

# The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## The GREAT NEEDS of the MISSION FIELDS

By J. L. McELHANY

*General Conference President*

foreigner becomes a menace to the life and safety of the national workers and believers. Under conditions of peril and great inconvenience these men and women are obliged to leave on the orders of the United States consular officials. Our missionaries are brave and courageous and willing to risk life itself in the interests of advancing the cause of God.

Maintaining these workers and evacuating them to places of safety mean added expense. The fields have no recourse but to look to the General Conference for additional help to meet these troubled conditions. The General Conference likewise has no recourse but to turn to our loyal believers in the home fields and ask them in a spirit of consecration and sacrifice to remember the great needs of the cause of God throughout the world at this time.

We ask every minister, worker, church elder, and church officer to make full arrangements for the taking of this offering. We also ask all our faithful members to participate as they are able in this Midsummer Offering. The financial support of this cause throughout its history has rested upon the spirit of sacrifice practiced by the membership of this movement. It is this spirit of sacrifice that joins our hearts to the heart of God in the sacrifice He has made in behalf of the human family. As a token of our love and appreciation for what He has done for us in giving heaven's best Gift that we might be saved, let us follow the leadings of His Spirit as He bids us participate in making this offering as large as it should be in consideration of the great need.

IN BEHALF of our large army of foreign missionaries and all those in overseas divisions who are faithfully carrying forward the work of this movement, we appeal to all our leaders and church members to make the Midsummer Offering to be taken on Sabbath, July 16, the most generous in all our history. It would be marvelous indeed if these workers could appear in person and relate to all our churches the wonderful account of multiplying opportunities for soul-winning endeavor in many mission and overseas fields. There is a growing conviction on the part of all that this is a time of special opportunity for preaching the message of Jesus' soon coming.

As we see some doors closing and difficulties multiplying, the conviction grows that now is the time for us to redouble our efforts and do everything within our power to hasten on with the work. We have before us outstanding examples of how political turmoil and civil war and violence create problems that make it very difficult for us to work in some fields. A notable example of this is to be seen at the present time in China. Large numbers of our workers have had to leave their stations and have concentrated in Hong Kong. Some have stayed by their posts regardless of the dangers involved. A situation often develops in connection with prevailing conditions where the presence of a

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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.]

¶ STEPS to preserve the Bible in the event of atomic warfare have been taken by the American Bible Society, it was disclosed in New York at the fourth annual meeting of the United Bible Societies, organization of national Bible societies in 21 countries. Dr. Gilbert Darlington, treasurer of the American Bible Society, made the disclosure during a question period at a luncheon given for members of the religious and secular press, and attended by delegates to the sessions of the United Bible Societies. Dr. Darlington said that copies of all the important publications of Scripture issued by the Bible Society had been deposited at places far from points of military strategy, to safeguard them from being destroyed by concentrated bombing.

¶ OVER the protest of several Protestant and Jewish groups, Gov. G. Mennen Williams signed the Phillips Bill, broadening the existing authority of Michigan school districts to transport private and parochial school pupils in public school busses. Protests were registered to the governor by a delegation including representatives of the Michigan Council of Churches, the American Jewish Congress, the Michigan Congregational Conference, and the Michigan Committee to Maintain the Separation of Church and State. When he signed the bill Governor Williams discounted fears that it will establish a dangerous precedent, and said, "I can see nothing in the bill which endangers the principle of separation of Church and State."

¶ THE Northern Baptist Convention in San Francisco was called upon to raise its voice against "foes, strong, deeply entrenched, that array themselves against the Church of the twentieth century." Dr. Warner R. Cole, of Covenant Baptist church, Detroit, made this plea in an address to the convention's annual meeting. He urged that "some method of attack"

be found against "the enemy of humanistic materialism" that led Americans, he said, to spend one tenth as much for church purposes as they did for movies, jewelry, alcohol, and tobacco. "Humanistic materialism," according to Dr. Cole, is responsible for "much unnecessary controversy" in Baptist ranks. "This controversy," he said, "wounds, hurts, and impedes our evangelistic and missionary progress, destroys confidence, breeds suspicion and adds heavy burdens to hundreds of hearts."

¶ DRIVE-IN churches, modeled after drive-in movie theaters, have grown in popularity during the last few years, and this summer will probably see more of them than ever before. A new church drive-in has just been announced by M. J. Mercier, pastor of the Homeroad Christian church of near-by Grove City. Mr. Mercier will conduct "drive-in" services at 7 P.M. each Sunday. About 2,000 autos can be accommodated in a six-acre park surrounding the church. Churchgoers will sit in their family autos to attend the worship services, which will be complete with choir and organ music. Four loud-speakers will carry the service only to those in the parking area, but chime music from the church tower, opening the services, will be heard for a radius of a mile.

¶ THE executive vice-president of the Methodist Board of Temperance has called for a Presidential Commission to investigate the nation's "continuing orgy of crime." Declaring that "we are in danger of being overwhelmed by a calamity of major proportions" Bishop Wilbur E. Hammaker said that "some official cognizance of our frightful disregard of all human rights by the criminally inclined section of our population is due—long over due." Bishop Hammaker, whose headquarters are in Washington, D.C., said in a statement that "stories of all sorts of horrible crimes stain the pages of our papers and worse than that, stain the lives of our people. America is beginning to sense the significance of the abounding and increasing wave of lawlessness. It is more than a wave. It is a great and rising tide."

## 75-50-25 YEARS AGO

1874

¶ WRITING of the five Western camp meetings recently held, George I. Butler says: "They have been seasons of much wearing labor, but of special encouragement. There must be not far from one thousand new members added to the cause in these five Conferences alone during the past year, and but few old and experienced laborers in the whole five. The financial strength has increased to a corresponding extent. Is this not truly marvelous?"

1899

¶ FROM Mrs. C. H. Parker comes this encouraging message from Fiji: "After months of waiting and working, our hopes are realized, and we are settled in a native village. The last five Sabbaths have brought evidences that the Spirit of God has gone before us. . . . A native teacher, who has preached for twenty-nine years, took a firm stand, also his family. The next Sabbath evening the old chief, who resides here, and who is one of the most influential in Fiji, went to the house of Paulius, the native teacher. They had worship together, God's Spirit took hold of the chief's heart, and he repented of his sinful life, desired to be a Christian, and keep the Sabbath of the Lord. The following Sabbath twelve other persons attended service, and have taken a stand."

1924

¶ "THE dedicatory service of the Redding church in California was conducted by Elder Clarence Santee a few weeks ago. For many years the little company there struggled along without a regular place of worship, and it was a good day for them when they could dedicate a church."

Christ, the Hope of the Church—7

## The Message of the True Witness

IF ALL who had begun the Christian life in all ages of time had finished their course as overcomers without let or hindrance, what a glowing record would adorn the pages of the books of record in heaven. Think of the countless millions who would be crowned with immortality, and be welcomed at last into the paradise of God!

It is comparatively easy to make the first surrender to Christ and become a Christian, but the real test comes in the days and weeks and long months and years that follow conversion. "You began well; what hindered you?" This question is a pertinent one worthy of careful thought and self-examination. What hinders us from the constancy and steadfastness that should distinguish the overcomer? Why in the life experience of the individual Christian, as well as in the history of the church, are the pages so dark with the records of unfaithfulness and apostasy, unbelief and backsliding? Why is there such need in the church for one revival and reformation after another?

When we lose Christ from the picture of our religious experience, we fasten our dim eyes upon some other object of worship or some other means of redemption. Then, and not until then, do we fall into sin. Most frequently we substitute ourselves for Jesus. Selfishness is the most natural kind of idolatry, and it is only human when we lose sight of the Saviour to worship those things which indulge the cravings of the human heart. No one will admit that such worship brings true satisfaction to the heart of the Christian, but it is the natural alternative to the worship of Christ as Lord and Saviour in the personal life.

### Christ Our Only Hope

The basis of our salvation is the finished work of Christ. We are saved by faith in the precious merits of Jesus. As our great High Priest, He pleads the merits of His atonement before His Father on behalf of all who trust and obey Him. But with the remnant church today, as in the church of all ages, Christ, the True Witness, observes that many are trusting in a false hope. Their security is outside of and away from the cross of Christ. They trust in themselves or in the church itself for salvation.

In an effort to arouse His people to a sense of their need, He declares that there are many who are "wretched, and miserable, and poor, and blind, and naked."

To us especially who live in this time when the church is being judged in the heavenly sanctuary, does this message of the True Witness to the Laodicean church apply. (See Rev. 3:13-22.) Those who say, "I am rich, and increased with goods, and have need of nothing" will, because of this attitude, never receive Christ as Lord and Saviour into their hearts. He in turn will reject them.

We often take pride in our personal achievements as workers in the cause when our attitude should be that of the servant in the parable who said, "We are unprofitable servants: we have done that which was our duty to do." Luke 17:10. With glowing satisfaction we point to the immense church structure we have built for God around the circle of the earth with our remarkable

institutions, chain of sanitariums, publishing houses, and schools. We report the huge totals piled up by our churches in tithes and offerings to missions. Our membership is large in comparison to what it was twenty years ago, even ten years ago. We are building bigger and better churches. We are sending more missionaries abroad. More of our people are entering conference employ. We have a huge working force. The work is onward, and we are all working hard to support it. And this is all good. These records are the fruitage of faith and sacrifice coupled together with the providence of God. We rejoice in the progress of the movement, but this work of service and love will not save us. The True Witness knows this, and He warns us to be careful of the attitude, "I am rich, and increased with goods, and have need of nothing."

### Precious Gold of Faith and Love

We are counseled to come to Jesus for salvation and to believe on Him, and not upon our good works, which at their best are human and marred with weakness. We are counseled to buy of Him "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18. The precious gold of faith and love is needed in the personal life of every Adventist. The pure white raiment of Christ's perfect righteousness must cover our spiritual nakedness. The divine grace and wisdom of the Redeemer is needed to cure us of our spiritual blindness. We stand deeply and often tragically in need of Christ's presence in our lives, in our churches, in our conferences, and in our institutions.

In the remnant church today Christ must keep His rightful place as the Saviour of the body. In the gross darkness of the world about us and in the darkness too often prevailing in our lives we must come to see Jesus as our one star of hope. Our personal salvation will depend upon this. In the shaking time of the church this will be clearly understood if it is not appreciated now.

The remnant church is to pass through a bitter trial that will separate the two classes of believers in its midst. In the book *Early Writings* this shaking is described as an event now in progress, and continuing apparently to a point of climax at which time "all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause."—Page 50.

### Cause of the Shaking

This shaking, we understand, will be "caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified."—*Ibid.*, p. 270.

The testimony of the True Witness here referred to is the testimony of Jesus to the Laodicean church and applies to those who have separated themselves from the nominal churches but who have permitted themselves to lapse into a state of lukewarmness. "Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world, and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean Church describe their present condition perfectly. See Rev. 3:14-20. They are 'neither cold nor hot' but 'lukewarm.' And unless they heed the counsel of the 'faithful and true Witness,' and zealously repent, and obtain 'gold tried in the fire,' 'white raiment,' and 'eyesalve,' He will spue them out of His mouth."—*Ibid.*, pp. 107, 108.

### Christ Is Missing

The trouble with the Laodicean is that Christ is missing. The heart and the soul of the Laodicean are dried up. He needs to be filled with the life and the light of Jesus. But the religious experience is such that Christ cannot possibly find entrance into the heart so long as it maintains its self-satisfied and indifferent attitude toward Him. Rich and increased with goods, it feels no need. It rests in the satisfaction of its own works and achievements, feeling that these will earn God's favor. It makes the fatal mistake that millions of Christians have made who have trusted in their own works for salvation, instead of having faith in the precious merits of Jesus.

In the remnant church there must come a new exaltation of Jesus Christ as the one star of our hope in this midnight darkness of sin that surrounds us. Multitudes will flock to our churches when we give the trumpet a certain sound. There is little of Christ seen in the nominal churches, but there should be a mighty display of His life and power in the living and preaching and teaching of Seventh-day Adventists. Christ needs to be exalted among us, dear brethren and sisters, as He has never been exalted before. We must lift Him up in our lives and in our witnessing if we are to see great accessions to the faith, and if there is to come in our own hearts the great revival power that we have long expected. D. A. D.

### From the Editor's Mailbag

**T**HE wife of one of our workers writes to ask certain questions as to "how the service of the ordinances should be carried out." And adds immediately:

"There are some who act as if the service had been dismissed when preparation is being made for the ordinance of humility. Should any church member who holds no office assist the deaconesses, or not? How should those not participating conduct themselves? It seems very difficult to maintain a spirit of reverence during this part of the service. We are anxious that order and reverence be maintained."

Because we believe that a reply to this letter might be of help in more than one church, we use the columns of the REVIEW to write to this sister.

The heart of her problem seems to be how to preserve reverence. It is encouraging that she senses that reverence is of primary importance in the successful carrying out of any feature of church life. We cannot escape the conviction that lack of reverence is a blight in many of our churches, not simply in connection with this particular service, but in all the services of the house of God. In

other words, the problem of reverence at the service of the ordinance of humility is merely a reflection of a larger problem. Those who have been accustomed to maintaining a spirit of reverence week after week will not suddenly forget that spirit on the particular Sabbath when the ordinances are celebrated.

That leads us, at the outset, to suggest to this sister that she ask her husband whether he would not preach an occasional sermon on reverence in the house of God. We become conscious of those things that are brought to our attention. A most powerful sermon can be preached on the fact that the church is the house of God, and that the angels of God fill the room. We must be conscious of God and the angels if we are to demean ourselves reverently in the church. And it is one of the prime privileges of the minister to make heavenly beings real to men.

Then there needs to be a work of education as to the significance of the ordinances. Sometimes we take for granted that everyone, old and young, fully understands their meaning. What an opportunity the communion Sabbath offers to a minister to bring to the hearts of the worshipers a picture of the Son of God, who made Himself of no reputation and took upon Himself the form of a servant. Can the worshipers see in their minds' eye our Lord kneeling, towel in hand, to wash the feet of Judas, of Peter? If not, we who are ministers have failed to measure up to the opportunities and responsibilities of our calling.

### A Work of Education Needed

Next, we believe there is need for a work of education to be done to link more closely together the ordinance of humility and the communion service at the Lord's table. The more closely we tie the two together, the more reverence we engender in the hearts of all in connection with the ordinance of humility.

Again, we believe that we could further heighten the spiritual effect and the sense of awe and solemnity that should rightly hover around the communion Sabbath if on the preceding Sabbath we took a few moments to speak of it. Personally, we have found it spiritually profitable to take time on the Sabbath before to remind the worshipers that the next Sabbath is a high day in our lives, and to call upon them to come prepared for the blessing it can give by making all things right with God and man beforehand. There is something about the fact of calling on men and women to make special preparation for an event that makes that event take on special significance in their minds. The Lord repeatedly did that in connection with the Israelites.

The danger always lurks in any repeating service that we will take it too casually, that it will lose its uniqueness for us. We need evermore to be made aware that nothing of the house of God can ever become common, because God and the angels are not common, and our reason for entering into the services of the church is to have fellowship with heavenly beings.

### A Few Suggestions

And now for a few specific suggestions as to the actual course that should be followed in the conducting of the services in order to induce reverence. In the first place, we believe that it is a grave mistake to leave the church auditorium with no one in charge while the ordinance of humility is being conducted in the special rooms provided. That simply invites irreverence among those who are left behind. We believe that if the church is of any size, it would be well to have the organ played softly during the time, bringing to those who remain

in the church a sense of continuing reverence. After all, we have a spiritual responsibility for those who remain behind. Doubtless they need more of our help than those who have retired to engage in the ordinance of humility.

We believe, too, that an usher should stand at the doorway during this service. It is remarkable how quieting is the effect, especially upon children, of the presence of someone in authority.

And speaking of children, we think it would be better, in most instances, if we took Johnny or Mary with us to this service of humility. We can explain to them ahead of time the meaning of this special service, and thus they can in some degree enter into the service, even though they do not participate. We only invite irreverence when we leave small children, and some not so small, to their own devisings in the church auditorium. The business of parents and church officers is to remove as far as possible from the children the temptation to irreverence.

### Proper Duties of Officers

Now as to the question, "Should any church member who holds no office assist the deaconesses, or not?" The principle underlying the selection of church officers is that everything should be done decently and in order. That principle is best maintained when the tasks that properly belong to certain officers are carried out by those officers. Though it is an inflexible church rule that none but an ordained church elder or a minister may officiate at the communion service, it does necessarily follow that a person not elected as a deaconess might not aid in some way in the tasks usually assigned to the deaconesses. There might be instances where this would seem necessary. But in the absence of an exceptional situation we believe that the spirit and intent of church order is best served by restricting the normal functions of a deaconess to one who has been elected for that purpose. If experience proves that there is a shortage of deaconesses, that is a situation which may properly be relieved by the election of another deaconess. Such an election need not wait until the end of the year.

One further suggestion we offer in the interests of reverence. We like the custom, not now too frequently followed, of engaging in holy song while participating in the ordinance of humility. What can better lift our hearts and lead us into a spiritual mood than holy song!

### Closing Part of Service

And then, when the communicants are ready to come into the main auditorium again, we believe it would be better if they came in approximately at one time, rather than gradually drifting in over a period of time, which means that some have come upstairs before the ordinance of humility has really been completed for all. Finally, when the worshipers have all been seated, we believe that the interests of reverence are best served if the elders, deacons, and deaconesses walk in at one time, and with measured step, up to the seats reserved for them. In a sense, a new phase of holy worship is beginning. Those who are to lead out in it should give evidence of great gravity and decorum. Church officers who wish to create the atmosphere of reverence in worshipers will not straggle into any feature of church service. There is a wholesome effect produced by the measured, dignified step of elders, deacons, deaconesses, taking their places for the communion service.

Reverence, like good manners, is made up of many little things. We need to watch each feature of the communion Sabbath services in order to generate in the hearts of all that measure of reverence prerequisite to securing a genuine spiritual satisfaction from the services.

F. D. N.

EVERY believer may know that there is help from heaven for every instant of need. When the temptation, or trial, springs up quick as a flash, let the mind lay hold of the promises of help from above for instant succor.

Our Redeemer's plan of salvation works in just that way. His people are His vineyard. Of the Lord's care for that vineyard it is written:

"In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. . . . Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27:2-5.

There is always strength to lay hold of. "Every moment" the Lord is on the watch by His Spirit. Help is just that close to the child of God. Something is said by somebody that touches the quick. On the instant, before the wrong, impatient word in reply can be formed by the lips, let the thought flash this instant's need to heaven. Quicker than action of tongue or lips is help from above.

### A Chinese Brother's Story

The last time I was in a mission conference in Hankow, the Chicago of China, I met an evangelist who told me (through an interpreter) a story of this kind of "every moment" succor. He was a plain, simple brother preacher, who had to be urged to tell the story just as it was. He hesitated, lest we should think he thought himself worthy of any special attention from the Lord.

He had come down the Yangtze River to the conference from an area of revolt and banditry. In fact, while the meeting was going on, the revolutionary activity was pushing along toward us only a hundred miles, more or less, up river. Our brother had been caught in his travel among the villages. Perhaps twelve or fifteen villagers had been taken also. The captives were charged with being government spies, and were quickly condemned to death. Our brother told me:

"Our group was lined up along the edge of a path through the rice fields. The executioners with their broad swords were ordered to do the work. We were kneeling with heads bowed and necks bare. I was down the second line, at the end. Death was only a few moments away. I was praying, as one prays only on the verge of eternity. My lips were moving in whispered prayer to my God for forgiveness and cleansing, and for my dear ones.

"The executioner approaching saw the movement of my lips. 'What are you doing?' he said. 'I am praying to God to save my soul and to care for my wife and children.' He shot back, 'Fall down when I strike, as though dead.'

"The executioner brought down his sword, just missing my neck. I toppled over into the line of death. Everything was done in a hurry. No one saw what had happened to me. The insurgents hurried on. I lay still till the whole band were out of sight. Then I rose and escaped into the fields and bush, thanking God for His mercy to me a sinner. I feel now that doubly I owe my life to the Master for service from henceforth."

### A Turning Point in the History of God's Work

What great issues have found solution on the instant call for help in the history of God's cause on earth. Nehemiah's face showed deep concern as he waited on King Artaxerxes in the palace of Shushan, in ancient Persia. His concern was for the needs of the suffering cause of God. He had heard from Jerusalem that the work of rebuilding the Temple and the walls was going hard. Enemies were hindering. Nehemiah had cause for distress. The king read it in his servant's countenance:

"The king said unto me, Why is thy countenance sad? . . . Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and

the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven." Neh. 2:2-4.

There could have been only a few seconds for Nehemiah's reply. But in that instant Nehemiah's prayer had winged its way straight to the throne of grace above. The answer came next moment in the moving of the king's heart to favor the man of God. Only a moment of prayer on earth, and there was instant action in heaven. "I will water it every moment," is the promise for the Lord's vineyard.

"Moment by moment, Helper is He,  
Moment by moment dwelling in me;  
Gently subduing powers of sin,  
Wonderful Saviour is Christ within."

W. A. S.

#### Heart-to-Heart Talks

### About Catholics

#### In Two Parts—Part One

**M**ANY true and untrue things are said about Catholics, as is also the case with other religious bodies. At this time we wish to say some true things about Catholic teachings and practices. We distinguish between the Catholic hierarchy—the leaders—and the rank and file of the church membership. We believe there are many noble men and women in the Catholic Church.

The things we shall say about Catholic teachings are prompted by an advertisement which was printed in our local newspaper, the *Glendale News-Press*, May 9, 1949. This same advertisement, or similar ones, have appeared recently in other journals. The advertisement reads as follows:

"You Hear Strange Things About Catholics

"Yes, you can hear some strange things about Catholics.

"You hear it said that Catholics believe all non-Catholics are headed for hell. . . that they believe non-Catholic marriages are invalid.

"Some think Catholics believe the Pope is God . . . that he can do no wrong . . . that they owe him civil allegiance and that he should have the political power to rule America.

"It is said that Catholics want religious freedom only for themselves . . . that they oppose public schools and separation of Church and State as evils which should be destroyed.

"The claim is made that Catholics pay the priest for forgiveness of their sins. . . that they must buy their departed relatives and friends out of Purgatory . . . that they adore statues . . . are forbidden to read the Bible . . . use medals, candles and holy water as sure-fire protection against the loss of a job, lightning or being run down by an automobile.

"But what is worse, some say, Catholics corrupt the true teachings of Jesus Christ with the addition of pagan superstitions and practices that are nothing less than the inventions of the devil.

"If all these things—or any of them—were true, it would be a pity. For at least one out of every six Americans is a Catholic—and it would be a national tragedy if one-sixth of all Americans entertained such erroneous ideas."

We propose to answer a few, if not all, of the things mentioned in the above statement:

1. Do Catholics believe non-Catholics are headed for hell? This is the teaching of the church. I quote from the Reverend M. Müller (Roman Catholic) in *Familiar Explanation of Catholic Doctrine*, pp. 163-179:

"8. Who, then, will be saved?

"Christ has solemnly declared that only those will be saved, who have done God's will on earth as explained, not by private interpretation, but by the infallible teaching of the Roman Catholic Church. . . .

"10. Must, then, all who wish to be saved, die united to the Catholic Church?

"All those who wish to be saved, must die united to the

Catholic Church; for out of her there is no salvation. . . .

"11. What did St. Augustine and the other bishops of Africa, at the Council of Zirta, in 412, say about the salvation of those who die out of the Roman Catholic Church?

"'Whosoever,' they said, 'is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for the very reason that he is separated from the union of Christ not see life, but the wrath of God abide on him.' John 3:36. . . .

"13. Who are out of the pale of the Roman Catholic Church?

"Out of the pale of the Roman Catholic Church are all unbaptized and all excommunicated persons, all apostates, unbelievers, and heretics."

#### "The Vicar of God"

2. Do Catholics regard the pope as God? In answer to this question we quote from one of their authoritative publications:

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"The Pope is called most holy because he is rightfully presumed to be such. . . .

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ."—"Pope," *Ferraris' Ecclesiastical Dictionary* (R.C.).

#### Papal Infallibility

3. Do Catholics attribute infallibility to the pope?

Yes, when he speaks *ex cathedra* on questions of faith and morals. The decree of papal infallibility was passed by a Catholic Church council July 18, 1870, and reads as follows:

"Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition: let him be anathema."—PHILIP SCHAFF, *The Creeds of Christendom*, vol. 2, pp. 270, 271.

To the credit of some prominent church leaders, let it be said, the promulgation of this dogma was earnestly opposed. "When the vote was taken only five hundred and thirty-five of the more than seven hundred members of the council were present, and of these only two voted in the negative. Many of the opponents of the measure, when they found that nothing could be done to prevent its going through, had departed for their homes."—A. H. NEWMAN, *Manual of Church History*, vol. 2, p. 511.

(Continued on page 12)

## From the Midnight Cry to the Loud Cry

By Wells A. Ruble, M.D.

**T**HE midnight cry of the first angel, "Fear God, and give glory to Him; for the hour of His judgment is come," (Rev. 14:7) was ushered in by a man who had been a non-believer, one who scoffed at the Bible and its teachings until his attention was arrested by the call, "Prepare to meet thy God." William Miller was a farmer of lowly birth and calling, and a man of the world. The message startled him, and he surrendered to the call. He became a member of the Baptist Church and was a minister in that denomination for years.

Miller's intense study of the Bible led him to the prophecy, "Unto two thousand and three hundred days," of Daniel 8:14. He was impressed with the words, "Then shall the sanctuary be cleansed." Pursuing his study of the prophecies more and more deeply, he came to the conclusion that it was time for the end of that prophecy. He began to preach the soon return of our Lord and the end of the world. His interpretation of the text was that the cleansing of the sanctuary meant the end of the world and its cleansing by fire.

### Many Converted to Miller's Message

With great force he heralded this message. It impressed great numbers of people; many of the clergy from all denominations caught the fire of his eloquence and its inspiration, and left their pulpits and joined the Advent Movement in proclaiming that Christ would come in 1844. The message was preached in many of the large cities of the East and largely throughout the then-known United States. Thousands rallied to the call, "The Bridegroom cometh." The movement crossed the ocean and was proclaimed freely in Europe. It swelled to what was known as the midnight cry foretold by Christ in His parable of the ten virgins.

The mistake these men made was not in the date but in misunderstanding the nature of the event to take place. In 1844 the sanctuary in heaven began to be cleansed.

Christ laid off His garments suited to the first apartment of the sanctuary, donned His sacerdotal robe adapted to the most holy place, and began the investigative judgment which has been going on from that day to this.

The angel that gave the little book to John announced, "There should be time no longer." Have not the time-pieces of earth ticked off the hours since 1844? But the time mentioned here is prophetic time. In 1844 two great prophecies had reached from the distant past down to our day, one the 2300 days, reaching to 1844; the other the 1260 days, which ended in 1798. What, then, marks off, determines, the extent of time between the midnight cry and the coming of Christ? Christ's answer to the question of the disciples, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" was, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Many events are prophesied as taking place during a period designated by "the time of the end," or some such expression. Most of these have already been fulfilled, or are in the process of fulfillment and could be completed very quickly. One could hardly imagine greater facilities for carrying a message to all the world than are in operation today. Three angels' messages, the greatest ever transmitted to mankind, are due at this time. Why have they not completed their mission? The world stage is all set. Fabulous means are in operation for transmitting any important message to earth's remotest bounds. Every sign of Christ's coming has been fulfilled or could be fulfilled within a very short period.

### Why the Delay?

Long before Mrs. White passed to her rest, she wrote:

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, vol. 9, p. 29.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Ibid.*, vol. 6, p. 450.

What, then, marks the duration of the period between the midnight cry and the loud cry? It is evident that the carrying of the message to the world determines that period. It is also apparent that if the work committed to the people of God to carry the last message of mercy had been accomplished as intended, the work of enlightening the world and preparing a people to meet God would long since have been accomplished.

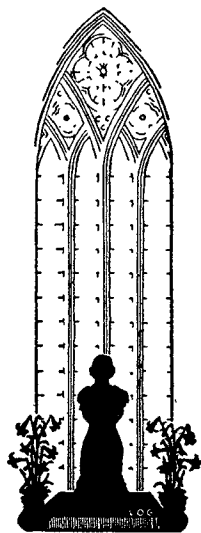
Since the midnight cry there have been two devastating world wars, and a most disastrous third war is feared by all thinking people. Affairs in the world are going from bad to worse, as the Scriptures predicted they would. Could it be that the prosecution of this work of the three messages has not kept pace with the progressing degeneracy of world conditions, and that the people to whom this work is committed are in any way responsible for this delay?

Before Christ sent His disciples out to carry the gospel, after His departure from the earth, He commanded them, "Tarry in Jerusalem, until ye be endued with power from on high" (Luke 24:49); that is, until they received the

## NOT IN VAIN

By Weldon Taylor Hammond

I'm sure I shall not climb the steep  
to fortune,  
Nor recognition gain for outward  
show.  
This matters not to me, can I but  
lighten  
The burden of some friend or ar-  
dent foe.  
If I can leave behind me, when  
departing,  
A word of comfort or some sweet  
refrain,  
Though destitute of fame and fleet-  
ing fortune,  
I still shall not have lived on earth  
in vain!



outpouring of the Holy Spirit. Before the consummation of His work in the earth God promised both the "former and the latter rain." But we are told that this endowment of the Holy Spirit cannot be entrusted to His people until they are in the condition that the disciples were in on the day of Pentecost, else it would mean the destruction of all who were not prepared for it.

### Exalting the Standard

In the last part of *Early Writings*, one chapter is entitled "The Shaking," from which I quote:

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver; and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. . . . I asked what had caused this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—Pages 270, 271.

How necessary, then, that we give heed to every detail of instruction that has been given us regarding preparation to do the work assigned for these last days and for His coming, ask diligently for the outpouring of His Spirit, and make rapid preparation for the end!

The Israel of God—4

## The Land Promised to the Children of Faith

By Carlyle B. Haynes

**B**ECAUSE of a misunderstanding of the prophecies of Holy Scripture there has come to be connected with the teaching of the return of Jesus a belief in the literal return of the Hebrew people to the land of Palestine and the city of Jerusalem. The establishment in Palestine of the new political state of Israel ought not to be looked upon as fulfilling the ancient Bible prophecies regarding the future of Jehovah's true Israel.

The state of Israel is not the Israel of Jehovah. It is not the Israel of the Sacred Scriptures. The Jewish people scattered over the earth today do not constitute the great Israel whom Jehovah had in mind when He promised future blessings and a future gathering. The Jewish people are no longer the chosen people of Jehovah. They are a rejected people.

Hosea cried, "My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations." Hosea 9:17.

The New Testament is as positive as the Old that the wrath of Jehovah is upon His ancient people "to the uttermost." And this is so because they "both killed the Lord Jesus, and their own prophets, . . . and they please not God, and are contrary to all men: . . . for the wrath is come upon them to the uttermost." 1 Thess. 2:15, 16.

### Jehovah's True Israel

To understand who is Jehovah's true Israel, and what is the true Promised Land, and what the gathering of Israel will be, we turn to the promises made by Jehovah to Abraham, Isaac, and Jacob.

At the time when God called Abraham and brought him into the land of Canaan, He made Abraham a promise that through him and his seed all the families of the earth should be blessed, and that through this seed Abraham himself should come into eternal possession of the land. (Gen. 13:14-17.) It was promised to him as a future possession, and forever.

Consider how much land is included in the promise. It was not bounded with precision. No one could build a line fence upon the description which was given. Abraham was to look in every direction, and as far as he could see, the land was someday to belong to him. He was to walk through it in its length and breadth. This was to be his land, his future land, his promised land, his eternal inheritance.

But he never got it, then or later. The time never came when that land came into his possession. He did not own a foot of it. When Sarah, his wife, died he was compelled to purchase from his idolatrous neighbors sufficient ground in which the bury her. And that is all he ever owned. He remained a pilgrim and a stranger in the Promised Land to the day of his death. He is dead now. The promise has never been fulfilled.

But Jehovah came to his son Isaac, and repeated to him the same promise, and in its repetition Jehovah reminded Isaac that He had made the same promise to his father. (Gen. 26:1-5.)

### Promise Unfulfilled

But the promise was not performed to Isaac; the oath was not carried out. He died without having received the promise. He is still dead. The promise has never been fulfilled.

Jehovah appeared later to Jacob, the son of Isaac, and renewed the promise to him. (Gen. 28:10-15.) But it was not carried out. Jacob never received that land. He wandered about in tents during his whole life, a nomad, and died in Egypt. The promises to Abraham, Isaac, and Jacob were never fulfilled to them. They remain still unfulfilled. And these men are dead.

Abraham, Isaac, and Jacob believed the promises of Jehovah. They acted upon them. They cherished them. But they never received what was promised. To this Paul agrees when he says, "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

It becomes of importance now in our study of the ancient promises to Abraham, Isaac, and Jacob, to determine the identity and the extent of the territory included in those promises.

### Heir of the World

To this question we obtain a divinely inspired answer, giving the exact limitations of the territory included in the ancient promises. This will be found in the writings of Paul: "For the promise, that he [Abraham] should be *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Here is an unexpected disclosure, often overlooked by those inclined to believe that it was Palestine, and Palestine alone, that was included in the ancient promises. What God designed Abraham and his seed to possess, what He promised them, was not merely Palestine but the entire earth.

This passage also discloses the fact that this promise of the earth was not to be accomplished through the law of national descent or genealogical succession. Its accomplishment was to be solely "through the righteousness of faith."

The ancient promise, therefore, is not a promise to the Jews as a nation or as a race. It is a promise to those who obtain "the righteousness of faith" through the Mediator whom Jehovah has provided, and it is made available to all persons, of every race and nation in the world.

Clearly, then, from this passage we are to understand



# "I Know Thee by Name"

By W. M. Address

HE CALLETH His own sheep by name." What a close relationship exists between Jesus and His followers! We are told that this relationship is as intimate as though there were not another soul for whom He died. We are not inclined to call strangers by name. It is our friends and acquaintances that we address in this familiar manner. Jesus said, "Ye are My friends, if ye do whatsoever I command you."

"The Lord said unto Moses, I will do this thing also that thou hast spoken: for thou has found grace in My sight, and I know thee by name." Daniel leaves the record: "Gabriel . . . talked with me, and said, O Daniel, . . . thou art greatly beloved."

How Peter's heart must have been thrilled as the Saviour's personal interest was shown in the warning given him when "the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

Perhaps no Scriptural record presents to us more vividly the knowledge of, and personal interest in, His people than does the account of Cornelius' contact with Peter, recorded in the tenth chapter of Acts. "He saw in a vision . . . an angel of God coming in to him, and saying unto him, Cornelius. . . He was afraid, and said, What is it, Lord? And He said unto him, . . . Now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

How thankful we should be that Jesus knows us so well that He is free to address us by name. For every humble, believing child of God adoption papers have been taken out, and they have become members of the family of God. Of Jesus it is said, "He is not ashamed to call them brethren."

that through Abraham and his seed all that was lost to mankind through the coming of sin into this world was to be restored. The dominion of the earth was to be regained through Abraham's seed, by a holy, righteous race, precisely as Jehovah intended it to be when He brought the world into existence. To Abraham, Jehovah declared:

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 22:17, 18.

Therefore, the promise to Abraham of a future inheritance took in more than the Jews, more than the literal descendants of Abraham. It included "all the nations of the earth."

Concerning the identity of the seed of Abraham, Paul writes: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one [Gen. 12:7], And to thy seed, which is Christ." Gal. 3:16.

Here, then, it plainly appears that the promises made to Abraham, Isaac, and Jacob of future blessings to the families of the earth, and of future inheritance, were to be fulfilled, not through the Hebrews as a nation, but through the Seed, which is Christ, and to those who follow and accept Christ and His righteousness.

## A Jew by Faith

It is the children of faith who are counted as the children of Abraham, not the children by natural descent. This lesson Jehovah taught Abraham himself in the experience of his own sons, Isaac, the child of faith, and Ishmael, the child of the flesh. (See Gal. 4:22-31.)

Tracing one's ancestry to Abraham, therefore, does not provide any claim to be an heir of the promise. A Jew *by birth* must become a Jew *by faith* before he is an heir. This the Bible states: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

One of the greatest fallacies in the world is that there is some radical difference between the salvation provided

by Jehovah in the Old Testament and that provided by Jehovah in the New Testament. From Genesis to Revelation the salvation made available to men is the same. Jehovah saves people, any people, people of all races, in exactly the same way. He does not have one kind of salvation for the Jew and another kind for the Gentile. He does not save a Jew in one way and through one process, and a Gentile in another way through an entirely different process. There is no other name given on earth among men whereby all men must be saved than the name Christ Jesus. If men are not saved through Him, they are not saved at all.

## A Dangerous Deception

Consequently, the whole theory and teaching of the restoration of literal Israel to their ancient land, and their subsequent conversion to Christ because they belong to that race, is an enormous and dangerous deception. It breeds the evil tendency of making the Jew trust in his family tree and genealogical table for salvation, rather than in the Lord Jesus Christ.

The whole fallacious theory leads away from Christ, and consequently away from the only true salvation. It makes men trust in another gospel which is not another. Jehovah does not save the Jews because they are Jews. He saves them solely and altogether because they personally and individually accept Jesus Christ as their Saviour. Jehovah does not save men by nations; He saves them individually. There is no such thing as *national* salvation, except as every individual in a nation may become Christ's by *personal* salvation.

From what has been said, the important fact emerges that the term *Israel*, as used in the Sacred Scriptures, is not the designation merely of a nation. It is the designation of a character. Its Biblical meaning and use we shall examine in a later article.



## What It Means to Be Lost

By R. E. Finney, Jr.

"He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found My sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:3-7.

**W**HY is it important that men should be given the gospel? Why rejoice when the one lost sheep is found and saved?

It is not because the world is coming to an end, that we are bidden to preach, but primarily because men's *lives* are coming to an end—eternally if they hear not the gospel.

Though we as Seventh-day Adventists do not believe in an eternally burning hell, and properly should not, we *need* to believe in the terrible fate of the wicked. It helps us to realize the value of salvation. Jesus realized it, and the horror of eternal loss. Listen as He speaks of the anguish of the lost: "The children of the kingdom shall be cast out into outer darkness: *there shall be weeping and gnashing of teeth.*" Matt. 8:12. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and

shall cast them into the furnace of fire: there shall be *wailing and gnashing of teeth.*" Matt. 13:49, 50.

These are not the only references where these words are found; Jesus believed that it was a very terrible thing to be lost.

In the first of these references you will notice the expression "outer darkness." What does this mean? In the plagues of Egypt darkness immediately preceded the death of the first-born. Somewhat the same sequence occurs in the seven last plagues, for darkness immediately precedes the great final battle. Conversely, of the kingdom of God it is said, "There shall be no night there." Rev. 21:25.

Darkness is the cloak of death, a part of the curse of sin, and punishment for sin. "They beheld the Saviour enter the garden of Gethsemane, His soul bowed down with the horror of a *great darkness.* . . . They saw Him sorrowful with a bitterness of sorrow exceeding that of *the last great struggle with death.*"—*The Desire of Ages*, page 759. (Italics mine.) "Jesus . . . fell prostrate, overcome by the horror of a *great darkness.*" *Ibid.*, p. 690. (Italics mine.) Thus we see that even Jesus, suffering for our sins, found part of the penalty to be darkness.

### Punishment of the Wicked

The punishment of the wicked is no light thing. It is to be shunned exceedingly and not to be belittled. "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11:6. "Some are destroyed as in a moment, while others suffer many days."—*The Great Controversy*, p. 673.

This is one of the paramount reasons why men should preach the gospel to their fellows. It is a fearful thing to be lost. We preach and work to save men from loss, to point them to eternal salvation; and we need to return to the type of thinking that makes these penalties and rewards real enough to stimulate us to action!

Just how bad is it going to be to be lost? Take a look around you at this world of sin and suffering, this graveyard of the ages, this charnel house we call the earth. What reason does God—we say it reverently—have for letting it go reeling on in blood and tears?

It is true that no simple answer can be given to this question, but Peter gives us one of the most important answers: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, *not willing that any should perish*, but that all should come to repentance." 2 Peter 3:9. In other words, God lets the history of the world go on that men may be saved, and not lost.

### Worse Than Human Ills

Think what this means. It must mean that to be lost is worse than to be sick. Have you ever visited a medical museum? If you have, you have seen the awful effects of the different diseases that fasten themselves upon the human body. Unless you have actually seen such things you will find it hard to believe that the human frame will support some of the conditions that it falls prey to, that a person can live long enough in the grip of disease to allow it to grow to such monstrous proportions.

Is it worse to be lost than to die of cancer? It must be, or God would not allow a world in which cancer can fasten itself upon humanity to continue. Yes, sin and eternal loss are worse than any disease of the physical body.

As we think of the war we remember, too, that not all the people who died horrible deaths died at the hands of torturers. Many were killed in other ways. Is sin and eternal loss worse than the horrors of war? It must be that they are; else God would not let the world go on.

We say it reverently: He would have no reason for letting it go on if this were not so.

Jesus is long-suffering and merciful, but He will not always wait upon men.

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

### A Fearful Thing

This is the record of the revelator, and in a like vein Paul wrote, "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

We read complacently the story of the ninety and nine, and think to ourselves, "Only one was lost; why should the Lord have made such a point of that?" The answer is that the Lord knew what the lost sheep had *lost*, where he was lost, and what would happen to him if he were not found.

While you read this article souls are slipping away in death. Perhaps only yesterday you heard of the death of a friend—an acquaintance. Was he a follower of the Lord? And if not, had you ever done anything to try to save him from eternal loss?

We are in danger of forgetting that the prime objective of our denominational efforts is the salvation of souls for the kingdom and *from* eternal destruction. We should learn to work as dying men for dying men; nothing else will properly bear out our profession of the gospel of Jesus Christ.

## A Spirit of Prophecy Test

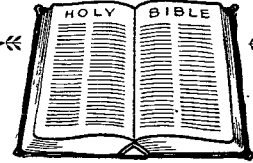
By W. M. Adams

I WAS attending Battle Creek College in the early part of the year 1894. A. T. Jones and other ministers were giving instruction to a group of conference workers. During that time there was a woman by the name of Anna Phillips, sometimes called Rice-Phillips, who claimed to have the gift of prophecy. She wrote her visions out and sent them to the leading ministers. A report of her work was whispered around among some of the lay members. This naturally caused concern and comments.

It was on Sabbath morning, the middle of April, 1894, that A. T. Jones spoke in the Dime Tabernacle, which seated about four thousand people, presenting Anna Phillips' testimonies as a genuine manifestation of the Spirit of prophecy. I shall never forget seeing him in the pulpit, reading her testimonies.

First, he would read some of Mrs. E. G. White's testimonies, and say, "Do you hear the voice?" (He referred to the voice of God through the Holy Spirit.) "Yes," said he, "we hear the voice." Then he would read some of Anna Phillips' testimonies and say, "Do you hear the voice?" "Yes," said he, "it is the same voice." He did that several times. Then he argued the genuineness of Miss Phillips' testimonies, because he could hear the voice, as he claimed. Some of the rest of us for some reason did not hear the voice. He thanked the Lord that we had another prophetess.

When the meeting closed the people passed quietly from the building; but instead of going to their homes as usual, they gathered in small groups and began to express themselves to one another. They discussed the new prophetess. "Can it be so?" some asked. Others asked, "Do you think Elder Jones is right, or might he



# The Investigative Judgment

By Louise C. Kleuser

## Does the Bible Teach There Will Be a Judgment Day?

"As it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

## Who Are Then to Be Judged?

"We must all appear before the judgment seat of Christ." 2 Cor. 5:10.

The cases of the living as well as of the dead will be brought into review. From Adam to the last soul saved on this earth, each case will be tried. 1 Peter 4:5, 6, 17.

## When Will This Judgment Take Place?

1. God has made an appointment to judge the world. Acts 17:30, 31.
2. The judgment was still future in Paul's day. Acts 24:25.
3. A message announced that judgment had begun. Rev. 14:6, 7. No one need be ignorant of the event. Daniel clearly revealed the year (1844) the investigative judgment would begin. Dan. 8:14.

## Where Will the Judgment Be Held?

1. It will be held in the Father's presence. Dan. 7:9, 10; Ps. 50:6; Heb. 12:23.
2. The judgment seat of Christ is the scene of the judgment. Rom. 14:10.

## Who Will Intercede to Save the Sinner?

1. "There is . . . one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.
2. Jesus confesses our names before the Father. Matt. 10:32, 33. Jesus is man's mediator, justifier, and Saviour. Rom. 3:23-26.

## What Standard Is Used in the Judgment?

Man's deeds compared with God's law. Rom. 2:6; Eccl. 12:13, 14.

## How Will Each Case Be Decided?

1. Angels have kept the records. Matt. 18:10; Eccl. 5:6.
  - a. Book of remembrance—record of man's deeds. Mal. 3:16.
  - b. Book of life—names of forgiven sinners. Luke 10:20. As each case is reviewed, sin or the name of the sinner is blotted out. Acts 3:19; Rev. 3:5.
  - c. Names of unforgiven sinners not found in "book of the living." Ps. 69:28; Job. 14:17.
2. Daniel and John beheld the judgment scene in vision. Dan. 7:9, 10; Rev. 20:12, 13, 15.

## What Reveals God's Unerring Justice in the Judgment?

God awaits the harvest of man's deeds. He will judge every thought and motive. 1 Cor. 4:5; Jer. 17:10.

## What Takes Place at the End of the Investigative Judgment?

1. Christ comes in clouds of heaven. Rev. 19:11-16.
2. There is the pronouncement that each case is eternally sealed. Rev. 22:11.
3. God rewards righteous. Verse 12; Matt. 16:27.

## What Preparation Should Now Be Made for the Judgment?

1. "I acknowledge my sin unto Thee, and mine iniquity have I not hid. . . . Thou forgavest . . . my sin." Ps. 32:5. True repentance will lead to daily confession of sin. It must not be condoned or excused. Ever mindful of the judgment, while probation continues, Jesus remains our Sin Bearer. 1 Tim. 5:24, 25. In the investigative judgment He pleads His own blood in behalf of each forgiven sinner. The Father accepts His righteous life in substitution for the sinner's life. Every trace, every record of sin will then be blotted out. (Rev. 3:5.)
2. "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

be mistaken?" "Will she and Sister White work together?" some inquired. "I should like to know what Sister White has to say about it," remarked others. Finally the crowd dispersed and went to their homes, musing on the way.

I was a young man and knew not what position to take. I had confidence in Elder Jones; yet I wanted more evidence of the genuineness of Anna Phillips' testimonies. The Sabbath was passing, and the shades of another night drew on.

The next morning I went to the Review and Herald post office and purchased a postal card. I had just stepped to the writing board when in came Elder Jones. "Any mail?" he inquired in his characteristic way. I was watching, and saw that a long envelope bearing the return address of Mrs. E. G. White was handed to him. I was immediately interested, for I recalled his sermon just the day before concerning Miss Phillips. I watched him closely as he sat down on a bench and began to read. He was deeply affected, and the tears began to flow freely.

Presently in came A. O. Tait, and Elder Jones said, "Oscar, come here. Sit down. You heard me preach that sermon yesterday?" "Yes," replied Elder Tait. "Well, read this," and he handed Elder Tait the testimony he had just received from Mrs. White. "Who told Mrs. White a month ago," asked Elder Jones, "that I was going to preach that sermon about Anna Phillips as a prophetess?" "Ah, you know, Alonzo," declared Elder Tait in his calm, firm way. "Yes, I do know. God knew what I

was going to do, and He impressed Mrs. White a month before I preached the sermon to send me the testimony that I was wrong. Look at that date, 'March 15, 1894.' I am wrong. The two men then left the post office.

### The Eyes of the Church

I was greatly stirred. Thought I to myself, "God sees the future, and He uses the Spirit of prophecy as the eyes of the church." The next Sabbath, Elder Jones read to the church the part of the testimony mailed him full thirty days prior to the date he preached his sermon. It was mailed from Melbourne, Australia. It reproved him for the position he had taken concerning Anna Phillips' testimonies. Then he said, "I am wrong, and I confess it. Now I am right." That ended the matter, and saved the church from the pitfall of Satan. The Lord appeals to seeing future events as a test. He says, "Declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods." "New things do I declare: before they spring forth I tell you of them." Isa. 41:22, 23; 42:9. Thank God for the Spirit of prophecy, the eyes of the church. A wonderful experience!

I give here the part of the testimony pertaining to the Anna Phillips matter. God surely reads the future, and He uses His messengers, or prophets, to reveal the same to the church as shown by this experience. Here is a part of the letter from Mrs. White to Elder Jones:

"No. 3, George's Terrace  
St. Kilda Rd.  
Melbourne, Vic.  
March 15, 1894.

"Elder A. T. Jones

"DEAR BROTHER:

"I know that we are living very near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is, by many, least expected. I have a message for you. Did you suppose that God has commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the Testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do.

"My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. . . .

"How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the Testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesyings, and state that I have said this and that in reference to this matter. Such statements I well know, encourage men, women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul-labor to correct, to save the cause of God from another spasm of fanaticism. These unadvised movements tend to a demoralized state of things which will give unbelievers an opportunity to reproach the precious cause of God. May God in His infinite mercy give you clear spiritual eyesight, that you may see distinctly the dangers which threaten us as a people.

"Our only safe course is to move correctly upon every question, and healthfully in all our works that concern the interest of the little flock which is God's heritage. Your action in bringing before them the Anna Phillips revelations is not the fruit of wisdom from heaven, you are moving ignorantly. We want not to encourage any one in self-deception."—Letter 103, 1894.

I thank our heavenly Father for the Spirit of prophecy He has placed in the New Testament church.

"God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may *withdraw man from His purpose*, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword." Job 33:14-18.

## About Catholics

(Continued from page 6)

### Power of the Priests

The power of the priest is accounted in Catholic literature to be almost infinite, as shown by the following statement:

"The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests. . . . The Sovereign Master of the universe only follows the servant by confirming in heaven all that the latter decides upon earth."—ALPHONSUS LIGUORI, *Dignity and Duties of the Priest*, pp. 27, 28.

4. Does the grieving Catholic have to pay the priest for the exercise of this professed power in delivering some friend or relative from purgatory?

In answer to this we have only to cite a striking instance of such pretended power in the sale of indulgences in the fifteenth century. These indulgences read thus:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened: and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."—*Wharey's Church History*, pp. 225, 226.

This historian, who in his volume closely follows for the most part the historian Mosheim in his *Ecclesiastical History*, quotes the indulgences sellers as follows:

"Lo," said they, "the heavens are open; if you enter not now, when will you enter? For twelve pence, you may redeem the soul of your father out of purgatory: and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such a benefit," etc." *Ibid.*, p. 226.

In a footnote Dr. Robertson adds the following of Tetzel's arguments:

"The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven. . . . For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment?"—*History of the Reign of the Emperor Charles the Fifth*, vol. 1, p. 462.

### Church and State

5. Do Catholics believe in separation of church and state?

Yes, when they comprise a minority of the government's voters, but not if they are in the majority. I quote the Catholic viewpoint of church and state union from *The Liberal Illusion*, a pamphlet published by the National Catholic Welfare Conference. This pamphlet was originally published in the French language. From Pope Leo XIII's encyclical on liberalism, page 10, there is given this statement:

"God it is Who has made man for society. . . . Wherefore civil society must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice, therefore, and reason forbid that the State be godless. . . . Since then the profession of a religion is necessary in the State, that one must be professed which alone is true, and can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect if they would provide, as they ought, with prudence . . . for the good of the community."

The translator of this pamphlet, Dr. George Barry O'Toole, professor of philosophy in the Catholic University of America, adds this comment:

"It is clear, then, that no Catholic may *positively and unconditionally approve* of the policy of separation of Church and State. But, given a country like the United States, where religious denominations abound and the population is largely non-Catholic, it is clear that the policy of treating all religions alike becomes, all things considered, a practical necessity, the only way of avoiding a deadlock. Under such circumstances, separation of Church and State is to be accepted, not indeed as the ideal arrangement, but as a *modus vivendi* [a temporary arrangement].

F. M. W.

Conducted by Promise Kloss Sherman

## Keen Eyes

By Jessie S. Burdick

SCARCELY had the distant rumble of the car of his departing parents died away when Stuart came bounding into the house and whispered breathlessly, "Nanna, come with me down by the river; I have found some pretty red flowers I have never seen before."

"Red flowers in the springtime," thought Nanna, "what could they be?" Together they hurried along the hazardous path winding along the hills halfway up from the river.

"Here are the flowers," Stuart announced triumphantly, as though he were on the verge of a great discovery, towering over two clumps of coral-red and yellow blossoms. "What kind are they?" he asked eagerly.

"You have found the wild columbine, which is native to Michigan," Nanna told him.

"What do you mean by native to Michigan?" he inquired.

"That means they grow wild all over the State of Michigan," Nanna explained.

"I never knew there was such a flower anywhere," said Stuart as he gazed thoughtfully at the nodding blossoms.

They returned by way of a platform built on the wooded hillside with a stone fireplace built into the side of the hill. As they neared the place there was a sudden commotion near the fireplace.

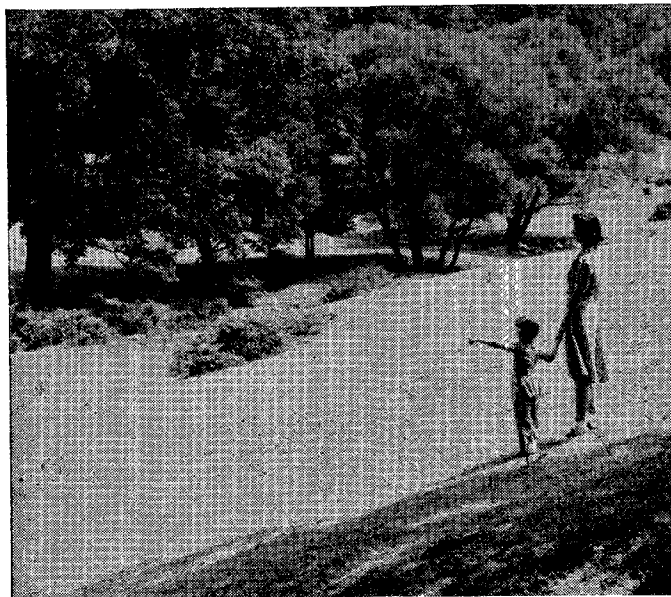
### Two Small Creatures Appear

Two large grayish-tan creatures and three smaller ones scrambled pell-mell into an opening directly behind the chimney.

"Wait, wait!" whispered Nanna, laying a restraining hand on Stuart's arm. Both stood motionless so as not to frighten the little wood folk.

"What are they?" Stuart asked in an undertone as one big fellow came out, stood on his haunches, and looked curiously at the intruders.

"They are woodchucks," answered Nanna.



H. A. ROBERTS

Watching for the Wild Folk

"Woodchucks!" Stuart's brown eyes registered blank amazement.

"Woodchucks," he repeated in an awed voice; "why, I never knew there was such an animal!"

"There are many shy wood folk that we rarely ever see because they come out at night to hunt for their food," Nanna explained. "Did you ever read about those night prowlers in the Scripture? It tells us that God 'makest darkness, and it is night: wherein all the beasts of the forest do creep forth. . . . The sun ariseth, they gather themselves together, and lay them down in their dens.' So you see, they usually sleep in the daytime."

They continued across the platform and were about to step into the continuing path on the hill when they were startled by two very piercing whistles that rent the air and almost made their hearts stop beating. Creepy shivers ran down their spines.

They listened, and their ears caught the sound of a low rumbling coming from an opening below. Stuart was speechless and had a very frightened look in his eyes.

### Home of the Woodchucks

Directly underneath they saw another large hole in the ground three feet lower, at the end of the platform, where the woodchucks were scrambling over one another to get out of sight. All Nanna and Stuart could see was a twisting mass of fur. After another shrill, penetrating whistle and much squealing and shuffling all was very quiet. Abrupt silence followed noisy confusion. Stuart and Nanna strained their ears to catch the faintest sound.

"Why do they make that noise?" Stuart whispered cautiously.

They probably object to their parents' forcing them to stay inside this nice, sunshiny day. They are too young to sense danger. Most wild things have a very good habit of obeying at once when their parents give them the danger signal. The beaver whacks his flat tail on the water; and every tiny beaver, when he hears the loud report, jumps into the water or hides in a runway at the water's edge; but the warning of the woodchuck's parents is a shrill whistle; and if they did not jump for safety, some animal like Reddy Fox might carry one of them home for his dinner."

"Do animals eat each other?" Stuart questioned.

"Yes, the larger wild animals prey on the smaller animals and birds. The wild things have a hard time; that is why they are always on the alert," Nanna explained.

Stuart and Nanna quietly perched on the top of a large round maple stump above the opening in the ground, where they could plainly see all the activity below.

"Now we will sit real still in this dense thicket," Nanna cautioned; "and if you see a woodchuck come out of this opening or the higher one up on the hill, don't move or say a word, but nudge me; and if I see them first, I will touch you. Then we may watch their antics."

For more than a half hour they sat like statues with eyes intently watching the openings.

Three times Mr. Woodchuck cautiously poked his head out of the opening, showing at least half of his body of soft grayish tan. Jet black, beady eyes were alert as he sniffed and sniffed the air, wiggling his black nose like a bunny rabbit.

"What does he do that for?" Stuart asked after he had withdrawn the first time.

"He is probably trying to get our scent," Nanna explained; "if he gets a whiff of us, he'll know all is not well, and he will not venture out till all scent of the enemy has gone."

While the two nature observers were silently waiting for one of the timid woodchucks to reappear, numerous birds darted about busily hunting insects. A pair of black-billed cuckoos, without noise or flutter of wings, come to look for tent caterpillars and other insects. The peculiar call of the cuckoo had been heard in the woodland ravine, and this was a grand place to watch them perform. The male sat lengthwise on a branch, and his whole body expanded each time his reverberating "took, took" tones rang through the trees.

The most noticeable feature of this cuckoo's song is the regular recurrence of the rest. No other bird sings exactly that way. Its notes are sometimes several single tones, but more often couplets and triplets, soft and mellow, with intervening rests—"took, took," ——— "took, took, took, took" ——— took ——— took ——— took ——— took ——— "took," beginning on B flat, the last four tones slower in tempo and lower in pitch. Its call blends perfectly with the wildness of the wooded thicket. Many hear the cuckoo often in summer, but seldom see him.

### Quiet Watchers in the Wood

Stuart and Nanna could plainly see the long slender tails of these birds as they glided mysteriously from one branch to another. Soon a pair of orioles came flitting through the trees on the same errand—always looking for insects. They seemed to be unaware of the presence of human beings, and came so close that once the brilliant orange-and-black male, intently searching for bugs, whirled swiftly around a twig hanging perilously near Stuart's nose. Was he thrilled! He sat as still as a mouse, only his dark eyes sparkled, betraying a lively mental interest, but he never moved a muscle. He was intensely bird conscious! The more he learned, the more eager he was to find other nature pursuits.

Every time it was suggested they return to the house he pleaded, "Oh, no, Nanna, let's stay until he comes out just once more."

A pair of crested flycatchers kept the air full of their harsh "wit-whit, wit-whit," repeated many times, and ending with a series of loud, shrill calls sounding like "thsee, thsee, thsee."

### Thrilled by Songs of the Birds

Each day when Stuart crept cautiously down to the woodchucks' lair, his ears caught the notes of bubbling songs, sweet and varied, of the wood birds he loved, all new and thrilling to him. The catbird sang with all the inspiration of spring, and seemed to have a special thrill for him. Its song included a repertoire of many feathered artists which sang along the river. He loved all the gay, wild music. The pitch and quality of tone strongly resemble the Southern mockingbird, with this difference: the notes of the catbird are sweeter and more subdued. The rapture of the brown thrasher's song also intrigued Stuart. Its sweet warbling was difficult to locate. The thrasher is somewhat of a ventriloquist. His notes seemed to come first from the south and then from the north. He was finally located on the topmost twig of an elm tree on the bank of the river, and he was pouring out his very soul in emotional song.

Wrens; vesper, song, and field sparrows; and other birds filled the ravines beside the river, mornings and evenings, with thrilling wild melodies.

During Stuart's brief stay he visited the openings on the side of the steep hill daily. Those strange new creatures held a great interest and were fascinating to him. He tried to penetrate the blackness of their hideout with a

flashlight and field glasses, but the clever little beasts retired to their inner rooms. He was repaid for all his effort and patient waiting if they accommodated him with one or two appearances.

Quietly waiting on the maple stump those beautiful days in May besides learning much about the humble woodchuck, Stuart became more decidedly bird conscious. He tried to identify every bird that flitted over his head in the swaying treetops. His love for wildlife was truly awakened.

## Parents' Fellowship of Prayer

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

The sunset worship hour on Friday evenings is the time set for the weekly meeting of the Parents' Fellowship of Prayer. The place is any room in any home or dwelling in any land where parents carry on their hearts the burden to see their children saved in the kingdom of God. Prayer should be offered daily for the conversion of our sons and daughters, and the reclaiming of the backslidden youth who have left the church or lost interest in the message. But we urge all who are interested in the young people to engage in special prayer for them at vesper time every Friday. We have the best young men and women in the world, and the enemy of all righteousness knows this only too well. We must pray them through the trying season of youth's temptations to the place where they will decide to follow Christ fully.

One grateful parent in Michigan has already had thrilling results from the prayer fellowship. She writes enthusiastically:

"When the fellowship began I telephoned a church sister who had a wandering son, and told her about the plan of all parents to pray for their children and others' children at sunset Friday evenings. I told her that I had decided to pray for her boy as well as for my own children. She was happy about all this, and every Friday evening at sunset her family met and prayed for this boy, and I did too. When we began he seemed so far from doing right. He was drinking, and showed no interest in things pertaining to God, but two weeks ago he came home and expressed himself as wanting to do right. He went to Sabbath school and church, gave up his old employment to get away from bad influence, and is determined to do right. He needs all our prayers, that he remain faithful and be delivered from all desire for alcohol. This experience has been so encouraging to me, because I have a son whose footsteps are not turned in the right way, and I can see how the Lord is working when things look the most discouraging."

God will save our children if we will follow the simple laws of prayer life. First, we must have faith in God. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Second, we must pray as obedient children, expecting God to answer our petitions. " whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22. Third, we must persevere, never giving up until we see our children with us in the kingdom. "And He [Jesus] spake . . . unto them to this end that men ought *always to pray, and not to faint.*" Luke 18:1.

If we will follow this simple formula, we will see great changes taking place in our homes. The promise of God is sure to every praying father and mother. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:7-11. Shall we not all enter more heartily into this prayer fellowship? The words of the Master tell us the way: "According to thy faith be it unto thee."

## Meetings of the East German Union

By E. D. Dick  
General Conference Secretary

[This is an air-mail report from Elder Dick who is attending union conference sessions in Germany.—EDITORS.]

OUR appointments in Berlin began with meetings of the committee of the Central European Division. This was held in their new headquarters office—a newly rebuilt private home, which was heavily bomb damaged during the war. It is well situated within easy walking distance from our Waldfriede Sanitarium, Zehlendorf, one of the best suburbs of Berlin. With little alteration this building will make a very suitable headquarters office for the division. With it is an additional plot of ground, which will make an excellent church building site if needed for this later.

At these meetings with the division committee brief reports were made of the work throughout the division. These were very cheering. During the year 1948, 5,927 souls were baptized, bringing the division membership to 41,996 at the close of the year. These are found in the three union conferences with memberships as follows: The East German, 18,775; the South German, 12,169; and the West German, 11,053. During the first quarter of 1949, 896 were baptized, resulting in a division membership of 42,474.

During 1948 cheering progress has been made in the institutions in the Central European Division. The Hamburg Publishing House has been once more able to print books for use of the colporteurs. Ninety-nine colporteurs have already entered the field with satisfactory sales records. Because of the inability of the Hamburg house to secure printing license and sufficient paper, some of the printing is being done on a temporary basis at Munich. This has been a great help to the field during the time that the Hamburg house was not able to supply the literature needs of the field.

The three training schools—Friedensau, Neandertal, and Marienhöhe—have been freed to us for school use again; and a good beginning has been made in the educational lines.

The celebration of the fortieth anniversary of the establishment of the East German Union provided the occasion



It is good to know that in Greece, the land of ancient culture, we have a growing church in spite of the present difficulties in that country. Here we see a group of believers before their meeting place in Peiraicus. We have other groups of earnest, faithful members in Athens and Salonika. In Athens recently a fine property was purchased on which a representative church is being constructed.

for bringing in representatives from the churches of the union without the necessity of the presence of a political observer which would have been required in a regularly delegated conference session. This was the first get-together of the believers of the East German Union since 1936, and it was an occasion of rejoicing for those who could be present. Many came at great inconvenience and sacrifice, but they came—hungry for spiritual encouragement and fellowship with those of like precious faith.

It is very evident that our believers in these parts, along with the rest of the population, are having an exceedingly difficult time. Food is very, very limited, with no fats whatever. The people look underfed and gaunt. They are ill-clad. Most are clothed entirely from the relief parcels sent in by our believers from other countries. These clothes are now becoming worn and threadbare. Many could not come for lack of suitable clothing.

It should be said that because of the blockade no relief shipments have passed through to the Eastern zone since last November; and therefore our people did not have any additional food or clothing. However, with the lifting of the blockade in early May, these supplies have again begun to come in. A large shipment of food and clothing reached Berlin during our stay.

A hall known as The New World had been rented for the week-end meetings. This seated three thousand, and before the opening of Sabbath school every seat was taken, and by the time for the preaching service many hundreds were standing.

The program for Sabbath and Sunday was full. One wondered at the endurance of the people to be in meetings so continually. But there they were for every meeting. How good it was to look into their eager, upturned faces, and to know of their faithfulness and zeal in spite of the conditions they have endured so many months.

### Large Number of Youth

One of the high points of the two-day meeting was the good music rendered by the choir of the Berlin churches numbering 140 members. It is interesting, too, to learn that as the result of the personal efforts of this choir eighty-seven young people have been baptized during the past year. The large number of young people in the churches is a source of great satisfaction. Of those baptized in 1948, one out of every three was a young person. They are the life and light of the church, and are a blessing to the whole work.

Provision was made during the meeting for the leadership of the union and of the conferences where vacancies existed. In spite of obstacles, the members and workers returned from this gathering with courageous hearts. Besides these difficulties, it should be noted that prior to the war the union had two hundred ministers and other workers. Of these all were taken into military service except fifty-seven. Of those that remained, thirty-two were past sixty-five years of age.

Of those who were drawn into military service; thirteen died of disease; twenty lost their lives in war service; ten are yet missing, from whom no information has been received; and eight are still prisoners of war.

The working force is being rebuilt. At this meeting there were 165 workers. They are working under adversities which we who have not experienced such cannot comprehend. In response to questions, it was learned that in forty homes of the workers were cases of tuberculosis. This reflects the conditions existing in this area.

# This Is the Victory

By Ernest D. Hanson

IT WAS camp meeting time in East London, South Africa. Three hundred earnest Bantu believers from three churches and several small companies were gathered in a wood-and-iron hall to hear the laymen's reports. How it thrilled our hearts to hear one after another recount his experiences in soul winning. For two hours they told the story of victories won, souls saved, interests developed.

Results? One hundred and sixty-five souls won in twelve months, besides 59 won by the pastor in charge of the district. In fact, Pastor S. K. Ntwana is also in charge of the Port Elizabeth district, where 71 were won.

It was the same story at each of the five camp meetings attended. (Three other camp meetings were held later.) These laymen with little or no education and few contacts outside their immediate neighborhood have caught a vision that is yet going to grip the whole Advent Movement. One sister at Lusikisiki expressed it this way, "We have nothing to talk about if we do not speak of this truth."

No wonder that the 1,300 people, traveling up to 200 miles to attend these little week-end camp meetings, reported 459 souls won during the past year, and set a goal of 580 for 1949. People who are imbued with the spirit of soul winning rejoice also in sacrificing for the cause they love. These faithful members from their meager income gave a camp meeting offering of \$550.

## Layman Tells Soul-winning Story

Such people have the simple faith that moves the powers of heaven. It was in the East London meeting that Isaac Maliti told his story. He is only a layman with a fifth-grade education and a knowledge of carpentry picked up while assisting a white builder for three years. He holds no office in the church, but by common consent he leads the small company of believers in Fort Beaufort, Cape Province.

Brother Maliti spends all his spare time working for souls, and frequently the local members assist him. With modesty, even diffidence, he told his soul-winning story. The minister of a leading African church invited him to come to his home to present our truth to a small group. He chose the subject, "Walking as Jesus Walked," and then answered questions about the Sabbath and the second coming of Christ. The result was an invitation to return for more meetings. Altogether he reported thirty-two souls won in Fort Beaufort during the past year.

Brother Maliti believes that God is going to do a much greater work in his district, and he has the simple faith to believe that God answers prayer. Since September, 1948, the ministers, the headman, and the people of the location, Bantu township, had periodically repaired to a chosen spot to pray for rain. The drought that has gripped much of South Africa for many months was particularly severe around Fort Beaufort. In spite of the prayers offered, no rain had fallen.

## Praying for Rain

On Sabbath, February 26, Brother Maliti and the other members decided to pray for rain the next Sabbath. Accordingly, the next day they sent word to the ministers, headman, and the people of the location that next Sabbath, March 5, at 4 P.M. the Seventh-day Adventists would pray for rain at the usual place of prayer, and that they would ask for much rain, enough to fill a large dam that then was empty.

The ministers had become discouraged in praying for



Baptism Scene at Lusikisiki, Pondoland, When Sixteen Were Baptized

rain, so on the day appointed only a few of them appeared. But the headman and the people came to see these people who dared to announce beforehand how much rain was coming as a result of their prayers.

Promptly at four o'clock under a cloudless sky the prayer service began and continued until four-fifty. By five o'clock the clouds covered the sky, and the rain poured down in tropical abundance. The dry ditches became torrents, and the Kat River came down in flood. Soon the dam was full and overflowing. The rain covered an area thirteen miles in diameter, and was sufficient to enable the farmers to plow their fields.

The headman and the native sergeant said the Seventh-day Adventists brought the rain, with the result that the way is now open to preach the gospel in a bigger way.

Converts preparing for church membership spend upward of a year in the baptismal class. At these camp meetings 101 converts were baptized, and others will be later. Services were held at Port Elizabeth, East London, Bethel Training College, Cancele Mission, and Eastern Pondoland District.

Our hearts were stirred as in one baptismal service after the other the members walked slowly to the baptismal stream singing the songs of the message. While the candidates followed their Master through the watery grave, the members sang one of their favorite Xhosa hymns.

"I am now baptized by man in the body;  
May I also be baptized, Lord, in the heart.  
Make me anew in the spirit,  
And cleanse me also in my heart.

"I have also been given now a name new;  
I now ask to be given a character new.  
Make me anew in the spirit,  
And cleanse me also in my heart."

As the haunting melody of those rich, harmonious voices floated over the baptismal scene, heaven came very near, and we felt that the angels stilled their harps to turn a listening ear.

Then back in the church Pastor J. N. de Beer, president of the South Bantu Mission Field and pioneer of forty years in mission work, extended the right hand of fellowship to these babes in Christ, and we all sang the Advent message:

"There's a land—that is fairer than day,  
And by faith I can see it afar;  
For our Father waits over the way,  
To prepare us a dwelling place there."

It is the old message that is always new, and buoys our spirits as we march heavenward.



# Encouraging Press Publicity for Pastor Salau

By J. R. Ferren

Secretary, Bureau of Press Relations

STORIES and pictures of the native Seventh-day Adventist minister from the South Pacific, Robert Salau, have appeared in practically every large metropolitan newspaper in the land, as well as hundreds of smaller ones; his voice has been heard on every network; television, newsreels, and magazines have capitalized on his visit.

Our people are entitled to a look behind the scenes, realizing, as many do, that such publicity results from careful planning and much work. Responsibility in New York City was shared with the General Conference Radio Department, which has an interesting story to tell about radio and television appointments. This report refers primarily to the work with the press.

Miss Helen Carpenter, Press Bureau staff member, went to New York City about a week before Pastor and Mrs. A. G. Stewart and Pastor Salau were due to arrive on the *Mauretania*. She met editors of the nine metropolitan dailies, as well as of smaller dailies, and enlisted their cooperation in locating some of Salau's servicemen friends from the islands. The *New York Times* and *Daily News* and some smaller dailies used stories at this point. Much other preparatory work was done.

## Newsmen Notified

Editors were alerted just before the day of arrival. Miss Carpenter, who had completed arrangements for a pass on the Coast Guard cutter which takes newsmen out to meet the ships, told editors she would be present to help their representatives.

The cutter was crowded with newsmen as it went out early the next morning. Such a representation, newsmen told us, was unusual. Unless a famous personality came in, newspapers are content to get their stories and pictures from the wire services. And, the Cunard people told us, Salau was the most interesting person on the boat. Our reporter spent the time on the boat ride in getting acquainted with the press and in giving them background sheets of material on Salau.

Salau and the Stewarts met the press conference with an engaging dignity and honesty. From the very beginning, reporters remarked on the visiting native's poise and sincerity. "If we were plunged into a civilization we had never known, would we be able to adapt ourselves to it as well?" they were constantly wondering.

Upon leaving the ship the visitors were barely given time to check in at their hotels before being plunged into a grueling week-long round of interviews and appear-

ances. Radio commentators and program directors picked up items from the wire and newspaper stories. *Time* and *Newsweek* magazines interviewed and photographed, and reporters from many other programs and publications asked for interviews. The group was shadowed by reporters even on a trip to the zoo.

Salau greatly enjoyed his visits with ex-servicemen from the islands. They wanted to show him the town, and invited him home for island type food. But there simply was not enough time. And as Salau said to one sympathetic reporter, who inquired how he could stand up to the program, "I came here to work, and I'm going to work."

Through all the contacts there was such a simple dignity about Salau that the sometimes-clever-at-any-cost *Time* magazine reported, "But Pastor Salau is also a Christian minister on a mission, armed with a quiet dignity that enables him to cope equally with wise-guy radio hucksters and gushing females. His mission: a three-month tour of the U.S. to encourage his fellow Adventists in their aggressive foreign missions work. The . . . sect could scarcely have picked a better man for the job."

An eight-by-five-foot bulletin board in the General Conference building has been filled with clippings coming in from hundreds of newspapers all over North America, and now beginning to reach us from foreign lands. It is overflowing, and there is no end in sight as to the evidence of how far this publicity is spreading.

God has wonderfully blessed in helping us to make the most of this, the biggest and best news story Adventists have had during recent years. It has been told to many millions of people in a way to feature the transforming power of the gospel of Christ, and give confidence everywhere in the world work for humanity that Seventh-day Adventists are doing.

## Among the Hills and Vales of Lebanon

By W. E. Read

Field Secretary of the General Conference

[This is another of Elder Read's air-mail reports, which he is sending as he visits from field to field in the Middle East.—EDITOR.]

VERY pleasant week was spent with our brethren in Lebanon. The coastline of this newly formed republic fronts the Mediterranean Sea for many miles. In this land the headquarters of the Middle East Union are located. It was good to see such an excellent building in the suburbs of Beirut, which is being rented for offices as well as mission homes. It is a well-built structure, and certainly gives dignity and strength to our work in this part of the Near East.

The Pan American Airways carried Elder and Mrs. E. S. Cubley and me from Istanbul to Damascus; and then we went from Damascus to Beirut by automobile. It was nice to see the old city of Damascus once again, to walk down the street called Straight mentioned in the book of Acts, also to see parts of the ancient city wall from which in the early apostolic days Paul was let down in a basket when making his escape from his persecutors. We were glad to learn that we have a few believers here, that quite a number of persons are interested in the message, and that our workers entertain hopes of a good fruitage in the near future.

Both Damascus and Beirut have changed in the matter of architecture during the past few years. Today one can see well-constructed, modern buildings, also streetcars and busses threading their way through the cities and offering excellent traveling facilities to the towns and villages all over the country. The auto and the radio have come to stay, and these modern developments mingle with the remainders of ancient days; for the caravan of



This Is the Way One Family Came to Camp Meeting at Lusikisiki in Pondoland, South Africa

camels, led by the donkey, is still used in the outlying districts and for journeys far and wide across the great stretches of desert land.

In the villages nestling on the hillsides one is carried back to the days of long ago. Here are still to be seen little homes with steps on the outside leading to the roof, also the old archways, columns, and doorways, into which the inhabitants seem so naturally to fit. There are the women, many of whom are attired in colorful garments and quite often carrying the old waterpots on their heads. There are the men with their baggy trousers and in many instances, wearing either a fez or the regular Arab head-dress of a cloth thrown over the head, with two black, woven rings holding it to the crown.

### Faithful and Earnest Membership

It was a great joy to meet with our foreign workers, also our Armenian and Arab workers and believers. The work in these parts has moved slowly through the years, but God has blessed the faithful labors of His servants.

One important feature, among others, is the strong, educational work which is being built up. Besides several church and village schools, there is a fine training school on the side of the Lebanon range of hills, which command an excellent view of Beirut and the wide expanse of the Mediterranean Sea. Here is the beginning of a fine institution. They have some good buildings, and others are in course of erection. The brethren are deeply grateful for a recent Sabbath school offering overflow, for this school is to be the recipient of a very liberal grant to enable it to complete the boys' dormitory and to put up the administration building. Here about eighty of our young men and women from Egypt, Iran, Iraq, Turkey, Syria and Lebanon, and other parts are receiving a training for the cause of God. They are a fine, mature group. It was a pleasure to minister to them and to observe not only their interest but also their keen desire and determination to dig deeper into the Word of God. This school in the providence of God will mean much for the onward progress of the message in these Bible lands. This year they expect one or two to graduate with their bachelor's degree.

The time of my visit to the field coincided with a baptismal service at the school, when ten young people were buried with their Lord in the waters of baptism. There were three girls and seven boys. Two of the young men were from the ranks of Islam, and at this sacred service they identified themselves with Christ Jesus, the divine Prophet.

E. L. Branson and his faithful band of workers in the union and local fields are carrying on a strong program of evangelism, both in the cities and in the hills. W. E. Olson took me to some of his interests in and around the village of Bish Mizzeen, about forty miles from Beirut. On Sunday afternoon we had a meeting in the home of an interested family, where about thirty adults had gathered, and fully twenty or more children. It was good to see the joy expressed in their faces as we brought the message of God to them. These people belong to the Greek church, and are feeling as sheep without a shepherd. They are longing for something fuller and deeper, something more satisfying from the Word of God.

## Emmanuel Missionary College 75th Anniversary

By Helen F. Smith

OLD students who gathered at Emmanuel Missionary College commencement week end to celebrate the seventy-fifth anniversary of the school, found little in their physical surroundings to remind them of the days when Battle Creek College opened in a single building (soon to be torn down) on Washington Street in Battle Creek.

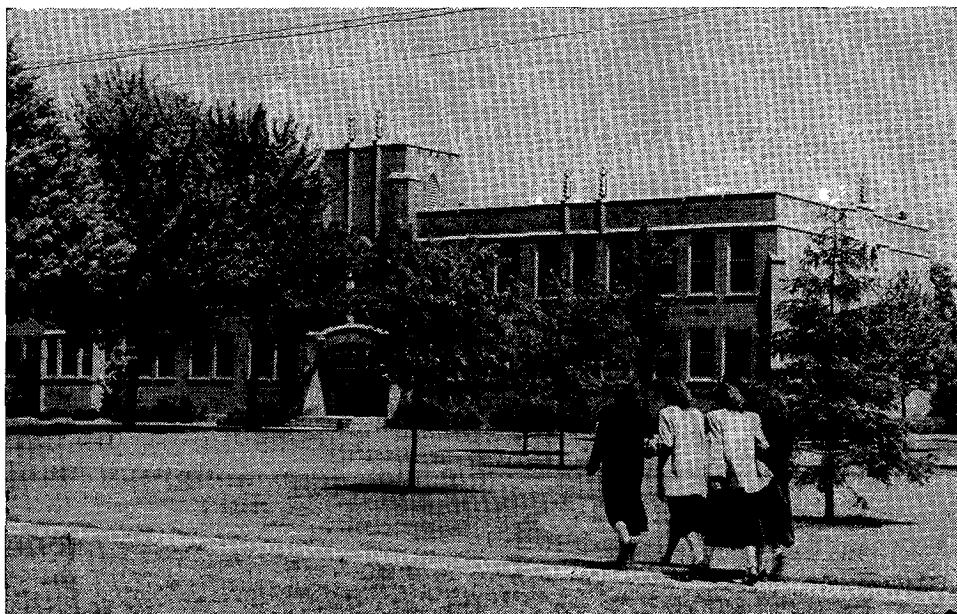
Even those who moved with the college to Berrien Springs in 1901, attended classes the first year in the town's old jail and courthouse, and helped to build the first frame buildings, found the campus transformed by a whole series of new brick buildings. The newest, the educational building, which houses the academy and elementary school, was completed during the present school year; and work is now in progress on the physical education building. The enrollment has grown from 200 to 1,247.

But visitors to the school found little change in the ideals and purposes of the college since the days when the pioneers of the Advent Movement conceived of an institution which would train "the head, the heart, and the hand" in preparation for service of God and their fellow men.

Today work and study still go hand in hand at Emmanuel Missionary College. The school industries, which include the College Wood Products, the 440-acre farm, a printshop and book bindery, in addition to college services and maintenance, last year paid students a total of \$245,000 in work credits. Eighty per cent of the students earn at least part of their expenses.

Religious activities are still the core of campus life. In prayer bands, religious meetings, and special weeks of prayer students achieve personal spiritual growth. And in participation in student efforts, two of which were held this year, and religious service on the campus, they receive training for lives of service.

Alumni, faculty, and present students gathered on the campus Sunday morning, May 29, to pay tribute to those whose courage and vision in attempting the denomination's first great experiment in education set the pace for the growth of today's world-girdling system of Seventh-day Adventist schools.



New Administration Building at Emmanuel Missionary College



The foreign mission service of the adults in this group of returned missionary families attending the Annual Camp Meeting of Seventh-day Adventists held at Blue Ridge Assembly, Blue Ridge, North Carolina, totals 220 years. The adult missionaries are: (first row, reading left to right) Elder and Mrs. H. J. Doolittle, China; Mrs. W. G. Kneeland, British West Indies; Elder and Mrs. W. H. Anderson, veteran missionaries from Africa; (second row) Elder and Mrs. D. A. Delafield, the Territory of Hawaii; Elder and Mrs. R. G. Mote, Bolivia, South America; Elder and Mrs. D. E. Rebok, China; (back row) Elder and Mrs. L. R. Holley, China; and Mr. Lowell Johnston, Venezuela, South America.

## Campbell, California

By Mrs. Gordon Greene

**I**F YOU were to step into the Campbell Sabbath school some Sabbath morning, you would find something a little different from the average Sabbath school; for there, in addition to the classes conducted in English, you would see a very enthusiastic group of Italian-speaking people participating in a hearty discussion of the Sabbath school lesson under the able leadership of C. Bufano. If you were to have made May 21 your first visit to the Campbell church, you would have seen the first fruits of these Sabbath school classes. It was then that three were buried with their Lord in baptism. The baptismal service was conducted in both the Italian and the English language. The total number baptized that day was five, which raises the number of baptisms in the Campbell church to eighteen thus far this year.

### An Active Church

The Campbell church is very much alive. They have a very neat new church building, and recently obtained a fine new Wurlitzer organ. They have completed the landscaping for the church, and have provided a sprinkling system to keep their new lawn well watered. All this they are happy to enjoy free of any debt.

However, a beautiful church without provisions for its growth would be a great disappointment to these faithful members, so every Tuesday and Thursday evening you will find them visiting here and there giving Bible studies to the new candidates for the kingdom which present themselves in increasing numbers. Sabbath afternoons are also set aside for this work, and also to the training of new laymen in the art of giving Bible studies. The Spirit of the Lord is at work in this church, and they are looking for great blessings from the Lord in soul winning. Their goal is at least one baptismal service a quarter.

## Glendale Sanitarium and Hospital

By S. O. Martin, *Chaplain*

**I**T WAS in February, 1948, that the call came to me to go to the Glendale Sanitarium and Hospital. The Lord has blessed the sanitarium family through the years, and made the institution a mighty soul-saving influence. Many patients are greatly impressed with the whole program. They often say, "Well, I would just like to know what makes this place run so smoothly. Everyone is so kind!"

And again, "This is the nearest heaven I've ever been; it just seems that I can reach up and touch the wings of the angels!"

An overseer on a construction gang came to the sanitarium with a broken arm. As I visited with him one day, he said, "This is a wonderful institution. I've been in hospitals all over the U.S., but this is the first time I ever felt such a Christian influence as pervades here."

About twenty-five people are baptized annually, either by the chaplain or the pastors in the churches near the Sanitarium. Besides those who are baptized there are hundreds who find a better way of life. Recently a lady acknowledged that she had resolved to store her mind with the Word of God, and thus be prepared to meet any crisis that might come to her in the future.

The work and scope of the sanitarium have grown. More patients were admitted in 1947 and 1948 than in any previous two-year period. The total number of admissions was 14,707.

Many improvements are being made in our facilities. The clinical laboratory and department of pathology have been moved to new quarters, which are well planned and well equipped.

New quarters and equipment are being provided for the department of radiology. The volume of work in this department has more than doubled in the last three years. A new Westinghouse diagnostic unit of the latest type is now in service as well as deep therapy equipment.

Glendale Sanitarium and Hospital has during the recent infantile paralysis epidemic, cooperated with the National Foundation for Infantile Paralysis and accepted many patients who had passed the quarantine stage. For several months we had from twenty to thirty house patients of this type.

Pray for us the 476 employees of this great institution.

JULY 7, 1949



### Dedication of the Clare Church

The church at Clare, Michigan, was dedicated May 7, 1949. L. E. Lenheim, president of the Lake Union, preached the dedicatory sermon, and H. L. Shoup offered the dedicatory prayer. G. E. Hutches preached the eleven o'clock sermon on Sabbath morning in behalf of the dedication of the people. This beautiful church, located four blocks from the heart of the business area and on a main trunk highway, was constructed with the help of the following ministers, who served in turn: E. R. Potter, W. P. Atwood, H. L. Shoup, and S. W. Hyde. The four laymen who helped were Garrit Hamstra, George Belcher, Will Hendrie, and John Sommer. A substantial legacy was left the Adventist church for this building by a member of another church in Clare. Approximately fifteen thousand dollars was raised by our people and this beautiful site for worship is now dedicated free of debt.

G. E. HUTCHES, *President, Michigan Conference.*

# General Conference and Overseas SPOT NEWS

From Our Special Correspondents

## South American Division

- ON Sabbath, January 8, 1949, the new church building in Moema, Sao Paulo, Brazil, was dedicated to the service of the Lord. R. R. Figuhr, president of the South American Division, gave the dedicatory sermon. The services continued on Sunday night when A. V. Olson, vice-president of the General Conference, related his thrilling experiences in connection with our work in Europe.
- ON May 7, 1949, a special meeting was held in the Central church of Buenos Aires, Argentina, to celebrate the centenary of our publishing work. The meeting was announced over a large radio station. Newspaper reporters were present, and excellent publicity appeared in seven of the representative newspapers in Buenos Aires, the articles being written in both English and Spanish. Several newspapers printed photographs of our Buenos Aires Publishing House.
- THE River Plate Sanitarium, located in Entre Ríos, Argentina—the first medical institution of South America—recently added to its medical staff Dr. Arnold Block. Dr. Block is the first Argentine doctor to work in this sanitarium. He is the son of one of our oldest active ministers, and his grandfather was the first national minister ordained in this country.

# NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

## Atlantic Union

- THE Sabbath school at Albion, New York, gave a per capita offering of \$5.95 last thirteenth Sabbath. Glens Falls turned in \$3.33 per member; and Oswego, \$3.08. Six other churches in the New York Conference averaged between two and three dollars.
- TEN were recently baptized in Buffalo, New York, by L. S. Barnes, and four in Rochester, New York, including a father, mother, and son.
- THE Northeastern Conference will again join with the Allegheny Conference in conducting a Junior camp at Camp Marratawney Valley, July 19 to August 2.

## Canadian Union

- E. H. OSWALD, who has served as president of the Alberta Conference for the past two and a half years, recently accepted a call from the Northern California Conference to serve as pastor of the Lodi-Hilborn churches in that field.
- A. E. MILLNER, president of the Ontario-Quebec Conference for a number of years past, has recently been asked to fill the vacancy made by the departure of E. H. Oswald, and will be taking up his duties as president of the Alberta Conference forthwith.
- H. D. HENRIKSEN, union home missionary and Sabbath school secretary for the past four and a half years, has relinquished his departmental work, and taken over his new appointment as president of the Manitoba-Saskatchewan Conference.

## Columbia Union

- ELEVEN persons were baptized, April 9, by D. B. Myers, pastor of the Wheeling, West Virginia, church.
- J. R. JOHNSON, pastor of the Charleston, West Virginia, church, recently baptized 15 persons.

● F. C. WEBSTER, pastor of the Parkersburg, West Virginia, church, baptized 22 persons May 14.

● THE Plainfield Academy, Plainfield, New Jersey, has been accredited by the Seventh-day Adventist denomination's Board of Regents.

## Central Union

- FORTY persons were baptized in Lincoln, Nebraska, recently by Leslie Hardinge, instructor in evangelism at Union College. The labors of R. S. Joyce, pastor of the College View church; R. L. Osmunson, of Union College Academy; and Mrs. Jessie Heslip, Bible instructor, also contributed toward this encouraging baptism.
- C. J. SUMNER, Book and Bible House Manager of the Colorado Conference, has accepted the invitation of the Nebraska Conference to service in the same capacity to succeed D. H. Madison, who is taking up pastoral-evangelism work.
- ON Sabbath, May 28, 14 persons were baptized in the North Denver church. These had come from three of the churches of J. B. Carter's district, and were the result of the combined efforts of Elder Carter and his faithful lay workers.

## Lake Union

- AS a result of the Chicago Loop effort, which has been conducted by Theodore Carcich, president of the Illinois Conference, and his associates, 40 persons were baptized at the South Side church on June 4.
- Two more baptisms have been reported in Michigan. On May 7, R. O. Stone, principal of Cedar Lake Academy, baptized 12 persons and took one in on profession of faith. J. C. Miklos, Missionary Volunteer secretary of the conference, baptized five candidates for Lawrence Kagels, at Cadillac on May 21.
- ANOTHER successful spearhead effort was conducted at La Crosse, Wisconsin, April 23 to May 1 by C. S. Longacre, of Washington, D.C. The attendance was very good, and the workers in this place have a new list of names for follow-up work.

## Northern Union

- ON May 28 a baptismal service was conducted at the Stevens Avenue church in Minneapolis by L. E. Abelson, the pastor of the Saint Cloud district. Three new members were baptized at that time, and will unite with the church at Saint Cloud.
- A BAPTISMAL service was conducted at Austin, Minnesota, on May 14 by M. C. Horn, the district pastor. Some of the 13 new members were from Austin and others from Albert Lea, but the two churches united in the baptismal service.

## North Pacific Union

- H. G. STOEHR, assistant professor of modern languages at Walla Walla College, left June 2 en route to Europe, where he will engage in the preparation of foreign language Voice of Prophecy broadcasts during this summer.
- DURING the month of May, 67 additions by baptism and three by profession of faith were reported by nine Oregon Conference workers in their districts.
- D. L. OLSEN and M. MOHR report a baptism of 12 as a result of the evangelistic meetings they held in Monroe, Washington.
- PAUL JOHNSON, who taught church school in Great Falls this past year, has become a ministerial intern for the Montana Conference, and he and his wife have located at Miles City.

## Pacific Union

- FIFTEEN persons were baptized May 7, uniting with the churches at Brownsville and at Yuba City. J. V. Schull is in charge of the district, with George Jenson, pastor of the Yuba City church.
- GLENN GOFFAR, pastor of the San Bernardino church, has conducted an effort during the winter and spring, assisted by Hollis Anderson and Harold Clark. Forty-five have been baptized, and meetings are continuing a few nights each week.

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<p>• the ōh; the and-</p>	<p>B.C. 610. • ver. 33. 2 Called Jeonah, 1 Chr. 3, 16. Jer. 24, 1.</p>	<p>8 ¶ Jē-hōi'-ā-čin was eighteen years old when he began to reign, and he reigned in Jē-rū'-sā-lēm three months. And his mother's name</p>
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### Brevier Black Face Edition

Contents the same as Long Primer Bibles described above, but Brevier black face type. See type specimen in right column.

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No. 0314x

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No. Z-0465 Brown cowhide, basket-weave grain, brown under gold edges . . . \$10.50

(Specimen of Brevier Black Face Type)

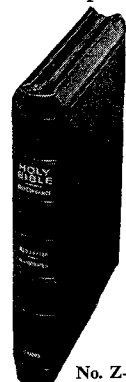
<p>ese words, od, o which of the land</p>	<p>Ro. 13, 9. Jas. 2, 11. Lv. 19, 11. Cit. Mt. 19. 18. Mk. 10, 19.</p>	<p>manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. 18 ¶ And all the people saw the</p>
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Pacific Press Publishing Association, Mountain View, California.

● RECENT baptisms in the Southeastern California Conference have included 23 at Loma Linda, three at Corona, 28 in the La Sierra church, and eight at La Sierra College.

### Southern Union

● A NEW church of 16 members was organized at Henderson, Kentucky, on Sabbath, June 4, as the result of work conducted by G. L. Stauffer and Jack Griffith. The Kentucky-Tennessee Conference had, to the time of receiving this new church, organized five new churches this year.

● W. S. SANDERS has been called from Redfield, South Dakota, to have charge of the Owensboro-Henderson, Kentucky, district of the Kentucky-Tennessee Conference.

● J. A. TUCKER, formerly of Southern Missionary College, is the new executive dean of Madison College, taking the place of H. J. Welch, who, after a long, successful period of service, embarks early in July for missionary duty in Africa.

● A BAPTISM service for six candidates was conducted by W. J. Keith in the Atlanta First church on June 5. A young couple of this group have already made arrangements to attend Southern Missionary College, where the husband will study for the ministry.

## 1949 Camp Meetings

Including Regional Meetings and Certain Youth's Congresses

### Atlantic Union

New York .....	June 30-July 10
Southern New England .....	July 1-10
Northern New England (Regional)	
Auburn, Maine .....	July 15, 16
White River Junction, Vt. ....	July 22, 23

### Canadian Union

Manitoba-Saskatchewan, Saskatoon .....	July 1-10
Ontario-Quebec, Oshawa .....	July 3-10
Alberta, Lacombe .....	July 18-23
British Columbia, Hope, B.C. ....	July 29-August 6
Maritime .....	August 26-28
Halifax .....	September 2-4
Moncton .....	September 8-11
Newfoundland, St John's .....	September 8-11
Youth's Congress:	
Canadian Union College .....	July 14-17

### Central Union

Nebraska, College View .....	August 11-21
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### Columbia Union

East Pennsylvania, Wescosville .....	June 30-July 10
Allegheny, Pine Forge .....	June 30-July 10
Ohio, Mt. Vernon .....	July 7-17
New Jersey, Wescosville .....	July 14-24
Chesapeake, Catonsville .....	July 21-31
West Pennsylvania, Somerset, Pa. ....	August 19-28

### Lake Union

Wisconsin, Portage (Conference Session) .....	August 4-13
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### Northern Union

Iowa, Cedar Falls .....	August 24-28
Youth's Congress:	
Saint Paul, Minn. ....	August 18-20

### North Pacific Union

Montana, Bozeman .....	July 1-9
Washington, Auburn .....	July 14-23
Oregon, Gladstone .....	July 14-24

### Pacific Union

Arizona, Prescott .....	July 15-23
Central California (Regional)	
Santa Cruz .....	July 15-24
Nevada-Utah .....	
Redcliff, Utah .....	August 18-21
Lake Tahoe .....	August 26-September 3
Northern California .....	
Oakland (Regional) .....	July 29-31
St. Helena (Regional) .....	August 5-7
Southeastern California (Regional)	
Loma Linda .....	July 8-10
San Diego .....	July 15-17

### Southwestern Union

Texas (Spanish), San Antonio .....	July 14-17
Texico (Spanish), Sandoval .....	July 21-23
Oklahoma, Oklahoma City .....	August 4-13
Texico, Portales, N. Mex. ....	August 11-20
Youth's Congresses:	
Oklahoma City .....	August 4-7
Texico, Portales, N. Mex. ....	August 11-14



## Too Little Too Late

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## CHURCH CALENDAR

July 16	Midsummer Offering	Oct. 8	Voice of Prophecy Offering
July 23	Educational Day	Oct. 15-22	Message Magazine Cam.
July 23	Elementary Schools Offering	Oct. 29	Temperance Offering
Aug. 13	College of Medical Evangelists Offering	Nov. 5-26	Review Campaign
Sept. 3-10	Missions Extension Cam.	Nov. 12-19	Week of Prayer
Sept. 10	Missions Extension Offering	Nov. 19	Week of Sacrifice Offering
Sept. 24	13th Sabbath (Inter-America)	Nov. 24	Thanksgiving Day
Oct. 1	Colporteur Rally Day	Dec. 31	13th Sabbath (South America)

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

## the Advent **REVIEW** AND Sabbath **HERALD**

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

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## New Medical Clinic in Siam

IN a recent letter to the General Conference from Chris P. Sorenson, secretary of the Far Eastern Division, a report is given of the opening of a new medical clinic in Siam. During the second month of operation, according to Dr. J. E. Sandness, they treated a total of 1,052 patients and collected 22,659.50 ticals (\$1,189.62 U.S.). In this work he had the help of only his wife and three national workers. They request the prayers of God's people on behalf of this new institution, that it may prosper in every respect.

N. W. DUNN.

## Bible Courses in India

FROM every corner of this vast Southern Asia Division—from Hindus, Moslems, Sikhs, Parsis, Buddhists, and Christians—pour in inspiring testimonials of marvelous conversions through the study of the Voice of Prophecy Bible courses. Thousands are waiting for the personal touch to garner them into the kingdom. Very incomplete reports reveal that at least ninety students have already been baptized. Reports of instances of divine healing are also reaching us from all corners of the field.

A. E. RAWSON.

## Korean Children Preach Gospel

FROM a letter by L. A. Skinner, of the Missionary Volunteer Department, written during the first Korean Union Youth's Congress at Seoul, we quote this very interesting and significant extract:

"An outstanding 'Share Your Faith' project was carried on along the east coast of Korea. The Missionary Volunteer Society of Muko organized to help a struggling church at Fusan. A group of 65 took a boat and went about 30 miles to this city. Among them were children. They held meetings in the open air, along the streets, and wherever people would listen. Many of these children got up on chairs and tables and gave the message. This was a source of great wonder to the people. An interest was stirred up, and when the mission worker went down to care for the work there were 65 people who had indicated a desire to accept the message—one for each member of the Missionary Volunteer evangelistic group. Their delegation of this society to the congress is a most enthusiastic one."

## Wrecked on the Papua Coast

MISSIONARY E. L. MARTIN, who recently arrived with his family in Papua, had a most trying experience and a narrow escape from death. Brother Martin was asked to proceed to Vailala, West Coast of Papua, to relieve at that station for a short time. His family for the time being remained in Port Moresby until they could move on to their permanent location.

The only transportation going down the west coast to Vailala were two landing barges belonging to the Australian Petroleum Company and it was arranged for Brother Martin, together with some of his goods, to travel on one of these. When they reached the Vailala River, approximately two hundred miles down the coast, there was a heavy sea running. It is a dangerous experience to cross the bar at this point. The barges were disabled and began to sink. The Oil Company men jumped overboard and swam to shore. However, Brother Martin remained for a time hoping to save some of his goods. Finally he

was compelled to swim for his life. He became utterly exhausted and sent up a desperate prayer to God that if He had work for him to do in Papua, He would save his life. At that moment two native boys endeavoring to get a drum ashore, saw his danger and held the drum for him. With the last ounce of his strength he clung to it until he was washed ashore. Brother Martin lost everything he had on the barge. We are thankful to God that he is still alive and able to carry on.

S. V. STRATFORD.

## Regret Limits on Reports

THE many reports coming to us at this time of year include more than a few that deal with the individual exploits and successes of various church members in Ingathering. Such reports present a perplexity. We would like to let all our people know of the faithful labor of individual believers. But we do not quite know how to move into the area of such special reports without consuming too much of the limited space available for general reports of organized and united endeavors in conferences and missions. We published one report of personal accomplishment in Ingathering—and it was a good report. But shortly we received a half dozen such reports of individual accomplishments in different parts of the country. And all these are good, exceptionally good. The reports were not sent by the individuals themselves but by conference workers. We thank the workers for these reports, and regret we cannot use them. We are sure they will understand our problem in this matter of space limits. Of course there will always be exceptions, but in general we must confine reports from the home base largely to the results of united endeavors.

## China Workers Reported Safe

A REPORT from N. F. Brewer, secretary of the China Division, writing under the date of June 19, tells of a telephone communication with Shanghai after its capture by Communists. Brother Brewer states:

"Word has been received from Shanghai by telephone, after its capture by the Communists, that all our workers in that city are safe. The following are the foreign missionaries that volunteered to remain in Shanghai and were there throughout the battle for that city and the turnover: Elder and Mrs. E. L. Longway, Elder and Mrs. John Oss, Elder and Mrs. C. B. Miller, Elder and Mrs. C. B. Guild, Elder S. H. Lindt, Mr. and Mrs. A. R. Boynton, Dr. and Mrs. H. W. Miller, Elder and Mrs. S. L. Frost, Miss Gertrude Green, Mrs. Hazel Sevrens, Mr. and Mrs. Wolfe Ismond. They were the means of saving the mission property in that city. Pastor Longway reports that the Shanghai Sanitarium had 19 shell holes as the result of the war. The cost of repair will be about \$1,500 they think. Already patients are beginning to go out there again, and our last word on June 17 was that 13 patients were there. War damage to the extent of \$300 was done at the division compound at Shanghai.

"Word has also been received from Hankow that Dr. and Mrs. Benjamin Gregory and Miss Abbie Dunn are well and safe. As far as we know none of our workers, Chinese or foreign, were injured either in Shanghai or Hankow.

"We feel grateful to God for His protection and care over His children during these dangerous times."