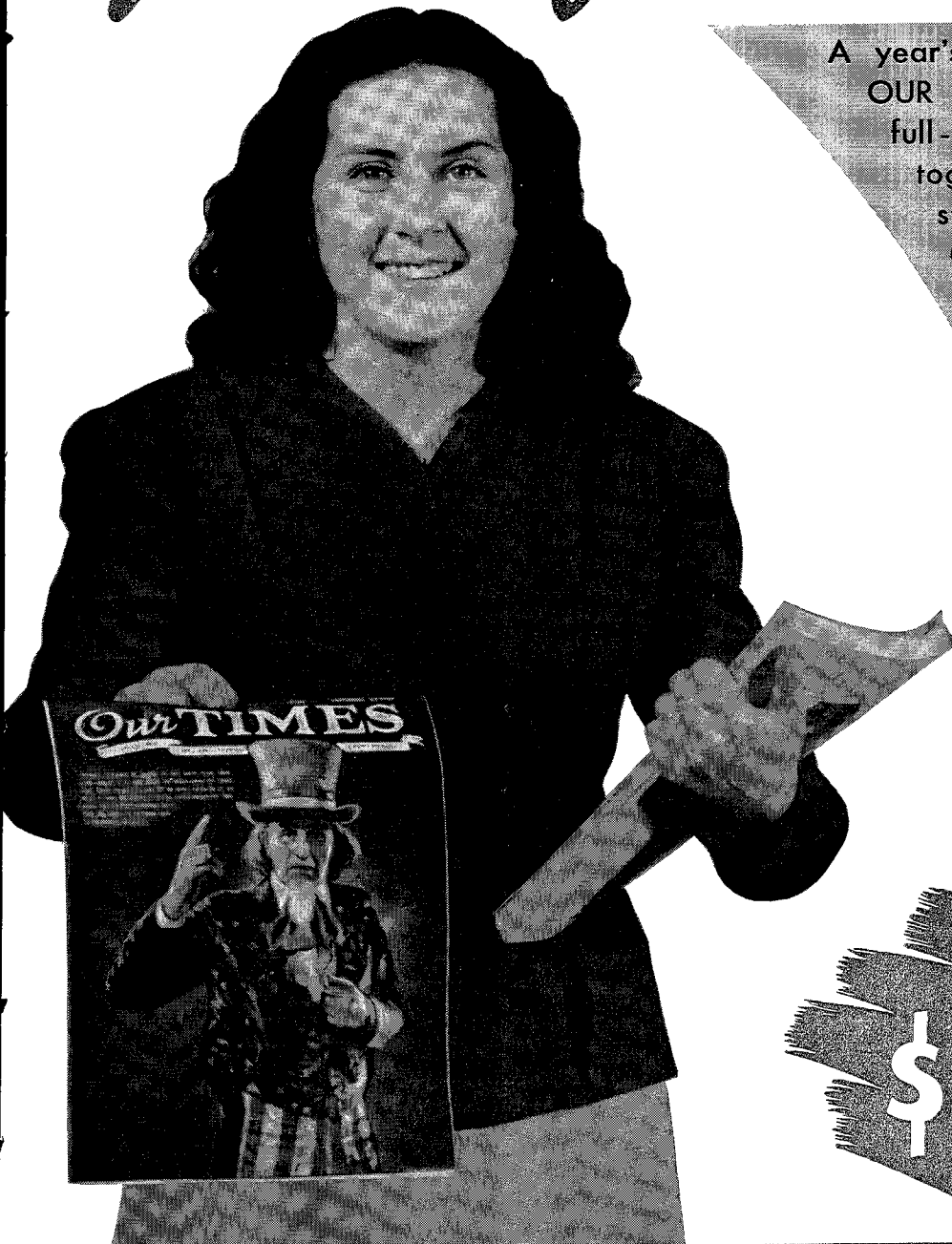
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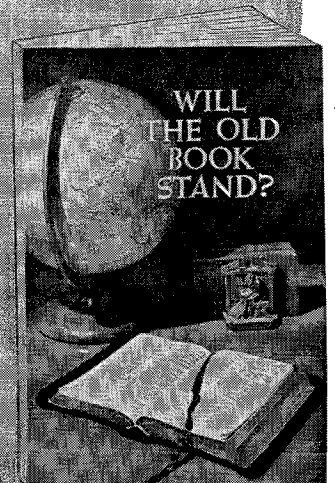
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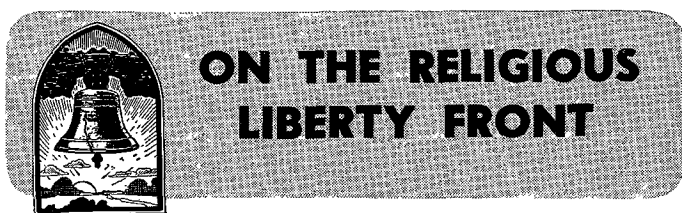
Youthful Evangelists

(Continued from page 11)

Many years ago the Spirit of prophecy encouraged our youth to share their faith with other youth. In the book *Messages to Young People*, page 204, we are told: "The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates." What a mighty challenge to Adventist youth! How encouraging to know that our youth by the thousands are doing it. Will you not join their ever-increasing ranks?"

An atom bomb scientist was admitted to one of our hospitals not long ago. His attending physician, one of our doctors, after attending to his physical needs, offered to read a portion of Scripture and have prayer with him. The scientist soon made it clear, however, that he was an agnostic and did not believe in the Bible, and therefore did not desire any reading or prayer.

Shortly after this experience, at an early morning hour the patient became very uncomfortable and called for the nurse. The nurse on duty happened to be one of our young people. Seeing the condition of her patient, she felt quite concerned over his spiritual welfare. After doing what she could to make the scientist comfortable physically and not knowing anything about the experience of the doctor, she offered to read a verse from the Bible and pray before leaving.



THE arrest of Seventh-day Adventist colporteurs in certain cities in the United States, while they are in the proper pursuit of their business of distributing message-filled literature, is continuing. These cities have ordinances which either require the payment of a license fee, usually quite high, for the selling of literature from door to door, or else prohibit peddling in any form, and the arrest of our colporteurs as peddlers follows.

There is no right better protected in this country than the right of worship and the right to tell others about one's religious belief. These rights are secured in general terms under the First Amendment to the Federal Constitution, and more specifically in most of our State constitutions.

But in addition to this, there are Supreme Court decisions in twenty-five or thirty cases which declare unconstitutional any ordinances which prohibit the distribution of religious literature, or which demand a license fee for the selling of gospel literature. In spite of these Supreme Court decisions, city authorities in certain places are continuing to enforce their ordinances; and it is necessary to convince municipal authorities that their ordinances are not in line with the principles of religious liberty and with the constitutional provisions which make these principles effective. There are now being handled three cases in Texas and one in New Mexico, in which our colporteurs have been stopped from doing their work. An Oregon case has just been cleared up satisfactorily, as has been a case in Shreveport, Louisiana.

All such cases should be handled as tactfully as possible, and it is best not to go to court if it can be avoided. On the other hand, there should be no payment of license fees, and no yielding of any constitutional right. So far, in every case where the constitutional rights involved have been explained courteously and firmly to the city officials, our colporteurs have been permitted to continue their work.

The prayers of our people are solicited that our colporteurs may have special wisdom and grace to carry on the work of God in this time of freedom, and that local interference may be changed to approval and cooperation.

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

The next time the doctor came to see his patient he learned what had taken place. "I am no longer an agnostic," testified the patient. The earnest prayer of youth had changed his heart! The way was opened for Bible studies. The hard, sinful heart had yielded to the plea of youth. The Spirit of God speaking through the lips of youth penetrated and softened the heart of an agnostic. Yes, "the youth, if right, could sway a mighty influence!"

What a day of opportunity for young people! All around us are people who are without God, without hope. What a day for youth to be devoted to God, so devoted that they may have a mighty influence upon ungodly hearts.

Striking the Heaviest Blows

Did anything good come out of World War II? Yes, during World War II we were convinced that youth were not only willing but able to carry important responsibilities. When our nation was threatened with enemies from without and the need of the hour was for men of courage, our youth were called to toil and sacrifice. They were asked to strike heavy blows for their country.

Today we are still at war, but not in a physical sense. We are participants in a spiritual warfare, and in this titanic struggle the Captain of our host has given the orders clearly and with a vigorous meaning to our leaders:

"We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God."—*Counsels to Teachers*, pp. 516, 517.

Although our youth may rejoice in this manifesto, they must not forget that the confidence entrusted to them confronts them with a mighty challenge! During World War II our young men accepted the challenge, and volumes could be written concerning their deeds of valor while striking "the heaviest blows for God." Young people, you are in the same struggle today. While you may not be on the battlefield of a physical war, you are taking sides in the most gigantic of all struggles, the spiritual battles of life. Here is where you should be at your best. Bold, fearless, determined, and devoted to God, you are sharing your faith, and taking your places by the sides of thousands of youth who are destined to be the great army of God to speed "the advent message to all the world in this generation." I appeal to you, if you are a young person, to volunteer now for service in God's great army of youth! Think of the millions of youth in our country who have had no Christian influence whatsoever. Some of these youth may be your neighbors. While many of our young people are responding to calls to foreign missions, a great many more of our youth must remain at home. Though you may not be called to cross the ocean, God may have a mission field for you across the street. Let us stop hoarding and begin sharing our faith!

It was in 1941 that I was listening to a newscaster describe over the radio the bombing of London. It was

The Cover

THE cover, a painting by the well-known artist, Harry Anderson, will appear on the 1949 Christian Home Calendar in full colors. This calendar may be ordered from your Book and Bible House through your church missionary secretary.

terrible. The outlook was gloomy. "How long can London take it?" I mused. London seemed doomed, but in those ruins were many courageous and stout hearts, youthful hearts that would never say, "Die."

Going through the ruins of the city, Winston Churchill came in contact with these young men and women of courage; and from the gleam in their eyes he visioned the hope of victory for a sorely tried people. The world was electrified when the prime minister said, "Our city is in ruins, but we shall fight on! You ask, what is our aim? It is victory—victory at all costs. We shall fight on the beaches—we shall fight on the landing grounds—we shall fight in the hills. We shall never surrender. Give us the tools, and we shall finish the job!"

It was the youth of Britain that gave Churchill the courage to make this historic proclamation and appeal. And the youth provided with tools turned defeat into victory!

The scene changes. It is September, 1947, and the place is the Civic Auditorium in San Francisco, to which I have already referred. Ten thousand eager youth fill the auditorium, and every space is taken. Once more there is a crisis! This time it is not in the British Empire. Again there is a mighty challenge! Again there is a beating of strong hearts! It is not the youth of Britain or any other one nation. This time it is the Adventist youth!

From the leader of our youth comes a call to service and the searching question: "What is your aim?" The answer came strong and clear as the auditorium responded with thousands of voices: "The Advent message to all the world in this generation." Paraphrasing the words of Winston Churchill, we can hear our youth say:

"Give us the tools, and we will finish the work. We will go with the message to those in the streets and the fields. We will take it to those in the factories and the shops. We will take the message to the homes of the people. We will go to the hills and the country. Give us the tools, and we will finish the work."

That is the spirit of Adventist youth! It is the undying will of the youthful crusaders of the last message to a dying world! Yes, young people, the tools are ready! Become acquainted with these tools and learn how to use them. "Share Your Faith" literature, Bible-study outlines, filmstrips on Bible prophecy, slides, projectors, charts, and books are some of the tools.

Don had attended youth rallies and congresses. He was thrilled as he listened to other youth tell of their "Share Your Faith" experiences. He had a longing for these experiences, but somehow he felt he lacked the necessary qualifications. True, he was a college student, but he was not taking the ministerial course. In some way he had received the impression that to "Share Your Faith" one must possess certain talents given only to a few, and that these talents must be carefully trained.

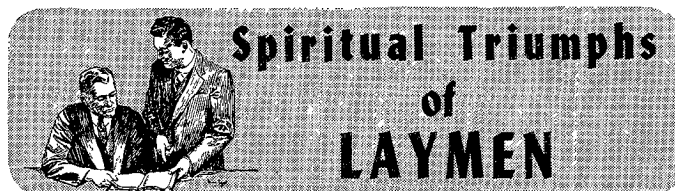
One evening Don attended a "Share Your Faith" workshop in his local church. Here he became acquainted with some of the tools, and that evening he received a new vision of what he might do.

He decided to do what other youth are doing, so he selected a street and visited the homes, offering to young and old a series of Bible studies in beautiful color slides on the screen. While some homes refused the offer, others made appointments for Bible studies, and when Don stopped to count the appointments, he found he had more than he could fill, but by doubling up none were canceled. Only those who have not tried say it is impossible to get appointments. People everywhere in these uncertain days are eager to know what the Bible says.

Today Don knows by experience the thrill of sharing his faith. In less than three months one family began to

keep the Sabbath and attend church, and others are becoming deeply interested. Many of our youth are dedicating certain nights each week to Bible studies, while others are using "Share Your Faith" literature to make contacts.

Today your church stands as a beacon light to a world in despair. Her missionaries have encircled the globe. In this hour of great confusion mankind is looking for someone to lead the way. This is the day of great opportunity for the church. It is also the hour of the church's greatest need. Young people, will you not respond in this crisis to the call of God?



DOWN in Brazil lives Brother Milton Purification. No sooner was he baptized than he began to wish he might win others.

He keenly sensed the need of training to give this message to others effectively. When the evangelist moved to another city, Brother Milton invited others in the church to come to his home, there to study our literature and practice how to preach. Each man read the literature carefully, and then, in his own words, told the others what he had read. They analyzed one another's presentation, and in that way they helped themselves to understand better the message they had accepted. Earnestly they prayed that God would bless their study and their efforts to learn how to give this message to friends and neighbors. Literature was distributed, and soon openings for Bible studies were found. After borrowing a projector and securing some filmstrips, they studied the film outline until they were able to give the lecture without any aids.

For four years Brother Milton has been presenting this message as a lay preacher. At one time he held meetings in a small hall that seated 250 people. Outside there were many who were unable to get near enough to the open windows to hear. In 1947 twenty-six souls were baptized as a result of his work.

A businessman, hearing of the work being done by this lay brother, who speaks the language of the people, made his factory, just outside the city, available for religious meetings. The laymen cleaned the hall and built plank benches. During the last three months of 1947 meetings were held each night of the week, and a large audience of one thousand people crowded in to hear the Bible message.

When Pastor John Baerg arrived in Belem he was requested by Brother Milton and those associated with him to present the testing truths, and to make appeals to the people to follow Jesus fully. This group of earnest lay preachers associated with Brother Milton are now studying with seventy families, who became interested through this series of factory meetings. They expect to organize a new church as the result of this lay-evangelistic series. During the last four years Brother Milton and his associates have also raised up twenty-two branch Sabbath schools.

It was a thrilling experience to visit a new chapel, built in the suburbs of Belem, where Brother Milton is directing a group of new believers. One can be proud of this new group of Sabbath-keepers and their new chapel home, which is made of adobe, whitewashed inside and out, and has a fiberboard roof over which coconut fibers or fronds are laid. On the night of this meeting they had transported an electric light motor by wheelbarrow across the city, more than a mile, in order that we might have electric lights for use in the chapel.

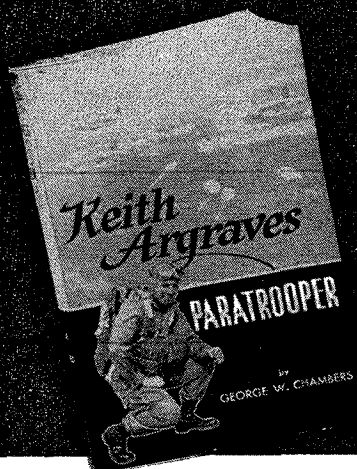
The holidays of Brother Milton are spent in visiting interested people living in the country. On New Year's Day, 1948, he went out into the country in a little station wagon with his public-address system, and preached our truth to the people. The announcement of his coming was sent by a charcoal seller to the head of the branch Sabbath school there, who in turn heralded the special meeting by carriers, who notified the people. The "worker-member-evangelistic cooperative," as exemplified by Pastor Baerg and Brother Milton, is becoming widespread in the lands of the Southern Cross.

God is richly blessing the lay-evangelistic work and is multiplying the soul winning of these consecrated workers and faithful members.

J. ERNEST EDWARDS, Associate Secretary,
General Conference Home Missionary Department.



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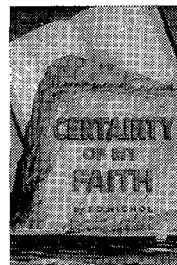
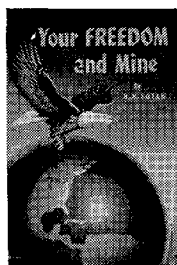
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Our Church Standards

(Continued from page 10)

through the ages, that whenever the church lowers or disregards her God-given standards, her spiritual life begins to wane and finally dies, unless a reformation takes place. This is also true in the experience of the individual Christian. It is not possible for us to violate the rules and regulations which God has ordained to govern our lives and at the same time to remain on intimate terms with Him. "If any man love the world, the love of the Father is not in him." 1 John 2:15.

We cannot harbor evil thoughts and have Christ remain in the heart. Neither can we indulge in the pleasures of the world and retain our spiritual life and power.

How often, for instance, have we not seen some earnest devoted young person who was the joy of the whole church fall into the pernicious habit of novel reading. It is all done in secret. He knows that it is contrary to the instruction God has given us, but Satan whispers that such an innocent pastime can do no harm, and that no one will know the difference. But it does harm, and others soon notice a difference. Gradually he undergoes a change. He begins to die spiritually. Though he tries to keep up the outward form of his profession, the church knows that there is something wrong. He has lost his spiritual power. He is no longer a joy to the church. Instead, he is a cause of anxiety and sorrow. Unless he changes he will lose his soul.

The same result will follow the persistent violation of any or all of the commands and rules that God has given us. Continued transgression is sure to spell spiritual disaster. Loyal obedience through faith in God is the only way to maintain our spiritual life.

I believe in the faithful observance of our Christian standards here below, because they will constitute the norm by which our lives will soon be judged in the courts above. When I say our Christian standards I mean the Ten Commandments and all the church rules and regulations that have their roots in these precepts. I mean the instruction that God has given us in the Bible and the Spirit of prophecy to control the lives of the members of His remnant church.

God does not compel us to observe His precepts. He leaves us free to follow the inclinations of our own hearts if we wish to do so. We may love and worship the gods of this world; we may use profane and corrupt language; we may do our own work and find our own pleasure on God's holy day; we may dishonor our parents, hate and destroy our fellow men, indulge in immoral thoughts and practices, rob God and man, bear false witness, and covet that which belongs to others. We may give free reign to our appetites and passions; we may adorn ourselves contrary to the instruction God has given us; and we may satisfy the cravings of our unregenerate hearts for the pleasures of the world.

Certainly we may play cards, dance, frequent the theaters and the moving picture palaces, feed our minds on novels and other soul-destroying reading matter. Yes, if we wish, we may do all this, and much more, that God has told us plainly not to do. But let us remember that for all these things we must soon give an account in the judgment.

If we fail to heed the instruction the Lord has given us, if we knowingly disregard the standards He has set up for the conduct of our lives, if we stubbornly choose to have our own way, what excuse can we offer in the day of judgment? What reason can we give the Judge for our willful disobedience? None. Absolutely none. We will stand speechless before Him. Trembling with fear and terror, we will hear the sentence pronounced: "De-

part from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Having deliberately chosen to walk in the broad way, we will then have to follow it to the bitter end.

God forbid that this should be our lot. We cannot afford to barter away our title to the eternal joys of heaven for the fleeting pleasures of this world. We cannot afford to pursue any course that will deprive us of eternal life.

Instead, we must by the grace of God bring our lives into harmony with His holy will. By faith we must walk in the way of His commandments. Through the enabling power of the Holy Spirit we must conform our lives to the sacred standards which God has set up for the members of His remnant church. Then we shall have nothing to fear in the day of judgment. We will stand complete in Him. And from the lips of our righteous judge we will hear the welcome words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

The Holiday Season

(Continued from page 9)

"The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

"Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him?"—*Ibid.*, Dec. 26, 1882.

"I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the free-will offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God."—*Ibid.*, Dec. 7, 1886.

When once the completeness of the sacrifice of Christ is appreciated in its fullness, when once the sweetness of the gospel is experienced in the life of the believer, there will be no selfish withholding. Hoarded means will not be found among the believers; the question of chief concern will not be the service of self, but how fully may the interest of the cause of Christ be served and advanced. This recognition will beget a spirit of self-forgetfulness and self-sacrifice. It will lead to simplicity of life and simplicity of living.

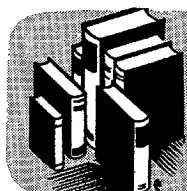
If our church members would but bind about some of their supposed wants, there would be no dearth of means in the Lord's treasury. If they would only give that which they could conveniently dispense with, without sacrifice to the point of actual need, our mission treasury would be full to overflowing. This spirit of simple living will sometime take possession of this people.

There will come a day when, with those who truly devote their all to this movement, costly and extravagant living will give place to simplicity and economy.

When this spirit of consecration possesses both ministers and people, when in fact as well as in name, all that each possesses is placed upon the altar of service, then will come the day of power and refreshing to the church

of God. It is this spirit of consecration and of complete surrender which will spiritualize the ministry, energize the church, and bring the power of God into this movement.

May Heaven grant that the coming holiday season will prove one of physical pleasure and spiritual uplift; that after it has passed every reader may be able to look back upon it with no regret for misspent time or means, but with soul satisfaction. May he realize that God has enabled him to go through this period with great spiritual benefit to himself and with help to his fellow men.



GOOD BOOKS ARE GOOD FRIENDS

ROBERT FROST, in his poem "Mending Wall," decries the philosophy which urged his friend to repair with much labor a broken hedge between their adjoining farms. "Good fences make good neighbors" was the slogan of the man next door, but the poet seems to feel that the spirit of friendship is subverted when insistence is made on well-defined marginal lines and property limits. Fences, he subtly suggests, make neighbors understand their boundaries at the expense of understanding each other.

If the analogy may be permitted, there are mental fences too, which many a person inherits or erects between himself and a friendship with books. A self-complacency, for instance, which makes him unaware of his own ignorance is one of these barriers to the profits of reading. To the intellectually self-satisfied person, the increase of knowledge, which is a sign of the last days, holds no challenge for him to become more alert to the opportunities for increased understanding through the light shed upon the deeper meanings of Bible in current history and the discoveries of science as set forth in books. "We have the truth," he cries, as though there were no more truth to be explored, and he remains content with the wisdom of his yesterdays. Like the failing lights of the foolish virgins, his complacency becomes a smoking lamp of insufficiency.

Provincialism is another obstacle to friendly intercourse between men and books. The provincial person is capable of learning only through personal experience, and never through the experience of others. He resists any medium, therefore, such as books, which makes him think outside his environmental grooves. He reads only that which is familiar, and becomes circular in his thinking.

Again, there are those who are insulated to the values of reading by reason of native temperament. Such individuals are captive to their intellectual moods. They demand that a writer of books conform to their viewpoint rather than be true to his own. Hence the gay find no pleasure in books that are grave, and the judicial are disturbed by books that are adventuresome.

Intolerance is another barrier which destroys communion between men and those books that challenge their personal cultivation or training. It may be religious, like the stony arrogance of the Pharisee. Or it may be the stubbly prejudice of a political, racial, or intellectual outlook. Such cannot calmly examine an analysis or view contrary to their own findings. These are they who John Stuart Mill said are held fast "in the deep sleep of settled opinion."

But hedges need not make neighbors insular if there is but a pasture gate through which each has equal access to the environs of the other. Jesus came into the world as the way of life, and His great pronouncement, "I am the door," makes way through all the fences which bind the human spirit. He who has "the mind of Christ" is fortified against the mental tyrannies of environment, inherited or cultivated moods, and perverted intellectual training. His mind anchored in God's Word, he can choose wisely his book friends and with them explore for added truths which may throw light on the path of virtue. In *Fundamentals of Christian Education*, page 182, we read in reference to the profit of Bible study: "That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams." Likewise, the books written by consecrated men who have seen the jeweled walls and towers of the New Jerusalem prove delightful pasture to the mind which has found the gateway to spiritual and intellectual freedom in Jesus Christ.

H. M. TIPPETT.

What Prayer Can Mean for You

(Continued from page 5)

prayer at any time. If man can tune in on a voice carried thousands of miles across the noise and confusion of the world by radio, surely God can hear the heart cry of His needy children. We must avail ourselves of every opportunity to ascend into the atmosphere of heaven through prayer. God knows we are caught in a fast-moving age. He follows us closely every moment, even on a New York subway.

Some of the busiest people in the world have made prayer a habit. Whether busy with their work or at leisure, their minds and hearts are in tune with the Infinite One. Louis Pasteur, the great French scientist, was discovered by a student one day as he bent low over his microscope. Coming upon him from the rear, and not seeing the instrument, the student stopped suddenly, thinking he had interrupted his professor at his devotions and was about to tiptoe quietly out of the room, when Pasteur raised his head and turned about. "Excuse me, sir," stammered the student. "I thought you were praying." "I was," said the professor, and returned to the microscope to continue his work.

There is no prescribed position, time, or place for prayer; God recognizes the slightest impulse to prayer, there are times when, without hindrance, the soul may commune with God. When there is a crisis in life, when important decisions must be made, when human aid falls short of meeting a need, then the soul that knows the true meaning of communion with God will reach toward heaven through the mighty arm of prayer and find the help and comfort that is needed to meet life's problems bravely and unshaken.

Those who have made sincere prayer a habit will seek the assembly of fellow Christians where prayer is an important part of worship. They will learn to pray in public, with and for others. Their prayers will become the means of touching other hearts and leading them to the Source of life.

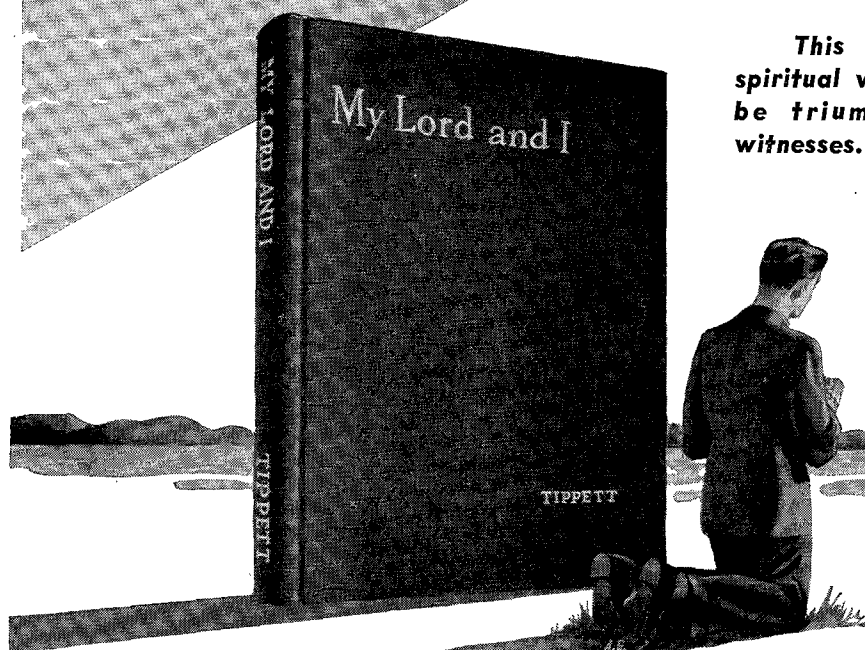
Prayer, backed by a sincere, consistent Christian life, is the answer to all moral and spiritual problems. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Steps to Christ*, p. 99. Then why be "anxious or troubled, when with us is prayer; and joy, and strength, and courage are with Thee"? Let us set aside the time from November 13 to 20 to attendance at the house of prayer. The annual Week of Prayer is an annual opportunity to secure new strength for holy living.

"A Peace Unknown"

We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasant to reflect upon are passing from memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave His Son to die for us. If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with Him is no failure. —*Ministry of Healing*, p. 487.

Begin each day with God

This is the formula for spiritual victory if we would be triumphant Christian witnesses.



My Lord and I by H. M. Tippett

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