

THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS  
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL



COURTESY DR. J. F. GERHARDT

*... I Often Think of Home ...*

BY ELECTA HARDING ARNOLD

I often think of home; its welcome shores  
Have ever beckoned me through lonely hours.  
I long to slip across her ebbing tide  
To where her living streams forever glide.  
I long to walk upon her golden strand  
Where Friend of all these years will take my hand,  
Where by the crystal depths of jasper sea  
The tangled warp of life He'll clear for me.  
I often think of home, my heavenly home,  
Where weary feet and sore shall never roam.  
I strain my eyes in earth's dark hours to see  
The lights of home, sweet home, gleam out for me.

I often think of home: with grief-dimmed eyes  
I see through rainbow hues her spires rise.  
To bow in rapture at His pierced feet,  
To live in ecstasy her joy-filled days,  
In sweet communion there my Saviour meet,  
I long to tread upon her golden ways,  
To have Him place His hand upon my head  
In sweetest benediction ever said.  
I often long for home, my heavenly home,  
Where angels' songs shall sweep her vaunted dome.  
Someday my bark shall touch her long-loved shore,  
My home, sweet home—at last—forevermore.

## Revival and Reformation—Part 1

**T**HE Christian believer should have a living experience. He should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. He should "deny himself, and take up his cross daily" and follow his heavenly Guide. Luke 9:23. In prayer, the study of the Word, and in labor for others, he should find a constant, vivifying, uplifting experience.

"My little children, these things write I unto you, that ye sin not." 1 John 2:1. This is the high and holy standard which God places before us. But divine love and mercy recognize that we often fall short of measuring up to the perfect standard, and God makes provision for our great need. "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: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2. This turning again to the Lord after sin has marred our lives requires a revival and reformation. We must confess our sin and forsake it. By faith we must claim Christ's imputed righteousness and ask that His indwelling Spirit will hold us from further falling.

### Spiritual Indifference

In recent editorials we have pointed out some of the sins which are sapping the spiritual power of many members of the church. The church, as never before, needs to be called back to the old-time standards.

We desire to say at the very beginning of this discussion of revival and reformation that we do not believe the Seventh-day Adventist Church has apostatized or will apostatize in coming days. We have no sympathy with charges to this effect made by pseudo Seventh-day Adventists or any offshoot from this movement. We concur in the following statements made by one whose counsel we esteem:

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Testimonies to Ministers*, p. 61.

"Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought

out by prayerful study, and testified to by the miracle-working power of the Lord. . . . He calls upon us to hold firmly, and with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Testimonies for the Church*, Series B, No. 2, p. 59.

"This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work."—*Testimonies*, Vol. V, pp. 206, 207.

I thank God for the tens of thousands of Adventist believers throughout the world who are true and loyal to their divine Lord. They are seeking earnestly and faithfully to follow in the footsteps of Christ. They have dedicated their all upon the altar of service, their property, their children, their own lives for the furtherance of the gospel. It is not for this class that I feel burdened, unless it is to incite them to greater diligence in laboring for some in the church who are losing their first love and ardor, and following the Lord afar off. The burden of this writing is for this latter class, for the careless, the indifferent, the worldly.

### Spiritual Declension

Spiritual declension is manifest in too many lives. The standard of Sabbath observance is being lowered. The family altar has fallen, the newspaper, the storybook, and the radio are taking time belonging to Bible study. These corrupting influences are weakening the moral fiber of all who indulge in them.

We see too many of our brethren and sisters mingling with the world in ungodly pleasure. Some are attending the movies and the theater, and affiliating themselves with various worldly associations. We see in our congregations men and women who do not represent the principles of modest, dignified attire. An increasing number set aside the solemn covenant of the marriage relation. Divorce is secured sometimes for the most trivial reasons. This great evil is becoming altogether too common among us. But it is an evil which cannot be winked at or passed over lightly if we are to maintain our integrity before God.

The subtle influences of worldly education, as represented in the subversive teaching of worldly universities, are seeking to corrupt the faith of our

youth and to gain a foothold in our own schools. We need to be eternally vigilant, lest our schools succumb to these faith-destroying principles, the same as have the schools of other denominations. We must ever keep in mind, and constantly emphasize, the heaven-born principles of Christian education committed to us.

Some of our members are paying little attention to the principles of healthful living; they are drinking tea and coffee, and following other health-destroying habits; and some are mingling with the world in their feasts and holiday occasions, saying by their conduct, "My Lord delayeth His coming."

Worldly methods, such as dramatic exhibitions and religious plays and pageants, are being employed in some of our churches and institutions. All this is wrong. The popular bathing resort is another one of Satan's agencies in these last days whereby morals are being corrupted, even in the lives of members of our own church. Card parties and private dances among select groups are invading the homes of a few of our people. Many in the church need to be called back to the standards of simplicity and practical Christian living.

Some in the church have turned their back upon Canaan and are retreating toward Egypt. They have a name to live and yet are dead in trespasses and sins. Their names are upon the church books, and they go through a formal service, but the oil of grace has leaked out of their hearts, and they are as widely separated from the saving knowledge of Christ as is the open sinner. These need to return to their first love. Sin has deadened their sensibilities and seared their consciences. Their vision has become blurred, so that they cannot see with true perspective. They have become so fascinated with the things of time and sense that the appeal of Heaven has largely lost its power in their lives.

### Call to New Life

We all need a revival of heart, a reformation of life, a new unction from on high, a new baptism of the Holy Spirit. And this is our only hope. Without this revival and reformation we are lost. Unless this experience comes to thousands in the church of Christ, they will continue their downward steps, and in the final crisis

will take their stand on the side of the archdeceiver.

Why do I point out these evils existing in the church? Is it because Seventh-day Adventists are sinners above all men? Is it because our church ranks lower in the scale of spirituality and Christian living than other denominations? Far from it. Probably no church body in the world possesses a higher grade of communicants than those in our own church. But God has given to us great light. We believe that Christ is soon coming, and we are preparing to meet Him. In view of this our responsibility is correspondingly greater, and our standard of Christian living and experience should be correspondingly higher. Heaven rightly expects more of us.

### Responsibility for Others

We may look upon the weakness and indifference of some in the church and reason that their backslidden condition is not ours; that while others have fallen, we have been kept by Christ's grace. This may be true, but this reasoning is not in harmony with the spirit of the true seeker after God. Daniel of old had been kept by God's power from the sins which prevailed in the church; yet he recognized that in his church relationship the sin of the church was his sin. He classified himself with his brethren. Hear his humble supplication:

"I prayed unto the Lord my God, and made my confession: . . . We have sinned, and have committed iniquity, and have done wickedly. . . . O Lord, to us belongeth confusion of face. . . . Neither have we obeyed the voice of the Lord our God. . . . Yea, all Israel have transgressed Thy law."

Do We Really Believe?—Part 35

The sin of some in the church is the sin of the whole church, unless the church condemns the sin and seeks to reclaim the erring ones. The sin of some in the church is our sin as preachers and leaders, unless we clear our own souls by crying out against it. Of the leaders of Israel of old God said:

"If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22.

We cannot be guiltless before God if we permit sin to reign in the church without our earnest protest. God calls upon us, as watchmen upon the walls of Zion, to cry aloud and spare not, to lift up our voices as trumpets and show God's people their transgression and the house of Jacob their sins. In love and compassion, but faithfully and fearlessly, we must call Israel to repentance. Truly the call of this hour is to revival and reformation.

### Prophetic Forecast

A great revival and reformation in the church of Christ in the closing days of earth's history is forecast by the prophetic penman. I quote from Joel 2:12, 13, 17:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy

people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

That such a revival is due in this our day we are told by the messenger of the Lord:

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, change in ideas and theories, habits, and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Review and Herald*, Feb. 25, 1902.

How can this revival and reformation be brought about? This we shall next consider.

"The solemn time has come when ministers should be weeping between the porch and the altar, crying, 'Spare Thy people, O Lord, and give not Thine heritage to reproach.' It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another."—ELLEN G. WHITE in *Review and Herald Extra*, Dec. 24, 1889. F. M. W.

## The Fallacy in Discounting Our Parents

### A Further Message to Youth

**W**HENEVER we have thought of the command to honor father and mother, our mind has turned to a very unusual experience we had a few years ago. We rode for some hours in the cab with the engineer on a streamlined train. The first discovery we made—a rather startling one—was that everything looked different from the driver's seat. We had formerly seen the railroad right of way and the countryside in general, only from a seat in the train. As we watched the narrow bands of steel on which the Diesel monster had to run, the sharpness of some of the curves, the grade crossings where derailling collisions might occur, we felt relieved that the engineer had hold of the brake as well as the throttle. We concluded that there is a real differ-

ence in viewpoint when you are in the driver's seat.

What we as youth might well remember is that we are not yet in the driver's seat. We are rather comfortably relaxed in a passenger seat with perhaps nothing more significant to do than to make brilliant remarks on how father and mother are steering the family too cautiously along the road of life. It is just possible that they may have learned through the years that some curves can be safely taken only at low speed, and that certain crossings are fraught with special danger. We must never forget that they are taking us over a road that they have traveled for years but which we have never traveled. In fact, we do not even know that a sharp curve will confront us down the road a little way.

### The Railroad Track at Night

But there was something more that we learned from that fascinating ride with the railroad engineer. Night came on, and with it a dazzling array of signal lights. They looked very beautiful, but quite meaningless to us. Our natural desire would have been to drive full speed ahead. Why not see what further beautiful lights might appear along the track? But we noticed that the engineer did not have the same carefree attitude. Sometimes he even applied the brakes. Those lights both warned and guided him.

We thought afterward: How like the journey of life. To us who are young the bright lights on the highway provide only a reason for hurrying onward in happy-go-lucky style. We are

irked by old-fashioned parents who insist that danger lies ahead at times and that we should proceed cautiously. Personally, we are glad that we had an "old-fashioned" engineer on the streamlined train, or we would not be writing these lines today. If we are sensible children who honor our parents, we shall be glad that they are old-fashioned enough to keep us on the track.

### The Value of Restraint

There is another reason why youth is likely to violate the fifth command. None of us like restraint, particularly in our early years. We want to be free to do as we wish. Our parents stand as an obstacle in the way of obtaining that wish. Hence there is a clash between our desires and their counsel. What we fail to realize is that those who have least parental direction in their youth—who have the greatest freedom to do as they please—are often those who have little or no freedom in later years. Why? Because it is largely from this class that the criminal element is recruited. It is those who are determined to have their own way in everything, irrespective of anyone's counsel, who finally end up by not having their own way in anything. They do only what the jailer commands.

Above the doors of a courthouse in a New England city is this inscription: "Obedience to law is liberty." This is a simple fact of experience that we are likely to forget when we begin to chafe under parent laws. If we doubt that this is a fact, all we need to do is to watch the traffic on a busy day. It is only by obedience to the traffic laws that any of us have liberty to move safely, if at all, down the highway. And it is only by obedience to the traffic laws on the highway of life that we can hope to make our way to the kingdom without collision or other catastrophe. Traffic officers may not be welcome people when we have violated the law or when we would like to violate it. But in our quiet moments we willingly confess we would not like to be on the road if there were no officers on duty. The same should be our feeling regarding our parents.

### No Man Liveth to Himself

Then there is the feeling of youth that "it's nobody's business but my own what I do with my life." Such a feeling naturally results in opposition to one's parents. We cannot honor our parents when we think it is really none of their business what we do. Yet we say that we believe in the Ten Commandments.

The Bible informs us, and all experience bears witness to the truth, that no man liveth unto himself and

no man dieth unto himself. Each of us is a strand in a fabric woven by all our ancestors, our relatives, our friends, and our fellow countrymen. Together we make a pattern and create a design for living. One strand by itself creates no beautiful design and possesses no strength to meet the tensions of life. The pattern is spoiled if a strand is missing. This is doubly true of the pattern of the home. God, not man, created the home. That is a fact we must never forget. Remembering it will help many of us who are young to throw out of our minds the lawless idea that it's nobody's business how we order our lives. Such an attitude would destroy the home. And is

it a small thing to destroy what God has created?

The next time we are tempted by a false idea of freedom to excuse an attitude of dishonor to our parents, we should ask ourselves this question: What would have happened to me in my early childhood if my parents had adopted the view that they had their own lives to live and that they did not wish to be bound down by the wishes of anyone else? The answer is, we might possibly have starved to death or died from cold and exposure. The whole idea of parents speaking that way sounds silly, we agree. But no more silly than for a child to speak that way.

F. D. N.

## The Last "Unknown" Region Entered

THIS wartime alteration of territorial relations has taken representatives of our work a long way into New Guinea, the second largest island.

Twenty years ago an explorer, James C. Young, wrote an article entitled, "Explorers Have Nowhere to Go." He said:

"Within twenty-five years man has arrived at the uttermost ends of his earth. . . . Only the depths of the ocean are yet to be explored.

"Asia is definitely plotted, Africa an open page, the Amazon Valley reduced to well-defined zones. On all the broad surface of the globe the interior of New Guinea . . . alone remains a true terra incognita [land unknown], and American forces have penetrated deep into its jungles during recent months. The world of today contains not a single hidden city, dark continent, or impenetrable desert. . . .

"Thus the romance of the ages draws to an end."—*Current History*, October, 1926.

The description of the explorer's plight, with only the interior of New Guinea unexplored, suggests how near the enterprise of missions is to the end of its divinely set territorial goal—"unto the uttermost part of the earth." Acts 1:8.

When Mr. Young wrote this article, our work had reached the eastern coasts of New Guinea, but that interior unknown to the explorers was an unknown region to our missionaries. But in 1934 a quick change came.

I was in the Pacific Coast round of meetings in that year, when I bought a *New York Times* carrying a report from London of the discovery of an altogether unknown tribe living on a high plateau in the New Guinea interior. It had just been brought to light. The report stated:

"Shut off from the outer world by towering mountain ranges, the natives have been 'lost' for centuries; yet they have evolved a civilization all their own."

At once I thought, "This is just the situation our Australasian workers will want to explore." I cut the column out of the *Times*, pasted it on a slip of green paper, and determined to send it to our "Mizpah" headquarters at Wahroonga the moment I got back to Washington. I still have it. Back in Washington a month or two later, I learned that our brethren in Australia had already reached these tribesmen—gone in by airplane!

Mission work was already started. It has been going now these ten years, with fruitage. And now the war has surely opened ways into the western half of the island. Even before the recent war our brethren in the Netherlands East Indies had word from the Molucca Islands, to the north of New Guinea, that Sabbathkeepers in western New Guinea were appealing for teachers to come.

Twenty years ago that second greatest island had the only regions on earth considered really unknown, it was said. Now we are in there with the light of the message shining in many dark places. This movement is leading us into the "uttermost parts," surely.

W. A. S.

"SOMEONE has said that there are two classes of people in church: trees and posts. When you plant a tree it begins to grow; but when you plant a post it begins to rot. It is a joy to observe the trees; but it is surely heartbreaking to watch the posts, and many times people prove to be as hard to move as posts."

# BEACON LIGHTS

## MacArthur's Warning

On the occasion of the signing of the surrender documents by Japan aboard the U.S.S. *Missouri* in Tokyo Bay, General MacArthur broadcast a word of warning that sounded more like a sermon than the solemn statement of a great general. He said in part:

"A new era is upon us. Even the lesson of victory itself brings with it profound concern, both for our future security and the survival of civilization. . . . Men since the beginning of time have sought peace. Various methods through the ages have attempted . . . to prevent or settle disputes between nations. . . . Military alliance, balances of power, League of Nations—all in turn failed, leaving the only path to be by way of the crucible of war.

"The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."—*New York Times*.

## A Momentous Turning

An editorial in *Fortune* (September) philosophizes on recent events. The way ahead will not be too easy or too certain, for all previous concepts of politics and international relations have been broken down by the terrifying events leading to peace, we are told.

"The war for human decency is won, and now the United States stands out as the inheritor of more power and more responsibility than any nation on earth. . . . If the defeat of Japan is a time for profound thanksgiving, it is likewise a time for profound thought. We stand at a momentous turning. . . . In our dealings with our fellow mortals, we should never again base any policy on fear. We should be ashamed of every fear, at home and abroad, except one: the fear of the Lord, which is the beginning of wisdom. . . . As Hiroshima and Nagasaki were destroyed, a new age was ushered in."

That even the best minds of these modern times are in a state of bewilderment is evident from the following paragraph, "At times it may seem as if the equilibrium of history has been

utterly destroyed and that the swirling pressures of our age have swept us up like a typhoon whose chaotic vortex is spinning faster and ever faster. Where will it ultimately cast us? When will its undirected force be spent? When will the contending social and political forces of the world again reach some sort of recognizable stability? The answer lies with man himself, made lonelier perhaps by his mastery of science."

There is little solace in these remarks. If man were left to himself all would be hopeless. Man has no answer to the mounting problems that beset us. God alone can bring order out of chaos.

## "One World or None"

Raymond B. Fosdick, head of the Rockefeller Foundation, wrote with a fervid pen when he set down these words as found in an article in the *New York Times Magazine* (September 2):

"Somehow or other we have got to come to terms with our atomic bombs. And those terms must be reached quickly. Time does not wait. . . .

"The supreme question which confronts us, therefore, . . . is whether our new technology can be brought under control. Is man to be the master of the energies he has created, or is he to be their victim?"

"We knew, of course, that the techniques of war were reaching a peak of destructiveness which modern civilization could not long survive. We knew that another war might easily bring our institutions and the painfully accumulated apparatus of human existence to the verge of cataclysmic ruin. But we were not prepared for the possibility of complete annihilation. . . .

"This is the point in human destiny to which all the glories and toils of the past have at last led us. These are the gifts which science has suddenly dumped in our laps—dumped in the laps of a race that is utterly unprepared. . . . There is little wonder that to many ears comes the sound of the tramp of doom. . . .

"On August 6, 1945, a mighty revolution occurred in human society. . . .

"We are in a race with our own technologies—with our own mounting capacity to destroy—and only through invincible determination can we keep ahead. . . .

"The twentieth century is the bloodiest century in history, but we can yet retrieve it. . . . But the time is short for all this. Man changes slowly, and his faltering steps toward adaptation have often been mired by his own inertia and prejudice. But

now we must move quickly. . . . Urgency presses on our heels. . . . If Mr. Willkie were writing his book today he would undoubtedly give it the title: 'One World or None,' and, since August 6, 1945, that word 'none' rings with an ominous sound."

## The Authority of the Catholic Church

The *Christian Standard*, a religious weekly published in Cincinnati, Ohio, in its Volume LXXXI, Number 19, carries the following striking quotations from the *Catholic Telegraph-Register*, official newspaper of the archdiocese of Cincinnati.

"Our civilization must submit to the unifying authority of the Catholic Church or be irreplaceably broken. Clearly, therefore, both the attainment of religious unity and the destruction of secularism can be achieved by one means only: Submission to the God-given authority of the Roman Catholic Church. . . . But true unity can never be achieved, or even intelligently discussed, unless and until this one certain and absolute fact is accepted: There can be no union of members of a body except with their head. There can be no true reunion of churches, therefore, except with the Roman Catholic Church.

"Nor is this arrogance or narrow sterile isolationism on the part of the Catholic Church. The Catholic Church cannot bargain over the rights of Christ—His rights to obedience from all His followers, made one body by union with the Head, appointed by Christ—Peter and his successors."

## The World's Rest Day

A new strategy for setting up Sunday as the world's rest day is laid out by a Presbyterian minister in an article in *The Presbyterian* (August 30). The writer realizes that a largely pagan world will care nothing for a weekly rest day on religious grounds. He sees that former methods of setting up Sunday as a day of worship have not made much progress. He believes that the day can be set aside for other reasons widely approved. After that has been done the worship issue can be taken up. He outlines this thought in the following paragraphs:

"If the command to rest one day in seven simply rests on the arbitrary fiat of an ancient code, many moderns will pay no attention to it. But if it can be shown that quite aside from the fourth commandment and the religions of Judaism and Christianity, scientific observation confirms the fact that every human being, whether he be Christian, Jew, Moslem, or pagan; whether he live in America or Patagonia, needs a weekly day of rest, then all must acknowledge the binding force of the statute. That is why I contend for this angle of approach to the question.

(Continued on page 23)

The Sanctuary—1

## The Tabernacle in the Wilderness

By M. L. ANDREASEN

**F**ROM the time of Adam to that of Christ—a span of four thousand years according to Biblical reckoning—animal sacrifices were offered according to God's own directions. For nearly a third of this time the sanctuary was the center of worship, and Jerusalem, where successive sanctuaries were located, became the holy city of Israel's God. To it all Israel made yearly pilgrimages.

It was not long after the giving of the law at Mount Sinai that the Lord told Moses to "speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering." Ex. 25:2. This offering was to consist of "gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Verses 3-7. It was to be used mostly in the construction of the sanctuary and in the services generally. (Verse 8.)

### The Building and Furniture

The sanctuary here mentioned is usually called the tabernacle. It was really a tent with wooden walls, the roof consisting of four layers of material, the inner being of fine-twined linen, the outer of "rams' skins dyed red, and a covering above of badgers' skins." Ex. 26:14. The building itself was not very large, about eighteen by fifty-four feet, with an outer enclosure called the court, about one hundred feet wide by two hundred long.

The tabernacle was so made that it could be taken apart and easily moved. At the time it was erected, the Israelites were journeying through the wilderness. Wherever they went they took the tabernacle with them. The boards of the building were not nailed together as in an ordinary structure, but were separate, each set upright in a silver socket. (Ex. 36:20-34.) The



STANDARD PUBLISHING CO.

A View of the Camp of Israel With the Sanctuary in the Center

curtains surrounding the court were suspended from pillars set in brazen sockets. The whole construction, while beautiful and gorgeous in design, showed its temporary nature. It was intended to serve only until such time as Israel should settle in the Promised Land and a more permanent building could be erected.

The building itself was divided into two apartments, the first and larger one called the holy, and the second apartment, the most holy. A rich curtain, or veil, divided these apartments. As there were no windows in the building, both apartments, especially the inner one, had they been dependent upon daylight, must have been dark. In the first apartment, however, the candles in the seven-branched candlestick gave sufficient light for the priests to perform the daily service which the ritual demanded.

There were three articles of furniture in the first apartment, namely, the table of shewbread, the seven-branched candlestick, and the altar of incense. Entering the apartment from the front of the building, which faced the east,

one would see near the end of the room the altar of incense. To the right would be the table of shewbread, and to the left the candlestick. On the table would be arranged in two piles the twelve cakes of the shewbread, together with the incense and the flagons for the drink offering. On it would also be the dishes, spoons, and bowls used in the daily service. (Ex. 37:16.)

The candlestick was made of pure gold. "His shaft, and his branch, his bowls, his knops, and his flowers, were of the same." Verse 17. It had six branches, three branches on each side of the center one. The bowls containing the oil were made after the fashion of almonds. (Verse 19.) Not only the candlestick was made of gold, but also the snuffers and the snuff dishes. (Verse 23.)

### Altar of Incense

The most important article of furniture in this apartment was the altar of incense. It

was about thirty-six inches in height and eighteen inches square. This altar was overlaid with pure gold, and around its top was a crown of gold. It was on this altar that the priest in the daily service placed the coals of fire taken from the altar of burnt offering, and the incense. As he put the incense on the coals on the altar, the smoke would ascend, and as the veil between the holy and the most holy did not extend to the top of the building, the incense soon filled not only the holy place but also the most holy. In this way the altar of incense, although located in the first apartment, served the second apartment also. For this reason it was put "before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." Ex. 30:6.

Of this veil we have the following information taken from *Spirit of Prophecy*, Volume III, pages 166, 167: "Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same blood-

less hand that wrote the words of doom upon the walls of Belshazzar's palace."

### The Most Holy

In the second apartment, the most holy, there was only one piece of furniture, the ark. This ark was made in the form of a chest, about forty-five inches long and twenty-seven wide. The cover of this chest was called the mercy seat. Around the top of the mercy seat was a crown of gold, the same as on the altar of incense. In this chest Moses placed the Ten Commandments written on two tables of stone with God's own finger. For a time, at least, the ark also contained the golden pot that had the manna, and Aaron's rod that budded. (Heb. 9:4.)

On the mercy seat were two cherubim of gold, of beaten work, one cherub on one end and the other cherub on the other. (Ex. 25:19.) Of these cherubim it is said that they shall "stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be." Ex. 25:20.

Here God would commune with His people. To Moses He said, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

Outside in the court immediately in front of the door of the tabernacle was a laver, a large basin containing water. This laver was made of brass from the mirrors which the women had contributed for this purpose. At this laver the priests were to bathe their hands and feet before entering the tabernacle or beginning their service. (Ex. 30:17-21; 38:8.)

In the court was also the altar of burnt offering, which had a most important part to serve in all sacrificial offerings. This altar was about five feet high and the top was eight feet square; it was hollow inside and overlaid with brass. (Ex. 27:1.) On this altar the animals were placed when offered as burnt sacrifice. Here also the fat was consumed and the required part of the meat offering placed. At the four corners of the altar were hornlike projections. In certain of the sacrificial offerings the blood was placed on these horns or sprinkled on the altar. At the base of the altar the rest of the blood not used in sprinkling was poured out.

### Solomon's Temple

When Solomon began to reign, the old tabernacle must have been in a dilapidated condition. It was several hundred years old and had been exposed to wind and weather for that long time. David had purposed to

build the Lord a house, but had been told that because he was a man of blood he would not be permitted to do so. His son Solomon was to do the building. This temple "was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." 1 Kings 6:7.

Solomon's temple, as it came to be called, was a permanent structure, in every way more magnificent than the temporary tabernacle used during Israel's wilderness wanderings. It retained the old division of the building into two apartments, the holy and the most holy, and the principal furniture—the altar of incense in the first apartment and the ark in the second—was the same. Otherwise, doubtless because of the increased size of the building, certain other enlargements and embellishments were made. In the old tabernacle there were two cherubim. (Ex. 25:18-20.) In Solomon's temple two other cherubim made of "olive tree" covered with gold were placed in the most holy. (1 Kings 6:23-28.) These were placed on the floor, their wings reaching from wall to wall, while the original cherubim remained on the mercy seat on the ark.

In the first apartment of the temple some other changes were made. Instead of one candlestick there were now ten, five placed on one side and five on the other. These candlesticks were of pure gold, as were also the bowls, the snuffers, the basins, the spoons, and the censers. (1 Kings 7:49, 50) Instead of one table containing the shewbread, there were ten, "five on the right side, and five on the left." 2 Chron. 4:8.

The altar of burnt offering, or the brazen altar, as it is called, was considerably enlarged in Solomon's temple. The old tabernacle altar was

about eight feet square. Solomon's altar was considerably larger, about thirty feet square, and about sixteen feet high. The pots, shovels, flesh-hooks, and basins used for the service of the altar were all of brass. (2 Chron. 4:11, 16.)

The original tabernacle had a laver for bathing purposes. In the temple a much larger one was placed in the court. It was a large basin of bronze, fifteen feet in diameter, eight feet high, having a capacity of about sixteen thousand gallons of water, and was called the molten sea, doubtless because of its size. (1 Kings 7:23-26.) Beside this large sea there were ten smaller lavers placed upon wheels, each containing about three hundred gallons of water. (1 Kings 7:27-37.) These could be moved from place to place as they were needed.

While such changes were made from the original pattern given Moses in the mount, the essential characteristics of two apartments—the altars of incense and burnt offerings, and the ark in the most holy place—were retained. And as the pattern given Solomon by David, from which the temple was built, was "had by the Spirit," we may believe that Solomon's temple was merely an enlargement of the old sanctuary with such changes as were made necessary by its increased size.

### Later Temples

Solomon's temple was destroyed in the invasions of Nebuchadnezzar in the sixth century B.C. When it was rebuilt by Zerubbabel, the poverty of the people made impossible another temple to rival in splendor the one built by Solomon. So inferior was it that "many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept

## TRIUMPH ASSURED

By ALFONSO N. ANDERSON

(Musings on Being Freed From a War Prison Camp)

No odds so grim but he who makes  
His mission true life's goal o'ertakes.  
No dull monotony of days  
But I shall toil, lips filled with praise.

No battlement impregnable,  
Where evil reigns, but it shall fall.  
No chilling hate or enmity  
But as Thou lov'st, my love shall be.

No giving, selfless brooklet flows  
But, singing, joy of living knows.  
No opportunity for good  
But may I serve in brotherhood.

No fountain quenched, or bread denied,  
But He shall all my need provide.  
No gate so barred in prison wall  
But He may open at my call.

No hope deferred but if God will,  
In His own time He shall fulfill.  
No gift withheld but better things  
Are giv'n, and so my glad heart sings.

No darkling cloud but from above  
May circled rainbows speak of love.  
No cup of bitterness and woe  
But from the cross does healing flow.

No anguish known by night or day  
But He may wipe each tear away.  
No grave so hid, where saints do sleep.  
But angels constant vigil keep.

No tomb, though bound with bands of steel,  
But one seed's opening power can feel.  
No grief-drops in the garden lone  
But death is vanquished, life is won.

with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:12, 13.

There was one important omission in this temple: there was no ark in the most holy place. During the troublous times of the captivity it had disappeared, and a stone served as a substitute for the ark. Concerning the disappearance of the ark we are informed:

"These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables

of stone, and with mourning and sadness, secreted it in a cave where it was to be hid from the people of Israel, because of their sins, and was to be no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted."

—*Spiritual Gifts*, Vol. IV, p. 115.

Zerubbabel's temple served until the time of Christ, when it was rebuilt by Herod the Great, who became king in 37 B.C. About 20 B.C. he began building, tearing down the old structure little by little as he was ready to build the new. The services were thus never discontinued, and the one structure gradually replaced the other. John 2:20 states that the temple in the time

of Christ had been forty and six years in building, and it was not until A.D. 66, just before the destruction of Jerusalem by the Romans, that Herod's temple was finished.

This temple was patterned after Solomon's temple, and rivaled it in magnificence and glory. It retained—as had the other structures—the two apartments, the holy and the most holy; it had the altar of burnt offering, the laver, the candlesticks and shewbread tables, and the altar of incense; but the most holy place had no ark.

God was preparing His people to look elsewhere for His presence and the true atonement.

## Men Like Unto Us—Part 3

### James and John, Philip and Bartholomew

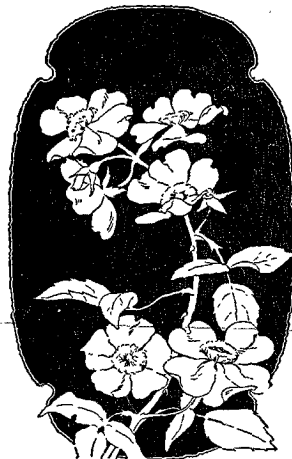
By L. A. WILCOX

THE second team of apostles was also a pair of brothers—two fishermen, the sons of a fisherman. Like the first two brothers, they were called to a higher line of fishing—just as the Christian doctor is called to the healing of souls; the merchant to "buy the truth, and sell it not" (Prov. 23:23); the salesman to represent Him who declares, "Behold, I stand at the door, and knock" (Rev. 3:20).

James and John were not only the sons of Zebedee; they were also called "the sons of thunder." Mark 3:17. The first designation gives us little, if any, clue to their nature; the second tells us a great deal.

The invariable order in which they are referred to is "James and John." We know much more about John. James is mentioned first, if for no other reason than that he was the older—in the opinion of commentators quite a little older than John. The other James of the apostles, called "the less" (Mark 15:40), translated "younger" in some versions, being a full-grown man, James the Greater (or elder) was probably a man well on in life. He was the first of the apostles to seal his testimony with his life. He is the only one of them whose martyrdom the New Testament records. He is the type, therefore, of all disciples who have "loved not their lives unto the death." His being singled out by Herod as a victim must have been due to his outstanding fidelity or fearless leadership.

Color is given to the youthfulness of John by the saying among the disciples that he would live until the Lord's return (John 21:23), and by his actual surviving until Trajan's reign, sixty-seven years after the crucifixion; and by his writing of the last Gospel and the apostolic epistles. His youthfulness may explain his closeness to Jesus.



Between these brothers, apart from their age, are great similarities. Both shared in their mother's (Salome's) ambition for them to possess the highest places in Christ's kingdom. (Matt. 20:20-22.) Both were self-confident of their ability to pay the price required. (Verse 22.) Both possessed a retaliatory spirit, as was shown in their wanting Christ to call fire down from heaven upon the village in Samaria which would not receive them. (Luke 9:54.)

#### The Power of Redeeming Grace

We think of John as the apostle of love. But he is disclosed by Inspiration to have been not naturally lovable. He was intolerant. (Luke 9:49.) It was only the grace of God that made vacillating Simon a stalwart Peter, that made quick-tempered John a loving and lovable Christian. And as great a miracle was performed in the transformation of character in the case of one as in that of the other. "Not that we loved God, but that He loved us," John says in his first epistle. 1 John 4:10. Again and again in his Gospel he called himself the disciple

"whom Jesus loved," not once the disciple who loved Jesus.

As you read in First John his matchless discourse on love—love to God and man as the essence of all discipleship—does it not thrill you to recall that this is the man whose hot resentment would have sent the Samaritans to death? To the believers he signs himself, "I John, who also am your brother, and companion in tribulation, and in the kingdom and *patience* of Jesus Christ." Rev. 1:9.

As you read in Third John his condemnation of "Diotrephes, who loveth to have the pre-eminence," do you remember that this humble man and preacher of humility is he who once wanted one of the first places in heaven? He it is who pens so appropriately from the background of long experience the promise, "*To him that overcometh* will I grant to sit with Me in My throne." Rev. 3:21.

Thank God that, through His redeeming grace, He can make our weak points our strong ones, as He did for Peter and for John.

There are two points of contrast between James and John. Whereas James was the first martyr, John is the only one of the disciples supposed to have died a natural death. The other point is that of age. Christ sent forth these two together—the older man and the youth. So today He needs them both, and together, as a balance to each other. His church needs Mark along with Paul, though Paul could not see it at first. It needs the seasoning of age and the freshness of youth. It has a place for maturity; but instead of condemning youth for its youthfulness, let the aged remember, as John's word conveys to us that even the aged must be born again. (John 3:3, 4.) In 1 John 2:7, 8, and 12-14, Inspiration unites old and new, old and young, in



the economy of God, as indispensable to one another.

"Old men for counsel, young men for war," is a wise saying. The message of Elijah calls for a turning of fathers to children and of children to fathers. The arms of Him who is both Alpha and Omega are around them both. Give us more youth to sit at wisdom's feet, and more men who have not lost the spirit of youth to plow together the furrow of service and victory for Christ!

### Two Friends in Service

The third pair of apostles consists of Philip and Nathanael (or Bartholomew), who were neither brothers, nor of the same city, but friends. Between them, though friends, there is a marked contrast. From the instances of Philip's appearance in the gospel story, let us see whether we may deduce anything about the caliber of this disciple.

When Nathanael asks whether any good thing can come out of Nazareth, all that Philip can reply is, "Come and see." John 1:46. When Jesus asks Philip how the hungry multitude shall be fed, his unimaginative, matter-of-fact mind can only answer that "two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." John 6:7. When opportunity knocks at his gate in the persons of the Greeks who desire to meet Jesus, he has to refer the matter to Andrew. (John 12:21, 22.) When Jesus on the night of the betrayal is speaking of Himself as the manifestation of the Father, Philip misses the point entirely. (John 14:7, 8.) Mark the patience and the weariness in Jesus' rejoinder, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

Poor, slow, dull-witted Philip!

But the Lord used him to bring his friend of a far quicker intellect to Him. "Philip findeth Nathanael." He spoke of Jesus as a great discovery, the fulfillment of the law and the prophets. When that friend challenges him, he has no quick comeback. He is not prepared with learned arguments. All he can say is, "Come and see." But, after all, is not that the master argument? "O taste and see that the Lord is good." Ps. 34:8. The supreme proof of the faith is the life.

Nathanael was the type of man who saw at a flash the objections to any proposition. Two questions he asks—one of Philip, one of Jesus—but they are candid questions. And when Christ's answer reveals to him One with supernatural knowledge, he bursts out—the first of the disciples to do so—with the great confession, "Rabbi, Thou art the Son of God; Thou art the King of Israel."

### A True Israelite

Another thing must be noted about Nathanael. The Lord, who knew what was in man, who saw Zacchaeus in the branches of the sycamore, the Ethiopian treasurer on the desert highway, Cyrus one hundred and fifty years, perhaps, before he was born, and Nathanael under the fig tree, said of the latter—and what a blessed commendation—"Behold an Israelite indeed, in whom is no guile!" Would that He might say that today of every church member!

In that, Nathanael is a type of the sealed, the 144,000 that are the remnant of the spiritual Israel. These are they which shall "follow the Lamb whithersoever He goeth." Rev. 14:4. These are they in whose mouth is found no guile, because in their hearts is no hypocrisy. These are they of whom Jesus said, "If any man will to do His will, he shall know of the doctrine." John 7:17. These are they who shall see heaven open. (John 1:51.) How many a Nathanael will sit under the tree of life who began his journey toward it by kneeling under some fig tree!

You know the Philips in the church—dull but loyal; and the Bartholomews, sincerely seeking truth, and quick to accept it when it is revealed to them. Christ chose to send them out together, not merely because they were associated in coming to Him, but

because each needed the other, as the Christian cause needs them both.

Each has his dangers. Philip may feel satisfied with the first principles and cease to study. Nathanael may be held back by superficial objections. We are to grow in grace and knowledge. We are to launch out into the deeps, never satisfied with shallow mental attainments. It is noteworthy that some of the greatest Bible commentators were not naturally of outstanding mentality, but they forced themselves to the highest degree in Scriptural research and understanding. On the other hand, let the Nathanaels beware of resting on their cleverness or thinking that their intellectual acumen will substitute for heart religion.

Christ needs the most profound students and the most humble believers. Let neither look askance at the other. Of the Bible it is said, "A lamb may wade in it, and an elephant may swim in it." Some of the greatest helpers of my humble ministry have been simple folk who could not always "follow me" through logical processes, but who did know how to pray. Knee-ology has won more than theology. Some of the most intellectual giants of the faith have also been the humblest of Christians.

Philip and Bartholomew complement each other, because, learned or unlearned, brilliant or slow, they are determined to know nothing but Jesus Christ, and Him crucified.

## Kept From the Evil

By A. R. BELL

**W**E are living in a fearful hour, the most momentous in all history. The world is on a toboggan slide, rushing at express speed to destruction. We are facing the greatest climax of all time. And God is being left out of the world's reckoning. The only Hope of man, either individually or nationally, is relegated to the domain of the non-existent.

The prayer of Christ for His disciples was, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15.

Jesus does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. "In the world," He says, "ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

As to why God's people are to remain among the evil, we read: "It is not God's will that we should seclude ourselves from the world. . . . We are to be in the world, as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation, we are to be pure and holy,

showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon the world."—*Counsels on Health*, p. 592.

We are told that "Christ has empowered His church to do the same work that He did during His ministry."—*Ibid.*, p. 529. "Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow men who are perishing in their ignorance."—*Testimonies to Ministers*, p. 364. "The saving of human souls is an interest infinitely above any other line of work in our world."—*Ibid.*, p. 293.

Laborers together with God! What a privilege! Kept from the evil, to manifest the power of the gospel in our lives! How grateful we should be.

Further, we are told, "There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."—*Ibid.*, p. 424. "All power is promised those who go forth in faith to proclaim the everlasting gospel. As the servants of God bear to the world a living message

fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. Thus the darkness of error and unbelief will be dispelled from the minds of the honest in heart

in all lands, who are now seeking after God."—*Ibid*, pp. 459, 460.

Brother, sister, let us be inspired by the promises of Him who never fails. Let us buckle on the armor and consecrate our lives anew to the finishing

of the work, so that we may soon declare, "I have finished the work which Thou gavest me to do," and may we then be gathered with sheaves we have gleaned into the glorious kingdom of the Son of God.

## Joy, Prayer, Thanksgiving

By CARLYLE B. HAYNES

**A**T the spring meeting of the General Conference Committee it was recommended that our churches in the United States should hold a service on Thanksgiving Day, and that material should be prepared for a program for such an occasion. The suggested program will shortly be mailed to all the ministers and church elders in the United States. (Although Thanksgiving Day is not a national holiday in Canada, we are sending these programs to the ministers and elders there for use in case it is desired to hold such a service at any time.)

It is really a good suggestion which the General Conference brethren have made, that we gather in our churches in the United States on November 29, which has been especially set apart for thanksgiving, and rejoice together in the Lord.

When a great nation establishes such a national custom as the celebration of a day for praising God, and calls upon those who live within its borders to unite in recognizing the good hand of God upon our affairs, certainly Seventh-day Adventists should be among those who respond.

As an aid in preparing our hearts for this service, I suggest ten words from the Scriptures for our meditation. It would be helpful to keep them in memory:

"Rejoice evermore. Pray without ceasing. In every thing give thanks." 1 Thess. 5:16-18.

No matter in what circumstances we find ourselves, these duties remain constant and unchanging. Always we are to rejoice. Always we are to pray. In everything we are to give thanks.

We may live in peaceful or troublous times. We may be surrounded by friends or foes. We may have an easy or a hard time. But always we are to do these three things. They are the standing orders of the soldiers of Christ.

### "Rejoice Evermore"

Sometimes it is easy to rejoice. When we have youth and health and hope and love and prosperity and success, it is natural, altogether normal, and not at all difficult to rejoice.

But these things change. Those to whom Paul wrote this letter were, when they received it, suffering cruelly for their faith. Some had lately stood

over open graves. They were not having an easy time. Nevertheless, Paul wrote, "Rejoice always." It must be that the man who wrote this letter was very sure of himself and his religion, to give such counsel to people surrounded by such circumstances.

But then, there is something in the religion of Christ which changing circumstances cannot take away. The faith of the Lord Jesus is something above the world, an anchor which reaches into another realm. Those who believe it can rejoice when others cannot.

The gospel, you must remember, is good news, glad tidings. It remains good news no matter what else changes. It is good news when everything goes well with us. It is equally good news when things are hard. In sorrow or in joy, the gospel is good news. Nothing changes that. Money may go, but Christianity remains the same. The present may be uncertain, but the future is sure. The love of God does not vary. Always He is the same.

It is true that God is shaking heaven and earth in these days. But the things that cannot be shaken remain. God remains. The Bible remains. The sin and the need of the world remain. The gospel as God's provision for that need remains.

Is there not a hint here for our dispositions? We are to be joyous, not morose. There is a conception of Christianity which has been set before men which repels, especially the youth. It is austere, pure, perhaps; but lifted high above the world, rigid, self-contained, exclusive. No, no, we are to be sunny, cheerful, joyous. This is to show itself in our looks, in our tones, in our words, in our actions—exhilarating, joyous.

I am not unaware that there are causes for sorrow. But these are transient, whereas the causes for joy are permanent.



### "Pray Without Ceasing"

How can that be done? Prayer is the first mark of a Christian. When God would convince Ananias that Saul had really become a Christian and that he need not hold back from going to him and anointing him, He said, "Behold, he prayeth." Would it not follow that he who does not pray is not a Christian?

Our very lives depend on perpetual help from God. If He does not breathe into us the breath of life, we have no life. And so, if we do not have spiritual fellowship with Him, if He does not hour by hour send help to us from above, we face our spiritual foes without resources.

Of course this means secret prayer, but let us allow it to cover public prayer as well. And what about family worship: Have you kept it up? If not, will you not begin it again? And prayer at meals. How many sit down to partake of the blessings of God without ever thinking of the Giver, or returning a word of thanks to Him? What a pity it is that we carry on for ourselves, that we manage our own affairs, and do not ask Him in to govern and guide in all things?

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and clear;

We kneel, how weak; we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,

That we are ever overborne with care,

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee!"

—ARCHBISHOP TRENCH.

A life of unbroken fellowship with

God does not waste time, though it fills all time. It is not an easy practice to begin. It is so natural to forget and undertake this or that without God. Surely, however, we get reminders enough that this omission of prayer is a mistake. What failures have come to us, what loss of temper, what absence of joy, what weariness, what discouragement, are the fruits of prayerlessness! Shall we not begin now to correct this omission and persistently endeavor to refer everything to God?

**"In Every Thing Give Thanks"**

Is this really possible? Of course, at times, it is easy. When our lives take the course we planned, when those we love are prosperous and happy, when we have escaped a great danger or recovered from a grave illness, we feel—or we say we feel—so thankful.

Even then we may not be as thankful as we should be. Think of your blessings and mercies, think of your bodily health, think of your soundness of mind, of your work, of your friends, of love in your home, of all the sweet, tender, gracious things that make home. Have you really thanked God for them all?

But the word is, "In *everything* give thanks." Is there any place for thanks when suffering and death visit us? Yes, there is. The Christian does not look on sorrow as others do. Sickness, bereavement, disappointment, frustrated plans, deferred hopes, separations, the loss of all things, mean something to him they can never mean to a man who does not believe in divine guidance and overshadowing providence. They are among the "all things" that "work together for good."

The Christian knows that God is love, that He has a purpose for his life, a purpose in these very things which he may not discern, but which he is bound to believe is wiser and larger and better than any he could plan for himself. This sorrow that has come, this disappointment, this heartbreak, this terrible, crushing loss, may turn into the greatest blessings of life. He knows that God cares and is in charge, and that His purpose is benevolent and His thought kind. He knows that God sends only that which, in His ultimate dealings with us, is good. So "in everything give thanks."

You will find as you follow these standing orders that out of weakness you will be made strong. Often it happens that the sufferer in a home is the most thankful member of the household. Often the bedside of sickness is the sunniest spot in the house. It is a wonderful lesson to learn. It is a glorious life to live. And only a Christian can live it, can learn it.

Ten words—

"Rejoice evermore.

Pray without ceasing.

In every thing give thanks."

But lest your memory prove treacherous, let us put them into three words:

- Joy
- Prayer
- Thanksgiving

What a lofty, buoyant, exhilarating life they mean! "He that is of a merry heart hath a continual feast." That is the best kind of feasting for Thanksgiving Day.

**God Speaks to Man in Nature**

By MAMIE E. BARNETT

THE heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Ps. 19:1-3.

In the lessons from nature the Creator must ever be our teacher. Everything has its beginning and ending, or finality, in God. He who would assume to go counter to God is like one thrusting his finger against granite. The effect can only be a bruised finger. All things of God's inanimate creation obey the laws ordained for them. Man, thinking man, given a power to know and reason, so often resists His God and the law ordained for him in love.

We may learn a lesson, spiritually, from the star that shines above us. It puts to shame every life that is darkened by sin. It stands as a symbol of the power of God's divine illumination. It is high in the heavens as a silent beacon to light the way of men out of darkness and the depth of sin.

Every flower turning its pure beauty to the light in the open glades of the mountains protests against moral pollution. The flowers bloom there as symbols of God, in their glowing beauty, and purity. God, though omnipotent, all-powerful, stoops to give to the rosebud its brilliant luster, and with it teach a lesson in life that is filled with divine fragrance. The same God whose power sustains all things comes also near to remake man like Himself and to live in that surrendered form of living clay. He makes the broken, pleading heart of man His chosen dwelling place. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

God would teach us a lesson from the current of the drifting tide. Like an unmanned boat are they who choose to drift through life with the current of this world. They never put up a fight against the current, but simply float. They seem not to see or to think of the ending, when their drifting days are about over. But then they awake with a start of alarm to see how far their course has carried them, when

an all but impassable gulf separates them from eternity's shore line. There they are, drifting upon life's sea, having failed to resist the tide in order to follow God's plan for them. But God's merciful call to action awakens some of them, and by yielding to His loving entreaties they can be saved.

Oh, friends, should we not thank God daily for His watchful care, His readiness to save us from this drifting tide that carries us to destruction? He will save us if only we give Him a chance. We who have this truth have a responsibility, and we dare not fail in our duty. Therefore let us endeavor to do all in our power to warn these drifters of their danger before it is too late. Let us go forth with a will to do and dare, no matter how great the hardships.

**Twice Born**

BY T. EDWARD HIRST

I AM akin to God by birth,  
Yet once was born of this old earth;  
Nor had I hope of better thing  
Until my Lord to hope gave wing.

Once I was lost and sold to sin;  
My heart was stone and cold within.  
But now I have a newborn heart  
So warm with love God did impart.

My mind one time with mirth was  
filled;  
Each day had pleasure which sin  
willed.

Now is my mind renewed by love;  
I think the thoughts of God above.

These hands of mine sought earthly  
gain,  
But now I use them to ease pain.  
Once selfish labor was their toil;  
Now they are used sin's lusts to foil.

Long in an earthly way my feet  
Did speed, eternal death to meet.  
Now what a joy in paths divine  
To walk with God! His way is mine.

In worldly speech my tongue did prize  
Earth's follies and its wisdom wise,  
But now, anointed from on high,  
I speak the wisdom of the sky.

In sights of sin my eyes did see  
Those things from which I now do flee.  
Now heaven's glories flame my soul;  
I look, and, lo, I am made whole!

O wondrous birth the Spirit gives;  
My soul, a thousand joys now lives.  
Christ's precious blood gives life to  
me,  
From all the past has set me free.

Twice born, this is God's plan so great,  
Restored, renewed, this is my fate.  
Infilled by Spirit life divine,  
Here Lord, my life, my all, is Thine.

## "I Will Build Again the Ruins Thereof"

By C. A. CARTER

[NOTE.—C. A. Carter has spent many years of service in China. He was president of the China Training Institute in 1941, which was then located in Kowloon, South China, when the Japanese took over the school. He was interned with others in the Stanley Prison of Hong Kong. In this article Elder Carter writes of an early experience of reconstruction in Central China. It should prove interesting as well as inspiring at this time when we face the great task of reconstruction and rehabilitation in many lands.—EDITORS.]

THE country was in the hands of the enemy, the capital city was in ruins, and even the stones of the glorious temple which had been filled by the very presence of the Almighty One had been scattered and mixed with the wreckage and "poured out in the top of every street." And Israel, the chosen people of God, were discouraged. Even their great prophet, Jeremiah, after recounting a long list of calamities which had befallen his people, climaxed his lamentation with,

"But Thou hast utterly rejected us; Thou art very wroth against us." Lam. 5:22.

But the Lord had not forgotten His people nor His temple. He moved the minds of men of power and of means to enable His people to return to their land and to rebuild their cities. When difficulties and discouragement hindered and halted the work, through His prophet He sent the encouraging word, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos 9:11. And the Jerusalem and the temple that were the glory and pride of the Jews in our Saviour's time were a fulfillment of this promise.

In discussing foreign-mission problems in the apostolic church, one of the apostles, in quoting this text, gives us God's purpose in the restoration. He says: "I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who

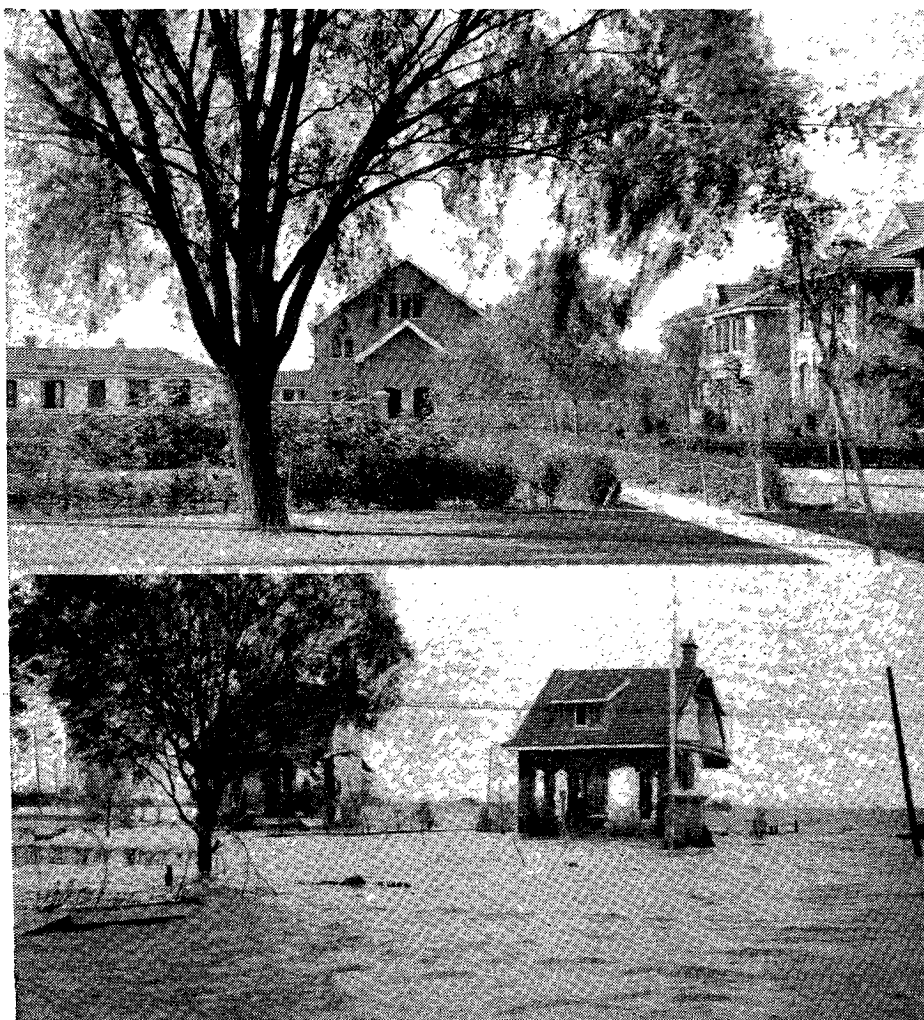
doeth all these things. Known unto God are all His works from the beginning of the world." Acts 15:16-18.

It is encouraging to think of these experiences as we look over our work in the various fields and see many of our mission stations—homes, schools, hospitals, and publishing houses—closed because of war or in ruins, as was the glorious temple of Solomon. We have hoped and prayed that God might see fit to spare these institutions that were built up through real sacrifice on the part of His people, and some of us have believed that He would miraculously protect them. This, too, was the frame of mind of many in Israel's time. Jeremiah said, "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy would have entered into the gates of Jerusalem." Lam. 4:12.

But brick, stone, and mortar do not mean so much to God as they do to many of us mortals. Our God, who can make gold or silver flow like fountains, will not let His work suffer long because of lack of these material agencies needed for the finishing of His work. Man or the devil may destroy, but we know that God will permit it only as He can overrule for the good of His cause. God is a wonderful restorer, and He makes His people to be collaborators together with Him in this work of restoration. He gives us means, not always just what we think we need, but according to the actual needs of the work and the faith and fidelity of His followers.

I think back to our experience following one of the terrible floods which devastated large areas of China. The mighty Yangtze River, which had held to its course for centuries, broke through the dikes and barriers for thousands of miles, and like a hungry giant, swallowed up homes, villages, and entire towns. Fertile farms, beautiful landscapes, and busy streets were buried for months beneath the muddy, swirling waters, which, during stormy weather mounted in oceanlike billows to pound to pieces the taller structures which rose above their smothering embrace.

Our mission compound at Wang Gia Dun, Hankow, was in the midst of the worst flooded area. Before the flood



Top: The Mission Compound in Hankow, Central China, as It Appeared After Being Restored. Only the One Willow Tree and Three Buildings Had Survived the Flood

Left: The Compound Just Before the Waters, Which Had Reached a Depth of More Than Thirteen Feet and Covered It for Nearly a Year, Had Dried Up

the Central China Union headquarters, the Hupeh Mission headquarters, the Hupeh training school, the church school for the children of our foreign workers, and homes for both the foreign and native staffs were all located there in a well-kept, wall-enclosed compound. Water rose to a depth of thirteen feet and remained for months. All grass, shrubbery, and most of the trees were killed. The walls and small buildings with their contents, were washed away; and the larger two-story buildings were pounded to pieces by the waves. So, after nearly a year, when the waters finally subsided, only three of the larger buildings were left standing in a state upon which repairs were possible. Of these, only the outer walls with upper floors remained; all else had been washed down and away or wrecked beyond repair.

When Mrs. Carter and I moved into the one home which had repairs far enough along to enable occupancy, the scene of desolation and destruction which we beheld, not only in what was our compound, but for miles around, might well be compared with the view which Nehemiah beheld as he returned to rebuild Jerusalem or as we may see or hear about in many centers of our work after this terrible war has swept over the land.

Once comfortable homes, with their furnishings, were now ghostlike skeletons or mixed mounds of mud and debris. Once beautiful lawns and gardens were but a wilderness covered with uprooted trees, dead shrubbery, tumbled walls, bricks, tiles, barbed wire, and such broken furniture and fixtures as would not drift away—all well plastered with a thick coat of seaweed and silt.

The surroundings were most depressing, and the prospects for the opening of school there that fall were very discouraging. But the Lord was with us, just as He was with Nehemiah and his helpers. By the time set for the beginning of school in late September we had the other two of the three repairable buildings ready for occupancy—one foreign home to serve as a girls' dormitory, and the main school building to serve as chapel and classrooms. The Lord gave us especially good weather that fall; so the boys were able to live out in the open most of the time. Food was cooked and served from an improvised kitchen made from loose bricks piled up and covered with the wrecked roofing from buildings which had toppled in the flood. In bad weather the boys ate in the halls or classrooms and slept on the floor of the chapel balcony. Teachers and students joined in the work of reconstruction.

We prepared lessons at night, went to classes in the forenoon, and in the afternoon all went out on the grounds to work—some tearing down the badly damaged but still standing and danger-

Teachers and Students Build Boys' Dormitory From the Material of Wrecked Buildings

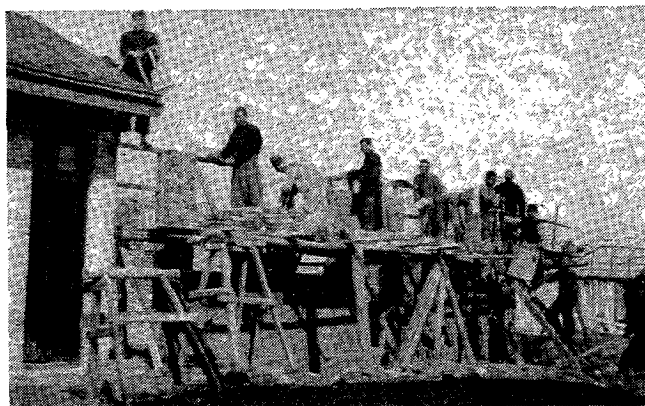
ous structures, some erecting new buildings, others clearing the grounds. Our dormitory for the boys was built first, in small units, by students and teachers. As each unit of two or three rooms was completed, the boys were permitted to occupy the rooms by lot; this proved a great incentive to the boys to work for their completion and to take care of them during their stay in the rooms.

During the first school year most of the grounds suitable for gardens had been cleared and planted; new trees, shrubs, and flowers were put out, and buildings enough to cover our personnel and equipment were completed before the rainy season came. During the second year an extensive drainage system was completed, a much-needed service building was constructed, the boys' dormitory enlarged to meet needs of about fifty boys, and living quarters for most of our native teachers were added. Then each year some new units were finished. When they were completed and in use, we wondered how we were ever able to carry on without the space that the additional quarters afforded.

The carrying on was not easy, nor entirely without some murmuring and complaining. But I look back upon the whole as a blessed experience and a valuable training to teachers and students. Several of the young people who helped to pioneer that project are now burden bearers in our work in widely separated areas of China, where they will need the experience thus gained in reconstruction of buildings and grounds as well as of lives.

When we left the compound, just five years after we had moved into it as a desolate wilderness, it really blossomed as a rose. The grounds were more beautiful, the gardens highly productive, and the buildings much better suited to their needs than those of the pre-flood days ever had been. And I doubt very much whether anyone who contributed to the reconstruction realized any great loss or hardship as a result of his contribution. The whole picture hangs in my memory as one I like to view often.

Now that this global war has ended in which much destruction has been



wrought, schools, hospitals, and homes will be rebuilt from the wreckage, better suited for the quick finishing of the Lord's work in the earth than were those that were destroyed, and we may look back upon any part we have contributed to their reconstruction with only pleasant memories.

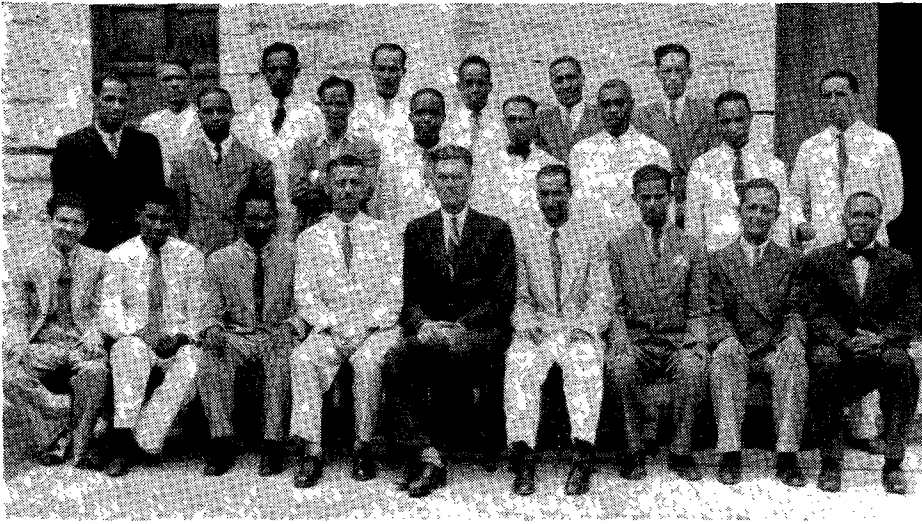
No, bricks and mortar, gold or silver, do not mean much to the Lord, but whether all that we have is brought to Him to use or not to use, as He may see fit, is of great importance to Him, and of much greater importance to us as individuals.

## Santo Domingo Mission

By HAROLD C. BROWN  
Superintendent, Santo Domingo Mission

FOR many years the republic of Santo Domingo has enjoyed the wholesome influences of the third angel's message. As early as forty years ago colporteur missionaries entered this interesting land where Christopher Columbus first set foot in the Western Hemisphere.

During the years since the first rays of the light of the Sabbath truth reached these shores, the work has spread out over this beautiful land, until today we have approximately two thousand baptized believers. It is a source of great encouragement to find our people in almost every corner of the republic. Yet to get to some of the inland groups requires several days by bus and muleback. Recently two of our colporteurs decided to travel into the barren stretches of the southern tip of this country. This was the first



A Recent Picture of Our Santo Domingo Colporteurs. Center, Front Row: Harold C. Brown, Superintendent, Santo Domingo Mission. His Right: Nicolás Chají, Secretary, Publishing Department, Antillian Union Mission. His Left: Colombino Gonzalez, Publishing Secretary, Santo Domingo Mission

## The Bahia Mission, Brazil

By G. F. EBINGER

FROM the time of my arrival in the Bahia Mission I have known of many interests in various places. Some of these localities are remote and difficult of access. It is almost impossible to reach these interested ones and maintain a connection so as to supply the spiritual help and guidance that they desire and need. The other day I received this word in a letter:

"This small map that I am sending you shows nearly fifty places where interested ones live. What shall we do? We who are awaiting baptism are almost losing hope."

These words cut me to the heart, and I began to think of what we might be able to do in order to answer this call, for the number of our workers is very small. We could not forget these interested people. It was not right to let them wait until some future uncertain time. So I organized a correspondence Bible course to help in such situations. That was in 1943. Today we have a list of one hundred and sixty names of people taking this course. The twenty-eight brief Bible studies are used with tracts.

As we write to these people we advertise our books, and a number of them have purchased copies. The Sabbath school lessons and *La Revista* are also being sent. Occasionally we send out a long questionnaire in order to get data regarding their knowledge of what they have studied. Out of one hundred and thirty, forty-seven have answered satisfactorily. Up to the present time we have sent out 1,440 letters and circulars in addition to many personal letters answering questions and giving encouragement. We have given 3,320 Bible studies and sent out a total of 3,335 tracts. Many who are interested have been distributing tracts. In this way twelve new families have heard the message through one person. Another influenced eight families to study the Bible. These lay workers are yet unbaptized.

Four Sabbath schools have been organized as a result of this work—one with twenty-seven members, another with two, and the others with eight members each—all conducted by people not yet baptized. It makes me very happy to be able to report that in one place four persons and in another two have already been baptized, and soon eight more will be—all won through this correspondence work. All of these we are also enrolling in the Radio Bible School.

(Continued on page 23)

time that any of our workers had ever ventured into this apparently unpromising section of the republic.

They worked the surrounding country as they pressed their way into the depths of this primitive region. Traveling for miles and miles on horseback, they visited the farmhouses dotting the countryside, and also the leading men of the towns along the winding trails. After two weeks of this pioneer life the colporteurs, Acosta and Alemany, arrived at a small town not far from a large city.

A short time after their arrival a strange gentleman knocked at the door of their room in a small boarding house. The stranger introduced himself to Brother Acosta, who was the only one in the room at the moment. He immediately asked Brother Acosta whether he and his companion were *Sabatistas*.

On receiving an affirmative answer he proceeded to tell Brother Acosta of his experience.

For years he had been doing lay-preaching work in that village for another branch of evangelical people. He had built his own church and was preaching Sundays and other nights to an interested audience. He went on to say that some months before, while in one of the larger cities of the republic, he purchased a book, *The Dawn of a New Day*, which stirred his heart. He told our colporteur that he was greatly moved over the Sabbath question. He was convinced that it was the truth for our day. He began to talk this strange message to his followers and others. He was soon interrupted when his district pastor visited his group, and cautioned him against this procedure, warning him to leave Sabbatism alone.

However, he was not satisfied. He went on studying the truths for our day, being guided by this new book. Then, suddenly, as an answer to prayer, he heard of the arrival of the two *Sabatistas*. "And now," he continued, "I want you to show me the real truth of the matter." Needless to say, Brother Acosta lost no time in

going over the truths of the Bible with this man, fully explaining to his satisfaction the importance of Sabbath observance. After earnestly praying together these men separated.

The colporteurs returned to the city, and nothing was heard of the result of this contact until our colporteurs went back into this territory weeks later to deliver their books. A new chapter in the story then was opened to them.

This stranger, inspired by his renewed conviction of the Sabbath truth, began to publish it enthusiastically. Again he was visited by his district leader. And this time the counsel was not given in private, but the Sabbath truth was publicly denounced by the pastor. As the pastor talked, this man sat wrapped in deep thought. After the pastor had finished, the lay preacher rose to his feet and said in effect: "Brethren, I have been preaching many years in this place, and have enjoyed my work with you. This house of worship was built by me for the purpose of preaching the everlasting gospel. In this place we have celebrated Sunday school every Sunday and have held other meetings. But now I wish to inform you that from now on I am keeping the Sabbath of the Lord. We are going to discontinue our Sunday school here, but we shall hold a Sabbath school every Saturday morning. I would like to know how many of you will join me in this stand." Twelve people responded.

Recently we received a letter from this man, begging us to teach them more of these precious truths. Said he, "We are keeping the Sabbath and are doing the best we can. We are willing to obey all that you tell us, but we would like to have helps to learn how to carry on in this place." Thus a new Sabbath school has been raised up in this distant territory.

God is blessing the work all over this needy mission field. Let us pray that this message may go on and on until the last honesthearted soul will have heard the truth for this time, and a large company will have been gathered out of old Santo Domingo.

Conducted by Nora Machlan Buckman

## Teen-Age Adults Our Number One Problem

By JANET SUZANNE BENTON

YOU'VE seen Tommy Brown, probably met him, because there's a boy just like him in every neighborhood or block. He's a healthy, clean-cut, young American—full of growing pains, zest for life, and confusion over a world that to him has suddenly become adult. He does all the wrong things at all the wrong times; he can't seem to adjust himself no matter how hard he tries. He is a problem child! But why? you ask, when he has such good parents. Well, maybe that is the answer. What makes good parents, and can good parents be better? Where does the blame lie?

Tom Brown, Sr., thought he was a good father. He had a responsible position; his bills were paid on time; he belonged to several clubs, attended church regularly, gave his son a substantial allowance, never complained around the house. All in all, he was a good father. But *was* he? True, he gave Tommy an allowance, but did he know how the boy spent it? "Well, n-o-o, I'm too busy to keep track of where he puts every penny." It was a fact that he had many nice tools that Tommy would like to use, but, "The kid doesn't know how to use them yet." Did Mr. Brown show Tommy how to work with fine tools? "W-e-l-l, n-o-o, but I'll teach him one of these days." Did he back up Mrs. Brown when she "laid down the law"? "W-e-l-l, n-o-o, if it's not too much, give the kid what he wants and let's have a little peace around here." He wanted Tommy to associate with the right people, but what happened when the nice Jones boy was brought home? "If you fellows can't find something quiet to do, go outside. I have work on my mind." Yes, Mr. Brown just thought he was a good father. He could be a much better parent to Tommy!

Mrs. Brown thought she was a good mother. She kept the house spotless; her cooking was tops; the family's clothes were always clean and mended; she saw to it that her child didn't run the streets until all hours of the night; she planned nice parties for her son. She, too, was a good parent. But *was* she? She kept Tommy's room in perfect order. But could he, take the boys up to show them his latest model

plane or just to "chew the rag"? "Why, no, I spend hours up there every Thursday, changing the linens, washing furniture, putting up clean curtains. He can take that gang up there and undo everything in two minutes." Eating between meals and at bedtime wasn't good for Tommy. Didn't she put plenty on the table at mealtimes? If it was bad for her it would be bad for him. There were mornings when Tommy went to school with eyes half closed with sleep. His room was left in shambles. She threatened and scolded, but it still took at least twelve calls to get the boy out of bed. "Well, what can I do? You just can't whip a boy his size." Yes, Mrs. Brown just thought she was a good mother. She could be better!

What about Tommy? He wasn't perfect, but he certainly wasn't a problem child. His parents just didn't realize that he was a teen-age adult. He was too young to work with good tools; yet he was "old enough to know better." He was too old to be chastised, but they certainly did enough scolding to make up for it. He was young enough to be questioned about every move he made; yet, "Son, you're not a kid any more." What did that make him anyway? Sure, mom kept his room fixed up nice, but "a guy has to tip-toe around in it, or everything seems to get all mussed up." He often thought of bringing in some fellows, but, "Mom said my bedroom was no place for the whole town," and the dining-room table would get scratched if we sat around there." Sure he ate snacks, some of them awful, too, but, "When a guy gets that empty spot, ya just gotta fill it up. And mom doesn't believe in eating between meals."

Yes, Tommy was supposed to be a good boy be-

### WHAT WOULD YOU DO?

#### Practical Home Problems—Wasting Time, Dawdling

"Parents should teach their children the value and right use of time."—"Christ's Object Lessons," p. 345.  
"Time is one of the important talents which God has entrusted to us, and for which He will call us to account."—"Testimonies," Vol. III, p. 146.

#### Home Number One:

"Joan, will you go to the store quickly and get me some cinnamon, so that I can finish my baking?" asked mother.

The small daughter willingly responded and set off at once for the store, only a short distance away, while mother busied herself with other work in the kitchen. Fifteen minutes passed, then thirty, and still Joan did not return. But bread will not wait, so instead of luscious cinnamon buns for supper, mother had to make the dough up into plain buns.

After an hour Joan came walking in with the cinnamon, apparently unaware that her loitering with a playmate had inconvenienced mother in any way.

How could Joan be helped?

#### Home Number Two:

Jack came running breathlessly to ask mother if he might go to Harry's home for an hour. The boys were eager to try out their new kites. Looking at the clock mother said, "Yes, you may go, but I shall expect you back by five o'clock. That will be an hour from now."

It was almost time to put supper on the table and call the family to eat when mother noticed that Jack had not yet returned. She stepped to the telephone and called Harry's house with the request that Jack come home immediately for supper.

"We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven."—"Testimonies," Vol. III, p. 146.

As Jack entered the room he was properly scolded for keeping the family waiting, but his reply was that he had been waiting to be called.

What was Jack learning?

#### Home Number Three:

It was eight-thirty and Eleanor's bowl of cereal was hardly half eaten. "Will you stop playing and finish your breakfast, Eleanor? Why are you so slow?" demanded mother.

"I thought you'd feed me as you always do, so I won't be late for school," answered seven-year-old Eleanor.

"Well," replied mother, "I suppose there is nothing else I can do about it."

#### Home Number Four:

Henry did not get up promptly when called in the morning, and each time it was taking him far too long to get dressed, so mother and dad decided that was a question to be discussed at the next family council hour.

It was pointed out that growing boys and girls need plenty of sleep. This meant that a regular time must be chosen for going to bed, with an exact hour for rising, if Henry was to get the amount of sleep he needed.

A clock was provided for Henry's room, and before long he knew exactly how much time it took to get ready each morning.

This was constructive teaching.

cause he was well taken care of. No one realized that the little nothings in the boy's life would gradually turn him into a problem child. The solution? Give Tommy a little rope, but *teach* him not to hang himself. Impress upon him that one must *learn to become an adult* just as one learns a trade, and that it takes practice!

Remember, he's naturally disorderly. Get him up twenty minutes ahead of his usual time. One call should suffice. Otherwise, let him be late for school; let him do his own explaining. Two or three mornings of being late will generally clear up this situation. *Show him how to make his bed and tidy the room*; then state that this must be done even before he comes downstairs. His clothes must be put in their place; otherwise anything found lying around will be turned over to the Salvation Army. The absence of a sweater with a treasured school letter on it will mean the end of this problem. Give Tommy his own snack shelf. Let him decide how much he wishes to spend for goodies, then match it with an equal sum. You will then know what he is eating, he can treat the gang whenever he wishes, and he'll slowly learn the cost of living in a pleasant manner.

You, Mr. Brown, teach Tommy to work with good tools, then have an understanding that you replace anything you break, and he'll be expected to do likewise. And remember, too, unless your son is *actually wrecking* the house, that *you* were once a boy. Also, cover the dining-room table with a few cents' worth of linoleum. Then let the boys do what they wish around it. Finally, place mats at all outside entrances and explain what they are for. Tommy may have to get down on his knees once or twice to wipe up tracks, and then you'll never have to worry on that score again.

Give the young gentleman a break where his own room is concerned. Ask him for assistance in doing his room *as he likes it*. Remove fussy curtains and window shades. Make draperies and hang them on rings. Make a tailored spread of the same material, then let him loll all he wants on the made-up bed. The chances are, Tommy will wear out long before his spread does. Make a barracks bag and hang it on the closet door. Then wash *only* the contents of the bag. Tommy may go without clean socks and shorts a few times, but your closet-searching days are over. Get steamer chairs, paint them, and use them in Tommy's room instead of the "mustn't put your feet on" dirt catchers he has there now. Give Tommy the choice of scrubbing and waxing the floor or of paying to have it done with his own money. Remind him that there are many sailor boys not much older than he scrubbing their floors clean, and they have no alternative.

You will be surprised how quickly Tommy will learn that all these "have to's" make up the discipline necessary to become a good adult. In no time at all this understood *teen-age adult* will say, "My dad? He's swell. Mom? she's really 'on the beam.' They've made me one of them and when anything comes up at our house, we all take a hunk of the worry. That way, problems can't last long."—*The American Home*, May, 1945. Used by permission.

[NOTE.—*This article, with the problem it discusses, has been prepared especially for the REVIEW by the Parent and Home section of the General Conference Department of Education. Further issues will contain similar helpful material on home problems.*]



## Aviators in Fur Coats

By RALPH HADLEY

**T**HE sun had dropped behind the horizon and the tree trunks had become indistinct in the gathering twilight. Suddenly, a small, shadowy form sailed silently across the glade to be swallowed up by the darkening haze on the other side. Was it a bird, or a bat? It didn't fly like the screech owl or any other bird of the night,

nor did it dart to and fro as the bat does in his quest for flying insects—its flight was a glide. Launched from high up in one tree, it sailed through the air to the trunk of another tree nearly one hundred feet away, where it finished its flight near the ground. This small flier, neither bird nor bat, is one of the most gentle dwellers in the woodland, the flying squirrel.

How does this soft fur-coated little fellow fly? Or, correctly speaking, how does it glide? A heavy skin membrane connects the front and hind legs on each side of the flying squirrel's body, being attached to the legs down to the wrists and ankles. The animal's strong hind legs give it power in the take-off for flight; it spreads its legs wide apart, forming a gliding surface which enables it to sail through the air for distances up to 100 feet. Its descent can be controlled to a considerable extent by its bushy tail which is used as a rudder.

Flying squirrels are sociable little creatures, and often live in communities in abandoned bird nest holes in trees or in hollow limbs. A supply of seeds, grain, and acorns is usually stored near their den for food to be used during cold weather. They are also fond of fruits and berries.

In April, three to six young are born, and a litter or two later in the season. When captured while young, flying squirrels tame easily and make delightful pets, though they are most often wide-awake when their owner is asleep.—*Our Dumb Animals*.

# — LIFE'S PATTERNS —



## MISTAKES

**D**ON'T you admire people who can take blunders in life and use them as stepping-stones to success?

One evening a small girl was making a drawing of a staircase for a homework assignment. Just as she finished the last line her pen leaked, dropping a big splotch of ink in the middle of her picture. Tears were on the verge of spilling when her father happened by and took in the situation.

He patted her on the shoulder and said, "Why don't you draw a little dog around that spot? Never give up to tears if you can remedy the situation. Usually you can."

So the little girl went back to work again and

this time drew a tiny Scottie dog clambering up the steps. At school the next day she received praise and approbation from the teacher for her originality. And the experience taught her early that the best way to get out of difficulty is to wade right through it and make the best of it.

A saintly old man who used to work in this publishing house liked to tell about a mistake that was turned into a blessing. He would say, "I never feel too badly over the mistakes these stenographers make. We all make them. But I'll never forget one that a certain girl made when she was filling orders for 'Present Truth.'"

It seems a small church wanted to do missionary work and ordered 1,000 papers for distribution purposes. But when the packages came in one after another the church members fairly gasped. Somehow the girl's fingers had struck an extra cipher on the label, and 10,000 papers arrived instead of 1,000. Of course, they planned to return them and tell the publishing house of their grave error. But one dear soul thought maybe they had better use the blunder of the office girl to good advantage. So they decided to distribute all of them. It took a lot of time and made them all work harder than they had planned, but it did them good and enlarged their church group as well.

The most wonderful thing of all is that the Lord can bless us with all our mistakes and blunders, and use us to help Him in His work for mankind.

N. B.



## Dedication of Two German Churches

**T**WICE last summer I had the privilege of attending the dedication of a German church. The Gackle church in North Dakota was dedicated on Sabbath, May 26. The beginning of the rural Gackle church goes back to the year 1907, when Brother John Roth was selling *Bible Readings for the Home Circle* in that territory. The interest in the threefold message awakened through his efforts was followed up by several ministers, and a church was organized two years later.

In 1910 a church was built out in the country, which later proved inadequate, so that a new church was organized at Gackle. After a few months of careful planning the brethren began to erect their own church building in the town, making it a point beforehand to scrutinize the church edifices of other denominations over a wide territory in order to decide on the best style fitting to us as Seventh-day Adventists.

At last the glad day came when the church could be dedicated completely free of debt. In the presence of the new conference president, F. W. Schnepfer, the district leader, and several conference workers, the last promissory note, amounting to \$600, was burned by the elder and the church treasurer while the congregation sang "Praise God, From Whom All Blessings Flow."

The building is indeed an ornament to the town and surrounding territory, and is an honor to the brethren who worked on it. It would fit in any metropolitan city. Aside from the fact that most of the labor was furnished by the brethren, the church members, with a little assistance granted by the conference, paid for all the supplies and materials for the building, amounting to \$5,226.

The meetings held on the occasion of the dedication were well attended by our members from the neighboring churches and also by friends. Sunday forenoon the Baptists of Gackle canceled their morning meeting in order to give all opportunity to attend our services. During these meetings an additional sum of \$738.73 was contributed for furnishings, etc. May God's blessing rest on this building, and may this church become a place of comfort and help for many!

After attending camp meetings at Peace River, Lacombe, and Hope, in British Columbia, I had the privilege of taking part in the dedicatory serv-

The Rosebud, Alberta, Seventh-day Adventist Church in Canada

ices, August 11 and 12, of another church—at Rosebud, Alberta, Canada.

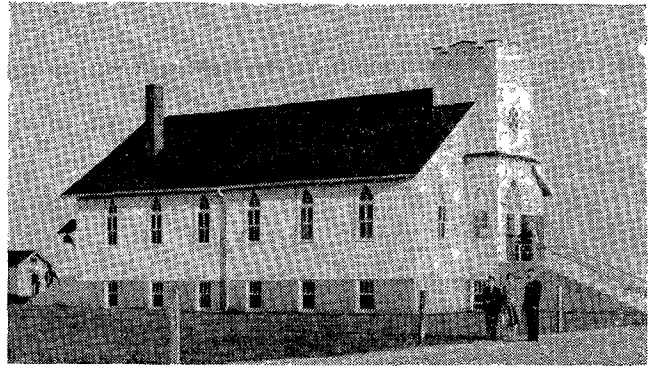
The history of this church goes back to the year 1908, when fourteen Seventh-day Adventist families from different places in North Dakota

moved over to Canada. These settlers had to suffer many hardships, especially in the beginning. Traversing the wide prairies in their wagons, driving the cattle, they were overtaken by heavy storms. During the first winter tents were their only shelter, and that in Canada! They held their Sabbath meetings also in tents. In those days they often wondered whether they had done the right thing by moving into the "wilderness." Solemn prayers for God's protection, help, and guidance went up to the throne of grace.

How their prayers were answered is shown by the fact that the church, starting out with twenty members, today has 118. From this church between fifty and seventy young people have gone to the Canadian Junior College. Some have become ministers, three are physicians, eighteen young women became graduate nurses, two have gone out as missionaries, and four are teachers. What an impressive record! Since its beginning, this church has given \$110,705 in tithes, \$31,435 in Sabbath school offerings, and \$23,529 in Ingathering, not to mention the many other enterprises of the church.

The church, which was built in 1912, has in recent years become much too small. Years ago plans were laid to either enlarge the building or erect a new church. Here, too, most of the work was done by the members. In addition, more than \$13,000 was spent for material and supplies. Today there stands a beautiful, spacious church building with a seating capacity of 400, an effective witness to the grace of God and the power of the threefold message.

Participants in the dedicatory services were H. L. Rudy, the union president; C. W. Degering, conference president; J. J. Reisinger, conference president of Montana; L. R. Reisinger, of Manitoba-Saskatchewan; a number of ministers in the conference; and the writer. The week-end meetings were well attended. The dedication took



place on Sunday afternoon, many visitors and members of neighboring churches attending, altogether about 1,200 persons. Loud-speakers were installed in the basement and in the near-by old church to accommodate those who could not find seats in the new church building.

May God's blessing also rest on this place of worship, so that many more souls may find there the way to the knowledge of eternal life.

R. RUHLING.

## Business Firm Quotes *Steps to Christ*

**W**HILE eating in a Los Angeles cafeteria (not operated by Adventists), I picked up a little leaflet which I noticed was placed on all the tables. It was entitled "Food for Thot." On page three were quotations under the caption "What Do Men Need?" and the following caught my attention:

"In Ellen G. White's *Steps to Christ* will be found two passages that furnish courage and inspiration to those who are passing through deep waters of discouragement and despair. Reading the first of these aloud is a good way to begin the new day:

"The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. . . . Those who thus devote themselves to unselfish effort for the good of others, are most surely working out their own salvation.' In those beautiful, convincing words is a practical guide for daily living.

"The other passage from this inspiring writer shows us how Christ carried rest and peace, joy and courage, wherever He went.

"Our Saviour was deeply serious and intensely in earnest, but never

gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. . . . The religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example.'

"Christianity is a way of life, the best way, but not always the easiest. Its unquestionable value is the fact that it develops character, refines the heart, elevates the mind, makes a man work better, and inspires him with courage and determination."

Our literature is well known and appreciated, and it is interesting to find it being used in places where you least expect it. ROSE E. BOOSE.

*Santa Ana, California.*

## Change and Progress

**B**EGINNING with January, 1946, *The Watchman Magazine* will be published under a new name—*Our Times*. The story follows.

Our beloved journal was born on December 1, 1891, in Atlanta, Georgia, where it was first published by the Review and Herald Publishing Company as *The Southern Agent*. Although a mere four-page paper, its work was missionary from the start, its chief aim being to enlist more workers in the literature ministry for Christ in the South. A remarkable prediction of a friend in Pennsylvania was published in the issue of February 9, 1892, as follows: "It is but an implant out of which will eventually grow a wonderful paper."

The paper's name was changed to *The Southern Review* when the issue of October 18, 1892, appeared, because another paper was then circulating under the former name.

In 1901 the Southern Publishing Association was organized and established in Nashville, Tennessee, and the Review and Herald Publishing Company's printing plant in Atlanta was incorporated into the new institution. In the fall of that year a church paper called *The Tennessee River Watchman* was incorporated into *The Southern Review*; and on October 2, 1901, this periodical went forth as *The Southern Watchman*. This change of title was made because it was sometimes confused with THE ADVENT REVIEW AND SABBATH HERALD. In 1903 another religious paper, *The Gospel Herald*, was incorporated into it.

The issue of April 11, 1905, was published under the simple name of *The Watchman*, the word Southern being dropped. This was done because the scope of the paper's circulation had overflowed the bounds of the South

and was steadily increasing throughout the nation. In January, 1917, the paper became a monthly journal carrying the title *The Watchman Magazine*.

During the past few years there has been circulated throughout the country a periodical called *The Watchtower*, a publication of the sect known as Jehovah's Witnesses. Because of the similarity between the names Watchman and Watchtower, many people have confused at first sight the word Watchman with that of Watchtower on the Jehovah's Witnesses paper. Furthermore, we find that there are six other religious periodicals now circulating under the name Watchman.

Hence, it has seemed proper to make the change in the name at this time, when the circulation of our missionary journal is the highest in its fifty-four years of life, which is proof of its virility and of its appreciation by those who know it. We are registering the new name—*Our Times*—to avoid further embarrassment.

Better yet, we are happy to announce that, beginning with the January issue of next year, 1946, our journal will revert to its prewar dimensions and carry the full pages as before. The rationing of paper has been discontinued. No change in price or in management is involved.

Ellen G. White, who was a regular contributor and a dear friend of our missionary paper, stated in a letter written in December, 1904: "*The Watchman* is to have a place in the field at large. . . . It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it."

The long years of service rendered by this magazine in winning souls to Christ "in all parts of the world," and its great work of rooting and grounding the faithful in present truth, bear witness to the accuracy of that statement by the messenger of the Lord.

Therefore, beginning with January, 1946, this magazine will be published as *Our Times*. It will continue its vigorous, faithful, and kind proclamation of present truth to the English-speaking world.

ROBERT LEO ODOM.

## An Official Report on Alcoholism

**A** MOST illuminating official report on alcoholism has been issued by The Commission to Investigate the Problem of Drunkenness in Massachusetts, and what is true of Massachusetts is practically true of every State in the Union where liquor is licensed to be sold to the public. This official report speaks for it-

self on alcohol and drunkenness, as follows:

"Now, as in times past, drunkenness reigns the world over. It is the chief vice indulged in by the people of all countries. Ours is no exception.

"It is now well settled that beverage alcohol is a narcotic drug, having no vitamins, minerals, fats, or proteins. In short, it has no nutritive value for all practical purposes. Science now emphasizes the fact that alcohol is a drug, that alcohol addiction is drug addiction, and that to be intoxicated is to be poisoned, as the term implies. Beverage alcohol adds nothing important to the growth and maintenance of the body, and it neither promotes general health nor retards the onset of disease. In short, its moderate use by healthy individuals is, at most, a luxury.

"Records plainly show that much of the work of the general hospitals is necessitated by the degenerations and diseases which the alcoholic patient is not able to cast off because of his weakened condition caused by alcoholism. We venture to say, from what we now observe, that when, if ever, full, proper, and co-ordinated records can be kept of hospitalization, and keyed to a central index, society will be shocked at the full extent of the human wreckage. The effects of excess beverage alcohol on the longevity of life, and its relationship to the death rate, and to personal injury and disease, are astounding. . . .

### Inebriety, Crime, and Penology

"This survey shows that about sixty per cent of the felonies committed in our State are related to alcoholism, and that about eighty-five per cent of the commitments for misdemeanors are due to alcoholism or crimes related thereto. Arrests for drunkenness have continued at a level consistent with the availability of beverage alcohol.

"From this study it is apparent that one of the fundamental reasons that present measures do not solve the problems related to inebriety is that our present penological system does not prevent the human wreckage that alcohol causes to that part of the social stream that refuses to obey the dictates of hygienic, moral, or statute law.

"We now endeavor to salvage after irreparable harm has resulted. Obviously it is then too late for success, because science does not yet know any special remedy which will cure inebriates when that stage is reached. . . .

### Alcoholism Among Women and Youth

"It is reported that alcoholism is twice as serious a social problem as other forms of crime among those admitted to the Reformatory for Women. Twenty-five per cent of the population at that institution are alcoholics.

Of these, ten per cent are chronics who need primarily custodial care, but the other fifteen per cent are in the earlier stages of alcoholism and may be salvaged. The need is for proper segregation facilities and expert personnel. These conditions may be remedied somewhat through administrative channels.

"More and more younger people are being seen at both Tewksbury and at State Farm as a result of alcoholic overindulgence. To a certain extent their rehabilitation demands the further development of newer, interesting and diversified industrial outlets for training in the institutions, as well as expert personnel.

"It is very disconcerting to learn of the increased number of nineteen-to-twenty-one-year-old persons admitted as alcoholics to the various correctional and welfare institutions, and to learn that in one court in the metropolitan area one out of every eight children brought to court for juvenile delinquencies was under the influence of alcohol when he got into trouble. . . .

#### Inebriety and Mental Illness

"It is probable that hospital records do not disclose completely the volume of mental illness due to alcoholism. . . . Surveys variously estimate from fifteen to fifty per cent of all mental disease is due to inebriety. From our survey it appears that the year 1920, the first year of prohibition, shows the lowest volume of first court admissions for the 1917-1942 period. The plain inference is that in the first year of prohibition the volume of consumption of alcoholic beverages was the smallest for the period surveyed, and that this fact resulted in diminution of the flow of human alcoholic derelicts that required mental hospital care.

"It is probably safe to say that about twenty-five per cent of the population in the mental hospitals of our Commonwealth is due or strongly related to causes growing out of the intemperate use of alcoholic beverages. If the indirect effects were properly evaluated, the percentage would probably be much higher. . . .

"The conclusions reached from an extensive survey on 'alcohol and mental disorder in Massachusetts' for the years 1917 to 1933 are noteworthy as culminative evidence of the beneficial results of the restriction of the consumption of alcohol as a beverage. . . . Both first and readmissions demonstrated the low points for alcoholism in 1920, the first year of national prohibition. A rise occurs in the years following. . . . In mental cases, at least, the prohibition period is associated with a reduction in the consumption of alcoholic liquors.

#### Cost of Drunkenness

"One of the specific requests made of this Commission was that we in-



Men in Service Who Attended Sabbath School in Guadalcanal With Native Believers. The Picture Shows the Chapel Where They Met, and Pastor Rore, Fifth From the Left, Is the One in Charge. Lower Picture Shows Pastor Rore Teaching Sabbath School

terest ourselves in the cost of drunkenness in Massachusetts. This we have done. From the information we have been able to obtain it seems that this cost may be represented as follows:

"The annual cost for caring for those mental patients whose illnesses have been caused or precipitated by alcohol approximates \$4,000,000.

"The annual cost of crime due to inebriety approximates \$6,000,000.

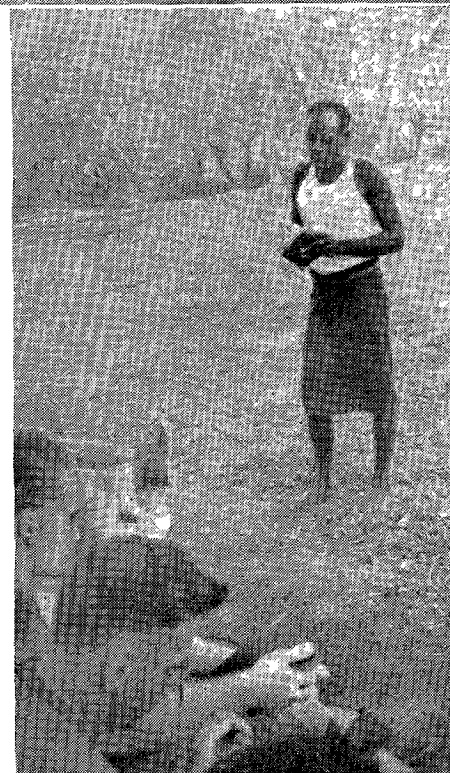
"The annual cost of financing depending on others (or charity or whatever name one chooses to call it) due to inebriety approximates \$51,000,000.

"Total annual probable cost, \$61,000,000.

"Parenthetically, it might be pointed out that against the cost figure, the Commonwealth and its cities and towns received \$13,139,266.79 from alcoholic beverage taxation in 1943."

The above report issued by the Massachusetts Committee on Alcoholism is an indictment of the liquor traffic as opposed to the general welfare and public interest of society. From every angle it proves that liquor is a liability to society, a handicap to the progress of civilization, and a challenge to every religious organization to make its influence felt in minimizing the evil effects of liquor. It is high time that the forces of righteousness did something to meet this greatest domestic enemy within our own borders that is undermining the stability of our Government and destroying all that is good and noble in the human race.

A militant Christianity is needed that will make no compromise with this enemy of all righteousness and will give it no quarter until the enemy makes an unconditional surrender. It is time to arouse an apathetic and indifferent public conscience to the evils of the liquor traffic. Unless the public is enlightened, it is impossible to



awaken its conscience and to defeat the forces of evil. Let us give the public the benefit of knowing the facts and the evils which undermine the progress of our civilization, so the responsibility of this terrible curse, if retained, will rest on their shoulders and conscience. C. S. LONGACRE.

## Is Your Church a Haven or a Hazard?

**T**HERE is a "thief in the house of prayer" who has not yet been "cast out of the temple." He sometimes steals lives and, often, the church itself. That thief is FIRE!

While the monetary value of a church destroyed by fire may be partially replaced by insurance, who can ever restore the hallowed associations that clung to the original edifice? And that life should be lost to fire in God's own house is a peculiarly ironic tragedy.

Yet three thousand churches burned last year with a total damage of nearly five million dollars!

There are, briefly, eight answers to this question—eight common causes of church fires, most of which can easily be corrected once they are known and understood.

These causes and the percentage of church fires for which they are responsible are: overheated or defective furnace or stove, 20.3 per cent; defective chimney or flue, 14.1 per cent; defective wiring (not included in the organ), 11.2 per cent; incendiary, 7.5 per cent; lightning, 7.3 per cent; candlelight 5:1 per cent; organ wiring or motor, 4.9 per cent; and smoking and matches, 4:6 per cent.

Typical of church fires was one in Mississippi last year which destroyed a \$3,000 church when a spark from a defective chimney flue ignited a wooden-shingled roof. Fortunately, the Sabbath school class had just been dismissed, so no lives were lost. Fire-retardant roofing would probably have prevented that fire.

Churches, often entirely unheated during week-days, require forced fires to heat them on one or two days of use. This frequently causes fire. To avoid dangerous forcing, large supplementary heaters should be properly installed, and care taken to see that near-by woodwork is protected. Chimneys, flues, and heating pipes should be kept in good repair.

Overloading of electric circuits or the use of defective wiring frequently causes fire during church "socials" or fairs which are held in basements or church annexes. These rooms are usually constructed of wood and are often dusty and "dry"—perfect tinder for fire! Four people died at a Baltimore church party in just such a frame structure. Fire broke out in the wooden parish hall of the church. More than fifty people were injured in the panic that ensued.

A thorough inspection of your church will reveal whether or not a fire is likely to break out. Check all electrical equipment and wiring, including the wiring of the organ and organ motors. An organ motor that has been left running may become overheated and cause a fire. Place a sign at the console, warning the organist to shut off the motor.

Part-time janitor service is an important factor in the fire record of churches and necessitates an increase in inspections to discover and correct fire-hazardous conditions. Janitors should be required to check up after every service or social gathering.

Not even the steeple or the roof of the church should be overlooked in the effort to prevent fire. High steeples are a ready path for lightning bolts. Churches should, therefore, be equipped with a complete system of lightning-rod protection. This is par-

ticularly imperative if the church happens to be located in an area where the ground is rocky, sandy or clayey, with permanent moisture several feet beneath the surface.

Congregations go to great expense to build imposing structures, but give little thought to fire protection. Fire stopping should be employed in all concealed spaces which cannot be eliminated, and automatic sprinklers should be installed for those areas inaccessible to firemen.

As protection against incipient fires, underwriters approved hand extinguishers should be available in convenient locations, such as the furnace room, choir loft, social rooms, and at entrances to the building. The value

Church exits should not be forgotten. Panic often accompanies church fires which take place during services for the simple reason that the only means of escape is the one door through which everyone entered. New churches should be designed with more than one door for the use of the congregation. Plans for the postwar alterations of old churches should certainly include two or more side exits from the church.

Fire safety is not a Utopian dream. It can be achieved by giving reasonable attention to fire protection and to the elimination of fire hazards.—ADELE GILRUTH, Safety Research Institute, in *The Presbyterian*.

## Newfoundland Mission Camp Meeting

**G**OD richly blessed in the recent camp meeting held at St. John's, Newfoundland. Three hundred or more attended the meetings regularly. The mission lists about three hundred members, most of these living in St. John's. There is a fine group of young workers, who are rapidly gaining favor with the public, and the outlook is good for a large harvest of souls.

C. C. Weis, the superintendent, has been there a little over a year; the secretary-treasurer, J. W. Bothe, has been there about three years. Very recently Brother and Sister Salamandra accepted a call to the mission and arrived just before the camp meeting. Brother Salamandra is a first-year intern, a graduate from Atlantic Union College. He will be doing evangelistic work up north of St. John's. Miss Tuz, a graduate from Oshawa, is showing her sterling worth in energetic Bible work. C. R. Neil came to Newfoundland in July to head up the book work, and God has blessed his leadership from the start. Ten colporteurs have been out during the late summer months, and all have done very well. Three have earned scholarships and will be attending college. The camp meeting was well organized. Juniors and kindergarten children were under the supervision of Mrs. Salamandra and Miss Tuz, and were greatly blessed and helped. All mission workers took an active part in the various phases of meetings during the nine days. The mission owns and operates small broadcasting facilities which reach over the city of St. John's and some distance from the city, and regular broadcasts are given. Most of the camp meeting messages were thus broadcast.

There is a great need of medical missionary work in Newfoundland. Plans are being carefully worked out to locate a Seventh-day Adventist physician in St. John's. Not only is such service greatly needed, but it will give

---

### The Sunshine of His Love

BY C. E. GREY

JESUS whispers, "I'll be with thee.

I will never thee forsake.

Down life's pathway fraught with dangers

I thy trembling hand will take.

"And I'll lead thee safely onward.

I will guide thy steps aright.

Though thy way's engulfed in darkness,

I for thee will be the light.

"Though sharp stones are in the pathway,

And cruel thorns thy flesh may tear,

I'll be very near beside thee;

I thy heavy load will bear.

"So, My child, keep close beside Me;

Believe in Me, accept My grace,

And I'll lead thee safely onward

To that high and heavenly place.

"There with saints and heavenly angels

Thou shalt dwell with God above

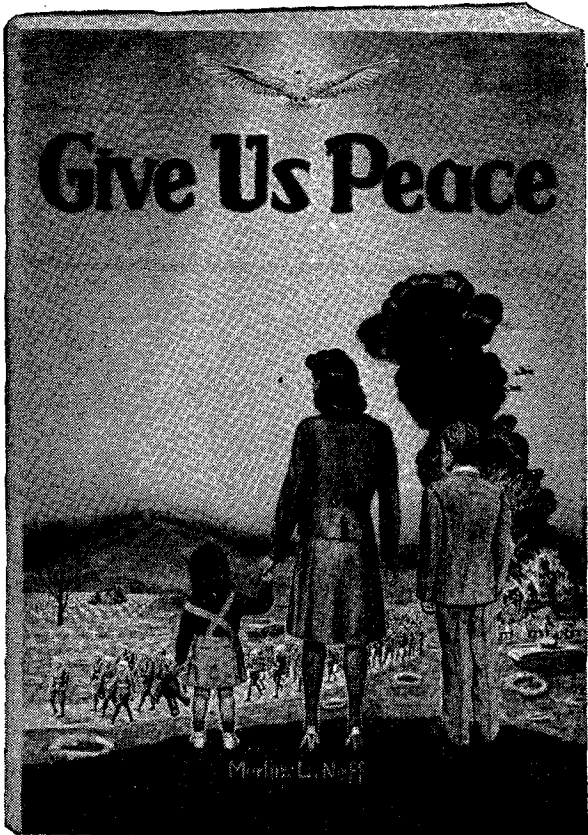
And through endless ages

Bask in the sunshine of His love."

---

of such equipment is demonstrated by an incident that occurred in a church on Long Island. During the service fire broke out at the boiler. One of the deacons used a hand extinguisher and had the fire out before the fire department arrived.

To complete your church-fire safety and to guarantee the best return on your investment in protective equipment, that equipment should be properly maintained. All hand extinguishers should be inspected and recharged at least once a year. Keeping fire-fighting equipment in good working order is an indispensable step in providing for the protection of life and property.



## The Eyes of the World Focus on Peace

Can the Big Powers Guarantee Peace? Will the United Nations Charter Create a Warless World? How Is the Vatican Molding the Peace? Can Race Issues and Minority Rights Be Solved? Why Have Peace Plans Failed in Past Centuries? Will There Be a Conflict Between the East and the West?

# "GIVE US PEACE"

A LIMITED EDITION  
JUST PUBLISHED

by MERLIN L. NEFF, Ph. D.

Supplies the ANSWER to these puzzling questions.

"GIVE US PEACE" is our opportunity to place God's blueprint for world peace and security before peace-hungry millions. "Peace—permanent peace—a world safe from the aggressor," is the cry of heroic fighting men who have seen and experienced the ravages and horrors of war. "Give us peace" is the plea of fathers and mothers whose sons have made the supreme sacrifice in order that a harmonious brotherhood of nations and races might be created.

This timely book surveys the world chaos and the sincere efforts of men striving for peace, and outlines some of the difficult problems encountered by the recent World Security Conference in attempting to lay a foundation for future security and peace. In "GIVE US PEACE" is found the preamble of the Charter of

the United Nations which is symbolic of the earnest desire of world statesmen "to save succeeding generations from the scourge of war."

Is world collaboration the solution to this intricate problem? Are the world's hopes for lasting peace about to be realized? The author clarifies these issues, bringing the reader a bright promise of hope and cheer from God's word, amid the welter of perplexities and readjustments which follow in the wake of this disastrous global war.

"GIVE US PEACE" will meet with a congenial reception wherever distributed at this time. Say readers: "Truly a splendid book for this critical hour." Men and women in business and the professions, homemakers, and youth who face tomorrow are ready to read the message of this book.

- CHAPTER TITLES**
- Shaping the Peace
  - Castles in the Sand
  - Facing the Issues
  - A Loaded Pistol at Our Head
  - The Shape of Tomorrow's World
  - The Vatican and the Peace
  - Will We Pay the Price?
  - Battling Titanic Forces
  - The Man With a Plan
  - God's Four Freedoms
  - We Can Have a Perfect World

96 pages  
only **35¢**

Place Orders NOW with your

**BOOK and BIBLE HOUSE**

POSTPAID PRICES	
10 copies . . .	\$1.90
20 copies . . .	3.75
50 copies . . .	9.30
100 copies . . .	18.00
Add tax where required.	

# New Horizons of Spiritual Thought

In simple, convincing language, impossible to misunderstand, Dr. Wood gives new glimpses of God's character—love, mercy, and justice—of Christ's work on behalf of man, and of the regenerating power of the Holy Spirit. Already many testimonials have come in attesting the fact that these well-balanced studies are bringing a message of light and encouragement to those who are following these meditations from day to day.

#### FROM A HOSPITAL PATIENT:

As I sit here this morning in my hospital room waiting for a major operation and reading my *Mysteries Unveiled*, I have to stop to pen you this card to tell you what help and comfort that little book is giving to me.

#### FROM A TEACHER:

I find so many helpful thoughts in *Mysteries Unveiled* that I have already decided to reread the book next year to fasten its philosophy more firmly in my mind.

#### FROM A MINISTER:

I am so pleased with the thoughts presented in *Mysteries Unveiled* that I have purchased a copy for each member of my family for his own personal devotions.

#### FROM A PHYSICIAN:

I am writing to tell you how much I am enjoying *Mysteries Unveiled*. This is the first time in my experience that I have really enjoyed the Morning Watch, because along with each one, and especially the difficult ones, you have made a personal application. It is easier for me to apply the text to my own personal life and to my relationship to God.

#### FROM A HOUSEMOTHER:

For years and years I have wished someone would publish just such a book as yours. My boys enjoy it so. I take it upstairs at night and think through the one for the following morning, so that I can read it intelligently to the boys. Many specific statements have so definitely helped at the very time I needed them most.

Get Your Copy of

LYNN H. WOOD'S

# MYSTERIES UNVEILED

\$1.00, cloth binding  
\$1.50, de luxe binding

Special end sheets, stained edges, ribbon  
marker, beautiful red box

HIGHER IN CANADA

ADD TAX WHERE NECESSARY

★ ORDER FROM YOUR BOOK AND BIBLE HOUSE ★

an advance and favorable setting to our endeavors there. The work of the mission is continually gaining favor with the businessmen and the public in general.

Colporteur sales in 1944 amounted to \$2,559, with only one colporteur. In 1945 there were ten colporteurs (students), and in July and June they had sales reaching \$6,480. All told, the Book and Bible House did a \$12,000 business during the first eight months of 1945, which is approximately \$10,000 better than the corresponding sales for 1944.

The mission has prospered in tithes and offerings, with encouraging increases. In 1944 the Ingathering campaign produced \$4,118. The goal for 1945 is \$6,000, which will doubtless be realized.

There are three church schools and one junior academy conducted by the mission. Sixteen students left the island for our colleges in Canada or the United States this fall. We wish God's continued and richest blessing upon His work in carrying the third angel's message to the people of the Newfoundland Mission.

W. A. BUTLER.

## Let the Light Shine

It is said of Jesus that "He went about doing good," and through His good works people were attracted to God.

The counsel of Jesus to His people as recorded in His sermon on the mount was, "Let your light so shine before men, that they may see your good works."

The following write-up from the newspaper *El Cronista*, published in León, Nicaragua, indicates that "good works" still attract the attention of men.

### Dorcas Society Which Helps the Needy People

"One of the most generous and humanitarian acts which has taken place in León during the present year is that which was carried out by the beneficent organization named Dorcas Society, the director of which is the esteemed Mrs. Olga de Revelo, resident of the town of El Valvario.

"With the noble, humanitarian, and generous purpose which inspires all the acts of the Dorcas Society, yesterday afternoon at three o'clock, at the residence of Mrs. Revelo, the members of the society distributed clothing to more than forty poor children of the neighborhood, an act which was appreciated by the mothers of the children as well as by many other persons of this place.

"In order to carry forward the project of clothing the poor and helping those in need, the Dorcas Society solicited the aid of the merchants of the town and those men were very cordial

and helpful in their co-operation with the society, providing cloth from which clothing for the children was made by the members of the Dorcas Society, under the guidance of Mrs. Revelo. Thus they helped greatly in relieving the distress of those in need.

"*El Cronista* [the newspaper] effusively congratulates the Dorcas Society and at the same time its worthy director, Mrs. Revelo, who has obviously put at the service of the poor not only her philanthropical and humanitarian sentiments but also her self-denying heart."

WESLEY AMUNDSEN.

## Only God Can Do It

**M**EN can give posthumous awards to honor the dead. The awards God gives are to the living—for He will raise those who have laid down their lives in His service to everlasting life and undimmed happiness. The certain hope of the future life sustained the aged apostle Paul as he approached the day of his execution.

"I am now ready to be offered," he said, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.—H. in *Australian Signs of the Times*.

## The Bahia Mission, Brazil

(Continued from page 14)

Actually we have interests in seventy-eight different places where we have no members, colporteurs, or workers. These people are largely being evangelized through correspondence. Some are already sending in tithes and offerings. One person sent in a special donation of 1,000 cruzeiro (\$25 U.S.) to help support the Voice of Prophecy programs.

I estimate that we shall gain in this way from four hundred to five hundred new believers. More workers are needed, some of whom can dedicate their entire time to visiting these seventy-eight isolated places.

## Beacon Lights

(Continued from page 5)

First get men to rest, then we can talk about worship later. . . .

"Any institution which is fundamental to the welfare of the race—as we have shown the Sabbath to be—has the right to be protected by the law

of the whole land, which is interested in the greatest good of the greatest number. That is to say, the civil Sabbath, the day of rest, can be enforced by law; though the religious Sabbath, the day of worship, cannot be thus enforced. Hence the proper avenue of approach to the sanctity of the Sabbath in the twentieth century would seem to be the one we have chosen. For if we can write a Sabbath day rest into the law books of our land, then men may spend their rest day in worship or recreation as they choose. The proper spending of the rest day is the second consideration from the standpoint of this day and age."

F. L.

"THE discretion of a man deferreth his anger; and it is his glory to pass over a transgression." Prov. 19:11.

### Correction of Annual Meeting Notice

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated Insurance Fund of the General Conference of Seventh-day Adventists and the General Conference Insurance Agency will be held at 3 P.M., Thursday, November 15, 1945, at Grand Rapids, Michigan, in connection with the General Conference of Seventh-day Adventists Autumn Council meetings. The purpose of the meeting is for the transaction of the general business of the company, fund, and agency, and the election of four directors for the term of three years.

WILLIAM A. BENJAMIN, Sec.

### Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even though you leave a forwarding address. Your compliance in this matter will save delay and expense.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR - - - - F. D. NICHOL  
 ASSOCIATE EDITORS  
 J. L. MCELHANY F. M. WILCOX W. A. SPICER  
 FREDERICK LEE  
 SPECIAL CONTRIBUTORS  
 C. H. WATSON W. H. BRANSON L. H. CHRISTIAN  
 E. D. DICK W. E. NELSON  
 W. G. TURNER L. K. DICKSON  
 PRESIDENTS OR ACTING PRESIDENTS OF  
 OVERSEAS DIVISIONS  
 EDITORIAL SECRETARY - NORA MACHLAN BUCKMAN  
 CIRCULATION MANAGER - C. E. PALMER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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.

### SUBSCRIPTION RATES

United States  
 One year .....\$3.00 Six months .....\$1.65  
 Canada  
 One year .....\$3.35 Six months .....\$1.85  
 Foreign Countries Where Extra Postage  
 Is Required  
 One year .....\$3.50 Six months .....\$1.90

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 old and new addresses.

## OF SPECIAL INTEREST

### Word Concerning China Internees

WE are happy to announce that at last official word has been received telling of the release of Dr. D. D. Coffin and Elder J. P. Anderson, who have been interned by the Japanese in Canton, China. No official word has yet been received concerning the release of Elder and Mrs. John Oss, who have been interned in Shanghai. However, information has been received from Elder Appel in Chungking to the effect that he has had word from Shanghai, stating that Elder Oss is seriously ill in a hospital there. It is hoped that passage may be secured for his early return to the States. These have been hard and trying years for our missionaries who have been interned under most difficult and sometimes dangerous conditions. We shall be happy to receive the final word concerning those not yet heard from.

### Reports From the Far East

WE pass on to the readers of the REVIEW messages contained in radio-grams and letters received from the Orient.

From Singapore the following cable informs us that Tan Kia-ou, acting superintendent of the Malayan Union, is well:

**"ALL EXCEPTING FEW MISSING WELL MALAYAN UNION MISSION NEEDS DIRECTION AND ORGANIZATION COMMUNICATE OFFICERS RETURN SINGAPORE IMMEDIATELY"**

Another cable to L. F. Bohner comes from K. C. Kong, secretary-treasurer of the same union, stating that he and his family are well.

We regret to learn that some of the members are missing in the Singapore area, and we anxiously await further word for more detailed information about the members, as well as the condition of the properties of the Far Eastern Division and Malayan Union offices.

Letters have also come from W. W. R. Lake, who was interned in Kuching, Sarawak. At the time of his writing he was on a hospital ship and expected to reach India in the near future. Mrs. Lake has been in India during the war. It was in this same camp in Kuching that Pastor G. B. Youngberg died in July, 1944, as reported in the REVIEW some time ago.

In a letter from Corporal Ted Flaiz, now stationed in Yokohama, Japan, he tells of his visit to Tokyo and our

union headquarters and sanitarium in that city. He met one of our Japanese workers, Brother Y. Watanabe, well known in the Mountain View church, as he lived there for many years. From him we learn that our people suffered great persecution. Forty of the workers and members spent a year or more in jail and three died during their confinement. The church was forced to sell the property of the mission, including our sanitarium, publishing house, and union offices.

Now that the war is over the church members are being gathered together again, and efforts are being made to regain control of our properties. Although there were severe bombings in the vicinity of our property, no damage was suffered at the headquarters where our mission homes, publishing house, sanitarium, and union office were located.

From Kim Sang Chil, secretary of the Korean Union Mission, comes a letter to R. S. Watts, our first message from our Korean field since October, 1941. There our church suffered persecution, as in Japan, but perhaps to even greater degree. The property was transferred to others, many of our workers were imprisoned, and Chai Tai Hyun, union superintendent, died as a result of hardship and severe treatment while incarcerated.

Now relief has come, and the workers are earnestly endeavoring to reorganize and establish the church in the different fields. In all the messages and letters is expressed the earnest desire to have the missionaries return as early as possible. May the church be ready to enter through the doors that are opening again to the missionaries in all these lands. The church in the lands of the Orient has suffered severely, but God's hand has been over His people.

V. T. ARMSTRONG.

### ★ Gem of the Week ★

There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels. . . . God takes men as they are, and educates them for His service, if they will yield themselves to Him. . . . He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God.—"The Desire of Ages," pp. 250, 251.

### Missionary Departures

MR. GORDON M. PRENIER, of Takoma Park, left Miami by plane, August 28, for Kingston, Jamaica, to connect with the faculty of the West Indian Training College at Mandeville. Mrs. Prenier and the three children—Betty Sue, Gloria Mae, and Carol Ann—followed by plane on September 17.

Dr. and Mrs. Winston K. Williams and their baby son left Miami by plane September 15, for Kingston, Jamaica, Dr. Williams having been called by the Inter-American Division to return to Jamaica, his homeland, to connect with the medical work in that field.

Miss Edna L. York, of the New England Sanitarium, sailed from Vancouver, September 14. Miss York has accepted appointment to connect with the staff of the Surat Hospital in India.

H. T. ELLIOTT.

THE readers of the REVIEW will be glad to hear that representatives of the General Conference are making a visit to Europe again after being cut off from that continent so long. Last week Elder L. H. Christian and Dr. W. H. Teesdale sailed from New York en route to Europe, and Dr. Otto Schuberth, of the Theological Seminary, hopes to sail within a few days. These brethren will try to survey our work in Germany, France, Belgium, Holland, Switzerland, and Northern Europe, and will also visit Eastern and Southern Europe if possible. We feel sure that these visits will bring courage to our brethren and sisters in Europe, and we look forward to their reports with interest.

J. I. ROBISON.

A LETTER from W. H. Branson, dated September 7, Wahroonga, New South Wales, states in part:

"I have been in Australia now about two and a half weeks, have traveled about six thousand miles, and have met with some of the larger churches. I am to meet with the Sydney church next Sabbath.

"The union session begins on the eleventh of this month and continues until late in September. I suppose I shall be turning back toward the States sometime in October if I can secure a passage. I shall try to prepare a report of the work out here for use in the REVIEW as soon as I have made a little closer contact with things as a result of information acquired at the session."

We hope shortly to have for our readers this report on the work in Australia, which was one of the earliest fields of missionary endeavor and which now is the home base for a great mission program in the South Seas.