

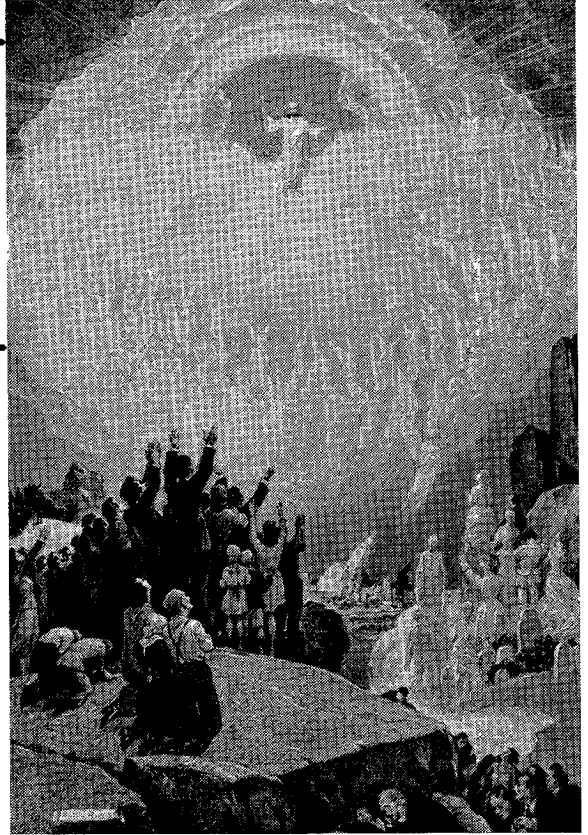
Are YOU Watching and Waiting?

By Mrs. E. G. White

Angels were represented to me as looking on with intense interest to mark the appearance of the weary yet faithful watchers, lest they be too sorely tried, and sink under the toil and hardships made doubly severe because their brethren had been diverted from their watch, and become drunk with worldly cares and beguiled by worldly prosperity. These heavenly angels grieved that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were earnestly and perseveringly endeavoring to maintain their waiting, watching position.

I saw that it was impossible to have the affections and interests engrossed in worldly cares, to be increasing earthly possessions, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel: "They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds." I saw how necessary a continuance of faithfulness in watching was in order to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take an advance step toward the world; they have no intention of going further, but that one step removed them that much further from Jesus, and made it easier to take the next; and thus step after step is taken toward the world, until all the difference between them and the world is a profession, a name only. They have lost their peculiar, holy character, and there is nothing except their profession to distinguish them from the lovers of the world around them.

I saw that watch after watch was in the past. Because of this, should there be a lack of vigilance? Oh, no! There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has



Franklin Booth, Artist

For the Watching and Waiting Ones Christ's Coming Will Mean
Deliverance and Immortality

brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for three-fold earnestness. To become impatient now would be to lose all our earnest, persevering watching heretofore. The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have his people perish has been the reason for so long delay. But the coming of the morning to the faithful, and of the night to the unfaithful, is right upon us. By waiting and watching, God's people are to manifest their peculiar character, their separation from the world. By our watching position we are to show that we are truly strangers and pilgrims upon the earth. The difference between those who love the world and those who love Christ is so plain as to be unmistakable. While worldlings are all earnestness and ambition to secure earthly treasure, God's people are not conformed to the world, but show by their earnest, watching, waiting position that they are transformed; that their home is not in this world, but that they are seeking a better country, even a heavenly.

(Continued on page 12)

Contents

FRONT PAGE - - - Are You Watching and Waiting?

GENERAL ARTICLES - - - Page 3

The Victory Over Worry—Growing in Grace—Thy God Shall Be My God—How to Deal With Evolution—Salvation Only Through Christ—Successful Worship With Children, Part 3—Are You Looking for a Short Cut?—Simplicity in Church Decorations—Treat the Machine Right—The First Rays of Sunshine—The Broader View

EDITORIALS - - - Page 13

The World Council of Churches Discusses Second Advent—The Tyranny of Fear—Sacred Character of the Marriage Service, Part 1—The Assam-Tibet Earthquake

NEWS FROM THE WORLD FIELD - - - Page 16

Far Eastern Division Council Meets in Singapore—The Challenge of Barbados—Goal of Goals in British Guiana—Philippine Adventist Welfare Donation—Australasian College Preparing Missionaries—Christian Record Benevolent Association—The East Brazil Union Looks Ahead—Capping Exercises at Madison College School of Nursing—The Blessed Hope—Baltimore Prophetic Crusade—A Unique Celebration in Johannesburg Church—Brief Current News—Notice—Church Calendar for 1952

POETRY

On to Victory, p. 7; "How Old Ought I to Be?" p. 9

Copyright, 1952, Review and Herald Publishing Association, Washington 12, D.C.

REVIEW and Herald

CENTRAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

EDITOR - - - FRANCIS D. NICHOL
CONSULTING EDITOR - - - W. H. BRANSON
ASSOCIATE EDITORS - - - FREDERICK LEE, W. A. SPICER
ASSISTANT EDITOR - - - D. A. DELAFIELD
EDITORIAL SECRETARY - - - PROMISE KLOSS SHERMAN

SPECIAL CONTRIBUTORS

J. L. McELHANY, C. H. WATSON, E. D. DICK, C. L. TORREY, L. K. DICKSON, R. R. FIGUERE, W. B. OCHS, A. V. OLSON, H. L. RUDY, PRESIDENTS OF ALL DIVISIONS

BRIEF CURRENT NEWS CORRESPONDENTS

GENERAL CONFERENCE: MISS THELMA WELLMAN; OVERSEAS: AUSTRALASIA: S. V. STRATFORD; MIDDLE EAST: A. R. MAZAT; FAR EASTERN: C. P. SORESENSEN; NORTHERN EUROPE: E. B. RUDGE; INTER-AMERICA: A. H. ROTH; SOUTH AMERICA: L. H. OLSON; SOUTHERN AFRICA: F. G. CLIFFORD; SOUTHERN ASIA: J. F. ASHLOCK; SOUTHERN EUROPE: MARIUS FRIDLIN

NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MISS M. JOYCE SALT; CENTRAL: MISS OLENE NELSON; COLUMBIA: WARREN ADAMS; LAKE: MRS. MILDRED WADE; NORTHERN: A. R. SMOUSE; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MISS OPAL STONE; SOUTHERN: MISS CLARA CRAWFORD; SOUTHWESTERN: H. C. KEPHART

CIRCULATION MANAGER - - - R. J. CHRISTIAN

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$4.75	\$5.05	\$5.25
Six Months	2.50	2.65	2.75

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both the old and new address.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington, D.C., under Act of Congress, March 3, 1879. One Year, \$4.75. Vol. 129, No. 12.

The Religious World



[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.]

► Protestant Children in Released-Time Programs

A nationwide enrollment of 1,890,000 Protestant school children in released-time religious education programs in the United States was reported by Dr. Edwin L. Shaver, of Chicago, to the annual meeting in Columbus, Ohio, of the Division of Christian Education of the National Council of Churches. In some communities, Dr. Shaver said, the growing movement to extend weekday religious education now includes instruction for such special groups as the blind and the physically or mentally handicapped. Dr. Shaver said that the released-time movement "has spurred on and encouraged public education leaders to give an increasingly large emphasis to religion in the public schools in which they work."

► Lebanon Religious Leaders Attack Proposed Law

Christian and Jewish leaders in Lebanon issued a joint manifesto attacking proposed legislation which would limit the authority of religious communities in the country. The legislation has been proposed by the Lawyers' Syndicate of Lebanon. If enacted, the law would give civil rather than religious courts the right to decide personal status cases involving marriage, divorce, adoption, and inheritance, as well as questions concerning religious property and religious disputes. The religious leaders held a meeting at Bkerke, seat of the Maronite Patriarchate, to draw up their manifesto. Representatives of the Maronite, Greek Orthodox, Syrian Orthodox, Armenian (Catholic and Orthodox), Greek Catholic, Roman Catholic, and Jewish communities were present.

► Study of Church-State Relations

An "unemotional" study of the problems of church-state relationships was urged in Columbus, Ohio, by Dr. Roswell P. Barnes, executive director of the Division of Life and Work of the National Council of Churches. "The non-Roman churches must soon make up their minds," he told the annual meeting of the Council's Division of Christian Education, "whether they can appropriately request or accept tax funds for ecclesiastical institutions such as hospitals, colleges and welfare agencies." He pointed out that some Protestant churches accept Federal funds, while others refuse them, and that a similar inconsistency obtains in the matter of accepting per diem allowances by church representatives serving Government agencies as advisers.

► Citizens Group Opposes Compulsory School Prayers

Compulsory prayers in the public schools were opposed by the Citizens Union in New York. The union's committee on legislation objected to a bill pending in the State legislature which prescribes a prayer to be offered in the public schools. The prayer is: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessing upon us, our parents, our teachers and our country." This prayer has already been approved by the State Board of Regents for schools where its use has been authorized by local school authorities. The pending bill, introduced by Assemblyman Frank J. Pino (D-Kings), would make the prayer compulsory. The Citizens Union committee said that prayer by compulsion tends to defeat its purpose, since the routine repetition of a prayer soon becomes divorced from any genuine inner feeling.

The Victory Over Worry

By HAROLD SHRYOCK, M.D.

Ever since Adam and Eve were expelled from the Garden of Eden, mankind has been prone to worry over the problems of the present and the uncertainties of the future. The Scriptures record many instances in which human beings have been faithless and unwilling to trust God's leadership. But they also include many helpful promises and appropriate counsels relating to the problem of worry.

In these last days of earth's history the problem of worry has become increasingly acute. This is partly due, no doubt, to the progressive degeneration of the human race, and as a result we are, in our own strength, less able to face the realities of life. In addition, however, the increasing complexity of our civilization provides a multitude of problems.

Worry has become a household word. Four-year-old Johnnie says he is worried because his father does not come home in time to help him fix the tricycle. Grandmother says she is worried because her pension check is late.

Worry is a universal problem, and numerous remedies are proposed. In glancing through a single edition of one of our national magazines, I noted that three advertisers pointed up freedom from worry as one of the principal advantages of the product rec-

ommended. One claimed that his clock would eliminate worry over, "Have I set the alarm?" A second promised that his brand of automobile tires would eliminate worry over a possible blowout. A third claimed that his brand of insurance would provide freedom from worry over the security of the family.

Numerous Common Worries

In preparing this article I listed, on several sheets of paper, as many common worries as I was able to recall. I even read the list to others and asked for suggestions, so as to make the list as long as possible. I listed some items under the heading of "Childhood Worries"; others under "Worries of Youth," "Worries of Young Adulthood," "Worries of Parenthood," "Worries Over Health," "Worries of Mature Years," and "Miscellaneous Worries." I listed such worries as: "Will I pass my grade in school?" "Will the baby be normal?" "Will our son have to enter military service?" "Do I have cancer?" Opposite each of these items I jotted down the reasons why a person may experience each particular worry on this long list.

On examining the list of reasons I found that one word summarizes them all. That word is *insecurity*.

The tenth-grade girl who worries for fear she will

not pass her grade in school is expressing her insecurity with respect to fulfilling the teachers' expectations. In addition she does not feel confident that her friends and associates would continue to respect her should she fail to be promoted.

Worry over "Will the baby be normal?" is promoted by the insecurity resulting from uncertainty. The chances of abnormality are not great. But the advent of a child means so much in any family that the remote possibility of an abnormal child offers just that much of a threat to the family's social and economic security.

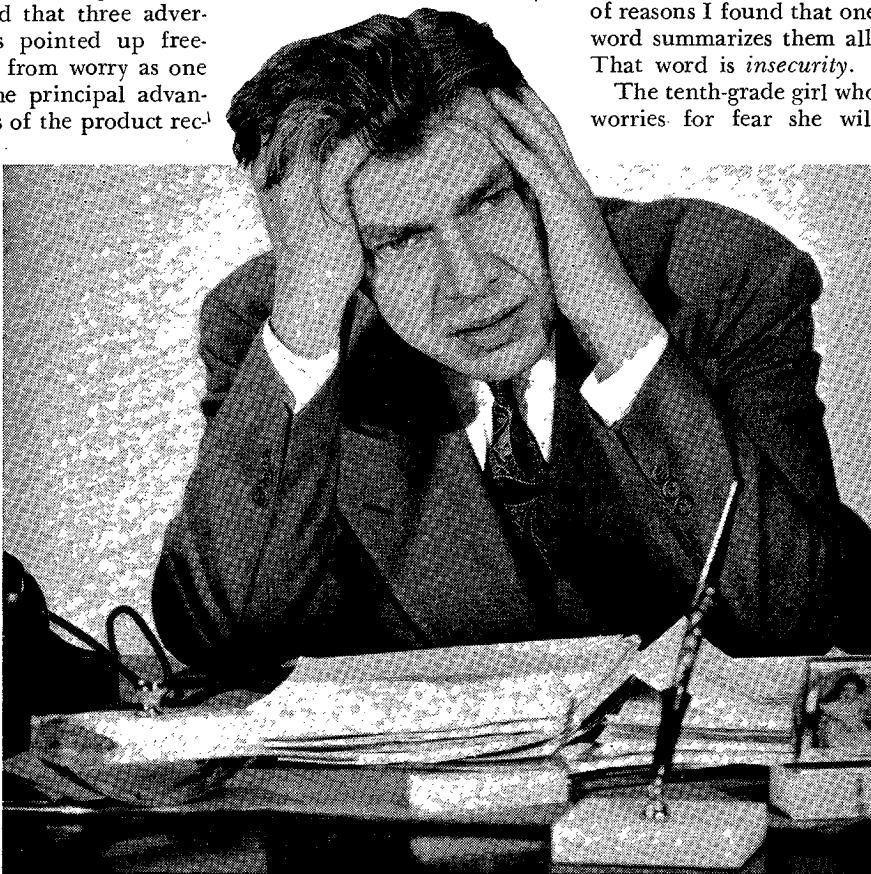
Worry over "our son entering military service" is promoted by insecurity resulting from the absence of assurance of his safe return.

When a person becomes unduly worried over the possibility of cancer, the worry is bound up with insecurity over personal welfare. Every human being must reckon with the uncertainty of personal health. Most persons are able to accept this uncertainty without unnecessary worry. The insecurity of the situation often becomes exaggerated, however, because of symptoms of illness or because of an acquaintance with someone else whose health has failed. At any rate, this type of worry also results from a basic insecurity.

Worry and Human Selfishness

But in examining my list I made a second observation—that worries are generally selfish in nature. The explanations fall logically under one of three heads: (1) desire to preserve personal welfare, (2) desire to maintain the security of the family, and (3) desire to maintain the security of one's personal status. When a person worries it is because he is sorry for himself or for some person or enterprise that is of vital concern to him. He feels that his personal interests are insecure.

To illustrate how worries are self-centered, consider the twelve-year-old girl who worries, "Will I really get the new dress for my birthday?" When she discusses the matter with her mother she tells of her desperate need for another dress. But the probable facts are that she has made the new dress a means of testing her influence with her parents. Her desire for personal security is such that she craves the evidence that her parents will accept her at face value, so that when she tells them she needs a new dress they will accept her statement without question. This uncertainty regarding her status with her parents is probably a more important reason why she worries over the question of receiving the new dress than is her fear that she will not be properly attired.



A. Devaney

The Increasing Complexity of Our Civilization Provides a Multitude of Problems that Cause Fear and Worry

The young man who worries over his choice of a lifework probably says that he wants to use his talents in a way that will accomplish the most good for humanity. This reasoning is commendable, and he should be encouraged to spend his talents where there is the greatest need. But if he is sincere in his humanitarian motives, there will be no actual basis for worry. Worry, under such circumstances, indicates an undercurrent of selfish interest by which the young man is not so concerned over serving humanity as he is over choosing a lifework that will bring him the greatest prestige or personal gain.

Sometimes a husband or wife worries over the fidelity of the spouse. Without concerning ourselves here with the background of such a situation, it can still be observed that the insecurity which prompts the worry is personal in nature.

The wife who worries lest her husband lose his job is probably more concerned over her own welfare should the source of family income be cut off than she is over her husband's personal success. The wife may have good reason for such concern, but the fact that she worries over the situation is evidence of her personal insecurity.

Basically each member of the human race lives but a moment at a time. We have no claim on the future. The insecurity of life and of personal welfare is a part of the penalty for Adam's and Eve's transgression. With respect to the present life we are dependent upon a Providence who continues our existence when such continuation is in harmony with the broad interests of the plan of salvation. If, on the other hand, our misfortune, like Job's, may serve to bring other created beings into a more adequate knowledge of the plan of salvation, our prayer should be, "Thy will be done." Job was able to say, "Though he slay me, yet will I trust in him." Job 13:15. As inhabitants of a fallen world, we find that our only actual security for the future lies in our taking full advantage of the free gift of eternal life through Christ our Lord.

Effectual Antidote for Worry

Many precious promises indicate that implicit trust in the Lord is an effective antidote for worry: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. "What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me." Ps. 56:3, 4. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Ps. 62:8.

In the sermon on the mount Christ placed emphasis on the Father's kind watchcare. This was illustrated by references to the lessons we may learn from nature.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be

added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:26-34.

I believe that Paul's use of the word "covetousness" in Hebrews 13:5 refers to the factor of selfish interest that lies at the root of worry. If this is so accepted, the fifth and sixth verses may be taken both as an admonition against worry and a statement of the proper antidote for worry: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

[This is the third in a helpful series on Christian maturity by Dr. Shryock.—Editor.]

Growing in Grace

By T. H. Jemison

The Christian life is made up largely of positive growth. The past is entirely put away—"forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13.

This high calling involves growing "unto the measure of the stature of the fulness of Christ," growing up "unto him in all things." (Eph. 4:13, 15.) It includes adding progressively to our lives faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (2 Peter 1:5-7.) Real Christian living is progressive; it is dynamic; it is growing. Do not think that it is continually battling against the past; it is making great strides forward. It is a life for the forward looking, the ambitious, the eager.

One of Peter's last two suggestions in his second letter is that we "grow in grace." (2 Peter 3:18.) Notice that we are to grow *in* grace, not *into* grace; there is a world of difference. Grace is the power of God exercised in our behalf; it is the use of His divine power to do for us everything that needs to be done for our present or eternal benefit. If we need forgiveness, it is supplied through grace (Rom. 3:24; Titus 3:7); if strength for obedience to the law, it is ours through grace (Rom. 1:5). By grace we are given power to stand (Rom. 5:2; 1 Peter 5:12), and are built up (Acts 20:32), elected to the remnant (Rom. 11:5), given the gifts of the Spirit (Rom. 12:6), given victory over test and temptation (2 Cor. 12:9), and helped in every time of need (Heb. 4:16).

When we are "in grace" the power of

God rules in the life (Rom. 5:17, 21), sin is displaced (verse 20), and the promises of God are fulfilled for us (Rom. 4:16). Grace is the sole means of our salvation. (Eph. 2:5, 8.) This power is available to all (Eph. 4:7) through Christ (Rom. 5:15; 1 Cor. 1:4), and the only thing that can take us out of that circle of power is our refusal to depend upon it (Gal. 5:4).

We are received into the grace of God; we do not grow into it; then we begin to grow in grace. There is no need for us to continue as babes in Christ, having to be fed on milk. We are to mature, that we may partake of the strong meat, become skillful in the Word of righteousness, and have our senses developed to discern good and evil (Heb. 5:12-14).

After nearly forty years of wandering the children of Israel were in actuality no better off than at the beginning of their journeying. Early they had been led to the borders of Canaan. Then years later they reached the border of the land—a different border, to be sure—but no farther advanced than when they had begun. There had been little growth, merely wandering and activity. To grow in grace means to daily become more of a sharer of Christ's power and His love. His life becomes more a part of yours. Each day He possesses more of you than the day before. As He implants His life within yours you become a partaker of the divine nature. You come to depend less upon self and more upon Him. His mind becomes your mind; His decisions yours.

"And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying

Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

This is the work of grace in the life, and as that work progresses you are growing in grace. The faith that the Father has planted in your heart grasps His power, His grace, and you can say, "By grace I am saved through faith, and that not of myself: it is the gift of God." (See Eph. 2:8.)

Growth in grace is practical, not theoretical, and the means of fostering it are practical. Recently a young man asked, "Why is it that it seems so hard to get any of the power of God in our lives? We want it, we try to get it, but it seems to be out of reach." There can be only one answer: We want the grace of God on

our own terms and for our own purposes, but it is to be had only on God's terms and to be used as He directs. If we make use of the Lord's appointed channels of grace, there will be no shortage in our lives. Here are the ordained measures:

1. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. We approach the throne of grace in prayer, in the deep communion of the quiet hour with Him.

"The only reason for our lack of power with God is to be found in ourselves. If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. They are not growing in grace. A hurried prayer is offered now and then, but there

is no real communion with God. We must be much in prayer if we would make progress in the divine life."—*Testimonies*, vol. 5, p. 161.

Do you need grace? Start here! On your knees plead that your Father will forgive your failure to claim His power and consequently your failure to grow to full stature. Then say, "Father, I need Thy grace for victory and for growth. Make my next step in growth constancy in prayer, that I may be in continual connection with the source of life." Plan time for seasons of thought and prayer. Go regularly to your place of prayer. Shut out the rest of the world, and in detail lay before your Father your life, its joys, its perplexities, its problems, its plans. Then lay aside fears and doubts, and trust Him to open the way before you as He sees best.

2. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. See the close connection between grace and the knowledge of Christ.

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word."—*Gospel Workers*, p. 297. As "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), so grace comes through the Word, since "by grace are ye saved through faith" (Eph. 2:8). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

In the Word there is power, and it will remain there if we do not receive it into our lives. A hasty glance at the Sabbath school lesson once or twice or even seven times a week will never release to us the power of God's Word. Each one must, for himself, daily dig deep into the treasure house of the riches of His grace. Read the Bible through more than once to gain the basic concept of its parts and their relationship to one another. Study it book by book, chapter by chapter, verse by verse.

Consult the *Index* to the writings of Ellen G. White for help in learning more about the men who wrote the Scriptures and their messages. Commit passages, short or long, to memory, so that they may be continually before you for study even though you are not sitting at home with your Bible. Allow every bit of instruction that you find there to influence your life for good; resist nothing. Grace will pour into your life abundantly as you do this.

Removing the Obstacles of Sin

3. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. 13:22.

"Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no culti-



Phillip A. Calderon, Artist

Thy God Shall Be My God

By T. K. Martin

True loyalty and greatness of character are not formed in a crisis. They are the results of building daily, brick by brick, decision upon decision. How we act during a crisis reveals how well we have built and decided in the preceding years of day-by-day living.

Our picture illustrates Naomi and her two daughters-in-law, Ruth and Orpah, standing at the parting of the ways. They have reached a climax. Decisions made here are final.

Famine in Judea had driven Elimelech, Naomi, his wife, and two sons to Moab for food. They settled there. The boys married Moabite women. Elimelech died. Then the Grim Reaper took Naomi's two sons. Stricken with grief, and with a heavy heart, she now turns homeward to her own country. But Naomi is not permitted to go alone—her daughters-in-law, Ruth and Orpah, accompany her. She entreats them to return to their own land and kindred. Orpah makes her decision, kisses Naomi, and departs. With this decision Orpah's name sinks into oblivion.

But Ruth was held to her mother-in-law by cords of love that she could not break. Her classic response to Naomi's entreaties to return reveals the power of the godly influence of Naomi upon the life of her daughter-in-law. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16. Where in all literature is there a more beautiful expression of loyalty and filial love?

In her difficult position as mother-in-law to two girls Naomi was a true home missionary. Through her godly and kindly daily living not only did she win their respect, love, and fidelity to herself, but in the case of Ruth she won her to God. The Lord rewarded Ruth for this decision by making her a link in the royal line to the Messiah. Thus it will be to all those who declare themselves loyal to Christ—they shall be called sons of God and joint heirs with Christ.

vation; but grace must be carefully cultivated."—*Christ's Object Lessons*, p. 50.

Let nothing mar the work of grace in your life. Sins knowingly retained will eventually nullify all the power of the gospel of grace. A love of pleasure cultivated will eventually choke out power. Absorption with money-making can occupy the whole mind so that there is no room for God to work; no one can serve both God and mammon. Keep rooted out any trait, habit, or tendency that is unlike the pattern of the Life.

Prayer, Bible study, and a constant cultivation of the soil of the life—if these are yours, faith and grace are yours. Thinking about them, talking about them, will accomplish nothing; do now what needs to be done. Study your pres-

ent condition, reshape your whole manner of living if that is necessary, and make any adjustment in work, in association, in time schedule, in personal habits and desires. Put first the means God has ordained to prepare you to live with Him. Look to the Saviour, whose blood ratified the new covenant and made it possible for the ten-commandment law, which is the basis of that covenant, to be written in your heart. The new covenant "was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*Patriarchs and Prophets*, p. 371. That is the experience of all who are preparing for translation.

[This is the third article in a series on the life of faith. The second appeared in the February 28 issue. —EDITORS.]

How to Deal With Evolution

By George McCready Price

In the preceding article we considered some of the ways in which the thinking of the entire Occidental world has been changed by the scientific theories now prevailing. The earliest advocates of these views, such as Lyell, Darwin, and Huxley, did not directly antagonize religion, and denied that they were atheists; they wished to be known as agnostics, a term coined by Huxley to designate people who claim they do not know whether there is a God or not.

Some of the more militant evolutionists of a generation ago, such as Haeckel, Clifford, and Blatchford, made violent campaigns against everything Christian; and they still have a few followers and imitators. But the vast majority of present-day evolutionists have given up any frontal attacks on religion, and seem to wish to pass as respectable church members. And sad to say, the kind of religion with which they are acquainted is of that milk-and-water variety called liberalism, or the social gospel, which does not offer them anything with which they violently disagree.

The problem here to be considered is: How shall we as Adventists conduct ourselves toward the more intelligent or educated people with whom we come in contact day by day? When our message began a century ago, most of the people for whom we labored and to whom our ministers preached were believers in the Bible. Today the intellectual climate is radically different. Instead of an infallible Bible, the people of our day have been led to trust to scholarship and science. Instead of a revelation from God they believe in the facts and ideas about the universe and about the early history of the human race which have been dis-

covered by research and interpreted according to the evolution theory.

They have been taught to discount everything in the way of the supernatural and to believe only in the natural. They think that all reforms, either for the individual or the nation, must be brought about by a change of environment instead of a change of heart. And though they may give lip service to the doctrine of a personal God, the logic of their theories leads inevitably to a pantheistic view of the universe, with all its horrible consequences.

A Mission Field in America

More than forty years ago an editorial in a religious journal contained the following:

"There are many in these days to whom the message of the Church is nearly meaningless. To such as these the theological terms in common use, such as atonement, redemption, regeneration, justification, sanctification, are as antiquated, artificial, empty, as the jargon of the alchemist or the astrologer. To them the 'story of the cross,' as it is often told, sounds like a false appeal to the emotions, the misuse of the narrative of a noble death in an attempt to becloud the judgment."—*Outlook*, July 15, 1905.

How shall we deal with such a situation? Instead of improving, the thoroughly heathenish state of mind depicted in the foregoing has grown rapidly and progressively worse, in the nearly half a century since it was written. We claim that our message is to go to all the world, and we spend vast sums of money and train some of our brightest young men and young women to work especially for the heathen in other lands, but what

are we doing for the heathen here in America?

The gospel has not changed. Basic human nature has not changed. It is still as true as it was two thousand years ago, that there is none other name under heaven given among men whereby we must be saved. The problem is: How shall we get these heathen Americans to listen to our message? And how can we induce them to accept the terms offered them by the gospel of Jesus Christ?

Everyone who is familiar with the writings of Sister White remembers the many entreaties there recorded for work among what she calls "the neglected classes." By this term she meant not only the wealthy but the falsely educated classes who have become virtually pagans here in our own country. The following might be duplicated many times:

"Much has been lost by our people through following such narrow plans that the most intelligent, better-educated classes are not reached. . . . Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? . . . Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes?"—*Gospel Workers* (1892 ed.), p. 302.

But it is a mistake to think that this sort of work can be done by everyone, or by anyone without careful and patient preliminary training. We encourage some of our best and brightest young people to spend long years in specialized training for other types of work. Think of the many years spent in fitting a young man to carry on medical work in Africa, India, or South America. But who has similarly spent time and money to prepare to work for these neglected pagans here in America?

No wonder we have been told:

"Many of our ministers will have to be sharpened and polished before they can explain the Scriptures acceptably before those who are educated. The mind will reveal its own deficiencies."—*Ibid.*, p. 298.

Lack of Faith and Courage

In this connection we are also told that "it is because of lack of faith and real courage in the Lord that greater efforts for the more intelligent classes have not been made before."—*Ibid.*

"A fund should be raised to educate men and women to labor for these higher classes, both here and in other countries. We have had altogether too much talk about coming down to the common mind. God wants men of talent and good minds, who can weigh arguments, men who will dig for the truth as for hid treasures. These men will be able to reach, not only the common, but the better classes."—*Testimonies*, vol. 5, pp. 580, 581.

But some very definite precautions need to be remembered, especially by the young men fresh from college, where

they received some instruction about how to meet this theory of evolution.

First, never make the sad mistake of meeting an evolutionist with sarcasm or ridicule. You would not do this toward a Catholic, or a Moslem, or a Buddhist. Why is it that in so many instances the first reaction toward a mention of evolution is likely to be some supposed witticism about man's ape ancestors? Too often this is about as far as the acquaintance with the evolutionist goes. Settle it in your soul once for all that the Lord never blesses that sort of attitude; and if you do not have something better than that, put a padlock on your mouth, for what you say will do more harm than good.

In the second place, every worker, no matter how well instructed, should try to avoid getting mixed up in the intricacies of the biological parts of the theory, as well as with the technical aspects of the geological part. Very seldom will you be able to handle the subject intelligently. You are very likely to find that your evolutionist is far better informed than you are, and is almost sure to spring some line of argument that you never heard of; thus you will only show off your ignorance, and then what more can you do for him without a candid confession of your incompetence?

Sin and Its Remedy

Third, never for a moment imagine that you can rescue anyone from the snare of evolution by scientific argument alone. *Sin with its remedy is the vital point.* Nobody can become a Christian without first realizing that he is a sinner; as Spurgeon used to say, a man must want salvation, and want it mighty bad, before he can be saved. However, after a believer in evolution becomes interested and wants to know the right way, then it is imperative that you know what books or pamphlets to place before him to answer his questions and solve his difficulties. Such literature is available, and it is your business to know about it and to know how to use it.

If the Lord calls you to this work—and it is plain that somebody must do it—make up your mind from the very beginning that you may have to go without many of the satisfactions and incidental rewards that may seem very desirable. The quality of your harvest must replace the quantity; but after all, hand-picked fruit is the best. Even any tangible results may seem few and far between. But in spite of discouragements you must not become disobedient to the heavenly vision.

We have also been told that "when God calls a man to do a certain work in His cause, He does not also lay upon him burdens that other men can and should bear."—*Ibid.*, vol. 6, p. 245.

Last, we have many indications that the

messenger of the Lord was shown many of the specific conditions of these days of apostasy. For instance, while preparing the manuscript for *Acts of the Apostles*, Sister White said to Brother Crisler, her assistant:

"This book will be read by the same classes of people that the apostles were trying to reach in Paul's day. Take great

pains to gather just as fully as you can what I have written regarding Paul's appeals to the heathen. The arguments that led the heathen to a knowledge of the true God in the days of the apostles, will appeal to the heathen in many lands in our day. These arguments were inspired of God, and in them there is convicting power."—*General Conference Bulletin*, 1913, p. 221.

Salvation Only Through Christ

By M. L. Rice

God, who made man and planted deep in his heart the desire to live, also made ample provision whereby this desire might be realized. In the creation of the human race God intended that man should live forever. However, God took into account every contingency that might arise, that would hinder this plan. In the event that man, endowed with the power of choice, should choose a wrong course and thereby forfeit his right to live, God had a plan that would restore man to his rightful place.

When Adam and Eve were placed in the Garden of Eden, their love and loyalty to God were to be tried by the acid test of obedience. The penalty for disobedience was death. "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

In this first test man failed. The death penalty was pronounced. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19.

To think that the human family was forever lost and would be eternally

separated from God caused Jesus to offer Himself as man's substitute. Here began God's tireless quest for man. Here the plan of redemption became operative. In the early chapters of the Bible we find God searching for lost man. Strange as it may seem, it was not lost man that sought God. Adam had sinned, and he was afraid. He tried to hide himself. "The Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Verses 9, 10.

From that far-off day until this very hour sinful man has been trying to hide from God, because sin has made him afraid.

Realizing that man was forever lost unless won by Christ, God has continued His quest for him down through the centuries. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

Man was made in the image of God; he is God's masterpiece. The mark of man's greatness is that God has chosen to seek him out and give him a place as a son in His kingdom.

In our first glimpse of God, He is seeking for lost man. Adam, "where art thou?" Our last glimpse shows the same loving quest. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. This continual search for man is the great central theme of the Bible.

The tragic story of man's disobedience, his separation from God, the pronouncement of the death penalty upon him, forms one of the earliest and saddest chapters in human history.

Man Needs a Saviour

Man needs a Saviour because he is lost, and he is lost because of sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. Like some dreaded disease, the tendency to sin has been inherited from generation

On to Victory

(Eph. 6:11-17.)

By Anna Modine Moran

With the powers of darkness
We Christians must cope,
But Christ is our captain,
His grace is our hope.
We trust Him whose wisdom
Will lead us aright.
His love is our refuge.
His strength is our might.
We are girded for conflict
With our enemy—sin.

If we follow our Captain,
We are certain to win.
Though the contest seems futile:
We never shall yield;
God's Word is our armor
And faith is our shield.

to generation. "All have sinned, and come short of the glory of God." Rom. 3:23. (See Rom. 5:12.)

Since all have sinned, all are lost—eternally and forever lost. "The wages of sin is death." Rom. 6:23. Not only is man lost, but he is helpless. He cannot save himself. Had not the plan of salvation been made, he would have been forever lost.

The only One who could redeem man was He who had created him. Nothing short of creative power could redeem man, since he must become a new creation and experience a new birth.

Not only must lost man be re-created, but also the penalty of a broken law, which demanded death, must be met. Guilty man could not be released from the death penalty. The only course left was for Christ, who created man, to offer Himself as his substitute and accept the penalty of death, which the law demanded. This Christ did. He not only died for man but *died in place of man*. In dying for man upon the cross Christ took upon Himself the guilt of man's sin, and thereby released man from the death demanded by the broken law.

Christ came into the world on a definite mission—to die for man—and never for one moment was that mission forgotten. "For this cause came I unto this hour." John 12:27. "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17. The story of Christ's death can be written in four words, "And they crucified him." The climax of the ages had come. The prophecies and dreams of seers for centuries culminated here. The sacrificial system ended here. As Christ died He said, "It is finished." The price for man's redemption had been paid.

Saved by Grace

Man is not saved by any meritorious work of his own. He is saved by the grace of God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

Salvation is a gift, and anything that is a gift cannot be earned or purchased. It is something free. There is nothing man can do to gain salvation except to accept it. It is freely offered to him "without money and without price," without penance or works.

Though salvation is the free gift of God and man can in no way earn or buy it, yet he has a very definite part to act in obtaining it. What is man's part? It is accepting by faith the Lord Jesus Christ as his personal Saviour from sin, by believing and accepting Christ as the One who died on the cross in his stead.

When the jailer of ancient times asked, "Sirs, what must I do to be saved?" Paul and Silas immediately replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31. In

John 3:16, the most familiar passage in all the Bible, is set forth the heart of the plan of salvation: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is belief in Jesus Christ as our Saviour from sin and the accepting of the atonement He made for us on the cross that give everlasting life.

When Christ is accepted as a personal Saviour, the heart of man is completely changed, and a great transformation is made in the life. By nature man's heart is sinful, prone to do wrong. He must have a change of heart, and when this takes place the life is changed. Man becomes a new creature, or creation. "Old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Christ Our Intercessor

Christ's death, resurrection, and ascension made possible a more complete and universal ministry. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. Christ

returned to "heaven itself." The purpose of His return was "to appear in the presence of God for us."

Man now has a direct approach to God through his High Priest, Jesus Christ. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

Everything necessary has been done to redeem men from sin. Christ has made ample provision for all. He has paid the price. He has redeemed us. He invites all to come. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

There is one way, and one way only, to obtain eternal life. Christ says, "I am the way." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

Successful Worships With Children—Part 3

By Virginia Murray

[Last week Mrs. Murray gave several object lessons appropriate for use in home worship periods where there are children present. This week she gives others, which may be used according to the procedure she suggested in last week's article, as follows: (1) Offer a short prayer that the Holy Spirit may help all present to understand God's truth. (2) Sing a children's song. (3) Read the Bible text. (4) Bring the object to view and make the demonstration. (5) Reread the text, pointing out how it was illustrated by what you did in the demonstration. (6) Ask a question to see if the point is clear. (7) Close with short prayers, letting the children take part.—EDITOR.]

1. TEXT: 1 Samuel 16:7.

MATERIALS: Where there are one or two children, four boxes will be enough. If there are more children, more boxes should be prepared, most of them fancy, with useless items inside; two or three boxes should be plain, with some simple, but desirable, item inside. Assuming that there are two children or less in the family, we shall use four small boxes of different sizes and shapes. In one box place a useless item, like a stone; in the second put something equally useless that rattles, like a few rusty nails. Put nothing in the third box. Wrap these three boxes in pretty paper of different patterns; tie with pretty ribbon. In the fourth box put something that the child will like, such as an inexpensive dime-store article, and wrap the box in plain brown paper, tied with string.

LESSON: [Everyone likes to open packages. Bring the boxes out, and let the

two children select and open any packages they wish. Do not read the Bible text until the close of the lesson. Allow the children to shake the packages a little if they wish and guess what might be inside. Most children reach for the most attractive packages first.

[When every box has been opened, while the contents of each are still in it, ask the children whether they noticed anything about the looks of the box and what was inside. If possible, they should be led to conclude that the plainest box had the best, most worth-while item in it.

[Now read the text.] Some people are beautiful or handsome to look at but they are sometimes empty inside, like the empty box. There are people who live in beautiful mansions and do not love God. Those people own big cars and furniture that cost lots of money, but all those things are as worthless as these bent rusty nails. Some people look plain or even poor. Should we pass them by or look down on them? If we make friends of them, we often find that the poor have the best treasure of all inside—the love of God.

So, then, we cannot go by what a thing looks like, but by what it has inside.

2. TEXT: Psalms 139:23, 24.

MATERIALS: Make two separate links of wire so that neither link will pull apart. If you have two separate links of a chain handy, use those. Take a strip of pretty paper and link it through the wire links so that the paper link is in the center.

LESSON: These links represent a person's life. God wants us to have a whole chain of strong good habits. But sometimes a child has a bad habit of throwing rocks at windows or not sharing his toys [name any habit you wish]. He thinks it is a cute habit, the same as this paper link looks pretty.

Those Who Will Go to Heaven

This is a time in history when Jesus is deciding which people He can take to heaven and which ones He cannot. Do you think Jesus wants to leave anyone behind? How do you think He knows which ones He can take? It depends on whether the person has a whole chain of good habits.

Suppose this is your life, and Jesus should come along tonight and test your character. What would He find? All good strong links? No. Oh, well, it won't hurt, surely, if there's only one link that isn't strong. [Let the child then pull the two wire links until the paper link tears.] Jesus will do that and think: "This little boy was weak in one spot; he never asked Me to help him get rid of that one bad habit."

[Tell the child that by asking Jesus he can have every link solid and strong for good when Jesus comes to test him.]

3. TEXT: Matthew 6:24.

MATERIALS: A pair of clean shoes, one different shoe that is worn down and muddy if possible. Keep one of the clean shoes in a paper sack so that the two unlikes are side by side.

LESSON: No one would think of walking downtown with two different shoes on. If a man did that, you would think there was something wrong with him, wouldn't you? Probably the man would feel queer too. He would feel uncomfortable and out of place in all he did, because of his two different shoes. When only will he feel right? When he goes home and puts on two shoes that match.

There are some people in the world who are Christians but are not willing to be all Christian. They are half God's and half the world's. Do you think they feel comfortable? Do you think it would be fun trying to live two different lives like that? What should that person do? Yes, go home and put on two shoes that are alike. Would he feel good wearing the two worn-out, muddy shoes? He would probably be happiest wearing two shoes that are warm and clean, wouldn't he? In the same way he would be happiest to belong all to Jesus.

4. TEXT: Philippians 4:8.

MATERIALS: Two white envelopes. Pictures of evil things cut from magazines: a package of cigarettes from an ad, liquor,

a scowling or angry face, a gun, etc. Pictures of good things cut from a magazine: a smiling child, a Bible, a child praying, a neat, pretty room (as opposed to a messy, cluttered room), a happy friendship, or a picture of a child hugging father or mother.

LESSON: [Scramble the good and bad pictures together, and put them in a pile on the table. Keep the two envelopes handy.] These pictures are things that people think about. Please separate the good things, or thoughts, from the bad ones. [You may have to mention at times what thoughts a picture represents, but usually the child can decide for himself if given time.]

[When the two piles are correctly made up, tell the child that Jesus is looking for people who think only good thoughts. Have him put the good thoughts in one envelope, the bad pictures in a second envelope.]

What will Jesus do with the people who think all good thoughts? [He will take them to heaven at His second coming.]



"How Old Ought I to Be?"

"Dear Mother," said a little maid,
"Please whisper it to me—
Before I am a Christian,
How old ought I to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, Mother mine,
Since I was tiny wee.

"I love you now and always will,"
The little daughter said,
And on her mother's shoulder laid
Her golden, curly head.

"How old, my girlie, must you be
Before you trust my care?"
"O Mother dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian too;
Don't wait till you are grown;
Tell Jesus now you come to Him
To be His very own."

Then, as the little maid knelt down
And said, "Lord, if I may,
I'd like to be a Christian now."
He answered, "Yes, today."

—Author Unknown.



What will He do with the people who have bad thoughts? [He will send fire from heaven to burn them up.]

Come with me. [Take the envelope containing bad pictures to the stove, where all may watch the envelope burn up. This can be done impressively if nothing is said while the envelope is afire and burning.] The envelope did not burn forever, but after a short while it all burned up, with only ashes left. [If you have no open fire, burn the envelope and contents in the kitchen sink until only ashes are left.]

[Next, take the envelope containing good thoughts and explain that you are putting it in a safe, pretty place, which represents heaven. Put the envelope in a pretty handkerchief box.]

Covered With Christ's Life

5. TEXT: 1 John 1:9.

MATERIALS: A yardstick or ruler, a clean white handkerchief.

LESSON: The ruler represents a person's life. The handkerchief is Christ's pure righteousness. This lesson illustrates the two phases of righteousness by faith: justification and sanctification.

Suppose a child should decide that he wants to give his heart to Jesus and receive a pure, clean life like Jesus' life. Can he do this? [Yes.]

Suppose he is seven years old when he accepts Christ as a Saviour from sin. Right away, within one minute, Jesus covers up all the wrong things that little boy ever did. [Spread the hanky out square, covering a few inches of the ruler with part of the handkerchief.] When Jesus covers up all the past life in one minute like that, it is called by a long name, "justification." It means that the boy is saved from sin and ready to go to heaven when Jesus comes. When he prayed Jesus covered his ugly life with His own pure good life.

But suppose that this boy still has some bad habits down inside. He probably will have several of them. Suppose he does some naughty thing the very next day. Will he still be ready for heaven? Yes, he will if he does two things: asks Jesus to forgive him, and asks Jesus to take the naughty habit away from him. When Jesus hears that what do you think He will do? He will cover up that day also with His pure good life. [Move the hanky forward a little on the ruler to show how another day is covered.] If the boy keeps doing that, he will find that many wrong thoughts and ideas have been taken out of him. This part is called by another long name, "sanctification." Suppose that when the boy is nearly grown, something happens to him and he dies. Will Jesus take him to heaven at His second coming? Yes, because each day he asked forgiveness and cleansing, and each day was covered by the good life of Jesus.

How can you make sure you are ready for heaven? Ask for forgiveness of wrong

things as soon as you do them, and ask Jesus to take the wrong things out of you so that you will be like Him.

6. TEXT: Matthew 16:24.

MATERIALS: Cut out of a sales catalog four children (uncolored) and one child in color. Line these up in an even row on the table, the colorful child in the middle of the uncolored ones.

Also line up on the table seven cups or glasses. Fill six with water, and the last, or seventh, with punch or fruit juice.

Lay out on the same table in an even row nine dull pennies and one shiny one.

LESSON: There are three things that we owe God. First, we owe God our lives, ourselves. On the table are four ordinary children and one who serves God. Which one serves God? The happiest children in the world are the ones who give their lives to Jesus.

The second thing we owe God is one day of the week to study and think about Him. According to the Bible, which day is this? The seventh, the one named Saturday on the calendar. [Point out the seven cups.] If we keep the Sabbath, we shall find that six days of the week are plain and ordinary, but we shall find that the seventh one is especially different and good. [Let the children each have a taste of the water, then the fruit juice to sense the great difference.]

What is a third thing we owe God? A tenth of our money. [Explain about tithing if the children don't know what it means.]

Would you like to give Jesus what really belongs to Him? Would you like to give Him your hearts? Would you like to keep the Sabbath holy? Will you remember to tithe your money?

"Send today for the new book of etiquette that will teach you how to be a perfect gentleman! Only \$1.50."

"Enroll now—get a university degree in one year without interrupting your work."

"Cancer cured in twelve treatments! Just clip this coupon."

As the newsboys were crying their papers on the street corner, a man was searching his pockets for the proper coin with which to buy the latest news. "Sonny," he said, "I'll toss you whether I'll give you ten cents or nothing for your paper!"

But the little fellow only stared at him.

"Say," continued the man, "I'll toss you to see whether I am to give you twenty cents or nothing for your paper!"

The boy turned his back on the man.

"What do you say, my boy? I'll toss you to see whether I give you one dollar or nothing for your paper!"

By this time a crowd had gathered. At last the boy spoke, "I cannot afford to lose, sir," and he turned away. He was tempted—all could see that—but his thin cheeks, tattered coat, and perhaps a vision of his toiling, widowed mother, who depended largely on his meager but honest earnings restrained him. He could not afford to take a chance! The example was contagious! The man was deeply moved, and quickly reaching his side, thrust a generous bill into a cold, protesting little hand.

"I Can't Afford to Lose"

"I cannot afford to lose," he had said. Poor little chap—how truly wise he was! Who of us can afford to lose? Who of us can afford to lose Christ?

Yes, we are sorely tempted by the snare of the short cut. We are easily seduced by the philosophy of getting by.

Nineteen hundred years ago a young Nazarene carpenter confronted this same subtle "short-cut" heresy. He had come into the world to win men to abundant life, to lure them from the low and cheap to the high and lofty. And the tempter took him up onto the spires of a great Temple and said, "If you are God's Son, throw yourself down; for it is written, 'To His angels He will give orders concerning thee, and on their hands they shall bear thee up, lest at any moment thou shouldst strike thy foot against a stone.'" Matt. 4:6, Weymouth.

It was the temptation of the short cut. Christ had come to be the Saviour, and He must win by suffering, not by magic. His crown was to be a wreath of briers, not a garland conferred on an athlete or an acrobat. His victory would result from bearing a Roman cross, not from leaping off a temple's turret. And with the words, "Get thee behind me, Satan," on his lips, he turned from the short cut to accept the hard trail that led to Golgotha and to victory. My friends, let us follow in the steps of our Saviour.



Are You Looking for a Short Cut?

By J. R. Nelson

"I tried, I tried. . . . That's all I could do."

"Jimmie Rose lay on a bed in the darkened room of his home at 86 Powhatan Avenue.

"His right hand, swathed in bandages, was on the outside of the covers over his slight body. His eyes were heavy with sleep and exhaustion. . . . His repeated attempts to save the victims in the automobile which had plunged into the river had sapped his strength.

"He propped himself on his elbows. He shook his head, as though to rid himself of the terrible memories of the tragedy.

"Everything is muddled," he said. "But I guess this is the way it happened, as I remember it.

"We were all on our way to Delaware to get something to eat. We were driving along the river [Jimmie was the driver]. I don't know how fast I was going.

"All of us were laughing and talking. Then suddenly the car hit a dip.

"The next thing I knew we were rolling over into the river."

"Across Jimmie's bedroom, in the corner, his mother, Mrs. Cecil A. Rose, was sorting through the wet clothes Jimmie had worn home Friday morning. She went quietly about her task.

"My window was down. The water gushed through the opening. Somehow or other, I got out. I don't know how.

"I swam to the shore, then returned to where the car went under. I knew they were in there. I started diving. It was black down there. All I could feel was the car.

"Then I got hold of a hand. I pulled

as hard as I could. But the hand slipped out of my grasp. It must have been Gordon's hand, for when I came up I had his wrist watch in my hand. I couldn't find it again.

"Somebody then took me to a doctor's office. I guess he fixed up my hand."

"Jimmie freed his hand from his mother's grasp and felt his wrist.

"That's all I remember. I got home somehow. I don't know how."

Thus wrote the news reporter as he brought his readers close to a tragedy that took the lives of three high school youth each aged seventeen. The accident was the result of a daring "short cut" attempted by the driver of a new car. Two of the victims were girls. The boy victim was president of the school's national honor society. The driver of the death car attempted to pass another car at high speed while going over the top of a small knoll. He lost control of the vehicle, causing it to overturn in the backwaters of the river along the roadside.

We are living in a world that is in a dreadful hurry! In the midst of this dizzy, daring age, young people are daily being tempted to take a chance. Why do people like to take chances? They have been deceived by the "short-cut" heresy invented and promoted by Satan. Read the glowing offers of culture, power, and education in the advertising section of some periodicals, and you will know what I mean. Here are a few samples:

"Ten easy lessons—low cost—you will be a music genius."

"In one day learn to play the piano without the use of a piano."

Simplicity in Church Decorations

By Ronald S. Senseman

In the erection of a church careful attention should be given to its interior appearance. It should have attractive windows and a proper color scheme.

Stained-glass windows add a note of elegance to an otherwise modest structure. In the Colonial type church we find that the cathedral glass in the variegated colors or different shades in the various hammered finishes gives a pleasant colorful tint to the windows.

The use of large coarse glass to form figures is not in good taste and is not in use today. The smaller pieces of leaded glass with their beautiful coloring is the type that should be used. It is better to put in a simple geometric design with colored leaded glass than to have painted or opalescent glass, which marks forever the window as one of poor taste.

Simple stained-glass windows with a plain geometric design and with possibly a medallion in each window would cost between seven and twelve dollars a foot, depending on the design. However, stained glass in the more elaborate design will run up to twenty, thirty, or forty dollars a foot.

The stained glass as used in the Hyattsville, Maryland, church, with medallion designs by T. K. Martin, each depicting symbolically our belief in the Second Advent of Christ, is inexpensive yet quite effective in its simplicity.

It would be better to omit stained-glass work than to have it poorly done.

A large picture window behind the speaker can be an inspiration. However, if such a window is not well done, it will divert the attention of the congregation from the center of the service, which is the preaching of the Word.

"Simplicity" is the word used often by Mrs. E. G. White in her discussion of what our churches should be like. This one word, if adequately followed, will mean many times the difference between a monstrosity and a pleasant place in which to worship.

The Color Scheme

The colors used in a church auditorium and Sabbath school rooms can contribute to the atmosphere of worship or detract from it. Color in its flexibility can accomplish many amazing facts. It can make small rooms appear larger, narrow rooms wider, cold rooms warmer, and warm rooms cooler. It can bring the ceiling down or roll it back. It makes a room restful or lively.

Many scientific studies have been made of color and its results upon sick patients, school students, and others. The use of color today is a science. In color there is

harmony the same as in music. There are also discords, and there is even more reason for trying to avoid them in color because we have to live with them. However, the musical notes are soon past and forgotten. As in music, rhythm in color is important. Contrasts are stimulating.

In the decoration of a house of God the atmosphere is many times created solely by the proper selection of the color for the walls, ceiling, and floors. Do not fail also to realize that each church is a separate and individual building, and what looks well in one type of structure may be entirely out of place in another. The trend today is away from stenciling, with simplicity the keynote.

TREAT THE MACHINE RIGHT

Engineers are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telegraphic mechanism equal to our nervous system; no radio so efficient as the voice and the ear; no camera so perfect as the human eye; no ventilating plant so wonderful as the nose, lungs, and skin, and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of the highest respect and the best care?—Floyd Parsons.

A Story for the Children

BY ARTHUR S. MAXWELL



The First Rays of Sunshine

In three short days the dark, water-covered globe has been changed into a paradise of beauty.

Driven up from the ocean depths by some mighty, unseen force, land has appeared. Just as wonderfully, and with equal suddenness, the new continents and islands have been covered with grass and flowers, shrubs and trees, of every shape and size and color.

Now the fourth day has come. Evening and night have passed. Dawn is breaking. From the bright cloud above the firmament, or atmosphere, a gentle light makes God's work of yesterday more beautiful than ever.

But look! Something is happening. Up there. In the cloud. It is breaking up. See! Beyond it is a bright light, a ball of fire. What can it be? It is the sun! Already its first warm rays are sweeping over the lovely landscape, making it more and more like one gorgeous fairyland. Flowers are turning eagerly toward the shining orb as ferns lift their fronds and trees their branches in joyous welcome.

For the first time all the beauty of the newly made world is open to the full view of the inhabitants of heaven. It is as though God has drawn back a curtain that they might see what He has done and enjoy His handiwork with Him. And from far away comes the sound of wondrous music as "the morning stars" sing together and "all the sons of God" shout for joy. (Job 38:7.)

Around the sun is a circle of blue, getting larger and larger as the cloud dissolves away. It is the sky, the lovely blue sky, which, reflected in the lakes and seas below, makes them the same color as itself.

Yonder is the moon, pale and dull as yet, waiting for nightfall, and the setting of the sun, to take its place as the light of the world.

"And God said, Let there be lights in the firmament of the heaven to divide the day

from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Gen. 1:14-18.

And it was good. Very good. And very necessary. For without the light and warmth of the sun many of the plants and trees that God had made could not have lasted very long. He knew this, and in His wisdom made provision for the care of all. He knew too that the animals He was about to make would love the sunshine and that they could never keep healthy and strong without it. Man would love it too, and need it just as much; and for his sake, most of all, those first rays shone upon the earth.

In all this God was thinking not only of today and tomorrow but of many days to come. The world He was making was not to be just a toy, a plaything, which He would toss away when He was tired of it. He was building for eternity. That is why He planned that the sun and the moon should not only mark the passing of days, but also of the seasons and the years. Many seasons and many years. If the man He was about to make should choose to love and obey Him, he could enjoy this gloryland forever and ever.

And though man was not yet made, I feel sure that it was God's dearest wish that all his years would be happy years, time without end, that the sun might never mark a day of sorrow or the moon a night of pain.

"And the evening and the morning were the fourth day." Verse 19.

Men and Events

of Our Early Days



The Broader View

By Arthur W. Spalding

It did not seem possible to the first Seventh-day Adventists that they should personally carry their message to the far quarters of the earth. No long-drawn-out century stretched before their vision; the Lord was coming—would it be a year? five years? ten? How cover the earth with their message in that brief time? It was the common thought of the men of those early days that if the third angel's message were preached throughout the United States, it would thus have been preached to all the world. It was their stock answer to the puzzlement of any of their followers as to how they could carry this message to all the world.

Thus, as late as 1859, in answer to a correspondent's query, "Is the Third Angel's Message being given, or to be given except in the United States?" Uriah Smith wrote: "We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first; though this might not perhaps be necessary to fulfil Rev. x, 11, since our own land is composed of people from almost every nation."

Expanding Horizons

But their horizons expanded. Testimonies from Mrs. White began to urge the extension of the message into foreign lands. The providence of God went ahead of them, through literature and other means, opening opportunities, urgings, to go into lands beyond the seas. In the 1860's the message reached Switzerland, and from a small but earnest company there urgent requests began to reach the General Conference for help and teaching.

By 1874 the call could no longer be refused. The Switzerland brethren had sent two men to America for indoctrination and training: James Erzberger, who after two years here returned home in 1870; and later Ademar Vuilleumier. They pleaded, however, for an experienced minister to come to them.

"Whom shall we send?" was the question that confronted the General Conference in the August meeting of 1874. "Send the best," was the reply. Most of the front-rank men were unavailable.

Joseph Bates was in his grave. James White was again, in 1874, elected president of the General Conference. John Loughborough was engaged in developing the young work in California. J. H. Waggoner was being called to edit the new missionary paper, *Signs of the Times*. A number of younger men were in harness, and some were wheel horses; but the mission to Europe demanded special qualifications of experience, judgment, learning, and zeal. The finger pointed to John N. Andrews, and he was called. "We sent you the best man among us," said Mrs. White afterward to the European believers.

The Light of Consecration

Andrews accepted. Says John Corliss of the experience: "A camp-meeting was appointed to convene a short distance west of Battle Creek, in the summer of 1874, just prior to the departure of our first missionary to a foreign field, and Elder Andrews was present. When the expansion of the message was dwelt upon, and notice was given that he would soon leave for Europe, a change came over the meeting, and Elder Andrews, who had never before appeared so solemn, at once seemed altered in appearance. His face shone with such pronounced brightness that, as I saw him and heard his apparently inspired words of quiet contentment to be anywhere with the Lord, I thought of the story of Stephen, whose face was 'as it had been the face of an angel.'"

Elder Andrews' wife had died in 1872. With his son Charles and his daughter Mary, and with Ademar Vuilleumier, who was returning to his native land, he sailed from Boston on September 15, 1874. After visiting scattered Sabbathkeepers in the British Isles, they arrived in Switzerland late in October.

Our First Periodical in Europe

For the remaining nine years of his life, John N. Andrews toiled earnestly and hard to establish the Advent cause in Europe. He added the French language to his accomplishments, and published the first Adventist periodical in Europe, *Les Signes des Temps*; he promoted the work in Germany, building upon the providential discovery of a self-taught company

of Sabbathkeepers in Elberfeld, Prussia, and leaving James Erzberger there to develop the work. He reached into Italy, finding a helpful ally in a new convert, Dr. H. P. Ribton, at Naples. He saw to the establishment of three new periodicals, in the German, Italian, and Rumanian languages. The publication of tracts and books followed.

He was joined on the Continent by D. T. Bourdeau and his brother A. C. Denmark and Norway were entered in 1877 by John G. Mattesen, who was soon joined by the brothers Brorsen and by the brothers M. M. and E. G. Olsen, later by O. A. Olsen. Scandinavia early became a stronghold of the cause. In 1878 England was entered by William Ings, and later that same year by J. N. Loughborough, who strongly developed the work.

This first overseas mission field, sown with the seed of the last gospel message, cultivated with zeal, enriched with sufferings, privations, and persecutions, returned at last an ample harvest. The vision of the church had been tremendously widened. No more a snuggling down into the nest of local or regional preaching, no more a counting of the cities walled up to heaven. The pillar of cloud and fire had moved forward, and this people must march with it. "Go forward," cheered Mrs. White. "God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God."

Are You Watching and Waiting?

(Continued from page 1)

I hope, my dear brethren and sisters, that you will not pass your eye over these words without thoroughly considering their import. As the men of Galilee stood looking steadfastly toward heaven, to catch, if possible, a glimpse of their ascending Saviour, two men in white apparel, heavenly angels commissioned to comfort them for the loss of the presence of their Saviour, stood by them and inquired: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

God designs that his people shall fix their eyes heavenward, looking for the glorious appearing of our Lord and Saviour Jesus Christ. While the attention of worldlings is turned to various enterprises, ours should be to the heavens; our faith should reach further and further into the glorious mysteries of the heavenly treasure, drawing the precious, divine rays of light from the heavenly sanctuary to shine in our hearts, as they shine upon the face of Jesus.—*Testimonies*, vol. 2, pp. 193-195.

EDITORIALS



The World Council of Churches Discusses Second Advent

In these columns a few weeks ago reference was made to the fact that the World Council of Churches at its next session will include in its discussions the Advent of Christ as the final solution of the world's problems. There has come to hand the official First Report of the Advisory Commission of the World Council which was created to formulate the theological statement that would provide a basis for the discussions at the next session of the World Council. This session, scheduled to be held at Evanston, Illinois, in August, 1954, will be the second assembly of the World Council. The first was held in Amsterdam, where the World Council was created.

As early as 1950 the central committee of the World Council decided that the second assembly should focus on the theme: "Jesus Christ as Lord, the only hope of both the church and the world." The commission report now before us seeks to state explicitly how and why Christ is the only hope of the church and the world, and thus to provide the 1954 assembly with very specific material for discussion.

The report fills fourteen pages. And if words are allowed to have their ordinary, normal meaning, this report is notable in that it marks the end of an era in theological thought.

The force and significance of the report can be appreciated only as we have in mind the fact that since the early eighteenth century the idea has been steadily growing in Protestantism that the world is gradually to be improved, purified, and made righteous by a slow yet irresistible work of the Spirit of God on men's hearts. Thus in due time righteousness will cover the earth as the waters cover the sea, and a millennial era will evolve. This idea of a temporal millennium was already dominant in Protestantism in the 1840's when the Advent Movement began, and was almost universally the Protestant view by the opening of the twentieth century.

A Secular Heaven Forecast

At the same time secular philosophers, for reasons wholly non-Scriptural, and often with contempt for all religion, were proclaiming the doctrine that inevitable progress is the great law of the universe, and thus the world could look forward confidently to constant improvement and advancement. Every invention and discovery of a rapidly growing company of scientists and inventors only added plausibility to the philosophers' arguments.

Then came Charles Darwin in 1859 with his book *Origin of Species*, in which he seemed to provide a most plausible scientific proof that inevitable progress is a great law of the universe. By the opening of the twentieth century learned men of almost every persuasion had come to believe in such a "law" as one of the articles of their faith, unquestioned and unquestionable. All other facts of experience and all the evidence of the senses were unconsciously squared with this belief.

The philosophers and scientists pictured, naturally, a very secular paradise on earth. Religionists who had accepted the doctrine of a temporal millennium had pic-

tured a more spiritual paradise on earth. Both had this in common, that they looked to an improvement of this present world and the solution of its tragedies in terms of history as man knows it, and as man can affect it by his own efforts.

In the 1840's, when the Advent Movement began, religious leaders would have declared with vehemence, and rightly so, that their idea of the end of the world was sharply different from that of the philosophers and scientists, for they pictured a spiritually perfect world, whereas the secularists pictured a materially perfect world, that is, a world simply free from all sickness, poverty, and the like.

Skepticism Enters Churches

But in the latter decades of the nineteenth century theologians began definitely to be colored in their thinking by various skeptical views known under the general term of higher criticism. These views dealt with the question of the validity of the whole Biblical record; for example, whether the Genesis story of the patriarchs is legend or history. At the same time theologians began to be subtly affected by the plausible arguments of godless secularists who insisted that all scientific discovery reveals that the world is in the grip of unchangeable natural laws and, therefore, miracles are impossible and the supernatural unnecessary. To the extent that theologians allowed such views to control them, they had to spiritualize away the history and miracles of the Bible, chiefest of which are the virgin birth and the resurrection of our Lord.

Theologians also began to accept the evolution theory. This caused them inevitably to surrender their belief in the opening chapters of Genesis. But those are the chapters that constitute the foundation of all revelation, for they present the original plan of God for the world and the tragic distortion of that plan by the sinful act of our first parents. It is those chapters that provide a background against which the cross of Calvary takes on real meaning.

The net result of all this was that by the early twentieth century a great and rapidly increasing number of Protestant leaders had largely lost their belief in the supernatural, as that term has been understood through the centuries, and thus had abandoned the miraculous in the Scriptures and the redeeming efficacy of the blood of Christ. Christ's death began to be viewed simply as a beautiful example given to us of a good man dying for a great cause.

Though theologians believed in a temporal millennium, they had, as already stated, believed that it would come in some mysterious way by the workings of the good Spirit of God on the hearts of men. Many even believed, though in a foggy, ill-defined way, that at the close of the millennium Christ would literally come to earth. But as church leaders gradually lost their sense of the supernatural, abandoned the idea of miracles, and took hold firmly of the evolution theory, they tended to merge their thinking very definitely with that of secular philosophers and scientists as regards the future of the world. Their idea of a coming temporal millennium became increasingly earthly. God's Spirit was viewed as

displaying itself through the marvelous advances of science and the great social reform programs.

Thus social reforms and material progress were confused with moral reform and increase of righteousness in the world, as though the addition of bathrooms to millions of homes would thereby cleanse the souls of those who dwelt within! And certainly to the extent that Protestant leaders merged their thinking with that of secularists, they could not entertain, even in a vague way, the idea that there would ever be a great supernatural event such as the coming of the Lord. Everything must be viewed in terms of this present world.

This was the picture in the religious and secular realms as the twentieth century burst full upon the world.

(To be continued)

F. D. N.

The Tyranny of Fear

Modern man is living under the tyranny of fear. This is the opinion of Bertrand Russell, famed scholar and philosopher, as expressed in his recent book *New Hopes for a Changing World*.

Describing conditions today he says, "The present time is one in which the prevailing mood is a feeling of impotent perplexity." "The greatest obstacle to a good world is now fear. This was not always the case." "In the modern world, the excessive fear above the level which may be called rational is more marked than ever before, because the habit of fear persists while occasions for fear have greatly diminished."

The writer believes much of this fear is irrational and can be cured by a little philosophical optimism, which he offers to the readers.

Sin an Outmoded Idea

Professor Russell's hope for the world is based on great faith in human ability and the theory of evolution. Therefore he finds little need for God to come to our rescue. In fact, he believes that much of our fear stems from too much religion. Talk about "sin" gives men the "guilt complex." "The feeling of guilt makes real happiness impossible," he says. "The good life, as I conceive it, is a happy life. I do not mean that if you are good you will be happy; I mean that if you are happy you will be good." "What I should put in the place of an ethic in the old sense [of sin] is encouragement and opportunity for all the impulses that are creative and expansive."

The Hebrews developed the "fierce doctrine" of sin, he says, and this was taken over by the Christians. It is an outmoded one for modern thinkers. "The whole concept of sin has, as it were, gone dead, so far, at least, as conscious thought and feeling are concerned."

No Need for Pessimism

"Modern man is master of his fate," Mr. Russell assures us. He feels distressed over the growing pessimism regarding man's ability to cope with present evils. He does not deny that this is one of the most distressful and grave periods in man's long history, but he believes that we should not be laid low in our spirits because of this. We should consider, he says, "the slow march of man, checkered in the past by devastations and retrogressions, but always resuming the movement toward progress." We must look on passing events "under the aspect of eternity." The present is but a dark tunnel to be traversed. We may never again see the light of a peaceful world in our age, especially if a third world war breaks out, but man will always recover from whatever happens and continue his slow march toward a world of eternal happiness.

Mr. Russell believes that a review of the history of man's descent should give us great self-confidence. Thus he proceeds to describe how man arose from his lowly beginning aeons ago. At the start, however, he has to admit that "the early history of our remote ancestors is somewhat conjectural," and he honestly states, "I shall therefore allow myself a certain degree of imaginative freedom in guessing at the life of our earliest human ancestors and their proximate progenitors."

This is not a very good start to build up confidence, to be sure. Nevertheless, he continues, "Man, it would seem, has descended from arboreal apes." After a period of time these creatures came out of the treetops and became what he calls "terrestrial apes." Then "in the course of some nine million years," he writes, "the brains of some of these apes gradually increased to the point which allows present-day anthropologists to classify them as human, or very nearly so."

After millions and millions of years, in which tremendous obstacles and handicaps were overcome, we arrived at this marvelous twentieth century.

So, look at man in the light of his accomplishments. Do not let his weaknesses disturb you too much. "Have faith in man," is the evident end of his arguments. There is no mention of God.

A World of Shining Splendor

The writer sums up his hopes for this changing world in these concluding paragraphs:

"I believe . . . it lies in the power of man to create edifices of shining splendor, from which the glory and greatness of which human thought and feeling are capable shall spread a light unmixed with darkness, filling men's hearts with joy and their thoughts with clarity. Such a world is possible. It rests with men to choose whether they will create it, or allow the human race to perish in anger and sordid hate. . . ."

"Man now needs for his salvation only one thing: to open his heart to joy, and leave fear to gibber through the glimmering darkness of a forgotten past. He must lift up his eyes and say: 'No, I am not a miserable sinner; I am a being who, by a long and arduous road, has discovered how to make intelligence master natural obstacles, how to live in freedom and joy, at peace with myself and therefore with all mankind.' This will happen if men will choose joy rather than sorrow. If not, eternal death will bury man in deserved oblivion."

There you have it, the outlines of a modern creed. Believe in man. He can do what he wills. If he will but use the brain that he possesses, and not allow his emotions to rule him, he can create a world of shining splendor.

Fears Still Persist

Bertrand Russell is a great man as a master of the science of mathematics, but his philosophy will do little to lessen the dominance of fear. Men need more than conjectures to calm their souls. If knowledge alone could bring joy and happiness to this world, why then, in this generation of miraculous progress in knowledge, do we have this tyranny of fear? The truth is that ever since man has been robbed of trust in God by these vain imaginations of philosophizing scientists, man's fears have increased.

In a remarkable manner the Bible described this confused generation. Daniel pointed out the increase of knowledge that would take place in the last days. (Dan. 12:4.) Christ pictured the increase of perplexity and fear. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

Not in the words, "Have faith in man," is the answer to our fears and the source of our hopes, but in the words, "Have faith in God."

F. L.

Sacred Character of the Marriage Service—Part I

The wedding ceremony—it should be remembered—is first and always a religious service. This fact is accentuated when the service is conducted in a building dedicated to the worship of God. The sacred character of the ordinance should lead the bridal party to plan very carefully the arrangements for the wedding, so that they will be in harmony with Christian principles. It is possible to plan a wedding service in one of our churches in which simplicity, dignity, and spirituality are combined. It should be made a joyful occasion and not a scene of sadness.

Marriage is honorable. It is an institution ordained of God in Eden before the fall, and has come down to us from the garden of perfection with God's undiminished blessing upon it. Our Lord Himself attended a wedding ceremony at Cana in Galilee and remained for the reception following. In the interest of the bride and groom and assembled guests He performed His first public mir-

acle and changed water into wine. The festivities of the marriage feast afforded an opportunity for social exchange that was refreshing to the Son of God. In the marriage of the happy pair He saw the union between Himself and His church symbolized. In the wedding feast He saw a type of rejoicing that is found in heaven and on earth when God and man come together in sweet fellowship.

In the words of another:

"There is no hour in which intelligent Christians draw nearer to God than in the hour of marriage. To the unthinking world, marriage is a time of merrymaking, but to true believers it is a time when they commemorate the wonderful love of Jesus to them.

"The greatest romance, not of the centuries but of the ages, is that the King of glory descended from His throne to seek for Himself a bride here upon the earth."

Christ gave Himself for His church, even unto death, and the church has given herself to the Bridegroom in surrender and affection deeper than any earthly tie. The wedding service should be made to represent the union between the Christian and his Lord. Such a union is a matter of inward loyalty and love. The most prominent feature of a wedding should be the atmosphere created by the obvious attachment of two lives now made one in love and loyalty.

It is the deep inward principle of love that seals the marriage vows, which usually are taken before an ordained minister of the gospel and in the presence of a company of witnesses. Although it is necessary to provide suitable music and proper attire for the occasion, it is clear that when the bridal party goes to extremes in the matter of these preparations, the central lesson of marriage is hidden beneath the external display and extravagance of the service.

Show Weddings

A well-known columnist refers to wedding celebrations and the excesses so commonly indulged as "show weddings," and finds herself unable to explain why people would want to indulge in these "inexplicable exhibitions of human vanity."

"They are bound to have a display wedding," she says, "no matter whether or not they can afford it; no matter how much it wrecks themselves and their families; no matter how greatly they are going to need the money it costs with which to set up housekeeping."

If the emphasis is placed upon mere externals, and the sacred character of the service is forgotten, then it is clear that the participants have failed to grasp the spiritual meaning and significance of their union in wedlock.

Marriage is not displeasing to God. It is a glory to Him if it is undertaken in the right spirit. Wrote the messenger of God:

"In the days of Noah, men married without consulting God, or seeking His guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God."—*Review and Herald*, Sept. 25, 1888.

D. A. D.

(To be continued)

"With only a heart to believe, and a tongue to speak, without means, prestige, or popularity, the pioneers of this work took up their message without any idea of publishing houses, colleges, sanitariums, conferences, tract societies, religious-liberty organizations, Sabbath-schools, canvassing, city missions, and foreign stations."—URIAH SMITH in *Review and Herald*, Aug. 18, 1896.

Events of Our Time



The Assam-Tibet Earthquake

F. Kingdon-Ward, British explorer and scientist, in a pulse-quicken story appearing in the March, 1952, issue of *National Geographic Magazine*, gave the world an eyewitness account of the devastating earthquake that shook Assam and Tibet on the evening of August 15, 1950. Wrote Dr. Ward, "No stronger earth shock has been recorded since the use of seismographs for measuring them became general about the turn of the century."—Page 406.

Describing his sensations during the earthquake, which imprisoned him in the Himalaya Mountains for three months, Dr. Ward wrote that at eight o'clock in the evening, while he was writing in his diary, "a most extraordinary rumbling noise broke out, and the earth began to shudder violently. . . . The ominous rumble swelled to a deafening roar. It was as though a keystone had fallen out of the universe and the arch of the sky were collapsing."

Then came the earth shocks that dammed rivers with avalanches of rocks and split great mountains. "The solid mountains were in the grip of a force that was shaking them as a terrier shakes a rat. . . . Something was pounding the ground beneath us with the force of a giant sledge hammer. Our once-solid ground felt like no more than a thin covering stretched across the valley floor and attached by its edges to the mountains. It seemed that the very foundations of the world were breaking up under the violent blows, that the crust on which we lay [he and his wife had been shaken to the ground] would crumple like an ice floe in a rough sea and hurl us into a bottomless pit. . . . The initial shock had lasted only four or five minutes. It had seemed an eternity."—*Ibid*.

The earthquake wrought utter havoc over an area of thousands of square miles. Whole villages were swept away by the avalanches. Never in this century had such an earthquake struck in Asia, or for that matter, in all the world.

In Dr. Ward's stirring account of the temblor we detect language that is suggestive of Bible expressions portraying the great day of God; when the mountains shall tremble and all the hills move lightly (Jer. 4:24), and when "the earth shall reel to and fro like a drunkard," and be moved exceedingly (Isa. 24:19, 20).

Earthquakes like the one in Tibet in 1950 fulfill the prophecy of Jesus: "There shall be . . . earthquakes, in divers places" (Matt. 24:7), and soberly remind us that the day hastens on apace when the whole earth will tremble on its foundations at the glorious appearing of our Lord and Saviour, Jesus Christ.



News From the World Field

Far Eastern Division Council Meets in Singapore

By A. V. Olson
Vice-President, General Conference

The winter council of the Far Eastern Division, which has just closed, was held in the assembly hall at the division headquarters in Singapore. The territory of this division stretches all the way from the snow-clad mountains of Japan in the north to the steaming jungles of Indonesia in the south. It includes Japan, Korea, the Philippine Islands, Indo-China, Siam, Malaya, the thousands of islands comprising the Indonesian Republic, Guam, the Marshall Islands, and a large number of other islands strewn over the liquid bosom of the broad Pacific.

Field Organizations Well Represented

In this far-flung territory there are six union missions and one detached local mission. All these organizations, including war-torn Korea and Indo-China, were represented at the council.

Immediately preceding the council, two departmental conventions were held. This brought together the union leaders of both the Missionary Volunteer department and the publishing department, also managers and editors from the different publishing houses throughout the division. These workers were invited to remain for the council. Their participation in the activities of the meetings was of great value, especially during consideration of the problems and interests of their respective departments. From the General Conference there were present C. L. Torrey, T. L. Oswald, George Huse, and the writer.

In his report to the council, V. T. Armstrong, the division president, said among other things: "There has been war in parts of the Far Eastern Division continuously since 1931, when trouble broke out between Japan and China. These local fires continued to burn and spread. . . .

"Since the close of World War II there have been internal wars in parts of Indonesia. The continuing conflict in Indo-China has multiplied mission problems in that field and confined our workers to restricted areas in their mission operations. Now for more than eighteen months Korea has experienced the ravages of cruel, destructive war. The missionaries

were driven from their posts of duty in June, 1950. Dr. and Mrs. G. H. Rue and Miss Irene Robson, upon request from the American ambassador, through the State Department of the United States, returned to Korea to carry on medical work. Soon after their return to Seoul they were forced to flee to the south. They assisted more than one thousand of our members from the capital and churches north of Seoul, who also fled from their homes to become refugees in the camps in Pusan and on Cheju Island. They encountered great hardship, but the Lord protected and helped them in their escape.

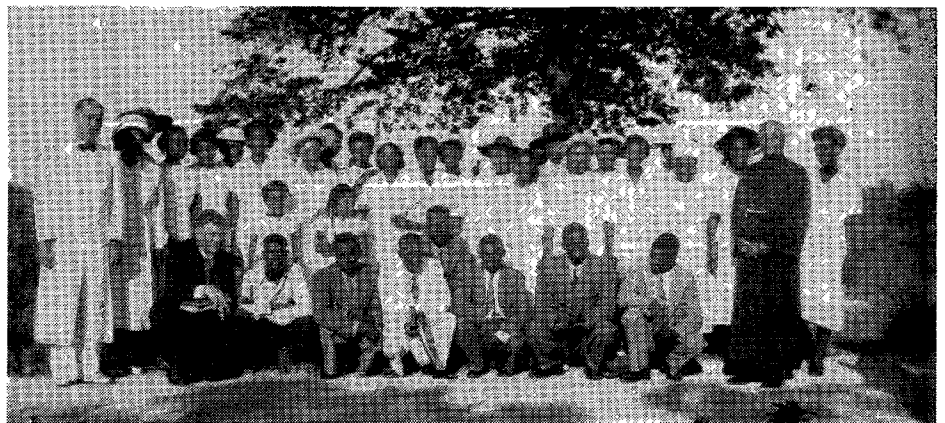
"How marvelously God has blessed them in the camps and their temporary places of abode will be told by others during

this council. We are glad that a church of Korean believers has been raised up in Japan, and many baptisms in Korea have been possible during this time. Four more missionaries have been permitted to re-enter Korea and resume work in that field.

"A check on estimated material losses of mission property in Korea totals \$471,500. The work of rebuilding has not been undertaken, for it does not seem advisable until conditions are more settled. Only necessary repairs to ensure the buildings against weather damage have been made.

"These conditions are not what we would choose; nevertheless, the work of God must go on until the warning has been sounded everywhere. If God sees best to finish His work under these uncertain conditions, then may He give us grace and strength to stand at our posts of duty and work earnestly and faithfully."

Notwithstanding the unfavorable conditions under which the work has been carried on, more than six thousand souls were baptized during the year 1951. God has done great things through His people.



The Challenge of Barbados

The island of Barbados, "Little England," as it is called, is twenty-one miles long by fourteen miles wide. It is a field with many different denominations. In a recent survey it was found that there were thirty-six. In spite of this, the Advent message is finding many who respond to God's final call.

The Lord has saved, is saving, and will continue to save. We sometimes set many goals, but the greatest of all goals is the winning of souls. The writer had the privilege of baptizing more than one hundred new believers in 1951. Now that we have entered 1952, he has set his goal for two hundred.

On January 1, 1952, many hundreds

gathered at the seaside to witness the first baptism of the new year. The sun was shining in all its glory and beauty, and the singing birds blended their sweet music with ours as we sang, "Baptize us anew with power from on high." S. E. White preached the sermon, and then Earl Parchment, along with the writer, led thirty into the watery grave. A few days later four more were baptized, making a total of thirty-four so far this year. We hope to have another thirty before the end of this quarter.

Ere this report reaches the readers of the REVIEW AND HERALD, another evangelistic effort will be in full swing.

O. P. REID.

The reports rendered by the secretaries of the division home missionary and publishing departments revealed that more than half of those brought into the truth in a number of fields have been won by the colporteurs and lay preachers. The Lord is wonderfully blessing the labors of these faithful self-supporting workers.

Materially the division has also made substantial progress. Many new churches have been built, old institutions have been enlarged, and new ones have been erected. The sanitarium in Bangkok moved into its beautiful new building early in the year. It is constantly filled to capacity with patients. Most of the money for this great building came from earnings of the institution and from gifts made by friends in the city. In Singapore a large addition to the Youngberg Memorial Hospital is now under construction. This is also being financed from earnings and from donations made by influential friends. Our medical institutions and workers are exerting a very potent and helpful influence here in the Far East.

Large Church Building in Singapore

During the council it was our privilege to participate in the dedicatory services of the commodious church edifice recently acquired from another denomination in the large and important city of Singapore. This magnificent structure, which was obtained at a fraction of its real value, will be a wonderful blessing to the work of God in this place. F. W. Detamore and R. M. Turner are now conducting an evangelistic effort in this building.

The educational secretary's report brought out the heartening fact that we now have in the territory of the Far Eastern Division 207 elementary schools, 13 secondary schools, and 6 colleges, employing in all a total of 522 teachers for 12,931 pupils. Every year new recruits from these schools are welcomed into the heroic army of workers, and take up their task of carrying forward the work of God in the Far East.

From reports rendered during the council we learned that this division now has the largest number of missionaries in its history; it also has the largest number of national workers in its history. Many of the local missions are manned altogether with laborers educated and trained over here.

The treasurer's report revealed a healthy growth in tithes and offerings. A number of local missions are self-supporting, and several others are approaching this goal.

Well-matured plans were laid by the council for strengthening and expanding the work along all lines. Special emphasis was placed upon the vitally important matter of intensifying our soul-winning efforts. Soon, we believe, the Far Eastern Division will be baptizing ten thousand souls annually. I want our people in the homeland to know that the sacrifices that



Representatives of the North Philippine Union Mission Present a Donation of Five Hundred Pesos to Welfare Officials of the Philippine Government

have been made in the past, in sending men and means to this far-off field, have not been in vain. Tens of thousands of souls have been won for the kingdom of God. A strong well-organized work has been established. We are confident that when Jesus comes a great host of honest souls from the Far Eastern Division will be ready to welcome Him with joy.

Goal of Goals in British Guiana

By R. E. Delafield

The British Guiana field is following a systematic four-year plan to double its membership. Because of the united efforts of our loyal ministers, church elders, lay preachers, and church members, 580 souls were baptized this past year—more than were won in the previous two years in the colony. This year British Guiana has a goal to save one thousand souls for Christ. Every church has a poster emphasizing the number of souls to be won in that church each year in order to double the membership on the four-year plan.

A number of churches achieved the objective for 1951. The first church to have done so was the union church on the west coast, Berbice, which baptized its quota of twenty-six souls, all the work being done by the laymen.

British Guiana, on the northern coast of South America, craves the prayers of God's people everywhere as we unite wholeheartedly in this plan of God through the General Conference of doubling the membership for Christ.

Philippine Adventist Welfare Donation

By P. C. Banaag

The North Philippine Union Mission recently made a substantial donation to the Social Welfare Administration agency of the Philippine Government. The donation included five hundred pesos and three bales of clothes for the disaster victims of the recent typhoon and Hibok-hibok Volcano eruption. Another amount of P250 was given to the U.N.A.C. (United Nations Appeal for Children), a civic organization that has just been organized in the Philippines.

The Social Welfare Administration is the office in the government with which we deal every year in securing our official permit for the Ingathering campaign. This is the agency that looks after the social welfare condition of the people there.

M. C. Warren, R. C. Mills, and the writer, of the North Philippine Union Mission, were the ones who visited the social welfare administrator of the government. We are happy to report that in the course of the conversation the woman in charge of the government welfare work in the Philippines assured us that our organization is leading other Protestant sects in doing this type of welfare work for the Filipinos in general.

We want to thank the brethren in North America for sending these clothes to us, and we want to assure them that every piece of clothing that they sent to us in the past has been used to good advantage.

Australasian College Preparing Missionaries

By D. A. McAdams

Associate Secretary, Publishing Department, General Conference

The Australasian Missionary College was first opened in the year 1895. Since that memorable date fifty-seven years ago, 988 young people have been graduated from the college. During my recent visit to the college I was told by William G. C. Murdoch, the president, that at least 90 per cent of these graduates have become workers in the cause of God, and more than half this number have served or are serving as foreign missionaries.

The Avondale estate on which the college is located consists of fourteen hundred acres of land, and is about ninety-five miles north of Sydney. It is indeed a haven of refuge for the Advent youth of Australasia. When the long-range building program that is now under way is completed, the physical plant will be outstanding. A new girls' dormitory is under construction at the present time.

During the school term, which finished in November, there were three hundred students enrolled in the academic and college level and two hundred in the lower grades. There is a faculty of forty efficient teachers. Ninety per cent of the present student body are baptized members of the church, and about forty young people are baptized each year.

The Avondale Symphonic Choir, under the capable leadership of George W. Greer, has created much favorable publicity for the college.

I found a good spirit at the school among both teachers and students, a spirit of dedication and devotion.

Christian Record Benevolent Association

By W. C. Moffett

The convention of Christian Record Benevolent Association workers, held in Lincoln, Nebraska, January 22-27, was a most profitable and inspiring occasion. Approximately fifty were in attendance, including the office staff, the publishing house group, members of the board of trustees, and field workers representing forty-two States and Canada. Four years had passed since the last convention had been held. A number of new recruits had recently joined the force.

C. W. Degering, manager-editor, led out in the discussion of plans and policies; and P. D. Gerrard, public relations secretary, gave valuable instruction in principles and methods in presenting the work to the public. Demonstrations of methods by experienced workers were most helpful. D. C. Duffield, treasurer, dealt with financial questions.



Avondale Symphonic Choir of Australasian Missionary College, George Greer Conductor

The Christian Record was born in 1899 in Battle Creek, Michigan, when Dr. O. A. Wilson, a sightless man, brought out the first edition of seventy-five copies of the *Christian Record*, running his homemade plates through a wringer in lieu of a press.

In 1904 the office was transferred to Lincoln, and the work is now carried on in a two-story brick building. In 1927 D. D. Rees became the editor-manager, continuing for twenty-two years in that capacity. The high standards established by him are being maintained by the present management.

Since the Christian Record is a General Conference institution, representatives of the General Conference are on the board of trustees, together with the presidents of the union conferences.

Five monthly periodicals are published. The *Christian Record*, now in its fifty-second year, selects the cream of religious and inspirational material. Going to people of every faith, it does not introduce controversial questions. The *Bible Expositor* is similar in content to *These Times* or *Present Truth*. Then there are the Braille copies of *Life and Health*, the *Sabbath School Monthly*, and the *Children's Friend*. The Voice of Prophecy Bible lessons for the blind are produced here.

The total monthly circulation of all journals as of July 30, 1951, was 14,268, approximating 8,000,000 pages annually, and averaging over 7 tons each month. All services are free to the blind.

The association maintains a free circulating library of over five hundred volumes in Braille and New York Point. It has supplied *Mount of Blessing* and *Steps to Christ* to the Library of Congress and its regional branches in all parts of the country. These are in the form of Talking Books, recordings on 33 1/3 r.p.m. records. Other Talking Books are being processed.

The Government supplies free playing machines through these libraries, and carries all books and periodicals for the blind without charge.

Our field representatives address civic groups, clubs, churches, and educational groups, and visit the blind, holding studies with them and rendering various

types of service. I was impressed by the consecration and missionary spirit of the men and women engaged in this work.

One of the features of the gathering was the recital of experiences of men and women who, through our literature and this personal visitation, have found joy and peace in Christ, accepting the truth in its fullness and cherishing the blessed hope of our Lord's soon return, when the eyes of the blind shall be opened. Of the songs regularly printed in the *Christian Record*, one of the most popular with its readers is Fanny Crosby's "I Long to See My Saviour First of All."

Our Braille literature is carrying light and gladness to sightless people in forty countries. From people in every walk of life come expressions of appreciation of the blessings that our free services are bringing into the lives of those who are behind a curtain of perpetual darkness.

The East Brazil Union Looks Ahead

By L. H. Olson

Secretary, South American Division

It was recently my privilege to accompany R. A. Wilcox, president of the East Brazil Union, and other workers from the union on a visit to several of the local mission fields.

The unfinished task in the East Brazil Union presents a mighty challenge to the small group of workers laboring in that field. Large cities, several of them still practically unentered, and extensive interior districts where transportation is slow and difficult are awaiting the proclamation of the message. The few workers are of good courage and are endeavoring to meet the challenge that is before them. It was most interesting to observe the plans that were presented in the union meetings and in each local field for the carrying out of a definite program of evangelism.

R. E. Adams, home missionary and Sabbath school secretary of the union, has worked untiringly throughout the field to build up an efficient, well-trained group of lay evangelists, and at the pres-

ent time about one third of the church members in the union are enrolled in the Light Bearers' Training Course. It is expected that more than two thousand will finish this course in the near future. Well over a hundred projectors are now in the hands of these lay evangelists, and plans are already made to hold 120 lay efforts during 1952.

As we visited the several local missions it was most inspiring to note that the major discussion of the mission committee was in regard to aiding these lay evangelists and training them to do an efficient work in soul winning.

In the Rio-Minas Gerais Conference 30 efforts are in prospect for 1952, with a goal of 150 baptisms. The Rio-Espírito Santo Mission planned 30 lay efforts, with a goal of 145 baptisms. In addition, eight efforts are planned by the workers, largely in places where we do not have organized churches.

The Bahia and Sergipe Mission is well advanced in its program of lay evangelism with 27 efforts planned, and a goal of 135 baptisms. All the evangelistic workers of the mission, as well as the departmental secretaries, will be engaged in public efforts during the year.

The mission officers and every worker in the Northeast Mission are working with the lay evangelists as they make plans for beginning 22 efforts, setting a goal of 110 baptisms.

A new mission field has just been organized and consists largely of the work along the São Francisco River, where Paul S. Seidl has been working for several years with a medical missionary launch.

Less than three hundred members live in this field, but they plan five efforts, and expect to baptize twenty-five.

Throughout the union a campaign has recently been conducted which is called "Building for God," and as a result several churches have been built. At the end of 1951 there were 84 church buildings in the union. One lay member has volunteered to build a church, furnishing all funds that are needed for this project. The Lord is blessing this faithful brother and many others as they cooperate in this worthy work.

It is expected that 1952 will be a year of great advancement as workers and laity cooperate in carrying the light to those who are still in darkness.

The Blessed Hope

By Carrie Robbins, M.D.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:19, 20.

No one can thoroughly appreciate the blessed hope until he has been called to go through the valley of the shadow of death, and come out without a loved one by his side. The difference between the hope of the Christian and the despair of the non-Christian was forcibly emphasized by some letters I received after my companion had been laid to rest in Pakistan, as a result of poliomyelitis.

One letter came from a well-educated Sikh gentleman. He had been a friend

and language teacher to the missionary. After expressing very profusely his regrets and sorrow, as is the custom in the Orient, he ended by saying, "But how can we console you when we cannot console ourselves?" Another letter was from a Mohammedan munshi, who was also a well-educated teacher and a very fine man. He stated that he was so overwhelmed with sorrow that, though he rode his bicycle thirty-five miles to attend the funeral of the missionary, he was afraid to appear, for fear he would make a scene, "and even yet I cannot face you," was the sad ending to his letter.

In bright contrast to the despair expressed above, note another letter, which was received from one of our own Christian boys who was in school at Spicer Missionary College. He had worked with the missionary for some time and felt his loss very keenly. After expressing in Oriental style his grief over the personal loss and the loss sustained by the cause of God, he recalled the blessed hope of the resurrection, and rejoiced that on that blessed morning, "even though Sahib was paralyzed, he will jump out of his grave." Then he went on enlarging upon the assurance that we shall meet him again, if we are faithful.

Oh, the blessed hope of the Christian, and the difference it makes in people's lives, even in this world, to say nothing of the glorious future! Let us press forward to that day with renewed determination to be faithful to the end.

Baltimore Prophetic Crusade

By M. K. Eckenroth

*Instructor in Evangelism
Theological Seminary*

The evangelistic campaign that began September 16 of last year in the city of Baltimore is moving forward in a most encouraging way. In spite of severe and hazardous winter weather, a crippling transit strike, and other handicaps, the attendance has remained steady and strong. Here in Baltimore, within the very shadows of Cardinal Gibbons' imposing cathedral, the third angel's message is being heralded by a faithful staff of workers, and is making new friends, melting hearts, and breaking down old prejudices.

At this writing we have well over two hundred on our baptismal prospect list. These are attending church or a Bible study school, or studying the Bible correspondence course. The first baptism of the campaign was held Sunday evening, January 27, with thirty-one going forward in the first class for baptism and profession of faith. We are happy to report that a class larger than that is now forming for the second baptism on February 24. The baptisms are being conducted right



Capping Exercises at Madison College School of Nursing

Thirty freshman nurses of the Madison College School of Nursing received their caps and insigne in a most impressive ceremony, Monday night, January 7, 1952. The procession down the aisle to the platform was highlighted by Mrs. Freida Zeigler, representing Florence Nightingale. She carried a lamp that was a replica of the one used by Florence Nightingale in the days of the Crimean War. On the platform each of the student nurses stepped forward to have his or her

miniature lamp lighted from the larger one.

There are nine male student nurses in this class. The Madison College School of Nursing has at present six married couples who are preparing themselves for medical missionary service.

The Madison College School of Nursing is fully accredited by the State of Tennessee and now has sixty-eight student nurses in training in the various classes.

WESLEY AMUNDSEN.

on the platform of the Lyric Theatre, where the meetings are held each Sunday night. A beautiful portable baptistry has been installed, and affords a most impressive feature of the campaign.

The Lord has richly blessed in providing funds to carry on within our approved budget. With rising costs and many unexpected emergencies, we will still remain within our budget. At the halfway point in the campaign almost five thousand dollars has come in through the public offerings. For this we thank God.

Thrilling experiences are being reported by our workers, who are visiting approximately two thousand homes a month. Ministers, businessmen, civic leaders, church workers, prominent lawyers, a judge, and the gospel singer of a well-known network radio program have attended the meetings. People of many denominations are studying and accepting the truth. Miss Mary Walsh, of the Columbia Union staff, is leading forth with many visits and studies with Roman Catholics and Protestants. She is leading out in the Sunday evening Bible class that precedes the evening services.

Wylie Fowler, of the Ohio Conference, has had a most conspicuous part in the campaign by directing all the musical activities of the campaign, both in the public meetings and on the radio programs. He will soon return to the Ohio Conference to participate in another evangelistic campaign with E. F. Koch, the Columbia Union evangelist.

The unstinted services of the pastors and laymen of Baltimore and its suburbs have made most significant contributions to this campaign. They have worked unitedly as a smoothly operating team. There has been only the closest cooperation and fellowship. Miss Lois Lank and Mrs. Mildred Porter are carrying heavy Bible instructor responsibilities. Mrs. Villa Fisher is contributing her service to

care for the details of filing the names and other office necessities and work.

Untold blessings have come to the Baltimore campaign through the loyal services of Seminary students who are assisting most nobly. These men drive to Baltimore every week from Washington, and some stay there for three days, over the week end. Last quarter these men visited 2,658 people and called on 3,849 others. They gave 290 Bible studies in addition to all the other significant contributions to the work.

The prospects are good for a real harvest of souls in this great center.

A Unique Celebration in Johannesburg Church

By A. L. Ham, *Field Secretary*
General Conference

When I arrived in Johannesburg, South Africa, I was in time to take part in an inspiring service held in the Central church of this city. The meeting opened before sunset the last day of the year and carried on into the first hours of 1952.

A welcome was extended by M. C. Murdoch, who was chairman of the ceremonies. He led in a short service in which all took part, in memory of those church members who had died during the past year.

Appropriate music was rendered, which was followed by short new year's messages from General Conference, division, union, and local conference representatives.

An examination by the conference president of candidates for baptism and a prayer of consecration were features of the service. The pastor baptized six, who had forsaken the old ways of the world to walk in newness of life signified by this sacred rite.

This service brought the number of converts for the year 1951 to ninety-three.

Canadian Union

● The Oshawa Missionary College auditorium has been greatly improved by a \$5,000 renovation, which affords an excellent lighting system, insulated ceiling, permanent anterooms, a six-foot extension to the rostrum, and an arched opening on the platform.

● G. S. Remick, pastor of the Winnipeg English church, is effectually preparing a corps of lay workers for soul winning. A Bible training institute has resulted in the giving of 3 or 4 Bible studies a week by a number of the members. A second class of approximately 20 students has been formed.

Central Union

● L. J. Leiske reports that 78 of the members of the Colorado Springs church raised a Minute Man goal or more during the recent Ingathering campaign. Nine members raised \$100 or more.

● In the Missouri Conference the tithe for 1951 shows an increase of 18 per cent over that of the previous year. The membership also shows a healthy increase of 247 over the year 1950. Increases are also apparent in Sabbath school offerings, Ingathering, Missions Extension, and foreign mission offerings.

● The Nebraska Conference publishing department is happy to announce a \$2,179.29 gain in literature sales for the month of January. During January, 1951, Nebraska colporteurs delivered \$2,673.65 worth of our truth-filled literature; during January of this year, \$4,852.94 was delivered.

● Edwin Shafer, pastor of the Rock Springs, Wyoming, church, writes that in the past two and a half years the membership of that church has been doubled. This has been a great encouragement to regular members of this church.

Columbia Union

● Six persons were baptized February 9 at Hackensack and united with the Hackensack and Westwood, New Jersey, churches. W. E. Haase, pastor of the district, performed the baptism.

● A health and welfare center was opened February 10 under the sponsorship of the Norristown, Pennsylvania, Dorcas Society in cooperation with the other two churches in the district, Phoenixville and Pottstown. This is the first project of this kind in the East Pennsylvania Conference.

● Southern New Jersey members gathered in Bridgeton, February 2, for a soul-winning rally.

● Two laymen in the West Pennsylvania Conference have taken upon themselves the unique missionary project of sending a copy of *Sweetest Stories Ever Told* to every child that can read in the orphanages within their territory.

● A brief ten weeks' evangelistic campaign was begun in Jersey City, New Jersey, on November 2, 1951, by Joseph F. Jeffreys. By the use of the popular Faith for Today heading a great interest was aroused through the blessings of God. With splendid cooperation by the faith-

Brief Current News



Atlantic Union

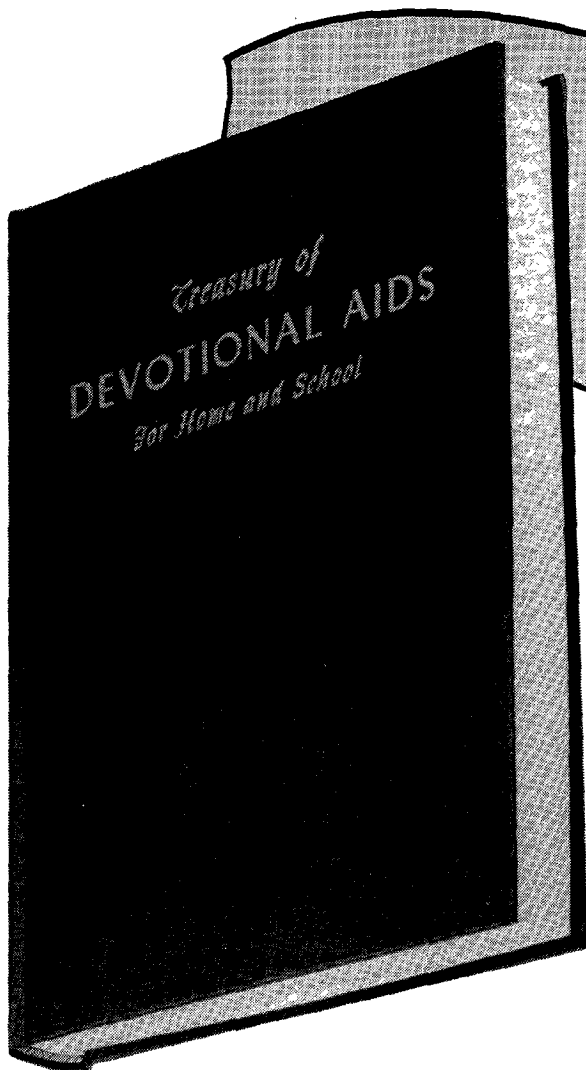
● L. G. Cornelius, of the New Jersey Conference, was guest speaker at Dorcas Federation meetings in the Southern New England Conference early in March. Mrs. Myrtle Meyer, of Auburn, Massachusetts, is federation president for the conference.

● The Missionary Volunteer Societies of the Northeastern Conference have been formed into federations for better Share Your Faith programs and social activities. Two of the federations are the Westchester Federation, with Priscilla Ogburn, of New Rochelle, New York, as president; and the New England Federation, with Cecilia

Foster, of New Haven, Connecticut, president.

● The Greater New York Conference office workers have been spending one day a week at the Eagle Lake campgrounds, preparing the site for camp meeting and Junior camp activities. Another group of academy staff members and church members are at work there another day in the week.

● At the second baptism held in the new Fitchburg, Massachusetts, church, 6 adults were baptized by W. J. Hackett and D. Sandstrom.



Make Your Worship Periods More interesting and effective

Prepared by a group of trained teachers appointed by the General Conference Department of Education, this volume admirably fills the purpose for which it was designed—a stockpile of stories, sermons, object lesson demonstrations, poems, and blackboard mottoes suitable for the planning of worship periods for the classroom or for the home story hour.

- FOR BUSY TEACHERS
- FOR JUNIOR LEADERS
- FOR PARENTS IN THE HOME

THE BOOK FOR WHICH YOU HAVE WAITED
AT THE PRICE YOU WANT TO PAY

The stories and Junior sermons were chosen particularly to illustrate moral lessons, and these cover a wide choice of topics, such as:

- Bravery
- Bridling the tongue
- Care of the body
- Character habits
- God's providence
- Faith in God's promises
- More than 400 others

The lesson topics and the Scripture references are all CLEARLY INDEXED.

THE MOST COMPREHENSIVE COLLECTION OF
WORSHIP HELPS PUBLISHED IN OUR HISTORY.

Beautifully Bound in Red Cloth

352 Pages

Price \$5.00

ORDER BLANK

_____ Church Missionary Secretary or
_____ Book and Bible House

Please send me:

No.

COPIES

() TREASURY OF DEVOTIONAL AIDS @ \$5.00 _____

Sales Tax (where necessary) _____

Total Enclosed _____

NAME _____

STREET _____

CITY _____ ZONE _____ STATE _____

Prices 15% Higher in Canada

Review & Herald Publishing Assn., Washington 12, D.C.

ful church members, 6 more were baptized and several others have learned to love this blessed truth and someday will take their stand for Christ.

Lake Union

● The North American Sabbath school secretaries council was held at Indianapolis, Indiana, January 15-18. L. K. Dickson was present from the General Conference, and most of the Sabbath school secretaries were there from union and local conferences throughout North America.

● Wisconsin has two outstanding colporteurs. Guy Jordan, 75 years of age, has held the record for several years for the highest number of hours worked. Last year he canvassed 1,752 hours, and his deliveries amounted to \$5,094.80. Walter Nasvall has canvassed faithfully for 7 years and has held the record in deliveries. Last year he spent 1,521 hours in the field, and his deliveries mounted up to \$7,003.05.

● February 11 was another traditional day at Emmanuel Missionary College. It was presentation day for the 113 members of the 1952 senior class. O. H. Christensen, class sponsor, presented the class to P. W. Christian, president of the college, and those present. Irwin J. Lubbers, president of Hope College at Holland, Michigan, was the guest speaker, and he urged the class to "commit themselves to constructive Christian endeavor."

North Pacific Union

● Francis Phelps began a series of meetings in the public school building in a district called Dent, 22 miles northeast of Orofino, Idaho, on Sunday night, February 10. More than 50 people were present the first night to hear the study on world conditions and their relation to the second coming of Christ.

● A home nursing instructors' course for the Upper Columbia Conference was held March 9-13 inclusive in Spokane for graduate nurses or experienced teachers desiring to learn both the practice and theory of conducting home nursing classes in the local churches. The course was under the direction of Joyce Wilson, R.N. The second conference-wide Red Cross First Aid Instructor school was held in Spokane, March 2-4, with M. J. Perry, the instructor-trainer.

● A fire last November destroyed the rooming house in Seldovia, Alaska, where two of our sisters, Mrs. Turpin and Miss Matiko, were living. They lost all their possessions, but reported the miraculous preservation of the Sabbath school record book, an envelope containing the Sabbath school money, and \$43 tithe in paper money.

● On Sunday evening, February 3, 6 young girls from the Monroe, Washington, church school began a series of meetings in the school auditorium. Those participating are 17 years old or under, and come from the Monroe, Startup, and Snohomish churches. The plans are made by a committee of 6 members: 2 elders, 3 young people, and the missionary secretary, Elmer Hadland, who is the chairman. The attendance at the meeting has been around 125.

● A series of meetings was begun Friday night, February 15, in the V.F.W. Hall in Elgin, Oregon, by lay members of the La Grande district. On Sabbath afternoon, February 23, the La Grande Sabbath school opened a branch Sabbath school in Elgin. Sunday night meetings are also being conducted by the laymen in the churches of Cove and La Grande. Paul Bartholomew, of the Idaho Conference, is pastor of this district.

● The Walla Walla College board in session February 11 invited Arthur W. Spoo, of Portland, Oregon, to fill the position of business manager. He assumed his duties March 1.

Pacific Union

● A. T. Okohira, pastor of the Japanese church in Los Angeles, is to spend 3 months in Japan assisting in an evangelistic program. In his absence Sakae Kubo will care for the work in Los Angeles.

● On February 9 more than 5,000 people crowded the Memorial Auditorium in Sacramento, California, for the annual youth congress of the Northern California Conference. R. R. Bietz, president of Southern California Conference, was the Sabbath morning speaker. In the afternoon J. R. Nelson, Missionary Volunteer secretary of the Pacific Union, interviewed Desmond Doss, and 10 skits presented various ways in which the youth are working for Christ.

● Last year the Las Vegas, Nevada, church members planned a one-teacher church school, expecting about 20 students. When they opened the school in September it was necessary to employ 2 teachers for the 40 pupils. Non-Adventist pupils in the school have interested their parents in the truth. One mother has been baptized, and others are studying in preparation for that rite.

Southern Union

● On February 14 the Southern Union Bible school held open house for the workers and members in the area. Beginning with only a small enrollment a year ago, the school has grown to 94,086. The lessons mailed out during the week of January 28 totaled 28,924.

● On Sabbath, February 16, the new church at Ellisville, Mississippi, was dedicated. V. G. Anderson gave the dedicatory address.

● B. L. Thompson, who has served as manager of the Georgia-Cumberland Book and Bible House for the past 7 years, has accepted a call to the Texas Conference for work among the Spanish-speaking people.

● Ira Pound, of the Texas Conference, has responded to the call of the Georgia-Cumberland Conference, to become manager of the Book and Bible House.

● L. G. Scales, pastor of the Savannah, Georgia, district in the Georgia-Cumberland Conference, plans to conduct Survival Through Faith rallies in the 12 counties of his district in which there are no established churches. As far as he can learn he will preach the first Seventh-day Adventist sermon in each of the 12 cities.

● W. Roger Holley, of Greenville, South Carolina, reports that more than 2,000 names have been secured as enrollees in the Southern Union Bible school, and he states that already community Bible schools have been organized to follow up the interests.

● Woodrow Larson, pastor of the church at McMinnville, Tennessee, reports that 15 have already been baptized as a result of his evangelistic effort.

Southwestern Union

● The Texico Conference has reached a record Ingathering goal of \$29,000 in less time than ever before.

● The excellent Ingathering work of the Albuquerque Spanish church deserves special mention. Just four years ago the goal for that church was \$400. This year the church celebrated victory day on February 15 with a total of over \$3,500—\$1,000 over the goal.

● William May is holding Sunday night meetings in the new Carlsbad, New Mexico, church. Without any advertising except personal invitations people are coming. The church members devote Sabbath afternoons to enrolling students for the Bible course; thus new prospects for attendance at the public meetings may soon be realized.

NOTICE

WASHINGTON SANITARIUM ASSOCIATION

Notice is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held April 22, 1952, at 9:30 a.m., in the sanitarium chapel, Takoma Park, Maryland, for the purpose of electing a board of trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D.C.) Sanitarium Association, the faculty and heads of departments of the Washington (D.C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of Washington Missionary College.
R. R. FIGUHR, president.
H. S. NELSON, secretary.

Church Calendar for 1952

March 29	13th Sabbath Offering (Northern Europe)
April 5	Ingathering Day
April 5-May 17	Ingathering Campaign
May 3	Medical Missionary Day
June 21	Literature for Servicemen Offering
June 28	13th Sabbath Offering (Middle East)
July 12	Midsummer Offering
July 26	Educational Day
July 26	Elementary Schools Offering
Aug. 16	College of Medical Evangelists Offering
Aug. 30	Riverside Sanitarium Offering
Sept. 13	Missions Extension Offering
Sept. 20	Sabbath School Rally Day
Sept. 20-27	These Times Campaign
Sept. 27	13th Sabbath Offering (Central Europe)
Oct. 4	Colporteur Rally Day
Oct. 11	Voice of Prophecy Offering
Oct. 11-18	Message Magazine Campaign
Oct. 25	Temperance Offering
Nov. 1-22	Review and Herald Campaign
Nov. 27	Thanksgiving Day
Nov. 29-Dec. 6	Week of Prayer and Sacrifice
Dec. 6	Week of Sacrifice Offering
Dec. 27	13th Sabbath Offering (Southern Asia)

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

*The Man God
Made Again*

HARRY

ORCHARD

200 Pages
Kivar Bound
Colorful Jacket

\$2.00

15 per cent
higher in
Canada

SOUTHERN
PUBLISHING
ASSOCIATION

NASHVILLE 8,
TENNESSEE

For nearly one half of a century the Adventist ministry has found in the conversion of Harry Orchard, one of the country's most celebrated criminals, a never-failing appeal that illustrates God's marvelous grace and love for a fallen man.

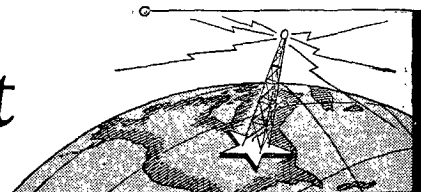
We are fortunate that Harry Orchard gave his memoirs, notebooks, and diaries to a long-time friend, LeRoy E. Froom. Now the whole life story is in book form, kivar bound, in 200 pages. The eighteen pages of photographs include pictures of the equipment Orchard used to murder an Idaho governor.

The conversion of this killer, together with the forgiving grace and missionary spirit demonstrated by the governor's noble Christian widow, is indeed a fascinating chapter in the modern Acts of the Apostles.

**PLEASE ORDER FROM YOUR
BOOK AND BIBLE HOUSE**



Items of Special Interest



Loss of Faithful Leader in Northern Europe

We regret to report the death of P. G. Nelson, principal of our Onsrud school, Norway, who previously served as president of our West Nordic Union Conference for many years. A. F. Tarr, president of the Northern European Division, writes:

"Brother Nelson was with us in Skodsborg throughout last week, attending a meeting of the West Nordic Union committee. He seemed in excellent health and in his usual cheerful spirits, and returned to his home after the meeting. It seems that today he went from the school to Oslo, and after alighting from a streetcar collapsed, and died immediately. This has come as a great shock to the workers and members in this union who knew him so well and loved him so much."

In his passing our work has suffered the loss of a loving, godly, faithful leader who did much to press forward the work to which he devoted his entire life.

E. D. DICK.

New Karachi Hospital Winning Friends

In a letter dated February 14, written from Lahore, Pakistan, Duane Johnson, president of the West Pakistan Union Mission, wrote as follows:

"Last summer we raised something over a lakh of rupees (100,000) from the general public toward the hospital project, in addition to the one lakh given by the Chamber of Commerce. Last Friday Dr. G. A. Nelson, N. R. Fouts, C. H. Hamel, and I visited one of our contacts of last summer. He had not given then, but had been friendly. We decided not to mention money when we called the other day, but before we left, he and his wife wrote a check for 5,000 rupees.

They are a charming Mohammedan couple, young and wealthy, but tired of this world and the vain things it has to offer. He mentioned the nearness of the end of the world, and expressed to Dr. Nelson his confidence in the hospital program. We have had the same reception among smaller business friends. In three days we have raised another 3,500 rupees by the help of God.

"Last Sunday evening a young man, manager of a local printing establishment, gave a dinner at his own expense here at the hospital. He has been studying with two of our brethren, and he chose this

occasion to declare in a simple address his faith in Jesus and his determination to follow Him under all circumstances. He is a Moslem, and of a good family. He plans to leave this locality for about two years, and then return to preach the gospel. We believe he will be baptized soon. Two were baptized last Sunday night in the new church. The effort here in Karachi has aroused some opposition, but much good has been accomplished through the preaching of the Word."

Unique Course Offered at College of Medical Evangelists

The second month-long series of lectures, laboratory sessions, and field sessions which comprise the course in parasitology and tropical hygiene for nurses was concluded the last of February on the Loma Linda campus of the College of Medical Evangelists.

The School of Tropical and Preventive Medicine awarded seven certificates to as many enrollees on February 22. Dr. Harold Mozar, director, noted that the School of Tropical and Preventive Medicine will continue to offer the course from year to year in an effort to help mission boards and graduate nurses increase their serviceability to tropical areas.

This year's group represented an aggregate of 73 years of service in China, Ecuador, India, Nyasaland, Peru, and South Africa. The longest term of service was held by Miss Margaret Prentice, a Methodist, who has worked for 28 years in the Orient.

Seven Hundred Members Added in Mexico

The work in Mexico is keeping pace with the other unions in the rapidly growing Inter-American Division. The union president, Henry J. Westphal, recently attended a workers' meeting in the South Mexican Mission, and reports an increase of 1,731 Sabbath school members in that field for 1951. Seven hundred persons were added to the church by baptism during the year. A few months ago Elder Westphal led out in an evangelistic effort in the Catholic city of Puebla. It was feared that the deep religious prejudice of the people against everything Protestant would interfere with the attendance, but in spite of strong opposition the meeting place was filled each evening. As a result of the campaign, 50 persons were added to the church.

N. W. DUNN.

Newspaper Evangelism on the Island of Guam

On the island of Guam, where the Truth for the Multitudes series of advertisements provided by the General Conference Press Relations Bureau has been appearing in the *Daily News*, results are beginning to be seen.

A former Adventist who had recently come to the island and was working for a contractor caught a new vision of the truth and made arrangements to have his Sabbaths off. He is now attending church.

A goodly number of the books offered in the series have been requested, and with each book sent out a Bible correspondence course blank was enclosed.

Recent Missionary Departures

Elder and Mrs. E. B. Smith and their three boys, Elden, Ralph, and Robert, returning to Thailand from furlough, sailed from San Francisco for Bangkok, February 26, on the S.S. *Steel Admiral*.

Mr. and Mrs. L. R. Downing and their three children, Karen Rose, Laurence, and Kenneth, sailed from New York February 29, on the S.S. *America*, returning from furlough to Nigeria, West Africa.

Miss Marthine Bliss, of the White Memorial Hospital, responding to the call for a nurse for the Leper Colony connected with the Mwami Mission Hospital in Nyasaland, sailed from New York for Cape Town, March 1, on the S.S. *Robin Wentley*.

Andres Riffel, returning to the Inter-American Division from a leave of absence, left Miami early in February for Havana, Cuba, where he is to serve as home missionary and Sabbath school secretary of the Antillian Union Mission.

Miss Anna May Vaughan sailed from New York for Cape Town, March 1, on the S.S. *Robin Wentley*, returning from furlough to the Mwami Mission Hospital in Nyasaland.

E. D. DICK.

Faith for Today Enlarges Staff

Two workers are being added to the staff of Faith for Today in New York City. Charles O. Franz, of Madison College, is to be treasurer and manager, and R. E. Crawford, of Canada, for the past few months serving with the committee arranging for the holding of the nationwide series of city rallies, has accepted the invitation to connect with the staff to be in charge of public relations.