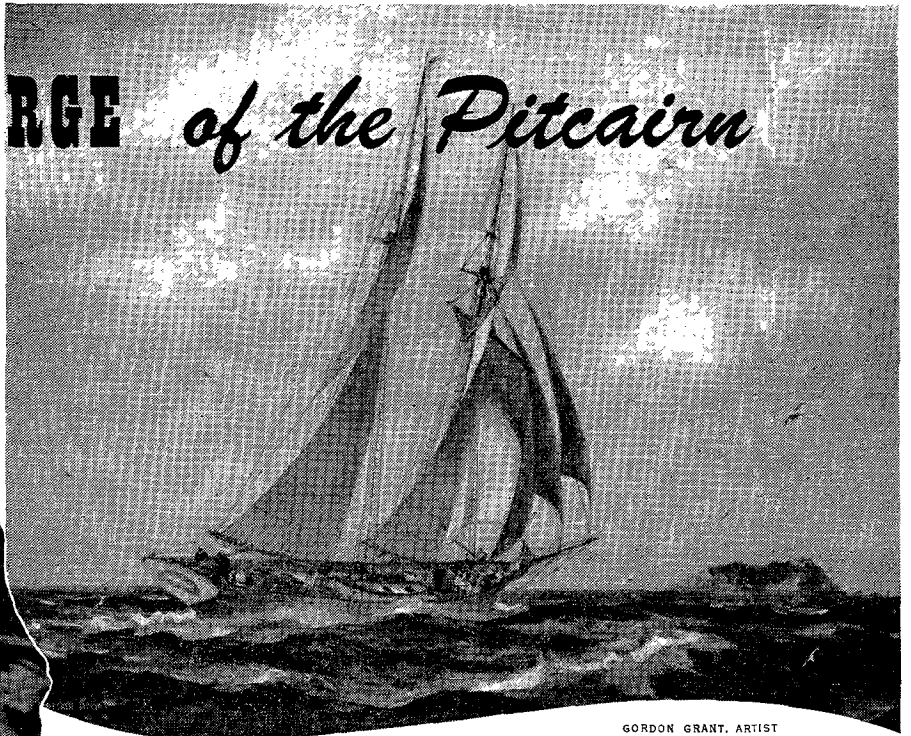


CAPTAIN WERGE of the *Pitcairn*



For a Number of Years John Edward Werge Served as Helper and Captain on the *Pitcairn*. He Will Be One Hundred Years Old October 10

By P. G. NELSON

President, West Nordic Union Conference

JOHN EDWARD WERGE, who was born on October 10, 1849, in Norway, was one of the captains of the renowned *Pitcairn*. He still lives to tell the story. When he received his Master's certificate, he was the youngest captain in Norway. Seventy years ago he was baptized by O. A. Olsen, who later became president of the General Conference.

Soon after Brother Werge's arrival in America he was called by the General Conference to be a helper on the boat *Pitcairn*. Later he was given full charge of the mission vessel as captain. In this capacity he made many journeys from San Francisco into the Pacific Ocean, carrying missionaries and all their supplies to the fields in the South Seas. Once they came to an island where the white people who had moved to that place celebrated Saturday as Sunday, because they had neglected to change the day when they passed the date line.

Brother Werge well remembers Governor McCoy, who at that time was in office on *Pitcairn*. He wanted Captain Werge and his wife to settle on the island, but our brother was in the Lord's service, and he wanted to continue with his duty as long as God needed him. For six years he served on this mission boat.

Mrs. Werge died 18 years ago, but Brother Werge is still cooking his own food and taking care of himself, with only a little help to tidy his rooms. Our brother also is working for the Lord. He is sending the Present Truth to some of his acquaintances.

When I visited Brother Werge a short time ago, he asked me if I would not like to have dinner with him, but I had another appointment. However, before I left we had prayer together. It was a real blessing to listen to his prayer. He is waiting in hope for the second coming of Christ and is loving the Lord. He asked God to help him every day to be a consistent and true witness for Him. Our group of fourteen believers living near by have Sabbath school in his home. We congratulate him on his one hundredth birthday and wish him God's special blessing at this time.

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ITEMS OF INTEREST

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ ADVERTISEMENTS of Roman Catholic doctrine sponsored by the Knights of Columbus in national periodicals throughout the United States and Canada have elicited 304,470 requests for additional information since January last year, it was disclosed in Portland, Oregon, by Supreme Knight John E. Swift. Addressing the 67th national convention of the Knights of Columbus, Mr. Swift reported that nearly 350,000 free booklets have been mailed to inquirers, and 20,397 non-Catholics have enrolled for correspondence courses of religious instruction.

¶ NATIONS of the world are looking to the United States for spiritual and moral leadership, Mrs. Eleanor Roosevelt told 500 Southern church women in Atlanta, Georgia, in a session on human relations. The former first lady, drawing on her experiences as United States delegate to the United Nations, said that she often leaves UN meetings “with a heavy heart for the big fight that is being fought, the fight between Democracy and Communism.” She said that nations had found in the United States youth, strength, and other resources for victory, but “I don’t think they are getting the main thing they are looking for—spiritual and moral leadership.”

¶ A RELIC of Saint Francis Xavier—the saint’s right forearm—will be taken on a tour of 30 American dioceses and archdioceses beginning September 1, it was announced in New York by the Reverend Arthur R. McGratty, S.J., national director of the League of the Sacred Heart. Father McGratty has been named priest-escort for the relic, which was recently flown from Europe to Japan for the celebrations marking the 400th anniversary of Saint Francis’ arrival in Japan. He will meet the relic on its return from that country on September 1, and immediately escort it to San Francisco churches, where it will be venerated by Catholics.

¶ MYRON C. TAYLOR, President Truman’s personal representative at the Vatican, was the first visitor granted an audience by Pope Pius XII at Castel Gandolfo, following the Pontiff’s arrival at his summer residence.

¶ PRIVATE and parochial school students throughout New Mexico will have their textbooks provided free of charge by the State this year, just as will public school pupils. In ordering the book distribution Paul Masters cited an opinion by Attorney General Joe L. Martinez. He said Martinez had ruled that the Dixon decision did not prohibit the distribution of books to parochial and private school *students*, but only their distribution to private and parochial *schools*. In the eyes of the law, Masters indicated, the books are being given directly to the students, although the schools will handle the final distribution of the volumes, as they have during the past ten years. Masters said the right to give free books to parochial students has been upheld by the United States Supreme Court.

¶ AMERICA’S churches were criticized in New York on the twin counts of their failure to give “distinctive guidance” in pronouncements on atomic weapons and their inability to reconcile differences between Russia and the West. Dr. John C. Bennett, professor of Christian theology and ethics at Union Theological Seminary, New York, attributed the decline of peace hopes not only to the churches but to the United Nations because of the UN’s ineffective dealing with conflicts between major powers. His remarks came in a prepared statement read at the tenth annual Conference on Science, Philosophy, and Religion sponsored by leading theologians, educators, and scientists at Columbia University. As for the atom bomb, Dr. Bennett said, scientists were the first group to feel “the full spiritual impact” of the weapon, while the churches to date have failed to reach agreement on the circumstances under which the bomb should or should not be used.

75-50-25 YEARS AGO

1874

¶ A SECOND camp meeting in Michigan was held at Lapeer, October 1 to 5. The principal speakers at the meeting were James White, Mrs. E. G. White, E. B. Lane, S. N. Haskell, and J. H. Waggoner. At the parting meeting John O. Corliss was ordained to the work of the ministry. The prayer was offered by James White, and the charge and the right hand of fellowship were given by J. H. Waggoner.

1899

¶ THESE items are taken from the report of R. M. Kilgore regarding the camp meeting held in the Riverside Park at Wichita, Kansas: “Daily services were held in the English, German, and Scandinavian languages. . . . The early morning hour was occupied by Elder Irwin, who presented recent important Testimonies bearing upon the past workings of the cause, its present condition financially, and the remedy for the future. . . . Elder Haskell, with his former power, zeal, and earnestness, daily gave a study on the three messages, which had the old-time ring, and was greatly enjoyed by all who heard him. . . . Credentials and ordination were granted to I. A. Crane, I. F. Thorn, H. F. Ketrang, A. E. Johnson, and A. R. Ogden, who were set apart to the work of the ministry by the laying on of hands, Elder S. N. Haskell offering the prayer, and Elder G. A. Irwin giving the charge.”

1924

¶ A CHURCH of twenty-two members has been organized at Rome, Georgia. Twenty-four members compose the newly organized church at Tracy, California. The believers at Vineland, New Jersey, now conduct their services in a new church dedicated a short time ago. Forty-eight members were received into the church recently organized at Palo Alto, California.

REVIEW AND HERALD

Can a Person Be Scientific and Be a Genuine Adventist?

OUR modern times have been distinguished above all else by the marvelous advances made in the field of natural science. Men have probed the far depths of space with telescopes and unraveled the mysteries of the infinitely small with microscopes. They have explored and exploded the atom. They have discovered and measured the laws that operate in many areas of nature. They have conquered innumerable diseases. All this modern men have done as a result of becoming better acquainted with certain of nature's laws.

Now, as scientists delved ever more deeply into the physical world, they thought they discovered that the laws of nature are unchangeable, invariable. For example, could they not forecast what the sun, moon, and stars would do in the future? And was this not because these heavenly bodies operated according to laws that change not? Thus, to many scientific minds the universe took on the quality of a machine, each part operating like a cog, and the whole going on endlessly without possibility of change, because for some reason the whole universe is constituted that way.

A False Attempt at Harmony

Certain religionists, who came to be known as modernists, thought they ought to accept what seemed to be the sure results of scientific investigation. At the same time they wished to hold on to religion. They did this by reinterpreting all the historic Christian beliefs in such a way as to harmonize them with the scientific views.

This modernizing process started with the idea of God Himself. He began to be viewed more and more as a kind of impersonal force in the universe. That eased the tension that naturally exists between the idea of a personal God who doeth all things according to His good pleasure, and a universe operating according to a set of unchangeable laws that make it function like an impersonal machine. But what the harmonizers gained in relief from tension of ideas, they more than lost by the disappearance of the soul-satisfying belief in a personal God to whom we can pray.

The harmonizing, which began with God, had to go all the way through Christian beliefs. If the universe operates by unchangeable laws and has always done so, then all the Bible miracles had to be explained away, because miracles are contrary to the known operation of natural laws. That included the creation, the virgin birth, the resurrection, and the ascension. The creation and the virgin birth were labeled legends. The resurrection was spiritualized away, so that a kind of ghostly, spiritualized Christ moved about before the eyes of the disciples after that resurrection Sunday. The belief in a literal Second Advent of Christ disappeared, and for the same reason.

Now it is evident that the application of such harmonizing methods to Adventist beliefs would do away with most of them. Certainly there is no place for the seventh-day Sabbath. Why keep a memorial of an event that really did not take place? There was no literal creation week with its seventh day set apart, say the harmonizers. And, of course, we could hardly be Adventists, because, as stated, there is no place for the literal Advent of Christ, if one's views are modernist.

No wonder the Seventh-day Adventist Church views modernism and all the reasoning associated with it as a deadly foe to its faith and to all that this movement stands for. It is not that we are opposed to science. We have science departments in all our colleges, where the most modern principles of scientific study and research are not only accepted but applied. We believe in all the facts of science, in all that the test tube and the laboratory can disclose to us of the mysteries of nature. We differ with others not regarding the *facts* of science but regarding the *interpretation* that they place upon the facts.

It is right at this point that a difficulty arises for some in our ranks, particularly for those who have received a higher education in non-Adventist schools. They know that scientists have made great discoveries that have revolutionized the world and opened vast vistas before us. Naturally they view with awe the scientists who make such discoveries. And when they find these scientists interpreting, in a certain way, the facts revealed by test tube, microscope, or telescope, these Adventist youth are tempted to feel that that is the correct interpretation. But, if the scientists' interpretation is correct, then there must be something the matter with Seventh-day Adventist doctrine. Hence, there arises in the minds of some Adventists the temptation to feel that Seventh-day Adventism is archaic, out of date, in its views and beliefs. And that is a long step toward apostasy.

We may be thankful to God that there are not many of our members who have apostatized for this reason, but there are some, and doubtless there will be others in the future as the membership grows larger. Nor would we confine the danger to advanced schools. Wrong patterns of thought regarding God and the origin of our world may be formed in the grammar grades or in high school.

How to Meet the Danger

It is far better for us to face the danger openly, and thus place ourselves definitely on guard. Our hope does not lie in putting an absolute ban on attendance at non-Adventist institutions. There are certain instances where it is absolutely necessary for some to attend for specialized training. Indeed, the church has no authority to enforce a ban, even if it wished to do so.

Our hope lies in pointing out clearly the dangers and in offering a better interpretation of the facts of science. The Advent Movement has nothing to fear from facts, scientific or otherwise. We believe that the God whom we serve is the God who made all the universe, who established its laws. Hence, we ought to be the most ardent students of nature, exploring ever more fully its mysteries, and thus entering into the antechamber, as it were, of the great God whom we love and serve.

It is impossible to emphasize too much the primary point, that the facts of science and the interpretation placed upon the facts are two different things. It is a fact, for example, that the stars in their courses operate according to laws whose workings can be forecast. That is why we can have a nautical almanac to guide mariners. It is a fact that a planet of our own solar system maintains certain relationships to other planets and to the sun and moon. But it is an interpretation of the facts to declare that this proves that the universe is a machine, that there is no place for a God, and that if there is a God, He cannot change His laws without wrecking the universe.

Adventists, along with all conservative Christians, give a different interpretation to the facts. We see in these laws governing all the heavenly bodies so beautifully and efficiently, not simply great laws but a great Lawgiver. Indeed, we consider it entirely an unreasonable attitude for one who has discovered that the universe conforms to law to argue that this proves there is no Lawgiver, no personal God.

Let us imagine, for a moment, that the universe is not orderly, that there is no evidence of any laws governing or coordinating heavenly bodies. Let us picture them, therefore, as going helter-skelter, in unpredictable fashion, so that astronomers break out in cold perspiration for fear that at any moment there will be a general smashup. We wonder what scientists would think of those who argued that such a universe gives evidence of a personal God, a directing mind. We think that when the astronomers were not wiping the cold perspiration from their brows, they would break forth in cynical laughter.

But the scientists have not discovered a disorganized universe. They have found one moving with such intricate precision that they can find no better analogy than that of a machine to describe the marvelously coordinated working of all the parts. Yet many scientists seem to forget that if the universe resembles a marvelous machine, then somewhere in the picture must stand a marvelous Inventor of the machine. Adventists accept all the facts of the amazingly machinelike precision of the universe, but insist on interpreting those facts in terms of the great Inventor of the machine. We go one step further—we insist that a marvelously intricate machine calls not only for an Inventor but for a Sustainer of it. No machine will run by itself, and the more intricate, the more in need of constant personal supervision.

F. D. N.

(To be continued)

"These . . . Are Come Hither Also"

WITH the picture in Scripture prophecy of the message of Revelation 14 being carried to "every nation, and kindred, and tongue, and people," the messengers are sure to be found pushing on into the remotest parts of earth.

When Seventh-day Adventists early began to extend their evangelistic work to all parts of North America, the protesting cry was often heard, "Why do you come here to preach your doctrines? We have churches here. Why don't you go to the heathen lands with your preaching?"

In due time there was built up a sufficiently strong body in America and Europe to furnish the workers and the support for a real advance into the far lands—into the midst of non-Christian peoples. And, lo, as this work in the far lands began to grow, we heard the same protests, "Why do you come here with your doctrines? Why don't you go somewhere else?"

It was somewhat like the cry of the opposing Jews in Thessalonica. Paul and his associates were carrying the gospel farther and farther into the borders of that world of the Latins and Greeks and others composing the Roman Empire. By this time opposers protested their coming. At Thessalonica the Jews raised a tumult. They sought to lay hands on the disciples. The record says, "When they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also." Acts 17:6.

The trouble, of course, was that the unbelieving Jews had turned the Scripture truth upside down, and now the gospel evangelists were turning things right side up.

So it seemed also in one remote corner of China as our early work began to reach into the farther provinces. In the year 1918 M. C. Warren, superintendent of our West China missions, and Dr. J. N. Andrews, and a Chinese evangelist were making a full thousand-mile journey on foot through two great provinces. They had five carriers loaded down with printed matter and medical supplies. Over mountains and through valleys they walked from place to place, preaching the gospel, treating the sick who swarmed in wherever they stopped, and leaving the printed pages all along the long trail of a thousand miles. Some of our later fruitage came of this tour of seed sowing.

The Coming of the Adventist Evangelists

In one large city, a center of long-established mission work by others, a good woman missionary told our brethren plainly how the coming of the Adventists was regarded by her associates. She had heard of our teachings from afar, it would seem. She said, "I have prayed many years that God would send laborers into this great province, and that He would keep the Adventists from ever coming."

And now the Adventists had come to look over the field. Already our brethren had been talked to by the Chinese about the calendar question. That mission, it seems, had brought out a calendar showing Monday the first day of the week and Sunday the seventh. Our brethren were obliged to tell the facts, the truth. They showed that in all the Bible and to this day in all the history of Christendom Sunday had been the first day of the week, and that the day that God blessed and made holy was the seventh, or last, day of the week.

In a letter written by Dr. Andrews to his home folk at the time, he described how awkward it was to have to discuss this perversion of the calendar with the woman. He wrote:

"We told the woman how we disliked making anybody trouble, that we liked to live in peace and harmony with all. But because we believed the Bible we had to teach what it teaches. Elder Warren asked her whether she knew how the reckoning of the week originated (in the Bible account of creation). He said, 'If any person chooses to keep the first day of the week, he has liberty to do so; but the Chinese surely should be clear in understanding what they are doing.' Then the lady made the remarkable statement: 'If we went into that and explained it all to the Chinese, half our members would go backward.'"

"Poor woman, with her thirty years' work, and a congregation that she was afraid to tell the truth to! But still she told us, 'I might as well be plain with you, and tell you how sorry we are to see you here.' We would have liked to comfort her in some way, but how could it be done?"—Letter of June 18, 1918.

Constrained to Press On

Two commands, of many, constrain our workers to press on: "Go ye into all the world," and, "Preach the word." We must go to the uttermost parts of the earth. With the wording of that prophecy of the fourteenth of Revelation, showing a people keeping the commandments of God and the faith of Jesus, going to every nation and tongue, let anybody tell how Seventh-day Adventists could stop short of any land or province.

In our first step into the interior of China, in 1903, we began to hear of this idea of a changed calendar to make Sunday the seventh day. It was in the province

of Honan. The same society that our brethren met on this thousand-mile walk evidently had set the new time keeping in action early in their operations in China. But as soon as our workers appeared, keeping the Bible Sabbath, inquiry arose. The non-Christian Chinese looked the matter up, and found that these Adventists were right according to the Bible and the practice of the business world. Then it was that we began to hear of a new name for our church. The Chinese in that region called us the True Doctrine Church. It was an easy way to distinguish a people who were keeping the day commanded in the Christian Book.

Another mathematical puzzle these non-Christians had also. They had heard the earlier missionaries teach from the New Testament that the first day of the week was the day now to keep, because Christ rose from the grave on the first day. Yet, as now they began to look into the Sabbath question, they could not understand how a day could be both the first and the seventh day of the week. It surely was something that the non-Christians could not understand. For that matter, it is a thing that cannot be worked out satisfactorily in any Christian community.

W. A. S.

What Is Television Doing to Us?—2

Impact of Television

TELEVISION has taken America by storm. What was thought to be a class medium has become a mass medium. Last autumn 20 per cent of all sets were owned by wage earners with annual incomes exceeding \$7,600. But by April of this year the percentage had been reduced to 9.8. One large producer states that "there is a potential market for 11,650,000 sets among the 54% of the population now earning between \$2,000 and \$5,000 annually."—*Forbes*, June 15, 1949. This fact shows that television is now available to the middle-class wage earner and to the laboring man as well.

In 1948 the television industry produced 186,000 receivers. It is estimated that one million sets will be produced this year, and "the figure for '52 is an eye-straining 10,000,000."—*Ibid.* In June of this year 16 per cent of New York and Philadelphia families owned television sets. This represented a 1,000 per cent increase in New York in sixteen months and a 100 per cent jump for Philadelphia since September of the preceding year.

William Balderston, president of the Philco Corporation, recently made the statement that "inexpensive models are where big television volume will lie, and we are planning with that in mind."—*Ibid.*, Aug. 1, 1949.

We know that more and more families will be buying television sets, and we stand breathless in expectancy as we think of the impact of this new invention upon public morals and the social conscience of the people.

It may be helpful for us to remind ourselves of the influence of pictures upon the human mind. Floyd E. Watt, head of the audio-visual aids department at the Otterbein Press in Dayton, Ohio says:

"We are in an age of picture consciousness. . . . The miracle of television . . . [stands] as indisputable evidence of this fact. Pictures speak a language all can understand. The eyegate provides a faster vehicle than any of the other senses, carrying us on to understanding and action. It is said that 87 per cent of the sensual impact upon a person is *visual*. Combine this with the 10 per cent auditory or hearing impact and you have an individual at full attention. There is the fact of *picture-power*. Pictures translate a message to a people who may not understand any other language. Here we have a powerful medium of communication, stirring the individual and the masses, creating deep and far-reaching convictions."—*Telescope-Messenger*, Aug. 27, 1949, p. 8.

People's thoughts and decisions are largely formulated

as a consequence of sensory impressions, which are the avenues to the mind of man. "Eargate" is a broad road leading to the mind and heart, but "eyegate" is a much wider and more important highway. When the average television viewer sits two or three hours a day mutely watching vaudeville and sports, news events and movies (and this is about all he can get on television), what sort of stimulant is he going to get for his mental processes? How will his social and religious life be affected? How about his children? Will he want them exposed to the baneful effects of television liquor and tobacco ads.

The Question of Time and Money

We further inquire, What might have been done with his time had he not spent it indulging his own urge for entertainment? Could he have spent his money more profitably if he had not invested in a television receiver? These questions are more pertinent to the Christian than to the nonprofessor, and should be made the subject of sincere thought and earnest prayer.

The various churches of our land are not unmindful of the impact of television upon the lives and habits of their congregations. The general attitude, however, is one of resignation. "It is here. We must make the best of it. It has its dangers—it has its blessings. We must teach our people to be selective." The editor of the *Telescope-Messenger*, official church paper of the Evangelical United Brethren, asks, "What are we going to do about television? Can appropriately restrictive regulations be procured? We have not succeeded too well in radio! Can we educate our people to be selective in their programs? In this direction there needs to be something done that is more definite than has yet been accomplished."—July 9, 1949, p. 4.

The editor of the *Moody Monthly* states:

"That television is destined to make a tremendous impact upon the life of Christians seems assured. Ever widening circles of believers are beginning to introduce these new machines into their homes. And thus far no important voice has been raised proscribing television as a device of Satan. . . . 'In the final analysis, we must decide whether television will be our enemy or our ally. Satan will use television; Christians may use it.'"—May 29, 1949, pp. 621, 622.

Certain it is that no church can prohibit its members from using television sets any more than they can forbid the use of radio in the home. Here is an area in which conscience, educated by the Word of God, must play a very important part in deciding whether or not we will permit video to invade our homes.

Important Considerations for Adventists

To the Adventist Christian this matter takes on more meaning than it would for the average Christian in the popular church who may not share our faith or hope in the imminent and speedy return of the Lord Jesus Christ. To us time is precious. Every moment must tell for God. We are God's watchmen on the walls of Zion, divinely appointed to warn the world of its impending doom and the end of the age. Certain it is that we cannot sit down and toy with pleasure while the world is falling to pieces before our eyes. Men and women must be told of the coming of Christ. The announcement of the judgment must be given. The obligations of the true Sabbath must be presented. Faith must be kindled in Christ as an all-sufficient Saviour. The world's sick are to be cared for. Broken hearts and broken minds must be mended by the healing touch of consecrated hands. And much of this must be done during this present short interval of time that separates the last disastrous war from the next.

Time is running out, and we cannot conceive of Seventh-day Adventists wasting these last precious hours of probationary time entertaining themselves, when God has

called them to the task of stirring the public conscience with the announcement of the soon return of Jesus.

We would not feel clear in the sight of God if we did not mention important considerations that attach themselves to the question of television. Surely it is a marvelous invention, and certainly television will offer some worth-while programs, but we have seen something of the grip and power of this invention upon the minds of those who have become infatuated by it. We see its good points and its dangers, and we hasten to point them out for the prayerful consideration of all who are preparing to meet Christ in the clouds of heaven. D. A. D.

Heart-to-Heart Talks

Satan's Warfare Against God

(In Three Parts—Part 2)

READING the Sacred Record, we learn of Satan's continued warfare against God after he was cast out of heaven. Our first parents fell a prey to his specious and beguiling temptation. By this victory Satan became the ruler of this world in place of our first parent.

It appears from the Inspired Record that from time to time the sons of God, probably the representatives of other worlds comprising God's universe, met with their divine Author to report as to their activities. Satan, as the representative of the world in which we live, met with them. See the records of these meetings in the first and second chapters of the book of Job. The evident object of Satan in these meetings was to accuse God of partiality in His dealings with the human family. This voiced the same spirit of rebellion he had manifested in heaven, charging the Creator with injustice in the operation of the divine government. This wicked charge was made in the ears of the sons of God, leading them possibly to question the wisdom of their great Creator.

Our Perfect Example

In due time Christ, the Father's well-beloved Son, came to earth to demonstrate God's love for the human family, who had been led captive by the great deceiver. From His cradle to His grave this holy Being was relentlessly followed by the wicked adversary, whose supreme object was to thwart His divine mission. But Christ in His human existence repelled every advance of His wily foe and lived as our perfect example, dying on the cross as our Saviour.

This demonstration of God's great love forever settled in the minds of all unfallen beings, peopling God's vast universe, the doubts and questionings which had been thrust into their minds by Satan's unjust accusations. This is well expressed in the following statements:

"When Christ cried out, 'It is finished,' all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. Christ's betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

"The holy angels were horror stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the

creatures formed in His image, come from Heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed forever the last tie of sympathy existing between Satan and the heavenly world.

"Satan had put forth extraordinary efforts against Jesus from the time He appeared as a babe in Bethlehem. He had sought in every possible manner to prevent Him from developing a perfect childhood, a faultless manhood, a holy ministry, and an infinite sacrifice in yielding up His life without a murmur for the sins of men. But Satan had been unable to discourage Him, or to drive Him from the work He had come on earth to do. The storm of Satan's wrath beat upon Him from the desert to Calvary; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path before Him. All the efforts of Satan to oppress and overwhelm Him, only brought out in a purer light the spotless character of Christ.

"In the controversy between Christ and Satan, the character of God was now fully vindicated in His act of banishing from Heaven the fallen angel, who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen through sin, had been witnesses to the controversy between Christ and Satan. With what intense interest had they followed the closing scenes of the conflict!"—*Spirit of Prophecy*, vol. 3, pp. 183, 184.

Satan's Disguise Torn Away

"Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. 'And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.'

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.

"Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of Light and the prince of darkness. He must choose whom he will serve."—*The Desire of Ages*, p. 761.

F. M. W.



The great use of life is to spend it for something that will outlast it.—William James.

Character is like a rifle; it cannot shoot higher than it is aimed.—*Weekly Animator*, Alexander Film Co.

Actions don't always speak louder than words, but they generally tell fewer lies.—*Wesley News*.

There are few, if any, jobs in which ability alone is sufficient. Needed also are loyalty, sincerity, enthusiasm and team play.—William B. Given, Jr., quoted in *Forbes*.

It is better to debate a question without settling it, than to settle it without debate.—Joseph Joubert, quoted in *Des Moines Register*.

The explanation of triumph is all in the first syllable.—*Canadian Business*.

REVIEW AND HERALD

The Tolerant Jesus

BIGOTRY and intolerance were alien to the spirit of Jesus. This is something that every zealous Christian needs to remember. It seems so easy for one who deeply believes in some system of religious faith to be unsympathetic toward those who disbelieve. The qualities of forbearance and charity too often are lacking in the heralds of the gospel.

Jesus was not one to force His religious concepts on anyone. He did condemn the church leaders of His day in rather harsh terms, but it was mostly those who manifested a Pharisaical bigotry toward His teachings that received His denunciations. If the multitude heeded not His words, He merely pitied them, and asked God to open their hearts. Even after His own people had rejected Him, delivered Him to the Romans, and nailed Him to the cross, He cried, "Father, forgive them; for they know not what they do."

Note how tolerant He was with His own wayward disciples. They were bigoted and self-righteous. They contended with one another over position. They were slow of understanding. Of Judas, He said, "Have not I chosen you twelve, and one of you is a devil?" John 6:70.

All along Jesus knew what spirit possessed the heart of Judas, yet He was willing to entrust Him with the funds of the group. He "dealt him no sharp rebuke for his covetousness" we are told, "but with divine patience bore with this erring man, even while giving him evidence that He read his heart like an open book."—*The Desire of Ages*, p. 295.

A Lesson in Good Will

More than once Jesus taught His followers lessons of tolerance and good will. Let us listen in on the conversation during one such occasion, as recorded in Mark 9:33-42.

We see Jesus seated in a house in Capernaum with His disciples about Him. They had just completed a journey to that city. Now the Master asks them, "What was it that ye disputed among yourselves by the way?"

That was a most embarrassing question, for they had been talking about who should be the greatest when Jesus came to the throne. So "they held their peace." But Jesus knew what was in their hearts, and said, "If a man desire to be first, the same shall be last of all, and servant of all."

Seeing a child near by, He took him "and set him in the midst of them." Then taking the child in His arms, He said, "Whosoever receiveth one of such children in My name, receiveth Me."

John, not fully understanding the lesson Jesus was trying to teach, said, "Master, we saw one casting out devils in Thy name, and he followed not us, and we forbade him, because he followeth not us."

But Jesus, ready to rebuke such a spirit, replied, "Forbid him not. . . . For he that is not against us is on our part."

The spirit of intolerance thus manifested by John was anything but childlike. It was the outgrowth of the pride, conceit, and self-esteem the disciples were even then showing to one another. Good will toward men comes from respect and consideration for their beliefs and circumstances and a humble attitude in regard to one's own opinions.

But Jesus had more to say on this subject. He warned them, "Whosoever shall offend one of these little ones that believeth in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

"Why this earnest language, than which none can be stronger?—Because 'the Son of man is come to save that which

was lost.' Shall His disciples show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain.

"'Woe unto the world because of occasions of stumbling!' . . . Our Lord is put to shame by those who claim to serve Him, but who misrepresent His character."—*Ibid.*, pp. 438, 439.

Jesus wanted the disciples and us to understand that to offend one who is weak in faith is an act displeasing to God. The Father above has no use for the bigot. He never intended that truth should be propagated in any such spirit.

The Wrong Attitude

This intolerant attitude was shown by the disciples on another occasion. Jesus was then on His way to Jerusalem. As He passed through Samaria, He sent ahead His disciples James and John into a village to locate a lodging place for the night. But the people would not receive Jesus. This made the disciples angry; and returning to Jesus, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9:54.

Jesus was shocked at their attitude, and replied, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

With this the subject was closed for the record states, "And they went to another village."

Jesus was not one to contend for proper recognition. He would not force His presence in any home, nor thrust His religion upon any people. When anyone under a pretense of zeal for righteousness seeks to force his religious views on others, he is not manifesting the spirit of the lowly Man of Galilee but of Satan.

John, who later was called the Beloved, that day came near to becoming the first Christian persecutor. Intolerance is the forerunner of persecution. Strange to say, there still are those today who believe that it would be the proper thing to call down fire from heaven upon any who will not accept the authority of the church they represent. The whole sorry story of church history, which is written in the blood of martyrs, stems from the arrogance, bigotry, and intolerance condemned by Jesus.

Preaching the Last Message

God forbid that any Seventh-day Adventist should ever manifest such a spirit because he feels that he has been committed a special message to the world and the churches in these last days. We must never intimate, as did the Jews in Christ's day and as did the disciples at first, that we are the only people on earth that God specially loves and blesses. God has His children among all religious beliefs; else He would not have sent us to proclaim to Babylon, "Come out of her, *My people*." How careful, then, we must be in our attitude toward these people, lest we be found offending one of Christ's little ones!

In bearing our message of warning against apostasy we must remember that no one is ever truly won or reclaimed by censure and reproach. Though we must be faithful in the commission given to us, let us not make it appear that we delight in denunciation of others.

Christ's method was to present the truth in simplicity, and let it do the cutting. When the people said, "This is an hard saying," He replied kindly, "Doth this offend you? . . . The words that I speak unto you, they are spirit, and they are life." John 6:60, 61-63.

Let us, therefore, go forth in the spirit of the gracious Master, ever manifesting good will to men, as we proclaim the solemn message for these times.

F. L.

The Place of Self-supporting Work in the Remnant Church*

By J. L. McElhany

I GREET you this morning as loyal, truehearted Seventh-day Adventists, who above everything else in all this world are interested in carrying on the work of God. I am very happy that you can come together here and unitedly study the problems associated with what we commonly refer to as the self-supporting work. In behalf of the General Conference I want to tell you that we regard this group as one that is making a very direct contribution to the work of the denomination. We regard it as one of the instrumentalities that God has placed within the framework of the church for carrying on His work and for promoting the interests of His cause.

The church as a whole must always be interested in every part of the work that goes to make up the whole in carrying forward the cause of God. It could not do otherwise, and make the most successful use of all the facilities that God has placed in the church.

Years ago I heard a man who was professedly attempting to engage in this line of work, make the statement that it was no concern of the church whatever as to what he did or as to how he carried on his work. We have all known of instances where men of misguided judgment and independent wills have taken a position of that kind, and usually they have brought great harm to the cause of God. I know that those of you gathered here on this occasion do not take that view of it.

We must always be on guard against misguided people who might bring harm to the cause of God. That I think applies to all phases of our work, whether it be in the ministry or in the self-supporting work, for we are all conscious of the fact that men have sometimes sought to impose upon the cause of God by starting some enterprise and soliciting the aid and support of our members generally, and later it has been found that these individuals were motivated by some ulterior motive or objective, and have brought harm to the cause of God. I could give you specific instances of that, but perhaps you are better acquainted with some of them than I am. You know how necessary it is to be careful and guarded in these matters.

A Picture of Harmonious Action

This morning I bring to you from the Scriptures what I think is a beautiful picture of our relationships in connection with His work. I read two passages. The first one is in Romans 12:4-8:

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

The other passage is found in 1 Corinthians 12. Here again we find the apostle making use of this same illustration. In the fourteenth verse we read, "For the body is

not one member, but many." What an apt illustration the apostle has chosen to portray the varied activities of the church!

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him." Verses 15-18.

When I read this passage of Scripture I always like to pause and think of that statement, "As it hath pleased Him." After all, God is the one who places these gifts in the church. He is the one who creates these various offices, these different lines of activities. It is done not according to our will but according to His. There are some people who assume to function in offices where the Lord has not placed them. Almost every day we find this fact to be true in connection with our work.

If there is anything I am thankful for, brethren and sisters, it is that God has given us certain great principles through the Scriptures and the Spirit of prophecy. Every day of our lives we have occasion to be thankful for that fact. But we must be careful that all the forces that are clamoring to be heard are not allowed to bring in confusion. Let me emphasize again that these things have been placed in the church, "as it hath pleased Him."

A Practical Illustration

"And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12:19-25.

Is not that a beautiful picture? God joins all the members together to create one body. It seems to me that it would be impossible for us to find a more beautiful illustration of all the lines of service and activity that God has placed in connection with the work of the church. It is all-inclusive. It includes every line of activity to which God calls men.

Because of the interdependence of all lines of service it is a good thing to come together and counsel over our problems. I believe there are some safeguards that we need to set up, some things that we need to keep in mind, in order to protect the work and also to protect the interests of our people generally. I sometimes question the aptness of the phrase *self-supporting work*, which we have come to use in regard to certain fields of activities. I recognize that we cannot always choose a name or a phrase that exactly fits all phases of a type of endeavor, and I suppose this is as near as we can come to expressing it. Yet when I think of the thousands of earnest men and women making up the great body of our membership, I think of these people as engaged in self-supporting lines of missionary activity.

Let me give you an illustration of what I mean. I was acquainted with a Seventh-day Adventist brother who was a mechanic. He worked in a railway repair shop. He

* Address of welcome at annual meeting of Association of Self-supporting Institutions, Takoma Park, Maryland.

was skillful at the lathe, could turn a piece of metal, repair a locomotive. That was his trade. He was a loyal church member. He did what he could to support all the endeavors of the church. On one occasion I got an insight into the man's relationship to God's work through a physician with whom I was acquainted. This physician was not a Seventh-day Adventist. I was visiting with him in his office. He showed me his record book, in which all his calls were recorded. This was just after the influenza epidemic in 1918.

Physician's Confidence in Simple Methods

The doctor showed me what he had been doing in waiting upon the people of the community. He had not gone to bed for days at a time. He had been going morning, noon, and night literally, waiting upon those that were ill. As I looked through that book I was astonished at his physical endurance. Then he told me:

"Mr. McElhany, I came in here one day after I had been out visiting patients, when I realized that I myself had influenza. I had been working so hard that I knew all my physical reserves were exhausted, and I didn't know whether I could survive that ordeal or not. I reached over, picked up my telephone, and called Mr. — [the Seventh-day Adventist who was working in the railway shop], and I said to him, 'I have influenza. I am going home. I am going to bed. I want you to come over and take care of me. I want you to bring your bucket and your hot cloths. When I become unconscious you keep putting on those hot cloths, and you keep that up until I am either dead or better.'"

Well, the doctor lived to tell me the story. And he attributed his recovery to the care our brother gave him. He was not at all willing to take the medicine he had been prescribing for others. No, that was not good enough. He wanted something that a humble, lay Seventh-day Adventist church member knew how to do, a line of ministry or service that he was able to render. As a result of that experience, the doctor began to call this brother to take care of patients that he had given up to die. He would say to him, "I can't do anything more for these people. They are going to die. You go and see what

you can do." That man acquired a reputation in the community that led the people generally to refer to him as the miracle man. I do not know how many lives he saved by his humble ministry. All the equipment he had was a galvanized bucket and some fomentation cloths, and enough knowledge of the principles of hydrotherapy to go and treat people when they were ill and beyond the help of the doctor.

I thank God for men and women like that. I am glad that we have many of them scattered around here and there, and I would to God that we had many more like him. I like to think of the time when we will have a health-conscious membership trained to do that type of work. Oftentimes I am told by some of my professional friends that a little knowledge is dangerous. The only thing I can think of that would be more dangerous than that, is to have no knowledge at all, and therefore fail to do the thing that God would have done in these times.

I do not believe that we ought to encourage every individual who has a burden to go out and start a self-supporting institution. I think there needs to be just as much care exercised in that matter as we exercise in the selection of ministers or colporteurs or teachers or workers for other types of service. I believe it requires some special aptitudes in order to make a success of self-supporting work.

As we engage in the discussions of this meeting I trust that we will all be conscious of God's divine call to every one of us to do those things that He bids us do.

Protecting All Our Interests

There is another caution of which it would be well for me to speak, and that is that we ought at all times to maintain a united front in keeping unworthy individuals from bringing discredit upon our churches and upon our loyal self-supporting workers. I do not know that there is any way of licensing those that are worthy or giving them proper recognition, but I wish that we could devise some way of discouraging unworthy individuals from encroaching upon the good will and the support of our people. I am not at all suggesting that we set up something that would be comparable to a better business bureau. We cannot, of course, underwrite or certify or guarantee the stability of any enterprise. We know that we are living in a world of changing economic conditions, and anyone engaged in a work ever so worthy might fall upon difficult times and get into financial adversity or difficulties. But I wish that we could in some way protect all our interests from men whose motives are not right.

I understand that during this meeting you plan to discuss the work of union and local conference secretaries on rural living. I would like to make a suggestion regarding that, by way of anticipation. I do not think that it is enough simply to appoint a corps of secretaries to urge upon our membership the matter of rural living. If the conferences are not to be held responsible for all the financial failures, disappointments, and bitterness that may result to individuals from ill-advised moves, we must take counsel together regarding sound principles that must undergird the whole question of rural living. This matter has been treated in a manuscript to be published as a companion pamphlet to *Country Living*. It says:

"A solemn caution is sounding against moving presumptuously. If there was ever a time for guarded, intelligent planning, it is at this point. People who choose to change the location of their home should have very definitely in mind just how they will gain a livelihood and what their employment will be. The Lord has not through the Spirit of prophecy writings, given detailed counsel as to just how to meet all the problems which are bound to arise in making the major

Meditations About the Sabbath

Increasing Importance of the Sabbath

By S. H. Lindt

THE importance of the Sabbath as the sign of allegiance to God increases with each passing year. The nearer we come to the climax of earth's history, the greater is the need for each individual to take his position intelligently and firmly on the right side.

In the final crisis that is fast approaching, the Sabbath will be the issue at stake. In order to take an intelligent stand at that time, we must have a thorough understanding of the Sabbath truth. Such an understanding can come only from deep study and careful preparation.

We are promised that none will be called upon to make their decision in this crisis until they have had opportunity to know what is involved, and can be ready for it. Evidently it is to help souls to prepare for that great hour that we are told, "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

The people who are to do this work will need to have a special preparation beforehand. A fuller proclamation of the Sabbath doctrine can come only from a fuller understanding and appreciation of this great subject. Hence, it becomes increasingly important to give further time and study to this subject.

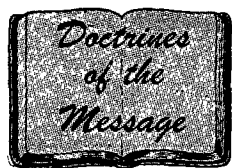
That the Scriptures bear out the foregoing conclusions is very evident from a study of Isaiah 56:1-7. A special blessing is promised the man who lays hold upon the Sabbath at the time when God's salvation is about to come and His righteousness to be revealed. Though this promise had a certain application to the time before the first advent, its full measure of benediction must apply in the time just preceding the Second Advent of the Saviour from heaven.

adjustments which are called for in moving from the city to the country. Nor is it possible for one or any committee to specify all the requirements or give counsel that would cover every point. The circumstances of families differ. Each family presents a distinct case. There are, however, certain general principles which may well serve as a safeguard and a guide to those who are beginning to turn their eyes toward a rural environment for their homes."

To Work Out Basic Principles

That is good counsel. I trust that in all your study of this phase of the problem this admonition can be emphasized. It seems to me that as a means of setting up some good, sound, guiding principles, the time will come when there ought to be a council held for this purpose. Some of our conference presidents face questions and problems, and are asked to give directions and answers to these problems; but they are sometimes unable to do so. The whole matter should be studied by a representative group in an endeavor to work out some basic principles that could serve as a guide. Above all, we desire to seek the Lord, that He will keep us from extremes that might bring disaster to any of our people.

Now I thank the Lord this morning for all the institutions that you folks are building up, fostering, and laboring to maintain, where these principles are exemplified. May God bless you all as you give yourselves to this work. And may He give you grace and judgment and wisdom to know how to carry on in a way that will be acceptable to Him, that all this work may make a direct contribution to the finishing of God's work in all the earth.



Church Ordinances

By H. B. Taylor

BAPTISM by immersion is a gospel ordinance for all nations, for every age, even to the end of the world.

It has behind it the command of Jesus Christ, His personal example of being baptized in the river Jordan by John the Baptist, and the practice of His apostles in the early Christian church, who admitted believers into Christian fellowship by the rite of baptism.

Here is the great commission of the Saviour that He gave to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

The command to baptize was coextensive with the command to preach the gospel. Baptism is the public profession of faith and discipleship. It signifies a confession of faith in Jesus Christ, a washing or cleansing of the soul from sin, a death to sin, and a new life of righteousness.

The mode of baptism followed by Christ and the early church was immersion. It is the only mode that can rightly represent the facts of the experience. One who is baptized gives his public testimony that he is crucified with Christ, buried with Him, and raised to walk in newness of life. Baptism is also an expression of faith in the saving grace of Jesus Christ, and is rightly recognized as the ordinance that admits one into church membership. Baptism is a gospel ordinance publicly commemorating the death, burial, and resurrection of Christ. This is seen from the following scriptures: Matthew 3:13-17; Romans 6:1-11; Galatians 3:27; Acts 2:38, 41-47; 16:32, 33; 22:16; Colossians 3:1-3.

We quote from statements made by various students of the Bible concerning baptism: Baptism, says Calvin, "was administered by John . . . by the submersion of the whole body." Tertullian, the great Latin scholar and preacher of the second century, states, "Nor is there any material difference between those whom John dipped in the Jordan, and those whom Peter dipped in the Tiber." Lightfoot says, "That the baptism of John was by the immersion of the body, seems evident from those things which are related concerning it; namely, that he baptized in the Jordan, and in Aenon, because there was much water, and that Christ being baptized went up straightway out of the water."

Olshausen agrees with these interpreters, for he says, "John, also, was baptizing in the neighborhood, because the water being deep, afforded convenience for submersion." Conybeare and Houson on baptism declare, "It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water." Luther, on the meaning of the word *baptism*, says, "Baptism is a Greek word; in the Latin it can be translated immersion, as when we plunge something into the water that it may be completely covered by water."

The ordinance of humility is clearly set forth in John 13:1-17. Christ, knowing that the time had come for Him to depart from this world and go to His Father, directed His disciples to an upper room in Jerusalem to prepare for the Passover feast. The Saviour desired to keep this alone with His twelve disciples. On the day of the Passover, Christ Himself, the true paschal lamb, was to be sacrificed. "Even Christ our passover is sacrificed for us." 1 Cor. 5:7.

On this occasion, with His disciples gathered about Him, Christ said, "With desire I have desired to eat this passover with you before I suffer." Luke 22:15. Knowing all that was before Him—humiliation, suffering, and death—Christ earnestly desired to be alone with the disciples. This was but natural, for not only would such a season of quietness bring comfort to Him, but He could comfort them and unfold to their minds many things which they did not seem to understand. But to the utter disappointment and grief of the Master, a wrong spirit had come into their midst, so that He could not impart to them the things that He so much desired. "And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24.

Christ rebuked this spirit by stating: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke 22:25, 26. (See Mark 10:42-45.)

The Ordinance of Humility

At the close of the Passover meal Christ, as their Lord and Master, gave the disciples an example of humility and willing service by washing their feet. When He had concluded the service of foot washing He stated, "I have given you an example, that ye should do as I have done to you." John 13:15. The great lesson intended to be taught by instituting this ordinance was such humility that would lead the disciples and the members of the Christian church to willing service for others. This ordinance is a rebuke to all selfishness and place seeking among Christ's followers.

During the Christian Era some of the most devout followers of Christ have practiced this ordinance of humility. Kitto in his *Cyclopedia of Biblical Literature*, states that it was "a part of the observances practised in the early Christian church." It is an experience that we all need today. It is a great test of character and unites hearts

in Christian fellowship. This service really prepares the heart for participating in the Lord's supper.

There is nothing more sacred and beautiful in the Christian church than the ordinance of the Lord's supper. It was designed to commemorate the life and death of our Saviour. In the former dispensation the sacrificial offerings pointed forward to the coming Redeemer. Since the crucifixion of Christ the ordinances show faith in the work which Christ has accomplished.

The Ordinance of the Lord's Supper

Jesus instituted the Lord's supper while He was celebrating the Passover with His disciples. We have the accounts of this ordinance recorded in Matthew 26:26-30, Mark 14:22-26, Luke 22:19, 20, and 1 Corinthians 11:23-34. Paul declares (1 Cor. 11:23) that he "received of the Lord" the account of the Lord's supper, which would seem to imply a communication made to himself personally from the Lord.

The following comments on the two ordinances instituted at the Passover feast of Christ with His disciples will be helpful:

"There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness

of spirit. The ordinance preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fulness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord."
—*The Desire of Ages*, p. 650.

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. . . . Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary."
—*Ibid.*, p. 661.

Attaining Christian Unity

As we come to the communion service, after having had our hearts prepared by the ordinance of humility, "we can partake of the communion with a consciousness of sins forgiven," and enter into the upper chamber.

"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:26-29.

The disciples were all different, having different backgrounds of experience, different traits of character with propensities toward evil such as are common to men; but the upper-room experience, the ordinance of humility, and later the Lord's supper changed things, and enabled them to see their defects of character and the perfection of Christ's character, and thus around the table they were united into the family of God with one faith, one spirit, and one doctrine. Is not this the desire of the Lord for us today?

Spiritual Gifts—2

"The Testimony of Jesus"

(Part 1)

By W. E. Read

ONE of the distinguishing characteristics of the remnant people is called by the writer of the Apocalypse "the testimony of Jesus Christ." This is interpreted as "the spirit of prophecy." These two expressions are peculiar to the book of Revelation. They are not found in any other book of the Bible.

The actual words "testimony of Jesus" occur but twice in the book of Revelation. (Rev. 12:17; 19:10.) The term appears, however, in another form, "testimony of Jesus Christ," three times. (Rev. 1:2, 9; 12:17.) There is still one other phrase of similar intent. In this case it is rendered "witness of Jesus." (Rev. 20:4.) The word "witness" in this case is from the same Greek word which is rendered in the other texts by the word "testimony." Hence, in these forms the expression is used by the prophet John six times in the last book of the Bible.

There are two similar expressions to be found in the writings of the apostle Paul. They are as follows: "testimony of Christ" (1 Cor. 1:6), and "testimony of our Lord" (2 Tim. 1:8). Although the word "testimony" is used in this relationship eight times altogether, the ex-

Aids to Growth in Grace

Missionary Work

By M. L. Rice

JESUS passed by." How many times the Gospel writers use an expression similar to this. These were not idle missions. They were trips of mercy. These writers speak of some kind deed, some life made brighter, some load made lighter, because "Jesus passed by."

The way along which Jesus walked differed very little from the road we travel every day. He found it crowded with people in need of help. Every trip, every journey, was to Him an opportunity for helping someone.

Jesus lived a busy life. From morning until far into the night He ministered to the people. He lived to bless others. Men were His passion. He refused to become so deeply involved in the things of this life that He had no time to help those in need. How often we fail because our hearts have become overcharged with the cares of this life.

The road was always smoother, the going easier, when Jesus walked that way. On one journey to Jerusalem He passed through Samaria, which to the Jews was forbidden ground. But Jesus knew no lines except those of right and wrong. On this trip He found in one group ten lepers who needed help. He healed all of them.

One day as He passed along the road near Jericho He saw a man up in a tree who was without hope and without God. In fact, he was a man hated and despised by the people, for he was a tax collector. But where men saw nothing good, a man to be shunned, Jesus saw one who would respond to the gospel. No one escaped His eye. As a result of that meeting Jesus said, "This day is salvation come to this house." Luke 19:9.

"As He passed by" He saw a man who was born blind. We become so used to seeing these unfortunate people we often pass them by with scarcely a notice. But not Jesus. Too often we see only what the neighbors saw: "Is not this he that sat and begged?" John 9:8. But instead of seeing a beggar Christ saw behind those darkened eyes a man worth dying for.

Although trips solely for missionary work are a fine thing, no one need go out of his way to find those in need of help. As we pass by there are opportunities on every hand. The highways and byways are crowded with humanity. It is not a lack of opportunities that stand in our way of doing greater and more missionary work. It is our failure to see and grasp the opportunities that come to us.

The people most successful in doing something every day for God are those who follow a definite missionary program, those who have a plan. Unless we set some definite program to follow, the chances are that we shall not do much in active missionary lines. A hit-or-miss attitude usually means a miss.

In order to help and heal people, we must come close to them. This was the method Jesus used. It has always been that way. Not until Peter reached down and took the lame man by the hand were his legs restored. If we would help people, we must go where they are and come close to them. The best kind of missionary work is not done by proxy.

pression "spirit of prophecy" is unique, in that Revelation 19:10 is the only place in the Divine Record where the term appears.

Seventh-day Adventists, accepting the testimony of the apostles, believe in the perpetuity of spiritual gifts. That being the case, it has not been difficult for them to understand the divine forecast that "the testimony of Jesus," "the spirit of prophecy," would be operative in the remnant church. They have felt that this means a revival of the spiritual gifts, and that among them will be seen the "spirit of prophecy." They understand this expression to mean that particular revelation which comes through those whom the Word of God calls prophets. Through the years they have believed and taught, and still believe and teach, that this gift has been exercised among them in the life and work of Mrs. E. G. White, who for several decades received revelations and visions from the Lord. They prize very highly the counsel and admonition which has come through this divine agency. Through the years this counsel was given to the church by oral word and by the written page. This counsel was incorporated in periodical articles, pamphlets, and books, such as *Testimonies for the Church*, and other volumes.

This claim on the part of the Advent people has met with opposition from many quarters. This is not difficult to understand, especially when it comes from those who believe that the necessity for spiritual gifts ceased shortly after apostolic days. Those who do not accept John's interpretation of "testimony of Jesus" as the "spirit of prophecy" naturally endeavor to find other meanings for both these terms.

The Word "Testimony" in the Bible

As we look at the word "testimony" as used in the Sacred Scriptures, and examine the words in the original language which have been translated "testimony," we shall find that it has several meanings. Mention might be made of the following to which it is applied:

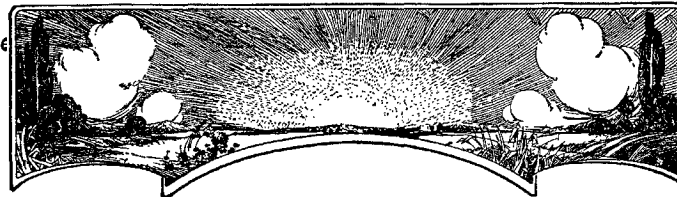
1. *The ten-commandment law.* (Ex. 31:18; Rev. 15:5.) It is applied this way in both the Old and the New Testament. In the Scriptures we read of the tables of the testimony, the ark of the testimony, the tabernacle of the testimony, and veil of the testimony—the "testimony" itself being the law of God as written on the two tables of stone.

2. *The old and the new covenant.* (Heb. 9:15, 16.) This is particularly a New Testament application, but the word "testimony" is used several times in this connection.

3. *The law of Moses other than the ten-commandment law.* This thought is emphasized in 2 Kings 23:3 and also Nehemiah 9:34 and other scriptures. There we read of "His commandments and His testimonies."

4. *The legal witness for or against another.* (Deut. 19:16, 18.) The witness borne in court is called the testimony, and the person who bears such witness is said to testify. Furthermore, we read, "In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1.

5. *The testimony borne concerning another.* In this sense it is used frequently in both Testaments. One might think of such texts as John 5:39 where we read that the



THE RENEWED MIND

By L. M. Spear

The mind is like a roll of film,
And as we go our way,
We're taking pictures of the scenes
We see from day to day. (1 Chron. 28:9.)

The mind has power to record
The things we hear and say;
And down in mem'ry's quiet nook
They're neatly tucked away. (Psalms 77:6.)

Our lives consist of what we see
And what we say and do,
And what we think and what we hear
Each day the whole year through. (Rev. 20:12.)

In heavenly courts, by angel hands,
A duplicate is made
Of all the secrets of our lives.
The record will not fade. (Dan. 7:10.)

And in the solemn judgment day
The record will be seen,
And our whole lives be televised
And thrown upon the screen. (Eccl. 12:14.)

Now is the time to have a change
Of mind and soul and heart,
And blot the old life from within,
And from all sin depart. (Eze. 36:26.)

Let His mind take your life's control,
The mind of Christ divine;
And yield your will into His hand,
And say, "Thy will be mine." (Phil. 2:5.)

A full renewing of the mind
Will blot the old from view;
And then our lives will shine like His,
When placed upon review. (Rom. 12:2.)

Scriptures "testify of Me," or John 15:27, where Jesus speaks of the disciples and says they also "testify of Me."

6. *The testimony borne by the individual himself.* It is used with this meaning quite frequently. One might meditate on such texts as John 1:7; 5:32; 15:26; and 5:39, where definite reference is made to the witness borne by Christ Himself, both by word and by life.

7. *The messages of the prophets.* In the Old Testament days the messages conveyed by God's servants, the prophets, to His people Israel were called testimonies. In bearing such testimonies the prophets are said to have "testified against them." (2 Kings 17:15; Neh. 9:26.) This is referred to also in New Testament days. The apostle Peter, referring to the work of the prophets before the advent of the Saviour, mentions concerning the witness they bore that they "testified beforehand the sufferings of Christ." 1 Peter 1:11. This is in full accord with the declaration of the same apostle when preaching before Cornelius and his band when he declared that "to Him give all the prophets witness." Acts 10:43.

A still further reference is found in the Apocalypse in the passage already referred to, where the apostle John, using the expression "testimony of Jesus," clearly and definitely defines this to be "the spirit of prophecy."

Hence, in the above classification giving references to the varied meanings of this word, it will be observed that in both the Old and the New Testament one of the meanings is the definite reference to the specific messages which come through God's servants, the prophets, to His people.

The Divine Definition

In view of the fact that in the Scriptures there are varied meanings to the word "testimony," it would have to be conceded that a correct understanding of the meaning of the term in any particular place it is used must of necessity be determined by its context. A careful study of the texts given in the above classification will show that this is true.

When we apply this principle to the expression "testimony of Jesus," as we find it in the book of Revelation, we must also think of it, not only in the light of its context, but also in the light of the definition given to it by its author. Singularly enough, the Lord has removed the meaning of this expression from the realm of doubt and uncertainty. There is no need for anyone to be in any perplexity on the matter whatsoever.

The apostle John records the message given to him, the message he received from "His angel." (Rev. 1:1.) The angel is called "His"; this refers not to John but to Christ. The Revelation is the revelation of Jesus Christ which God gave to Him, and Christ sent and signified it by His angel to John. Hence, when John tells us that the "testimony of Jesus" is the "spirit of prophecy," it is not a definition given by John; it is the word of the angel who revealed it to him.

We must remember also that this is part of the revelation of Jesus as referred to in the first chapter of the Apocalypse. This revelation Christ gave to the angel. But it goes back further still; it is the revelation which God gave to Christ. So this is a divine definition in a special sense. It is from God and from Christ, and Christ the divine Son, through His angel, tells us that the "testimony of Jesus" is the "spirit of prophecy."

Hence, in our study of this question in the book of Revelation we need not concern ourselves with other ways in which the word *testimony* is used in the Scriptures generally. Our minds are directed into one channel, and that by the Lord Himself, when He gives us the definition of what the testimony of Jesus really means when He says the "spirit of prophecy."

ESPECIALLY FOR YOUTH

The Dragon Made War

By L. A. Skinner

THE war is on. The devil started it. When we follow Christ we accept the lot of a Christian soldier. Conflict and battle are to be ours until victory is assured. The enemy deals in sin. Our Captain deals in righteousness. There is no neutral ground. There is no compromise. The battle lines are drawn. The issues are clear cut. The outcome is a life-or-death matter to you!

Satan's strategy has not changed very much since the Garden of Eden. It is his business to confuse the issues. Jesus said, "If any man will do His will, he shall know." Eve knew. Then she was not so sure she knew. But she had allowed herself to stand in wonder and admiration on the one hazardous spot in the garden. She listened, and responded to an attractive voice that pointed out the desirability of disobeying God. Such a course still tends to cloud a previously clear situation. The enemy uses deceit, subtlety, flattery, bribery, half-truths, and many other kinds of cunning; but God depends on straightforward methods of revealing the path of rectitude to nonresisting minds. This reveals the truth that each individual has a very vital part in the transaction.

Seventh-day Adventist youth today must take a militant stand against sin. We must be aware of the tragic toll the enemy is exacting among the indifferent, and of the glorious victories won by the youth who are fully committed to Christ.

Sin is a killer, an ugly monster parading in disguise. Sin is not the outgrown prejudices of an older generation but the transgression of God's perpetual precepts.

Initiative Needed in This Warfare!

Youth of the third angel's message must take more initiative in this warfare. Instead of their questioning and chafing under the counsel and guidance of parents and church leaders, a movement to outlaw sin needs to grow from within their ranks. In our colleges and other centers there needs to be a larger and stronger nucleus of sin-hating, truth-loving young men and women, who fearlessly take their position, thus staging a counterattack against the enemies' forces.

Contrary to the opinion of some, it is not necessary to be familiar with sin in order to detect it or loathe it. Currency experts tell us that certain men are so expertly trained that they can recognize a counterfeit coin the instant their fingers touch it. As quickly as the discovery is made they drop it. Their familiarity with the genuine is their training in the detection of the false. It is even so in the matter of sin and righteousness. The closer we come to Christ and the more we experience of the grace of Christ, the more hateful sin becomes and the easier to detect.

Don't reason with sin as Eve did—refuse it.

Don't bargain with sin as Balaam did—resist it.

Don't lie about sin as Ananias did—repent of it.

Don't justify sin as Saul did—repel it.

Don't delay confessing sin as Achan did—forsake it.

Don't excuse sin as Judas did—fight it.

Don't hide sin as Gehazi did—acknowledge it.

Don't boast of sin as Satan does—humbly confess it.

Don't compromise with sin as the rich young ruler did—separate from it.

Don't tolerate sin as Ahab did—cast it aside.

Finally, don't sin—Jesus didn't.

Conducted by Promise Kloss Sherman

The Will Power

(Part 1)

By Eric B. Hare

WE CANNOT drive our children into heaven. We cannot drag our children into heaven. We cannot carry them into heaven. If ever our children go through the pearly gates into the New Jerusalem, it will be because they are willing.

Listen while I read it: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Jesus has opened the gates. You and I can say, "Come." The Spirit of God will woo the heart and say, "Come," but every soul that enters those pearly gates must be willing.

There is quite a confusion in the minds of some about just what the *will* is and how it works. Some time ago I heard a mother say to her small son, "It's time for you to run off to bed now, dear." But the little dear shook his head, pouted with his lips, and whined, "No."

Mother continued, "Now, be a good boy and run off to bed."

And the little boy said, "No! No!" and stamped his foot.

The mother answered, "You are going to bed, my little son. Now run along."

But her little son lay down on the floor, kicked his legs, and yelled, "No! No! I don't want to."

Blushing with embarrassment, the poor mother carried him off to bed, then came back and apologized, "My little boy has such a strong will power."

Do you think that little boy had a strong will power? I think that little boy had a very stubborn "won't" power. They are very, very different.

"Want" Power Not "Will" Power

Many people also confuse "will" power with "want" power. But "want" power is not "will" power. One day there came to my dispensary an old man who groaned and groaned with the toothache. "Where do you live, uncle?" I asked as I opened the door and let him in.

He named a village ten miles away and added, "I walked all the way this morning because I *want* to get my tooth pulled out." He had a great deal of want power—he had ten miles of it! I had him sit in a chair while I got ready to pull his tooth. Onto my little silver tray I placed my syringe and needle, and as my patient saw the needle he said, "Oh! Oh!" Then I put a little lance on the tray and an elevator—sometimes we need them if the roots are hard—and he said, "Oh! Oh!" again. Then I selected two pairs of forceps and put them on the tray, and when I was all ready, in my white coat with my sleeves rolled up, I said, "All right, uncle, I'm all ready. Open your mouth, and let me pull that tooth." But he had seen so many things on that tray that he was afraid, and covering his mouth with both his hands, he shook his head and said, "Mh! Mh!"

I explained that after the first prick of the needle he wouldn't feel any more pain and that soon his tooth would be out, but with his hands still tight over his mouth he continued to shake his head and say, "Mh! Mh!"

I thought perhaps he didn't know I could pull teeth; so I took down a bottle of dried teeth—teeth that I had

pulled and put in a bottle to use as an assurer—and I rattled them in front of him as I said, "Don't be scared! Look at all these teeth! I pulled every one, and not a single one hurt. Now come on, my good man; open your mouth, and let me pull that tooth." But he shook his head and said, "Mh! Mh!"

I had others try to convince him that it would be all right, but to no avail. He shook his head and said, "Mh! Mh!" And, believe it or not, that man who had ten miles of "want" power walked ten miles home again with that aching tooth still in his head. Why? Because he was not willing to let me pull that tooth.

What Is Will Power?

For a few moments let us examine this power which we call will power, and find out just exactly what it is and how it works. The simplest and most workable definition of the will power I have found is this:

"Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience."—*Messages to Young People*, p. 151.

Now a decision is made by judges who counsel together. So when we read that the *will* is the "deciding power" and the "governing power" in the nature of man, it is implied that in the council chamber of the mind there must be voices or judges, counseling together to make the decisions. There is no need to search long before



KEYSTONE

The Foundation of Reason Is Laid by Consistent and Persistent Discipline in the Early Years

finding that there are three voices in the council chamber of the mind: the voice of reason, the voice of the heart's ideals, and the voice of conscience.

1. *The voice of reason.* A child is not born with the reasoning powers matured—powers that make men superior to animals. These powers have to be developed. In the writings of the Spirit of prophecy we find these expressions: "From the first dawn of reason, the human mind should become intelligent in regard to the physical structure."—*Medical Ministry*, p. 221. "Before he is old enough to reason, he may be taught to obey."—*Education*, p. 287. In the early stages of the development of the

mind ideas begin to group together: an act will link up in the mind with its results; a cause will link up with its effect. The baby cries; he is fed. He cries again; he is fed again. Soon these ideas combine, and the baby knows what will follow if he cries. This is the same process whereby animals are taught tricks, and this grouping of ideas is the dawn or the foundation of reason, but it is very different from the process of reasoning in which one set of circumstances is weighed against another, and then the power of choice is exercised.

The foundation of reason is laid by consistent and persistent discipline in the early years; then as a child grows older he is able in his thinking to project the results of two or three different responses to a desire, then to *choose* the one that his reasoning decides is the most desired. It is this analytical reasoning that makes man superior to animals.

"Come now, and let us *reason* together, saith the Lord." Isa. 1:18. This reasoning together leads to a choice. "I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live." Deut. 30:19.

The voice of reason is cold and factual. It cares not one bit how the individual feels about it, but argues dispassionately the pros and cons. It rehearses memories, and imagines consequences, thus strengthening or checking the desire, as the case may be.

2. *The voice of the heart's ideals.* In Romans 10:10 Paul writes, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." When Solomon ascended the throne he prayed, "Give therefore thy servant an understanding heart" (1 Kings 3:9); and later on he wrote in Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life."

Distinction Between Mind and Heart

Men have long made a distinction between the mind, which is the seat of knowledge, and the heart, which is the seat of the feelings and the emotions. It is the feelings that stimulate to action. It is the feelings that mold ideals. As children come in contact with various people different feelings are aroused as the impressions enter the mind. A feeling of pride comes with knowing the brave hero; a feeling of disgust comes with the sight of the drunkard. The child imitates the one, and abhors the other.

The feelings of personal achievement, satisfaction, pleasure, and success are also mighty factors in the child's life in building up his ideals. The child who is loved, praised, and appreciated for helping mother with the housework, and for playing games that strengthen character, will naturally build up a noble ideal. Similarly, if a child's only feelings of achievement and success come when he is playing bandits or kidnapers with toy pistols and masks, is it hard to see in what direction these feelings will pull his ideals?

The second judge in the council chamber of the mind is the voice of the heart's ideals. This voice is warm and passionate, for it pleads for the response that the individual wants. The heart's ideal may be high or low, as he is content to let it be. It may or it may not agree with the voice of reason, but it tells plainly whether this or that response will help the individual attain to the man he wants to be.

We must realize that ideals can grow and that ideals can change. The environment of the early years with its accompanying feelings; the period of hero worship with its accompanying feelings; the home, the church, the school, with all their accompanying feelings, may produce ideals worthy and beautiful, or low and despicable—ideals whose voices may be on the side of reason, or which may disregard the voice of reason entirely.

Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

God is working miracles in reclaiming our children. A praying mother in the State of Washington writes:

"In my daughter's case one downward step has led to another. Recently she informed me that she had joined the Catholic Church, and had given up the truth entirely. When I heard this I felt that my heart would break, for she had graduated from our schools and knew the way of truth. When her name was dropped from our church books it seemed almost more than I could bear, although I agreed with the pastor that it must be done. I was determined, however, that I would not give her up. And so I wrote to her frequently.

"I did not talk about religion in my letters, but I procured little stickers—stars, hearts, diamonds, and squares—and told her that every time she saw a sticker she knew that mother was praying for her. I claimed God's promise: 'I will contend with him that contendeth with thee, and I will save thy children.' I believed that somehow God would bring her back.

"One early morning as I was pleading with God for her conversion, the thought came to me, What if there is something in my life that prevents God from hearing my prayers. I prayed that God would reveal it to me if such were the case, and He took me at my word, and showed me mistakes I was making in my life and daily habits that amazed me. These things I surrendered to Him, and day by day I sought to conform more fully to the new pattern of life.

"Then came the glad day when my daughter wrote, 'I am going to be rebaptized, and this time it is for keeps.' How good her letters are now, and how changed her outlook on life. I cannot cease to praise God for His mercy and goodness and His mighty power that calls the wanderer home."

"Prayer Saved My Husband Too"

An interesting letter from Iowa relates the experience of a consecrated sister, who only recently has become a Seventh-day Adventist. Her parents and her husband bitterly opposed her, but she remained faithful.

"One day my husband was laid off work," she writes, "and to add to our problems, our only child became desperately ill. The doctors could not agree on their diagnosis. Night after night I sat up with her. Finally one night about three in the morning I could see she was slipping away from us. I called my husband and told him we were going to have to give her up. We both wept, and then he said, 'Why don't we pray together?' I said, 'Honey, there is something about prayer that you don't know. The Bible says that the prayer of the righteous availeth much, but the prayer of the wicked is an abomination. If you would pray, you must give your heart to the Lord.'

"There and then he promised to obey the Lord, and we prayed most earnestly together; and, thank God, the Lord heard us, and our daughter recovered! My husband was fully converted and recently baptized, and now we have the joy of attending church together. Prayer really changes things. Not only did He answer our prayers for our sick baby, but He saved my husband too."

Wonderful miracles are being wrought in answer to our united requests for the conversion of our youth. Will you not join us in praying every day, and especially at family worship time Friday evenings, that God will give us the hearts and lives of *all* our precious children?

North-West Frontier, Pakistan

By A. M. Akbar

THE frontier province of Pakistan is inhabited by non-Christian people known as Pathans. Some sections of it are populated by other races. The language is Pashtu, though other languages, such as Urdu, English, and Punjabi, are also spoken in the towns and cities. But in the rural regions only Pashtu is spoken.

Everywhere, even in the cities, one sees people carrying all kinds of firearms and implements of war. Most of the people are without God, and it is very hard to reach them with the gospel message. Christianity has made no progress among this people.

It was only last year that a good property in Peshawar was purchased, and the field was entered. At present we have two Sabbath schools—one English, one vernacular; a prayer meeting on Wednesday; Sabbath evening meeting; and an evangelistic meeting on Sunday evening, where our cardinal doctrines are being presented in the vernacular. The people enjoy these meetings, and are regularly attending and taking a keen interest in the things of God.

Last Sunday we conducted a jury trial for the change of the Sabbath, which was well attended. I wish you could have seen the people listening. On the jury were Mohammedans, Catholics, and Presbyterians; nevertheless, all favored the Sabbath. Several have decided to follow the Lord all the way, in spite of very strenuous opposition.

On the Borders of Afghanistan

We are on the border of the great unentered land of Afghanistan, where no Adventist missionary has yet found his way. It is hoped that the Lord will soon open this field for us also. The Lord is working wonders among the people here. The prospects for our work to advance in this side of the West Pakistan Mission are more promising than ever before.

A few days ago I had a letter from one of our near-by laymen, who had gone to Bannu for a time. He asked me to pay him a visit at once, for the interest had grown in Bannu through his efforts. I was very busy in my work, but I decided to visit that place as early as possible. The trip to Bannu was an adventure.

Twenty miles from Peshawar a notice board appeared on the road, stating, "Road is narrow and winding. Tribal areas; go carefully." After going about seven miles farther, we came to a village called Dra, where certain tribes have a homemade arms factory. Right on the road guns, cartridges, and knives are being sold by fear-some-looking people. One is frightened to see these fellows selling arms on the road, aiming and testing their guns to show that they are good, for many times they shoot aimlessly.

In Dangerous Territory

The lorry proceeded on its journey past another sign board: "Tribal territory ends." At the foot of the mountains Kohat is reached. As we press on toward Bannu fully armed police guards are placed every half mile. On Friday, the Mohammedan rest day, the roadway is closed; no traffic is allowed on the road, for there is no police protection on that day. If one wishes to travel, he may in his own car on his own responsibility. Finally the lorry reached Bannu, not a big city, but a town, with

walls around it like Jericho of old. Every evening at nine o'clock all the doors are closed and guarded by the police.

I found all the people eagerly waiting for me, asking, "Why didn't you come earlier, padre sahib?" I was given a warm reception. At a meeting held that evening the message of Daniel 2 was presented. An appeal was made for all to get ready for the coming of the Lord.

The next afternoon from another section an invitation came to give them the message. On reaching there, I found nearly sixty people waiting eagerly. A garland was put around my neck in welcome. I then presented a message on the signs of Christ's coming, and the people appreciated it very much.

During the interval many personal visits were paid to other people, and all were pleased to listen to what was said to them. Many gave their names for the Voice of Prophecy Bible Correspondence Course. Many have decided to send their children to our school for a Christian education. The next day another meeting on the subject of temperance was held, which lasted three hours. I wish you could have seen the people; how eager and attentive they were! They wanted to hear more, but I could not stay longer. I was forced to promise another visit.

Teaching in Another Town

Bannu was left behind. In the afternoon we reached Kohat, where a goodly number of people were waiting to listen to the message of the second coming of the Saviour. There again the story of Bannu was repeated. They wanted me to stay and give them the message of mercy and warning. How could I do that? I had to return to my own place of labor—Peshawar.

The work in the North-West Frontier Province of Pakistan is on the move. But the same big question arises: Where are the reapers? Truly the harvest is ripe, but the laborers are few. Let us work and pray for the advancement of the third angel's message in this part of the world field.

Annual Meetings in the British Isles

(Concluded)

By H. M. Blunden

Field Secretary, General Conference

ENGLAND is divided into two strong conferences—the North England Conference and the South England Conference. In addition, there is the Welsh Mission, covering the principality of Wales.

The North England Conference met in the city hall of the city of Sheffield on July 15 for a three-day session. There was an excellent attendance of both delegates and church members. The business sessions were marked by a spirit of harmony and good fellowship. The incumbent officers and heads of departments were re-elected to their respective offices; and O. M. Dorland, the president, entered upon his administrative duties with the strong support of his constituency.

The evangelists brought some excellent reports to this meeting. There was nothing spectacular, but steady progress was reported, and in some instances splendid results had been obtained. On the Sabbath two young men, Brethren Handysides and Nince were ordained to the gospel ministry.

One outstanding report concerned the results of the

Ingathering for 1949. The average received per member was more than twenty-four dollars. This is the more remarkable when it is remembered that the entire amount is solicited from the public and the returns come in very small contributions. We believe this is the highest attainment of any local conference in the world field.

From Sheffield we went to Cardiff, Wales. The Welsh Mission has only a little more than four hundred members, but they are filled with ardor and enthusiasm for what they believe. To hear them sing their favorite Welsh hymns is an experience not soon to be forgotten. J. M. Howard, who leads the field, shares the enthusiasm of the people, and under his leadership in the past year marked growth has been made.

We had a splendid meeting together over the week end, and the people responded heartily to every appeal that was made for deeper consecration.

Wales has witnessed great revivals of religion in days gone by. May the Lord stir them once again under the influence of a powerful preaching of the third angel's message.

South England Conference Session

Our last and largest meeting was the South England Conference session which convened at Watford, July 29 to August 1. On the Sabbath day there were, perhaps, two thousand people present at the services.

More than usual growth had been experienced in the conference during the past year; and, as in North England, a record had been achieved in Ingathering and in tithes and offerings. Our English people are a devoted people, and gladly assume their responsibility in supporting the work both at home and abroad.

One outstanding feature of this gathering was a missions symposium on Sabbath afternoon, when a group of missionaries from Africa presented the appeal of missions to our English people. England has sent many of her sons and daughters to Africa and other countries, and their home-coming on furlough periods does much to keep the missionary spirit alive in the British Isles.

The same officers were elected for another term, and these leaders enter upon their duties surrounded by a strong team of workers.

In all the British Union Conference more than four hundred souls had been baptized during 1948. Though this is better than average, it seems so few among so many. There are over fifty million people in the British Isles, and among all these multitudes we have less than six thousand members after fifty years of labor. The work is very difficult in these conservative islands, and the workers battle against great indifference. Surely the Lord has many good people in reserve in old England, and we will yet see a great ingathering of precious souls for the kingdom. Last year one fourth of all those baptized were largely won through the influence of the Voice of Prophecy Bible School, an instrumentality which is taking one of the leading parts in preaching this last message to the world.

Successful Colporteur Ministry

Another prominent feature of our work in this union is the literature ministry. It is quite a common thing for colporteurs to deliver four or five thousand dollars' worth of literature in a year. Practically all this literature is distinctly message filled, and someday will produce a bountiful harvest. In one conference there are thirteen colporteurs whose term of active service in the field averages sixteen years.

The British people make loyal, stable Seventh-day Adventists when they espouse the truth. May God greatly bless E. B. Rudge, the union president, and his fellow workers and all our dear people as they push the triumphs of the third angel's message in old England.

Radio, a Modern Missionary

By Lylon H. Lindbeck, *Secretary,*
Radio Department, Inter-American Division

RADIO has ushered in a new epoch—a new day of speed and power in bringing this message to the unwarned millions in the multiple languages and diverse political segments of the Inter-American Division. Our radio broadcasts in several languages, together with the Bible correspondence schools, constitute, without doubt, one of the greatest single evangelizing forces in the mission lands of the Inter-American Division today.

At the time of this writing more than seventy strategically located stations now carry our several language broadcasts. The Voice of Prophecy program is released in three major language areas, namely, Spanish, English, and French. It would be difficult to calculate the extent of our vast listening audience, or the number of faithful listeners, which undoubtedly runs into millions.

Aside from the Voice of Prophecy program, a special health broadcast has been developed and is now released in certain territories where it is impossible to release a religious program. This program, though started as an experiment, has proved itself an effective soul winner; and today, some fifty or more stations carry it without charge for broadcast time. The possibilities before us in this new type of broadcast are almost without limit.

Large Ingathering of Souls

The radio Bible correspondence courses play a most important and strategic role in our program of radio evangelism. These are offered in four languages—English, Spanish, French, and Dutch. Twenty-four separate schools are required to handle the vast enrollment, which now exceeds 90,000 students. Of this number, more than 20,000 are reported as actively pursuing their systematic study of the Scriptural doctrines of this message. Nearly 20,000 have already finished their course of study, and have received their diplomas. Of these, more than 2,500 had been baptized by the close of 1948. During the year 1948, 1,472 were baptized as a result of our radio evangelism in Inter-America.

The most promising aspect of our radio mission program is the large number of interested listeners and students. At the time of this writing more than twelve thousand students are reported as definitely interested; some are already keeping the Sabbath; others are in baptismal classes preparing for church membership. This is a cheering omen of an abundant harvest of souls during 1949.

Enormous Potential of Radio School

Never before have facilities been used that bring the message so quickly to so many people as through the gospel broadcast. Never have we found a more economic and effective means of systematically teaching the doctrines of this message to so many people at one time as we are doing today through the radio Bible correspondence schools. Try, if you can, to imagine bringing ninety thousand Bible students together at one time and in one place for the purpose of Bible study!

As yet, we have hardly scratched the surface. The best days of radio evangelism are just before us, days of victory and days of power, when God will use this mighty facility of communication to flash this message quickly to "every city and town" where today thousands in these Latin lands wait in spiritual darkness and "are looking wistfully to heaven, only waiting to be gathered in." Surely, as the messenger of the Lord declared "a voice must go forth to arouse the nations."—*Testimonies*, vol. 5, p. 187. We thank God for radio, a modern missionary, which has helped to fulfill that prophecy.

San Pasqual, California, Church School

By Enos A. Potts, M.D.

THE San Pasqual, California, church school was conceived in poverty, born by hard labor, and grew by continued community interest and the sincere prayers of faithful Christian parents. The school is located thirty-five miles northeast of San Diego, California, in the fertile San Pasqual Valley, which is about six miles long and a half to one and a half miles wide. It has been described by one writer as a "crack in the hills."

My father, a devout man with limited education, craved a Christian education for his children. He was the elder of the little Adventist church in San Pasqual, and he entreated the other parents to pool their resources and build a small building, hire a Christian teacher, and make a Christian education available to their children. He prayed and worked most earnestly, but could get no response. Because of local financial conditions, in the fall of 1898 he went to Anaheim to work in the walnut harvest. There he saw the church school being taught by Mrs. Alma McKibbin. He was then convinced that this was the kind of teaching he wanted for his children. He determined to return home, sell his farm at whatever price he could get, and move near this school. This brought action, and soon some of the parents who had opposed starting a school became convinced that this was the thing to do.

The Schoolhouse and the Teacher

Peter Georgeson donated a small tract of land at the foot of a hill, and other parents gave of their slender resources. My father, whose wages were 75 cents a day plus his dinner, gave liberally of his meager means. From this the lumber was bought, and a one-room, two-door school building was erected and furnished with home-made seats and blackboards of painted planks. Forty dollars was sent to Battle Creek, Michigan, as fare for a Christian teacher's cross-country journey. Miss Eloiza Elwell, a young woman with true missionary spirit, responded to the call, and taught for thirteen dollars a month—when it could be scraped together!—plus board.

With many earnest prayers, love, hard work, and willing sacrifice the small frame structure was finished; and one morning early in February, 1899, the teacher took her place behind her desk. Ten country children, some without shoes but all clad in clean dresses or overalls, marched in to take their seats. School was called. Thus was born the San Pasqual church school.

For fifty consecutive years this school has opened its doors in the same building and on the same lot, a record which I doubt is equaled by any other Seventh-day Adventist school on the Pacific Coast and perhaps with few exceptions in the world. In recent years an additional building was erected on the same lot.

San Pasqual Academy

A few years ago the Peter Georgeson ranch and additional farm land was purchased by the Southeastern California Conference, and now beautiful buildings are being erected for students and will be known as the San Pasqual Academy. The original purchase included 110 acres of fertile farm land, well watered and very productive.

After fifty years it is of interest to know of the teacher and her ten pupils. Our beloved teacher taught the remainder of the first year and the second year. Then she returned to Battle Creek, entered the American Medical Missionary College, was graduated, and spent a number of years in successful practice in the Battle Creek Sanitarium. Later she married and went to England, where she has spent a full life in helping others.

Of these ten first-year students, seven have been faithful to the truth. Since then many students have passed through the doors of this school, which has existed as a grade school these fifty years, but this fall opens as a boarding academy. May God bless its future usefulness.

Left: San Pasqual Church School When It Was Opened in 1899. Lower Left: The Ten First-Year Students and Their Teacher. Below: Girls' Dormitory at the New San Pasqual Academy



Wisconsin Camp Meeting

By W. B. Ochs, *Acting Vice-President,
North American Division*

IT WAS a real pleasure to meet with about two thousand of our believers in Wisconsin at the time of their annual camp meeting. This important meeting was held at the Portage, Wisconsin, campground, which is owned by our people. The meeting was held from August 4 to 13.

This being session year for the conference, about a day and a half was occupied in the business of the conference. The rest of the time was devoted to the study of the Scriptures and to promotion of departmental work. No changes were made in the conference leadership, outside of one change in the executive committee.

Camp meeting was well attended throughout. Carlyle B. Haynes was in charge of all the night meetings. His messages were most timely. Pastors Stewart and Salau, from the South Pacific, added their inspiration.

When the opportunity was given for our people to make an offering or to make pledges, they responded during the two Sabbaths, with a total of \$4,287.05. They also gave \$1,455.58 for camp meeting expense.

In addition to those mentioned above, others there to assist in the meetings and to give spiritual help to our people were Paul Wickman and W. B. Ochs, from the General Conference; Frederick Lee, J. D. Snider, and R. J. Christian, from the Review and Herald; S. C. Harris, editor of *Our Times*, from the Southern Publishing Association; the union conference president, L. E. Lenheim, and his staff.

Those who attended this meeting, especially those who were called upon to preach the Word, could but feel that our people came there for the express purpose of having a deeper and more complete experience in the things of the Lord. A good company decided for the first time to join the baptismal class and to become members of the church.

Southern California Camp Meeting

By E. E. Roenfelt
Associate Secretary, General Conference

THE camp meeting of the Southern California Conference was held on the Lynwood campground near Los Angeles from June 16 to 26. Viewed from every angle, it was a most successful meeting, and one which will be a milepost in the experience of many on their journey to the kingdom of God.

The weather throughout the period was pleasant. The organization of the camp was everything that could be desired, and much credit is due to C. L. Torrey, the conference president, and his force of workers for the careful preparation they had made. The attendance was good; it being estimated that more than twelve thousand people were on the ground for each of the two week ends. The large auditorium, seating eight thousand people, was filled to capacity, as were also the young people's, youth's and children's pavilions.

Music and song occupied a large place in the spiritual exercises of the camp. The service of song formed a part of each meeting, and proved a great blessing to the people.

J. L. McElhany, E. E. Roenfelt, M. L. Andreasen, H. W. Lowe, and E. J. Lorntz, of the General Conference; D. A. Delafield, of the Review and Herald; and C. L. Bauer, F. W. Schnepfer, and the departmental leaders of the Pacific Union were present at the meeting, and carried the main burden of the various services.



Adventists Featured in Television

Since the appearance of Robert Salau and A. G. Stewart on KFI-TV in Los Angeles, which was arranged by the Pacific Union Conference Press Relations Bureau, Seventh-day Adventists have been featured in two more television programs over the same station.

Student nurses of Glendale Sanitarium and their director, Miss Franke Cobban, appeared on a half-hour program called Joy of Living. Publicizing the denomination's medical missionary activities at home and abroad, the telecast resulted from the Salau appearance when a studio executive offered to televise some nondoctrinal phase of Adventism.

More recently at the same station F. E. Rice, principal of the Newbury Park Academy, and four students appeared on a twenty-minute program called Garden Chats. Information about the new vocational training school and the church's educational system in general was given in the interviews.

DONN HENRY THOMAS,
Press Relations Secretary, Pacific Union Conference.

The Texico Camp Meeting

By J. J. Strahle
Field Secretary, General Conference

THE annual camp meeting of the Texico Conference (State of New Mexico and west portion of the State of Texas) was held at Portales, New Mexico, August 11 to 20. Our folks were fortunate in securing the buildings of the East New Mexico University. Halls and chapels were provided for the senior, junior, and primary meetings. A newly built cafeteria was placed at our disposal. Lodging was cared for in the boys' and girls' dormitories.

A youth's congress was held in connection with the camp meeting. The young people were greatly encouraged and inspired through the help that they received. Special hours were set aside for a workshop, where they were taught how to approach people on the great subjects of truth. They then went out in teams to share their faith in the homes of the people of Portales. It was an inspiration to listen to their experiences.

N. R. Dower and his associates planned well for the meetings. It was a pleasure to join hands with William A. Butler, of the General Conference; J. W. Turner, president of the Southwestern Union, with his union staff; and representatives of the Southern Publishing House and Southwestern Junior College, in ministering to the people at the camp meeting.

W. R. French, former Bible teacher of Washington Missionary College and now in Phoenix, gave an excellent series of Bible studies on the doctrines of the message. The offerings during the camp meeting amounted to five thousand dollars to be shared equally by foreign and home work.

On the last Sabbath of the camp E. W. Koenig was ordained to the gospel ministry. It is encouraging to see the large number of young men now joining the ranks of the ministry.

It was planned that twenty-five efforts should begin simultaneously early in the fall. The whole congregation voted to support this great effort with their means and their prayers.

The prospects are good in the Texico Conference, and we believe that many will take their stand for the truth as a result of the faithful witnessing of both workers and laity.

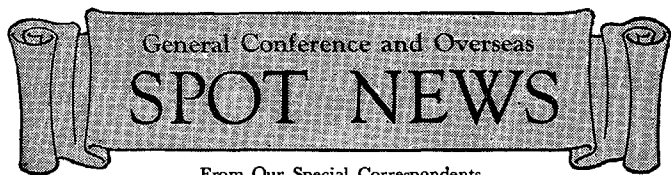
Colorado Ministerial-Medical Meeting

By J. W. McFarland, M.D., *Associate Secretary, Medical Department, General Conference*

THE Colorado Conference recently held a combined medical and ministerial meeting in the beautiful Rocky Mountain area near Pueblo, Colorado. An invitation was sent to physicians and their families to meet with the conference workers and families for a three-day meeting at Camp Beulah.

A fine session was spent in discussing medical missionary work, and the part that the "right arm" must play in an unfinished task. Although all the doctors practicing in the Colorado Conference could not attend, the following were present: Doctors Ruppert, Beebe, Menckel, Johnson, Gardner, Black, McFarland, Grosball, Moon, and Takeno. Miss Kizz, from the nursing department of Porter Sanitarium, and H. A. Young, business manager of Boulder-Colorado Sanitarium, were also in attendance.

It is our feeling that meetings of this type are of inestimable value to our medical work. They strengthen the bond between the physicians of the soul and the physicians of the body. We trust that other conferences will follow the example of Colorado.



Inter-American Division

- As a result of the Week of Prayer services, early in May, at West Indian Training College in Mandeville, Jamaica, 40 young people joined the baptismal class and are now preparing for church membership.

- ON April 23, the first Sabbath after his arrival in the field, A. R. Norcliffe, the newly appointed president of the Upper Magdalena Mission, had the unique privilege of conducting a baptismal service for a group of believers in the capital city of Bogotá, Colombia.

- IN connection with an early summer evangelistic effort in San Salvador, Central America, Orley Ford reports a nightly attendance far in excess of the seating capacity of the hall in which the meetings were being held, so that it became necessary to refuse admittance to our church members unless they brought a visitor with them.

- R. E. DELAFIELD writes from Balboa, Canal Zone, that 179 persons have now been baptized as the result of the evangelistic efforts in that city. The membership of these new believers will be distributed among eight English and Spanish churches in that area.

- TOTAL baptisms in the Inter-American Division for the first six months of 1949 numbered 3,000, or 455 more than those of the same period last year.

Southern Asia Division

- ELDER and MRS. A. F. TARR arrived in Poona on June 28 from South Africa, returning to Southern Asia after furlough. Elder Tarr has resumed his duties as secretary-treasurer of the Southern Asia Division.

- MISS T. SANDBERG, returning to Southern Asia after her furlough in Australia, arrived in Bombay on July 25. Miss Sandberg has joined the Voice of Prophecy staff in Poona.

- MR. and MRS. R. L. ROWE, transferring from Egypt to Southern Asia, arrived in Bombay on August 23. Brother Rowe has joined the staff of the Lowry Memorial School at Krishnarajapuram, near Bangalore in South India.

- MISS ANNIE LAURIE GIFFORD arrived in Rangoon, Burma, on August 19. Miss Gifford, displaced by war in China, accepted a call to direct the Rangoon church school, which employs also two national teachers. The enrollment of 82 pupils is the largest in the history of the school.

- ELDER and MRS. N. C. WILSON and two young sons, en route to Australia from the U.S.A., made a brief visit to Poona on August 28 and 29. Elder Wilson is a former president of the Southern Asia Division.



Atlantic Union

- MORE than 60 persons have been baptized as R. K. Cemer's evangelistic effort in Middletown, New York, nears its close. One man was a former Salvation Army captain, another was the superintendent of a Sunday school, and one lady was an organist of a large church. Many couples were baptized, and an entire family of six. The new members have added greatly to the spiritual strength of the church.

- THE Southern New England, Northern New England, and Northeastern conferences held a combined teachers' institute at Camp Lawoweld in Maine shortly before school opened. Two Canadian conferences also joined in these meetings. The beautiful surroundings added to the inspiration of the institute.

- THE beautiful church building in Pittsfield, Massachusetts, was dedicated on September 3, when the final payment of \$600 was made on the church mortgage. H. P. Gram, pastor of the Pittsfield district, baptized 14 candidates this past summer.

- DR. M. W. WESTERMEYER has opened offices in Bath, Maine.

- ELEVEN young people of the Lewiston district in Maine were baptized recently.

Canadian Union

- THE new Moncton church building was officially opened on September 4 in connection with the camp meeting in that part of the Maritime Conference. The building is well located and has a seating capacity of 200.

- THE Ontario-Quebec youth's camps have proved very successful again this year. In Ontario 112 met at the South River camp, and 26 from the eastern townships met at Foster, Quebec. Five of the young people were baptized at South River.

- EMMERSON HILLOCK, former worker in the Ontario-Quebec Conference, has accepted a call to Newfoundland, and will shortly take up his duties as principal of the academy in Saint John's.

- THIRTY-THREE people were baptized at the Hope, British Columbia, camp meeting.

- SIXTEEN enthusiastic Juniors attended the first Junior train-

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Jehoiakim's evil reign.

II. KINGS, 24. *Jehoiachin succeedeth him.*

35 And Jě-hôî'-ă-kîm gave *the silver and the gold to Phâr'-ăôh; but he taxed the land to give the money according to the commandment of Phâr'-ăôh: he exacted the silver and the gold of the people of

B.C. 610.

* ver. 33.
2 Called
Jehoiachin.
1 Chr. 3. 16.
Jer. 24. 1.
and
Coniah.
Jer. 22. 24.
28.

8 ¶ 21 Jě-hôî'-ă-chîn was eighteen years old when he began to reign, and he reigned in Jě-rû'-să-lēm three months. And his mother's name was Nê-hûsh'-tă, the daughter of Êl-nă'-thân of Jě-rû'-să-lēm.



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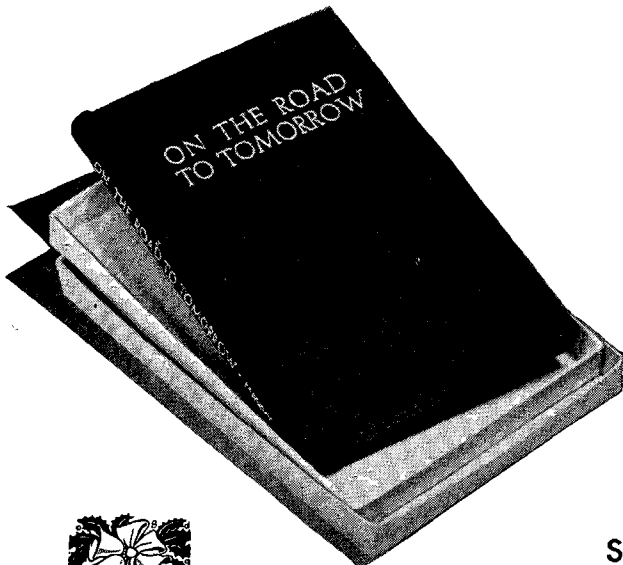
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ing camp ever held in Newfoundland. The site selected was at North Bay. All arrangements were under the direction of D. C. McFeters and C. H. Goertzen.

- C. H. GOERTZEN reports the conclusion of a short summer effort in the fishing settlement of New Bay, Newfoundland.

Central Union

- ON August 20 E. A. von Pohle conducted a baptism at Granite, Colorado, and on August 27 another service was conducted by Harold Hampton.

- At an ordination service held on the last Sabbath of the Nebraska camp meeting two workers, D. H. Madison and J. J. Olson, were ordained to the gospel ministry.

- ELEVEN persons were baptized at the Kansas City, Missouri, Central church on Sabbath, August 27.

Columbia Union

- B. E. MANUEL, of Philomont, Virginia, reports that seven people have been baptized in that area as a result of Bible studies, two evangelistic campaigns conducted by Washington Missionary College students, distribution of literature, and colporteur sales.

- Two persons were baptized August 20 near Canton, Pennsylvania.

Lake Union

- SUNDAY night, August 21, Elton Dessain and Eldon J. Green, of the Indiana Conference office, visited the Little Tent With the Big Message at Jeffersonville. This summer evangelistic effort is being conducted entirely by the young people of that church. H. A. Welklin, the district pastor, states that he is proud of the work these young people are doing.

- ELDER and Mrs. L. H. OLSON, who have labored in the Indiana Conference for the past two years, have recently returned to mission service, this time, to Lima, Peru, South America. They previously spent 21 years in the Inter-American Division.

- Two more baptisms have been reported in Michigan. On Sabbath, August 27, J. J. Williamson baptized nine at Munising, and A. R. Mohr baptized 17 from his churches in the Upper Peninsula during the recent camp meeting at Wilson.

Northern Union

- A TRI-STATE Sabbath school convention was held at Canton, Missouri, on August 13. It was attended by both workers and laity from the three States of Missouri, Illinois, and Iowa. This is the twenty-fourth year that such a convention has been held in this tri-State area.

- JERE D. SMITH, president of the Northern Union Conference, returned on August 27 from a two-month trip in Africa, where he visited seven native camp meetings in the interior and spoke from two to three times a day at each camp. He reports seeing more than 1,000 natives baptized at these camp meetings and 500 others who took their stand for Christianity.

- A TEACHERS' institute for both elementary and secondary teachers of the Northern Union Conference was conducted from August 29 to September 3 at Maplewood Academy, Hutchinson, Minnesota. Practically all the church school and academy teachers were in attendance.

- As a missionary enterprise this year the Minnesota Conference and Minnesota Book and Bible House shared an exhibitor's booth at the Minnesota State Fair in Saint Paul.

Pacific Union

- THE Southeastern California Conference conducted a training camp for Sabbath school teachers, August 21-26. The meeting was held in the M.V. camp at Idyllwild with an average attendance of 120, and 91 finished the training course and received their certificates. E. B. Hare, of the General Conference Sabbath School Department, led in the teaching.

- THE Nevada-Utah Conference conducted a camp meeting

for the Utah members at Redcliffe, Utah, August 18-21. A regional meeting for the Nevada and California members convened in Reno, August 26-28.

- RECENT baptisms in the Central California Conference included six baptized at Soquel by J. L. Shuler; 10 at Watsonville, baptized by C. M. Sorenson; and 27 by G. R. West at Bakersfield.

NOTICES

Riverside Sanitarium and Hospital Corporation

NOTICE is hereby given that the biennial constituency meeting of the Riverside Sanitarium and Hospital will be held in Saint Louis, Missouri, in connection with the Autumn Council of the General Conference of Seventh-day Adventists, Wednesday, November 9, 1949, at 10 A.M. The purpose of the meeting is to elect trustees for the ensuing term, to receive reports, and to transact any other business that may properly come before the membership.

W. H. WILLIAMS, *Chairman.*
J. M. COX, *Secretary.*

Oakwood College Corporation

NOTICE is hereby given that the biennial constituency meeting of the Oakwood College Corporation will be held in Saint Louis, Missouri, in connection with the Autumn Council of the General Conference of Seventh-day Adventists, Wednesday, November 9, 1949, at 10 A.M. The purpose of the meeting is to elect trustees for the ensuing term, receive reports, and transact any other business that may properly come before the membership.

W. H. WILLIAMS, *Chairman.*
F. L. PETERSON, *Secretary.*

International Religious Liberty Association

NOTICE is hereby given that a legal meeting of the International Religious Liberty Association will be held on Tuesday, November 8, 1949, at 3:45 P.M. in Saint Louis, Missouri, for the purpose of transacting such business as may properly come before the members of the Association.

J. L. McELHANY, *President.*
HEBER H. VOTAW, *Secretary.*

CHURCH CALENDAR

Oct. 8	Voice of Prophecy Offering	Nov. 19	Week of Sacrifice Offering
Oct. 15-22	Message Magazine Cam.	Nov. 24	Thanksgiving Day
Oct. 29	Famine Relief Offering	Dec. 10	Temperance Offering
Nov. 5-26	Review Campaign	Dec. 24	13th Sabbath
Nov. 12-19	Week of Prayer		(South America)

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

THE ADVENTIST REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Death of

A. W. Anderson

It is with regret that we announce the death of A. W. Anderson in Australia on September 12 at the age of eighty-two. Elder Anderson, who accepted the message when he was twenty-five years of age, has served the cause in many capacities. He is the father of R. A. Anderson of the Ministerial Department of the General Conference and Dr. Clifford Anderson of the Harding Sanitarium. We extend to his relatives our deepest sympathy. A life sketch will be published later.

Science and Adventism

THERE is a very commonly held view that science and religion are opposed, and therefore a good Christian must in some degree view science with a suspicious eye. It is true that some teachings that are promoted by scientists are clearly in opposition to what Seventh-day Adventists believe; for example, the evolution theory. The question of the relation of science and scientific teachings to Adventist doctrines is sometimes a very real one for those of our youth who take any part of their education in non-Adventist schools, and for those of our membership who associate with the product of such schools. On page 3 of this issue we begin a series of ten editorials on the question "Can a Person Be Scientific and Be a Genuine Adventist?"

Recent Missionary Departures

MR. AND MRS. DELBERT O. CALKINS, of Oregon, sailed from San Francisco for Calcutta, India, September 10, on the S.S. *Silver Guava*. Brother Calkins has accepted appointment to serve as treasurer of the Northeast India Union Mission, with headquarters in Calcutta.

Miss Ruby Williams sailed from New York for Beirut, September 15. Miss Williams is returning from furlough to resume her service as Bible instructor in Jerusalem.

E. D. DICK.

Message Magazine Distribution

THE annual campaign for the *Message Magazine* in October testifies to the value placed upon our denominational literature in spreading a knowledge of the truth. The General Conference Committee designates October 15-22 for giving special attention to the circulation of the colored magazine, *Message*. This campaign holds before the brethren in the colored churches the objective of an average of two yearly subscriptions for each member. There are some fourteen million colored people in the United States, so the field is almost limitless. The *Message Magazine*, an attractive, well-edited, evangelistic monthly journal for colored readers, deserves the widest possible circulation.

Calendar Revision Defeated

EVERY lover of the true Sabbath will rejoice that the plan of the World Calendar Association for blank-day revision of the calendar was refused consideration at the United Nations meeting now in progress at Flushing, New York. On Wednesday, September 21, the General Committee of the United Nations voted to remove the item calling for consideration of

calendar reform from its agenda. We thank God for this remarkable answer to our prayers.

We suggest that no further communications concerning calendar reform be sent at this time to the State Department of the United States, or to the official representatives of any other country. It may be necessary later on to write to the United States Senate again concerning the calendar bill which is still pending there, but this should not be done except upon further word through the columns of the REVIEW.

Let us all thank God and take heart. The God of Israel still lives and works in behalf of His children.

FRANK H. YOST, *Secretary,*

General Conference Committee on Calendar Revision.

Saving Our Children Through Our Schools

IN this issue, on page 18, we publish the story of a church school that has continued for more than fifty years. Begun in sacrifice by parents who were anxious to give their children a Christian education, it is typical of many other struggling schools throughout the country. Out of ten students who attended the school the first year, seven have been faithful to the truth. No one knows the blessed results of this fifty years of work.

The church school is the foundation of our educational system, and it is the chief means by which our children are kept in the faith. No Adventist parent should feel satisfied until his children are in one of our schools, no matter how great the hardship may be.

Dutch East Indies Colporteur Sales

A WONDERFUL colporteur report comes to the General Conference Publishing Department from the Dutch East Indies. The sales from that union for the first eight months of the year amount to \$160,000. Two hundred colporteurs are now working in the field. This report stands up well by way of comparison to some other unions in the world field making large sales. The great problem in that field is securing paper enough to supply the increasing demand.

E. E. FRANKLIN.

"Prophetic Crusade" Atlanta, Georgia

TWENTY-SIX HUNDRED people were present in the municipal auditorium in Atlanta, Georgia, at the opening service of the "Prophetic Crusade," on Sunday evening, September 18.

One of Atlanta's large papers gave a special announcement of the "Crusade," featuring Melvin K. Eckenroth, evangelist, and Ben Glanzer, of the Voice of Prophecy, music director. "Regardless of your religious beliefs, you will enjoy this team of preacher and singer," it said. The words "Sponsored by the Seventh-day Adventists" have been made prominent over the radio, through the press, and on all the forms of material going out.

Elder Eckenroth, associate secretary of the General Conference Ministerial Association, and his group of upwards of thirty ministers, Bible instructors, and office secretaries, ask the prayers of our people for the meeting.

J. R. FERREN.