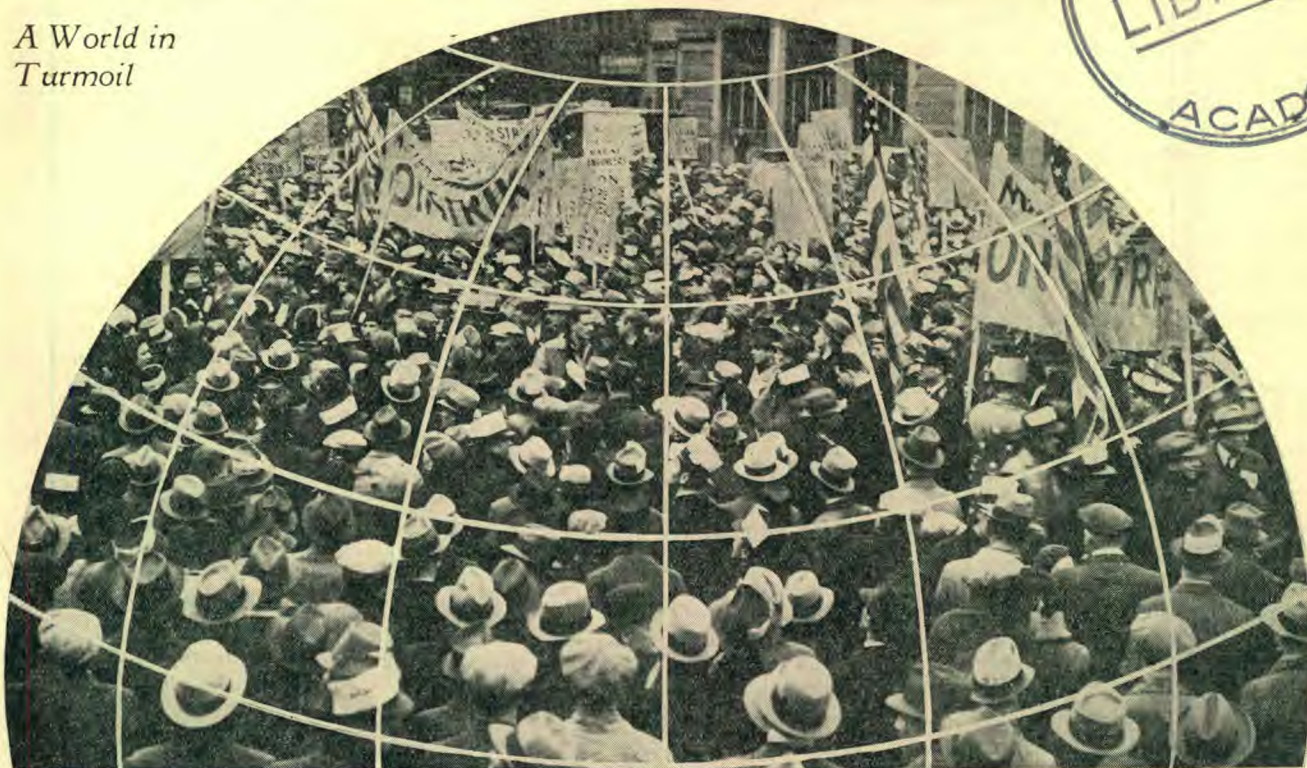


The Youth's INSTRUCTOR

A World in
Turmoil



ACME PHOTO

Time's Finger Writes

THE year 1938 opens with grave questions awaiting answer. In the United States, uncertainty is in the air. The depression is not past. Business

slowed up markedly in the fall of 1937. Last October, stocks slumped sharply. Selling was heavy, with sixty-eight million eight hundred thousand shares sold at a drop of thirty-eight per cent in price. Reasons assigned for the business slump were: lack of liquid capital flowing into expanding enterprises, shortage of new orders after the summer's buying, the weight of corporation and profits taxes, reaction against stock-sales regulation, and general uncertainty as to the economic and political future. The early spring may see a business revival.

But this is questioned by some who

A Resume of Current Events

By Frank H. Yost

are watching labor troubles. A voluntary census of the unemployed recently taken by the Federal Government shows an increase in the number out of work. Strikes have not ceased. The struggle for control of organized labor between the American Federation of Labor and John L. Lewis's Committee for Industrial Organization is still unsettled. The C.I.O. has had the cooperation of the United States Steel Corporation and subsidiary companies since last spring, and men have been kept employed by the spread-work system, whereby work is given to all for a few hours a week. The independent steel com-

panies have kept the C.I.O. out of their plants, but, to keep forces of men employed full time, have had to lay off a reported total of one hundred thirty-five thousand men,

with resulting discontent.

The General Motors Company does not seem as well pleased as the Steel Corporation with its agreements with the C.I.O., and trouble may develop when the Lewis men try to renew their contracts with the automobile manufacturers. The Ford Motor Company has been found guilty by the National Labor Relations Board, of unfair practices in resisting the efforts of labor to organize the Ford employees, and is appealing its case to the Federal Courts and to public opinion.

The political pot is ever astir. Shortly after the (Turn to page 3)

Let's Talk It Over

I WAS calling on some friends who are not Seventh-day Adventists, and the conversation turned to world happenings. We really talked around the globe—almost—and then came back across the Atlantic to express appreciation for the personal, political, and religious freedom which we enjoy here in the United States.

"By the way," questioned my hostess, "your church holds that someday we are going to have religious intolerance and even persecution of those who don't keep Sunday for the Sabbath right here in the good old U.S.A., doesn't it?"

"Yes, we believe that is the interpretation of some of the most striking prophecies in the Bible."

"Oh, but such a thing simply *couldn't* happen here!"

THIS wasn't all the conversation, of course, but it's the part I remembered with emphasis when I sat in church a week later, and heard the minister say: "The subject of my sermon this morning might very aptly be stated in these words: 'It can't happen *here*!'"

And then he went on to say that one of Satan's most subtle schemes is to tempt Seventh-day Adventists with a suggestion of false security—especially those of us who live in countries where there is still freedom of speech, freedom of the press, freedom for every one to worship God as his own conscience dictates.

We read about or hear about the curtailment of freedom, about persecution for conscience' sake; and we say: "Things like that *may* happen in other lands—but not *here*!"

Don't be so sure. The hands that point the time on God's great prophetic clock are slowly turning, and when the hour strikes for the fulfillment of His word, what has been foretold will most certainly take place. Has not He Himself said: "Heaven and earth shall pass away, but My words shall not pass away?"

WHEN, on last September 5, an Associated Press dispatch from Geneva, Switzerland, reported that the League of Nations had decided to delay indefinitely any action on the proposed new universal world calendar, with its confusing and distressing "blank day" possibilities, many

Seventh-day Adventists sighed a sigh of relief and said: "Well, there won't be any more agitation about *that*—not until January 1 comes on Sunday again."

But behold! on one of the first days of the present session of the United States Congress, a bill was placed on the calendar of the House of Representatives, proposing the "adoption of a revised calendar to be known as the universal calendar, effective January 1, 1939," to be the official calendar of the United States and all its Territories.

And it is the original and identical blank-day proposition put aside by the League of Nations! Laid right on our own doorstep, as it were!

When the chairman of the committee to which this bill has been referred was interviewed, he said with a worried frown: "The pressure behind it is very great, *very* great."

If this bill should pass, it would bring more complex and puzzling, yes, and tragic results to Seventh-day Adventists than could the most drastic Sunday law imaginable.

BUT that isn't all. Another bill has been introduced making it a criminal offense, punishable by a fine of not more than \$5,000 or more than two years' imprisonment, "to advise, advocate, or teach principles of government based in whole or in part on opposition to or discrimination against any people of any particular race or creed, and for other purposes."

If such a law were passed, think what interpretation might be placed upon it by those who are not friends of Seventh-day Adventists.

But that isn't all.

Still another bill has been introduced, making it a crime to send through the United States mails "all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, and every article and thing designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance." The penalty is a \$5,000 fine, or imprisonment for not more than five years, or both.

Consider what such a law would mean to Seventh-day Adventist publishing houses, and to our far-flung literature ministry and evangelistic program. Enemies of the third an-

gel's message would not be slow to take advantage of such an opportunity to stop the circulation of our publications in short order.

NOT so long ago there came off the press a book in which the writer retells a story he heard from a peasant in one of the totalitarian countries of the Old World.

"I will tell you how my comrade died," the man volunteered. "He was a young fellow and belonged to the sect of 'Sabbath.' They believe it is a great sin to do any kind of work on the Sabbath,—Saturday." And then he went on to say that no man in the camp was his equal in work; that he did everything asked of him, willingly and without complaint; but that he absolutely refused to work on Saturday. Finally the supervising authorities left him alone.

Then there came a new chief. He noticed that this young man was idle on Saturday. "Why don't you work?" he asked. "I can't," was the answer. "Such is my faith. I will work out my assignment, but not on Saturday." "Ah, you can't! I'll show you your faith!" And with that the officer struck him. "Will you work?" "I can't," the youth replied. Another blow. Then as blood began to stream down his face he was struck again and again. "Will you work now?" "I can't work today," came the gasping answer. "You can't?" A guard was called and given an order. He shouldered his rifle and aimed at the young man. "Will you work?" demanded the officer. "I can't; if I have to die for my faith, kill me!" The guard fired. The youth moaned and fell, shot through the chest, but still alive. "Will you work?" the officer asked again as he stood over him. "I can't," he whispered. A kick in the face! His peasant friend rushed to his side and begged him to comply. He raised himself on his elbow to answer, but fell back—dead!

It can't happen here?"

Don't deceive yourself!

And what is more, we know that God's people *will* be persecuted right here in these United States. The Inspired Word says so. Are you ready to face imprisonment, torture, death, for your faith?

Lora E. Clement

(Continued from page 1)

close of the fight over the Supreme Court-packing bill last summer, President Roosevelt nominated Senator Hugo L. Black of Alabama to succeed on the Supreme Court bench Justice Willis VanDevanter, who had retired. Senator Black is a confirmed New Dealer, but his appointment was challenged because it was thought by some that as an alleged ex-Ku Klux Klansman his impartiality might be in doubt. However, the Senate approved the appointment. The governor of Alabama appointed his own wife to serve in Mr. Black's place as Senator until the recent election, when Lister Hill was chosen by the people of the State.

The Republican party seems no nearer to harmony. Herbert Hoover and Alfred M. Landon appear at loggerheads, and Senator Arthur H. Vandenberg of Michigan is talked of as the only available Republican Presidential candidate for 1940. However, a harmony committee of one hundred fifty under the chairmanship of the independent Glenn Frank, ex-president of the University of Wisconsin, is busy strengthening the party. The Italian Jew, Fiorello La Guardia, was reelected as mayor of New York on the Republican ticket, but he was a fusion candidate and a recognized New Dealer who received the personal congratulations of President Roosevelt. Tammany Hall, the old Democratic power in New York politics, seems as a result of the election to be dismembered. The district attorney of Manhattan elected with La Guardia was Thomas E. Dewey, the famous young "gang buster" and foe of the criminal underworld.

A special session of Congress which closed at Christmastime accomplished little except to further irritate President Roosevelt. A seeming defeat was administered to the President's legislative plans when Congress failed to pass the New Dealers' wage-hours bill. One hundred Southern Democrats are reported to have voted against the bill. Congress is meeting again as these words are being written.

In the meantime, war clouds hang heavy over the world. The United States is being propagandized on behalf of a larger navy, and even the liberal Senator George L. Norris of Nebraska, last survivor of the "die-hard" pacifists in Congress who in 1917 voted against United States entrance into the World War, has declared in favor of the Administration's naval-expansion policy. Great Britain is said to be carrying out a new five-hundred-million-dollar program for the completion of thirty-eight warships and two hundred airplanes, to prepare for the war England hopes can be deferred till 1940. Throughout the world, the current renewal of war preparations is said

to involve the expenditure of from one and a quarter billion to two billion dollars.

England's influence in world affairs seems, generally speaking, stronger now than at the close of last summer. But Italy is incensed at the concessions England has apparently obtained from General Francisco Franco, headman of the conservative rebel forces in Spain, and is accused of stirring up the Moslems against the English in the far-flung British dominions.

On December 10 last, Benito Mussolini declared publicly Italy's withdrawal from the League of Nations, and is reported to have said that Italy, Germany, and Japan were grouped together as anticommunist powers opposing the forces in support of the League of Nations.

Nazi elements continue as problems in Austrian and Hungarian politics, and it is rumored that a corps of Czech Nazis is organized in Saxony, awaiting opportunity for a *Putsch* in Czechoslovakia. Anti-Semitism, active in Germany, Poland, and Rumania, is appearing in Hungary and the Irish Free State. Brazil, under Dictator Vargas, has gone fascist under a six-year emergency decree. A moratorium on Brazil's foreign debt has been declared. Peru is said to be setting its foot on a parallel road, and Germany and Italy may be

looking to South America as the most fertile soil for the expansion of fascist political and economic ideals.

The Spanish situation at this writing seems to be at something of a stalemate, with Franco's long-expected "victory-drive" deferred, and the leftist government forces counterattacking from time to time with great vigor. Otto of Hapsburg, pretender to the empty thrones of Austria and Hungary, and a Roman Catholic, is being talked of as a possible candidate for the throne of Spain if Franco wins. The submarine "pirates" which appeared last fall in the Mediterranean Sea, striking at shipping which brought supplies to the Spanish government forces, have been withdrawn.

If Franco succeeds in Spain, it may be in part for the same reason that Japan has been able to "mop up" in China; that is, Russia's unreadiness to interfere effectively. After the drastic "liquidation" of disloyal officers in the Russian army last summer, the purge has continued, and in recent months twelve Russian diplomats and eleven commissars, besides lesser officials, have been reported executed. Stalin's control seems to be growing firmer, and at a recent election, the first by secret ballot with universal suffrage since the Soviets have ruled Russia, (Turn to page 13)

Why Stop Learning?

BY HARRY BAERG



IN a little schoolhouse in Scotland, two boys sat side by side at their desks. One was called Walter, the other John. Walter was a dunce; John was the brightest boy in school.

Years rolled by, and these boys grew to manhood. John became the village schoolmaster, and was known to the villages as "Dominie John;" Walter began to write, and became known to the whole world as Sir Walter Scott, the man who glorified his native land in song and story.

Walter was slow and apparently dull, but he kept right on studying and learning, even after he left grammar school. John was so bright that he thought he could afford to stop learning.

He could not. No one can.

A mind that is not used soon fossilizes and ceases to function. Now a man with a mind that cannot think is worth only a few dollars a day, but the value of a man with a mind that does its work efficiently is beyond computation. So, recognizing the fact that exercise and cultivation of the mind increase its worth, why stop learning?

"Happiness in life depends upon the quality of our thoughts," said Marcus Aurelius. How important then that we each make our mind a veritable treasure house of beautiful thoughts and high ideals. And not that only, but also increase the efficiency of our minds, so that we may be able to cope with the complexities of life. An ever-active, alert mind accomplishes all this. So, why stop learning?

Have You an

Elastic Conscience?

BY LOIS CHRISTIAN



TWO years ago when I was taking an auto trip from Pacific Union College to Los Angeles, one of the young women in our group asked me which adjective I should be most pleased to have apply to myself. Upon first thought I answered, "friendly." After a few moments' reflection I added, "understanding."

The next day, however, I had an experience which convinced me that I had not found the fundamental adjective. I was on the train going from Los Angeles to Loma Linda. A little boy sitting ahead of me kept dropping his playthings down into my seat. He was an attractive child with an open face, and I enjoyed talking with him. I asked, "Sonny, how old are you?" "I am seven, but on the train I'm only five."

And this brought me to the conclusion that "honest" is the fundamental adjective. One can, of course, be honest and not be tactful, calm, courteous, friendly, or patient. Still, honesty is the cornerstone of a successful character. Many people are like the small boy on the train. Some of the time they are *seven*, that is, perfect; but whenever occasion demands it, they are only *five*. The world today is cursed with an elastic conscience.

A year or two ago, a missionary who was serving his second term sent back a five-dollar check to the college with which I am connected, confessing to the business manager that when he was a sophomore he had taken about seventy cents worth of vegetables and fruit from the college farm. For ten years or more this small(?) matter weighed upon his conscience, until he made it right. His letter added: "The coming of the Lord is too near for a little thing like this to stand between me and my God."

Over and over again the Bible emphasizes the need of "truth." "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart,"

and again, "Behold, Thou desirest truth in the inward parts." Check up in a concordance, if you are eager to know how much the Bible has to say about truth and honesty. If a person's word can be depended upon, it is easy to deal with almost every other fault. Honesty and truthfulness demand that we keep our appointments; that we keep our promises, unless we can offer a very good reason for not doing so; that we pay back promptly what we borrow; that we return borrowed articles in good condition; that we make good any loss of or damage to borrowed articles—the mere confession of the damage does not restore to the owner the value of the article. Each one by searching his own heart, enlightened by the Holy Spirit, can know if he is true and honest.

There is great need of honesty in schoolwork. Be sure that you are always "seven," and not occasionally "five," or "six." As a teacher, I know this to be a vital matter, because no Week of Prayer goes by without several students coming to me to make right some shadowy point about their examination, outside reading, or vocabulary notebooks.

Now the thing that troubles me is not the students who come to straighten out some deviation from truth and honesty. I highly respect them and the Christianity that impels them to make restitution. My concern is for the students who do not come, who let a small sin stand between them and God. Remember that it does not pay to argue with your conscience and to deceive yourself into thinking, "This sin is too small to notice." Outside the city of God are those who love and make

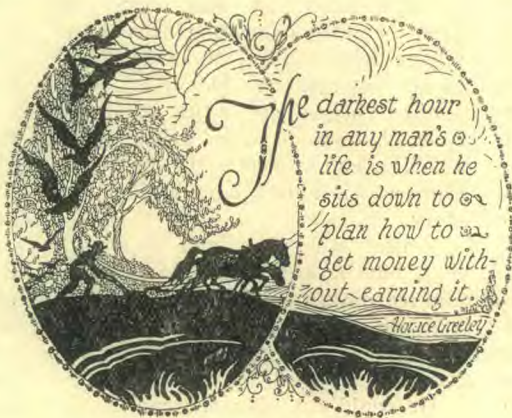
a lie. The people inside the kingdom are those who on earth have by the grace of God kept the commandments, including "Thou shalt not steal," and "Thou shalt not bear false witness."

As a second desirable adjective I should then choose "understanding." I would rather be understanding and sympathetic than be gifted as a great singer or as a painter. One never reaches the ultimate of sympathy and understanding, because the possession of these qualities depends upon the love of God in the heart, and to the love of God there is no limit.

Finally, I like another adjective with a rather unsavory sound—to some at least. I should like to be considered "conservative," even old-fashioned, strait-laced, and narrow-minded by those who have the elastic conscience. Essential it is that each of us be right according to his highest conception of right and wrong, but it is not essential that any of us be popular with the liberal class or with the world. I wish to have old-fashioned Seventh-day Adventist ideas on points of amusements, reading, music, and Sabbathkeeping.

A wonderful tribute was paid by Christ to John the Baptist. "What went ye into the wilderness to see? A reed shaken with the wind?" No, John was no "reed shaken with the wind." He was no time server. At the cost of his life he could stand up and tell Herod that he was living in sin. And this prophet, who had itemized his convictions, received the highest compliment that Christ could give—"There hath not risen a greater than John the Baptist." John the Baptist is a type of the young people who should be living just before the second coming of our Lord.

One point about some young people that has surprised me much is their willingness to take chances on their reputation, on their family name—fearful chances. Undoubtedly they classify their actions as "liberal" and "broad-minded." "Broad" and "wide" is the "way that leadeth to destruction, and many there be which go in thereat." To please the Lord we must join the few, who are not tainted with the elastic conscience, but who love the narrow way "which leadeth unto life."





ERA TRAILS PHOTO

WAANITA KNELLER

God Answers, "Why?"

By Helen Schell

WHY, oh, God, why?" These words, perhaps more than any others in the English language, have been flung from anguished hearts on earth to the Almighty in heaven.

In the early hours of a spring morning, I stood with my hand on my sister's brow. I called to her softly, but there was no answer. Bending low, I again whispered her name. Then for several moments I stood alone in the darkened room with the dear one who would never again answer when I called.

It seemed *impossible* that God should have taken her away. My whole being was filled with sorrow and rebellion at the very thought. As the days passed, I noticed that the sad countenance of my mother did not clear, and that time, instead of wiping away the heartache and healing the wound, seemed only to make it deeper. Day after day she went quietly about her work trying to hide her hurt, even as I was trying to cover mine. Seldom did we speak of it to each other, for words availed nothing. There was a certain communion and understanding when we were just quiet together.

Because my sister had been ill all her life, she had been at home with mother most of the time, while I had gone steadily to school. For this reason there was a bond between them which differed greatly from that between mother and me. I knew that there was now a vacancy in mother's life which I could not

fill, no matter how hard I tried.

I began to feel rebellious against the fate that had willed it so, and at times I would ask of God, "Why, oh, why?" Would it not have been better if I had died instead of my sister? She was so kind and gentle, always radiating a loving influence, while I was often too much wrapped up in my own affairs to care what effect my words or actions had on others. If God had to take one in our family, why could it not have been I, leaving sister with mother?

And then one day the answer came in the thought that my sister had been ill and had suffered much; now she was sleeping without pain. Should I envy her that rest which God in His mercy had sent? She had lived a good life and was ready to die. Should I feel rebellious toward a heavenly Father who in His great mercy had been gracious enough to give me more time to learn to do His will? And I knew that although she had not answered when I called to her in that early morning hour, she was ready to answer to Jesus' call when He shall come in the resurrection morning.

"Why, oh, God, why?"

Several years ago I knew a mother who was greatly grieved at the waywardness of her two sons. She was a good woman, and she had a good husband, although he was not a Seventh-day Adventist. She had sent the boys to church school, until they were expelled because of their misconduct. Drifting farther and farther away

from their home teachings, they turned a deaf ear to her pleadings, and in spite of her many efforts to help them, continued to choose the wrong instead of the right way.

The mother was heartsick, and often would exclaim, "Why should my boys follow such a course, when I have tried so hard to teach them; oh, God, why?"

Then one day the younger son was accused of a serious offense and was taken to court. His sentence was not lightened, although he denied his guilt; for it was not his first offense, even though it was the first time that he had been caught. His mother saw him taken away to a reform school in a distant city. Her heart cried out to God in her anguish, "Oh, why?"

But as time passed, and she heard of the improvement he was making under the strict supervision of the school, her bitterness was lessened. After he had been away for about a month, she took her little daughter of six years and went to visit him.

When she returned, she, too, knew in her heart God's answer to her "Why?" She saw that her son was improving, that he was changing his habits, and she realized that he would develop into a real man under the supervision of the institution. She prayed that his good habits would become firmly fixed while he served his sentence, so that when he returned home he would shun his former companions and ways. Though the mother was still hurt, she thanked God that the punishment had come early in her son's life as perhaps a prevention of a more serious offense and a greater punishment when he was older.

"Why, oh, God, why?"

A large family of sons and daughters had gathered about their old father, and with a gentle love they tried to comfort him in his sorrow.

But the idol of his heart was gone, and he refused to be consoled. Why had this his most beloved son been allowed to meet death, as he supposed, in such a terrible manner? Jacob's heart cried out to his God in sorrow, and he mourned many days for this lad who was his favorite. As the years wore on, Jacob's grief aged with him, but he, too, was soon to know God's answer to his "Why?"

With the coming of the famine in the land of Canaan many years later, his sons found it necessary to make a long journey to Egypt to buy food. Imagine their joy and surprise to find there, as chief ruler, the brother whom they had sold into bondage—this same

brother who their father believed had been devoured by a wild beast and for whom he had mourned many years!

How happy were Jacob's sons to take him to his favorite, and with the reuniting of his family, Jacob understood as he listened to the words of Joseph: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

"Why, oh, God, why?"

Alice's whole spirit rebelled within her at the injustice of life. "Why," she asked herself, "of all the many families in the world, that God might have chosen, did He have to single out *mine* to be this way?" Her heart ached for a father—for the love and companionship and protective care that other girls had in their dads. Oh, why could she not have one? And why could she not have a comfortable home, so that mother would not have to work so hard, and so that they could all be together in happiness and peace? As she thought of this, Alice let her mind wander back to the only real home life she had ever known, when she had been just a little girl.

There had been a daddy in those days, and Alice, being the youngest, had been his favorite. She could remember sitting on his lap, and finding the little surprises that used to come

home in his coat pockets. But now there was no daddy, nor was there any happy home. Many times Alice and her sister and brothers were separated from their mother, each living in a different part of the country and seldom seeing one another.

Thinking of this in comparison with the lovely homes which many of her friends had, Alice's soul would again cry out, "Oh, God, why?" Why could she not have a father like other girls? Why should she have been deprived of a real home? There seemed to be no reasonable answer, and for many years the girl nursed these thoughts of life's injustice in her heart.

On a cold, wintry day when Alice's mother was seriously ill, the news of a soon-coming Saviour was brought to her by a colporteur. Later, when Alice had attended a Christian school and learned the importance of the third angel's message, she realized that life had more to offer than just an earthly home. Perhaps if she had been blessed with the father and the home on earth for which she longed so much, she would not have known of the great love of a heavenly Father and embraced the hope of a home with Him.

Again had God answered the question flung to Him so often from this sin-cursed earth—"Why, oh, God, why?"

great things who has not first accomplished a great many little things, for what we call small things may be merely the steppingstones to greater things. "You have been trustworthy in the management of a little, I will put you in charge of much." It is at last the little things that count.

Moses had to spend forty years herding sheep before he was called to be the leader of God's people. Joseph was sold a slave to Egypt and spent years in prison before he became prime minister of Egypt. William Carey was a cobbler before he went to India, and Abraham Lincoln a grocery clerk before he became President of the United States.

You may have to work your way through college doing odd jobs. Success must have seemed a long way off to Lincoln when he was splitting logs. Christ spent His early years in a carpenter shop. It is He who says to the gifted man with the ten talents: "You have been trustworthy in the management of a little, I will put you in charge of much."

A few months ago the famous Swift Packing Company of Chicago chose a new president. They picked Mr. Holm. The report states that Mr. Holm started to work for the Swift Company as a messenger boy at ten cents an hour.

"When I went to the Battle Creek Sanitarium," wrote Dr. David Paulsen, "I was given the job of washing dishes in the kitchen. Then later I was told I was needed on the call force. During all that time I felt I was not working altogether for the Battle Creek Sanitarium; I was working for the Lord. So I thought that if the Lord gave me some extra time in the evening I could do so much more work for Him. I thought the more sick people I could see, the more work I could do for the Lord. I literally ran calls. The other boys said, 'Paulsen likes to work; let him do it.' So I ran most of the calls. I had the time of my life working for the Lord, while they were getting along the easiest way. When Mrs. Hall, the matron, was away, the boys did not work. I kept working. They said, 'Paulsen, why do you work?' I said, 'I am not working for Mrs. Hall; I am working for the Lord.' I kept on working for the Lord, and if the Lord didn't want me to do a certain thing, I didn't do it. Do you think I was put out of the institution? No. I stayed there until I was acting superintendent while the superintendent was in Europe."

It has been said that there are two sorts of young people in the world,—those who do things, and those who are ready with elaborate explanations as to why they do not do them.

Success is the accumulation of little things. Even the mighty mountain range is made of the tiniest particles of matter. "Who hath despised the day of small things?"



The Day of Small Things

By Louis Halswick

WHO hath despised the day of small things?"

"So you, too, don't know what an inch of rain is, exactly," said the weather clerk, as he looked at his rain-measuring instrument. "Very few people do, it seems; I'll explain it to you. An acre is 6,272,640 square inches. An inch of water on an acre is therefore 6,272,640 cubic inches. That amount, at 227 cubic inches to the gallon, equals 22,000 gallons, or 220,000 pounds, or 100 tons. An inch of rain is, in other

words, rain falling at the rate of 100 tons to the acre."

Yet a drop of rain is a very little thing.

A great mogul engine goes dashing along at a high speed, plowing its way against wind and defying every obstruction. But little snowflakes, steadily falling on the track, grow into a heap that brings the monster to a standstill.

Life usually centers around the little things—the small beginnings.

Seldom does any one accomplish



H. A. ROBERTS

The Beginnings of a PREACHER

AN AUTOBIOGRAPHY

A Thrilling Missionary Trip

THIS man Evenon lived about forty miles out in the country in what was known as the homestead district. This was a large stretch of country covered with primeval forest, which was sparsely settled by Finnish homesteaders who had taken up government land and were hewing out little farms here and there. Evenon had such a homestead just on the edge of the district on which he had built a very substantial and comfortable log house and out buildings, and his family lived there, though he came in to the city frequently, especially during court session, to act as interpreter.

Mr. Evenon, who was a frequent visitor now at the mission home, told the pastor of a family of Finns living several miles from his homestead who were greatly interested in the Seventh-day Adventist teachings, and urged him to go with him to visit this family, who were personal friends of his. It was in midwinter. The trip would be a difficult one, for after leaving the railroad station, the entire distance must be made on skis, and the minister had never been on a pair of skis in his life. However, he was so impressed with the earnestness and desire of this isolated homesteader, who longed to be instructed in the third angel's message,

that he determined to make the trip.

So the two men took the midnight train from the city of Hancock and in due time got off at a small station away out just on the borders of the homestead district. It was two o'clock in the morning. The snow was deep. The thermometer was down around thirty below zero. Going a little distance from the station, Mr. Evenon aroused a family and borrowed a pair of skis. Though they were rather short, he said they were plenty long enough to carry him, but the minister would have to have a longer pair. So they walked on, and again Mr. Evenon aroused a family and borrowed a larger pair of skis for the

pastor. By this time it was two-thirty in the morning.

Then began a hazardous and thrilling trip that will never be forgotten. As has been stated, the snow was deep. It lay about thirteen feet on the level. But it had been piled up in the gullies and ravines and river valleys by the wind until many of them were level full to a depth of from twenty-five to seventy-five feet. There were no roads through the forest. There were blazings on the trees that indicated the trail, but no sign of tracks or anything that would help the travelers in finding their way. Therefore they followed the ax marks from one tree to another. Mr. Evenon led the way, and the pastor, following exactly in his ski tracks, found the going a bit easier than if he had been breaking his own trail. But even then it was a new experience and a most arduous undertaking, heavily dressed as he was for protection from the extreme cold.

From two-thirty in the morning they pushed on and on over hills and valleys, across ravines in the deep-drifted snow. They had not brought any food or lunch with them. It was several miles to the home of the first

settler in the forest, at which they arrived before daybreak. No one was astir; so they pushed on and on. It was two o'clock in the afternoon when they finally slid up on their skis to the very door of the homesteader they were seeking. The pastor was almost exhausted with fatigue and hunger, for they had had neither food nor drink nor rest during all those weary hours. Only once had they heard the howling of the great timber wolves, though there were many in that section.

In response to their knock, Mr. Evenon's friend opened the door, and the two men embraced. In just a few words the pastor was introduced,

and the purpose of the visit explained. Immediately the man broke into violent weeping. Between the sobs he tried to talk. His emotion was so deep and marked that Mr. Evenon, too, began to weep, and the two men stood there with their arms around each other, convulsed with sobs. And the man's wife, standing just inside the door with her three little ones clinging to her dress, joined in the weeping. The pastor stood outside, puzzled, nonplused. He could not imagine what was the reason for this strong outburst of feeling.

Finally the men gained sufficient self-control so that they could talk to each other brokenly, and presently Mr. Evenon turned and said to the pastor, "This man says that for three years he and his wife have prayed morning and night that God would send somebody to them who could explain the Bible and teach them the

truth of the God of gods and show them the right way. And now his prayers have been answered. God has sent His messenger. But now that he has come, they do not feel worthy that he should enter their home. However, if he is willing to accept of their humble hospitality, they will receive him with joy." Then he explained that so overcome were they with joy when they learned that a minister had come that they were not able to control their feelings; hence the loud outburst of weeping.

Stepping out of his skis, the pastor entered the house and sank onto a roughly hewn, homemade wooden stool. He was almost faint with exhaustion. Mr. Evenon explained to the good man that they had had nothing to eat. His wife immediately prepared food. She set on the table a plate on which were large hunks of black bread, and another plate on

which were large hunks of dried, or jerked, beef. Also she brought out a large crock of thick, clabbered milk. With a knife and a tablespoon, the guests began to eat. It was a frugal meal. There was no choice, for this was the best that the good family had to offer.

The meal over, the host reached up to a crude shelf and took down quite a large roll of brown wrapping paper. It was carefully tied, and untying it, he unrolled it. It was about eight inches wide, and he had pasted together piece after piece until the strip was about seven or eight feet long. There was writing on both sides of this scroll and also in many places along the borders. Three books were possessed by this family: a Bible, one of Martin Luther's books which was a commentary, and "The Great Controversy." This was the entire library of the home. This man and his wife were diligent students of the Bible. They had faithfully studied Luther's book as a Bible help, and when "The Great Controversy" came into their hands they had discovered that there were many, many things that were different from what they had read in Luther's book. They had read "The Great Controversy" several times, and out of their study certain questions which they could not answer and did not understand presented themselves. These had been written down on the pieces of brown wrapping paper and pasted together. So on the scroll were questions, and questions only, written down in the hope that someday some one would come and answer them and bring the light of truth.

As soon as the meal was finished and they were seated before the fire, their host began at the very top of the list and read his questions one by one. Some were very quickly and easily answered. Others involved more extended Bible study. But every moment of the afternoon was occupied in answering queries and unfolding to that eager family the blessed light and truth of God.

The evening meal was a bit late. It consisted of exactly the same bill of fare as had been served the visitors upon their arrival.

Supper over, the reading and answering of questions continued on and on. Toward eleven o'clock the pastor suggested that he was very tired and ought to go to sleep. But he could not bring this interesting study to a close. Eagerly more questions were read and asked. He found it necessary to get up and walk the floor to keep awake. Finally he found himself nodding while standing on his feet. At last, at twelve o'clock, he insisted that he must lie down. There were two rooms in the home, one the living room and kitchen combined, the other the sleeping room. The mother and children went to bed in the (Turn to page 10)

His Voice

By Robert H. Pierson

One day when I was young and gay,
And life was free from care,
I heard a voice that spoke to me
From deep inside somewhere.
It whispered words of love and hope
Where all was dark before,
It told me of a Christ who died
To save me evermore.

At first I dared not listen close,
For I was steeped in sin;
I felt my heart too wretched far
To let the Saviour in.
And then, the world was bright with hope—
Of wealth, and pleasures, too;
But yet the voice kept pleading still,
"There's One who died for you!"

It would not leave me! Nay the more,
It seemed to say:
"Can you reject the One whose blood
Provides the better way?
For YOU He died that awful death,
And bled on Calvary's hill.
Was all in vain that bitter pain,
That you refuse Him still?"

I tried to drown that sacred voice
'Neath selfishness and sin,
But time that face could not erase.
It pled, "O let Me in!"
The nail-torn hand pressed close my heart—
I could not stay it more;
I crushed my pride, with joy I cried,
And opened wide the door.

Now joy is mine the livelong day,
For Jesus dwells within.
The voice that called me from the world
Points out the shades of sin.
It comforts me in times of grief;
It counsels, strengthens, guides.
I could not live without this voice
That helps whate'er betides.

UNTIL Jesus Christ becomes an ever-present reality to us, we cannot maintain a real and victorious experience. But let us not become discouraged if at times we neglect to abide in Him, and so make mistakes. "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God."

Yes, Jesus pities our weakness, and so long as we instantly confess and forsake the things that caused us to separate ourselves from Him, He will restore us to Himself. What a wonderful Saviour!

Dear friends, high and holy attainments are within our reach. "Come up higher," "Be holier still," is the gracious invitation. Let us renounce our unbelief and self-will and love of sin, and give our Lord the opportunity to work mightily in us.

Spiritual feebleness, lack of power, is the curse of the church. A life of conscious, daily victory, is gloriously possible to every believer. Yea, it is a positive necessity if we would "see Him as He is."

Day by day, amid discouragement and difficulty, it is your privilege to press forward. Mark this beautiful promise in Isaiah 27:2, 3: "In that day sing ye unto her, A vineyard of red wine.

I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." The vineyard is a symbol of God's people in whose midst the True Vine is to stand. The promise is, "I the Lord, do keep it . . . every moment." Let us be content with nothing less than this. The duties and cares, sorrows and sin, of this life must not succeed in hindering this fellowship. Let the faint and discouraged take heart and find their sufficiency in an all-sufficient Saviour whose strength is made perfect in weakness.

We must do more than desire this experience of a Spirit-filled life. There must be a thirst, an intensity of purpose. "Ye shall seek Me, and find Me," is the word of God through the prophet Jeremiah, "when ye shall search for Me with *all* your hearts."

Let us note the intensity of David's desire after God: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." May God create such a longing for



BERNARD
PLOCKHORST,
ARTIST

Overcoming

Is a Life of Victory Over Sin
Possible?

*How to Maintain a Good
Christian Experience*

(Concluded)

By

E. L. Minchin

holiness in our hearts. When we are willing to subordinate every other interest, and reach out in living faith for the promised victory, we shall receive it.

I once read of a millionaire who was lost for several days in a desert. In describing his experiences, he told of the terrors of thirst. During those hours of agonizing torture, he said, he visualized every stream, every body of water, and even every mudhole he had seen. He said he would have given all his millions if he could have had even a sip from a dirty mudhole. Surely his was a real thirst. When we know what it is to thirst for righteousness to such an intense degree, we shall be willing to give up everything for a draft from the fountain of living waters. "If any man thirst, let him come unto Me, and drink." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "I will pour water upon him that is thirsty, and floods upon the dry ground." What gracious promises

are these, found in John, Matthew, and Isaiah! Shall we count any sacrifice too great that they may be fulfilled in us? The promise is, however, only to those who hunger and thirst.

But what is our condition? Smug self-satisfaction has lulled many into a state of security. Lethargy, lukewarmness, love of the world, lust of the flesh, lust of the eye, and the pride of life are the sins of God's professed church. There is little real thirsting after righteousness.

Why is it that this condition exists? Is there a remedy? Why do we not experience the fullness of the Holy Spirit, for God has not yet withdrawn Him? Why are there so many feeble, powerless Christians?

There are two plain and simple reasons. First, only partial consecration, and second, holding on to sin. This is taught clearly in Paul's statement: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

This means *complete* consecration. It is in this that we fail, and therefore fall short of receiving the fullness of the Holy Spirit.

We often claim that we have made a full consecration, when God, who understands all hearts, knows that we are holding something in reserve. The Holy Spirit is sovereign. He will not sit on the throne with an idol. Here is where many fail, and the longing cry for victory and Spirit filling goes unanswered. They set up in their hearts some idol, some pet sin, some darling indulgence, and then dare to invite the Spirit of God to come and sit enthroned by the side of this unclean thing. Is not this an insult to the Holy Spirit? I am more convinced than ever that the only way to revival and victory is the way of complete renunciation and confession of every known sin. The temple must be cleansed. Let us be honest with ourselves and with God. If we prize the victory, shall we not give God the right of way in our hearts? He comes only into *empty hearts*.

Suppose you bought an eight-room house, paid the money for it, and received the deed. However, when the man from whom you bought it turned over the keys, he said, "Here are the keys to six rooms, but I have held back the keys of two rooms." You say, "But I have bought the entire house and paid for it. What do you

Know Your Bible Better!

TIME—February 26 to March 4 READING—Deuteronomy 4 to 25

YES OR NO:

- | | YES | NO |
|--|-----|-----|
| 1. Was Moses' first farewell address a review of past history? | () | () |
| 2. Did the 120-year-old leader read the entire code of laws to Israel? | () | () |
| 3. Did Moses call the wilderness "the iron furnace"? | () | () |
| 4. Was Deuteronomy 4:29-31 written to you? | () | () |
| 5. Of all the experiences of Israel, did Moses consider the "great thing" the crossing of the Red Sea? | () | () |
| 6. Were Bezer, Ramoth, and Golan princes of Israel? | () | () |
| 7. Are the ten commandments repeated verbatim in Deuteronomy 5? | () | () |
| 8. Were God's instructions ordered placed upon the walls? | () | () |
| 9. When Jesus met the tempter (Matthew 4:4-10), did sentences of Deuteronomy come spontaneously to His lips? | () | () |
| 10. Were marriages with "the seven nations" permitted? | () | () |
| 11. Did God choose Israel because it was a mighty nation? | () | () |
| 12. In the wilderness was clothing miraculously replenished when it wore out? | () | () |
| 13. Were the Anakims noted for great height? | () | () |
| 14. Did any man of earth ever survive two 40-day fasts without even water? | () | () |
| 15. Was every tribe to receive an apportionment of land? | () | () |
| 16. Would less labor be required in Canaan to produce crops than in Egypt? | () | () |
| 17. Were the pagan shrines of Canaan to be allowed to remain? | () | () |
| 18. Was the custom of mourning disfigurement forbidden? | () | () |
| 19. Do more than twenty birds appear in the forbidden-meat list? | () | () |
| 20. Did a prick through the ear signify high caste? | () | () |

WHAT TEXT APPLIES TO—

- | | |
|--------------------------|--------------------------------|
| 1. Yeast bread? | 9. Bird protection? |
| 2. Bribery? | 10. Roof safeguards? |
| 3. Sun worship? | 11. Pledges? |
| 4. Fortunetelling? | 12. Honeymoon "leave"? |
| 5. Felling fruit trees? | 13. Employer-employee? |
| 6. Incurable son? | 14. Provision for poor? |
| 7. Lost articles? | 15. Scales that weigh "short"? |
| 8. Women wearing slacks? | |

STELLA PARKER PETERSON.

(Answers on page 13)

mean?" The man replies, "I want to keep some tigers in one room, and in the other some reptiles; I want them to stay there." What would you say to this? Would you not reply, "Well, if you mean that, I will not have the house, even as a gift; you may keep it"? Just so, even though we have gone through the form of consecration, we frequently have reserved rooms for the wild beasts of pride and passion, love of money and love of the world, and the serpents of secret sins. And then we wonder why we do not have the Spirit's fullness!

What idol have you enthroned in your heart? Can you place your finger on that which is sapping your spirituality and robbing you of peace and power?

It may be some sinful secret habit, or impure thoughts. Perhaps your record is one of strong passion and weak will. There is nothing which sears the conscience like impurity; there is nothing so fatal to the fine instincts, and so debasing to the nobler impulses. Dear friend, let go, and let God. "He shall save His people from their sins." Was ever music half so sweet as that?

Perhaps the world, with its glitter and its tinsel, is rolled before the door of your heart. Perhaps worldly music, pleasures, and practices enthrall you. Or it may be that improper reading is grieving away the gentle Spirit of God. This is why many backslide. Cheap novels and trashy literature excite and pervert the imagination, weaken the mind, and destroy the taste for God's word and all substantial reading. Such literature gives false ideas of heroism, love, matrimony, sociability, and success in life. Surely the frown of God is upon this.

Perhaps an evil temper hinders you from enjoying victory in Christ. Or it may be that hatred of some one who has wronged you is destroying your spirituality. Oh, how many heartaches there are because of hatred and criticism! Backbiters and tattlers are everywhere. Taking up a reproach against our neighbor is a dangerous business. There is scarcely anything that will more effectively grieve the Spirit from the heart than this.

Many professed Christians are so given to telling jokes and funny stories that they have been robbed of the presence of the Spirit. I learned early in my experience that this kind of conversation and a deep Christian experience do not go together. It robs us of depth and sincerity, and leaves us barren. When we have victory over the tongue, we shall have the key to complete victory.

Again, the reason for our spiritual barrenness may be our prayerlessness. A prayerless life is a Spiritless life. All through whom the Spirit of God has worked in power have been men and women of prayer. A prayerless person is not a Christian. May God teach us how to pray. Let us not neglect our daily appointments with Him. May we seek the joy of fellowship with Him on the street, in the office, on the farm—everywhere.

Poor Sabbathkeeping may be robbing us of victory. Maybe we are robbing God in tithes and offerings. Perhaps it is unkindness and fretfulness in the home, harsh words to those we love, that hinder us. Or is it dishonesty in business deals, scheming, and sharp bargaining? All or any of these will rob us of victory.

"Thy people shall be willing in the day of Thy power." Young friend, are you willing to let Him have His way with you?

When Moody was burned out in Chicago, all his earthly possessions were destroyed. He took a train for New York, a discouraged man. He felt that his ministry had been a failure. During that journey on the train he wrestled with God in prayer. He prayed, "O God, make me willing in the day of Thy power. Make me willing to be as strong for service as Thou dost want me to be." Arriving in New York, he engaged a room in a hotel, closed the door, and continued in agonizing prayer for blessing and power. A friend called on him, but after knocking upon his door he could hear Moody's voice coming from within, "O God, make me willing, make me willing to be as strong for service as Thou dost want me to be." Going away, he returned in the evening, and venturing to go in, he saw Moody in the corner of the room, his tear-stained face turned heavenward, as he cried, "O Lord, stay now Thine hand; it is enough; it is enough." He did not notice his visitor, and so great was the blessing that flooded his soul that he asked God to stay His hand. This experience marked the commencement of a mighty revival that spread throughout the United States.

O, may we reach out for such power. May we search for God with all our hearts, and be willing to put away our sins in this the day of His power. Such a turning to Him must surely bring about the promised outpouring of the Holy Spirit, and prepare us to meet our God.



The Beginnings of a Preacher

(Continued from page 8)

only bed in the house. After they had retired, blankets were spread on the floor, and the pastor and Mr. Evenon lay down for rest. It was only a moment until they were in a sound slumber.

It seemed that they had scarce fallen asleep when the pastor found himself being rolled around on the floor by the man of the house, who was weeping and sobbing. When he was sufficiently awake to know what was happening, he realized he could not understand a word the good man was saying. And so together they shook and rolled Mr. Evenon until he was awake. They got him up in a sitting position. Rubbing his eyes, he finally was able to tell the pastor that their host wanted him to get up and tell him more and answer more questions, for he said, "Your visit is so short, and you are leaving so soon that I am fearful that you will not have time to tell me all I want to know." It was two o'clock in the morning, but they arose and began again the study of the word in the answering of questions.

Frequently the pastor had turned to the book of Hebrews and to the book of Revelation in answering questions. It was along toward morning when once more he turned to the book of Hebrews, and while he was explaining concerning the ministry of Jesus as the mediator of the new covenant, their host began to weep aloud, and before long Mr. Evenon joined him. When they had calmed themselves, the pastor asked the reason for the deep moving of their feelings. And then it was that he came to understand more than he had heretofore the teachings and the beliefs of the Lostodians.

(Continued next week)



"STORMS either break or make us."

THE YOUTH'S INSTRUCTOR



Nina Found a New Home--And Jesus

IT was night, but not dark, for the moon was just coming over the mountain, and making the landscape look most beautiful. In its light the trees were little ghostlike figures waving their arms in the cool breeze, and among them a brook wound its way to the valley below the quiet hillside.

In the midst of the peaceful scene in Czechoslovakia stood a picturesque little cottage. Within, a family consisting of a father, mother, two sons, and two daughters, had done their chores and were having evening worship. The father had finished reading a psalm, and they bowed their heads in prayer while the oldest daughter, Nina, asked God's blessing on the family and thanked Him for sparing their lives another day. Then they all climbed the curved stairs, even though it was early, so that they should be ready for a long day of toil on the morrow.

Nina's room was perhaps the best in the house. It had little furniture, but

By

Catherine Viehmann

was cozy and inviting. She quickly prepared for bed and was soon asleep. The next morning she was up before the sun. It was her duty to take the sheep to graze. But she had many little household duties to perform before she could leave the house. Finally she ate a hasty breakfast, packed a lunch, then ran out to the fold, gathered her sheep, and started for the little grove on the hillside where she always took her flock.

During the day she often stretched out on the ground, looked at the sky, and dreamed of her future. She had little education, even though she was in her teens, because her parents were poor. But how she longed to go to school! And she believed with all her heart that someday, sometime, some-

thing would happen so that this would be possible.

One of her uncles who had left home some years before and gone to the United States had become quite wealthy. She decided she would work hard and earn enough money to go over to the United States, too. Then she also would become rich! She never told her parents of her plans, but always kept them before her as her goal.

On her birthday and on holidays her relatives sometimes gave her money. She always carefully put it in a tin box, which she kept hid in the pastures where her sheep grazed. Every koruna she got was put there.

One day while she was grazing her sheep, she saw smoke coming from the side of her home. Then she saw flames of fire that were growing worse and worse. She could not leave her sheep; all she could do was stand there hoping and praying. She watched closely; then she saw her mother and father throwing water on the house while the two boys carried out furniture and clothes. The fire grew worse and worse, and it was not long until the house was burned to the ground and nothing but a heap of ashes remained. What would they do now? All they had left was the barn, the chicken house, and the shed. Nina was discouraged for a while. She called to her sheep and led them home. Then she ran to her mother and threw her arms around her and said, "Mother, what shall we do now?" Her father tried to comfort both of them.

That night the family went to a neighbor's home to sleep. Nina slept with her mother. This was her chance to tell her what she wanted to do. She lay there for a moment in silence, then burst forth with, "Mother, I have something to tell you. I have been thinking about this for a long time." Then she paused.

Her mother said, "Tell it to me, dear."

Nina, in her girlish way, said, "For a long time I have been saving up money, so that I can go to the United States, where Uncle Henry is, and become wealthy, too. When I do, mother, I can send you and dad loads of money, and you can build a beautiful new home."

There was a long silence; then with a sigh her mother said, "Nina, how can I let you go, dear? I could never get along without you."

With tears in her eyes, Nina replied, "I don't know how I can get along without you either, mother, but I'll have to, someday." There were many tears shed that night, and mother and daughter hugged each other close all night.

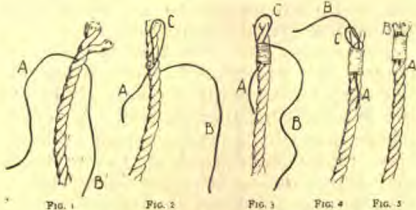
The next day while Nina was out caring for her sheep, her mother told the story to her father. They discussed the matter all day, and finally came to the conclusion that there would be a better chance in life for the girl in the United States than in Europe. When Nina



Your Master Comrade Says-

That before a rope is used the ends should be finished in some permanent way. The three most satisfactory methods are whipping, the crown knot, and the crown knot with the strands tucked.

When whipping a rope, unlay one strand back a little more than one complete turn to a point where the whipping is to begin. Under this strand lay a piece of heavy linen thread or strong twine, leaving the short end eight or ten inches long. Then re-lay the strand in the rope, keeping it tightly twisted and firmly held in place with the left thumb as in re-laying. Let the short end of the cord hang down the rope. Wind the long end once around the rope just above the short end. Now lay the short end of the cord along the rope toward the raw end and there bend it back, thus forming an open bight. By such a procedure a bight will be formed which can be pulled in under the whipping when the ends of the cord are being tucked. Although it is not necessary, it is best to lay the sides of the bight in a groove of the rope. Wind the long end of the cord around the rope and the bight made of the short end, being careful to pull the cord up tightly and to leave no vacant spaces between turns. Continue winding, or whipping, as far as desired, and then pass the long end of the twine through the bight and pull the long end up firmly. By pulling on the free end of the bight, draw the long end of the twine downward, underneath the whipping, to about the center—not all the way through. Finish the whipping by cutting off both the protruding ends of the twine as close as possible. Ropes that are to be passed through pulley blocks, or, like halter ropes, through small holes, should be finished in this way.



Whipping a Rope

came in from the pastures that evening, they told her. She was happy, but yet sorrowful to think she would have to leave her family. Then she astonished her family by telling them she had saved what amounted to \$200 in United States money in her tin box out in the pastures.

It happened at this time that some friends of this family were sailing to the United States, and they kindly consented to take her along. She wrote to her uncle and asked him to meet her at the docks in New York.

It was only a week before the boat sailed for America, and Nina was busy preparing her few clothes that had been saved from the fire and bidding her nearest friends good-by. The time passed far too quickly. Before she knew it, she was on the big boat sailing for America.

Was she homesick? Oh, yes; she was very lonely for her parents and her friends. Many a night she cried herself to sleep. When she looked out of the portholes, all she could see was water. The boat rocked back and forth, and she became so sick that she wished she could die. She almost lost hope for her future. Then one day when Nina looked out of her porthole, in the distance she saw land! The people on the boat were saying that within six hours they would be in New York harbor! She was thankful for this, because she was so tired of the boat that she hoped she would never see one again!

When the big steamer docked, there was Nina's Uncle Henry standing in the very front of the crowd. She was very happy to see him, and after getting off the boat in a hurry she ran and threw her arms around him and whispered, "Uncle Henry, take me away from that big boat. I don't ever want to see another ship as long as I live."

She went to live with her uncle until she should find work. She could not speak or understand English; so she had difficulty in finding a place. At last, however, she learned of a kind Jewish woman who was very rich, who needed help; so she went to her home and started out scrubbing floors; but she was so diligent and honest in her work that she soon became cook. She soon grew tired of this, however, and looked for a better job. She was gradually learning to speak and understand English, and this helped her a great deal.

At last she found work at a bakery, with which she was well pleased. Her salary was much higher, and that made it possible for her to send quite a sum of money home every month.

Here she worked next to a young German baker. They talked together as they worked and became very good friends. Finally they married and set up a home of their own. They had both saved some money; so they decided to start a bakery of their own, and went into partnership with another man who seemed very reliable. Their business grew rapidly, and they soon had four wagons delivering their goods.

Mrs. E. G. White was holding meetings in New York at this time. Nina and her husband attended them. They were stirred by the truths of the third angel's message which she preached, and were convinced that it was true. At the close of the meetings they both were baptized and became Seventh-day Adventists.

Then they wanted to prepare for the soon coming of the Lord; so they sold their business and moved to a farm in Delaware. Here they made themselves a cozy little home. Although Nina's plans to become wealthy were not fully carried out, she was happy in the Lord and with her family. Her consistent Christian life was an inspiration to all

with whom she came in touch, and she won many to accept the Saviour she loved and served.

Counsel Corner

Conducted by the Missionary Volunteer
Department of the General Conference

Questions concerning young people's problems will be answered in this column under the supervision of the Young People's Department. The answers are not to be taken as a denominational pronouncement, but rather as good, sound advice in harmony with the principles and practices of the church. While each answer appears over the signature of an individual, it has been carefully considered and approved by the Counsel Corner Committee. You are cordially invited to write the Counsel Corner regarding your problems. When writing, please sign full name and address, so that a personal answer may be given if in our judgment the question should not be printed. Neither names nor initials will be attached to queries appearing in print, and any confidence will be fully respected. Address all questions to Our Counsel Corner, in care of the YOUTH'S INSTRUCTOR, Takoma Park, Washington, D.C.

Is it right to listen in on the radio to drama? I find a good many following these exciting dramas day after day. I cannot see much difference in effect upon the individual, between going to the theater and listening-in at home.

We have indeed many dangers and many evils to meet on the radio. There is much to be said against surrendering to these temptations; but if we would seek a sound solution to our problem, there is much more to be done in fostering that Christian intelligence, culture, and devotion which make the sure preventive of indulging in evil.

It is necessary, whether or not it is effective, to sound a warning against a very great proportion of what comes over the radio. It is true that radio, like literature, is a means of communication which may be used for good or for evil; and it might be thought sufficient to say of the radio as we say of books and magazines, that care should be taken in choice of material. That certainly should be said, but more than that. For listening to the radio has come, in thousands of households, to be such a craze that, running almost night and day, the radio shuts out all opportunity for thinking, or meditating, or reading, or worship. Without discrimination, the bad is taken with the good; but the silly, the cheap, the exciting comes more and more to be the choice of the radio devotee.

What excuse can we offer to ourselves for accepting and even eagerly seeking the cheap comedy, the risqué vaudeville, the degenerate dialogue, and the more fully organized and socially depraved drama offered over the radio? There might be greater damage done by open attendance at the theater, because of the public example and because of the stronger influence of the surroundings, but as far as impressions can be made through the ear, the radio carries as much evil in the drama as does the theater. In the theater, something innocuous or even admirable might occasionally be found, just as you might find a crust of bread in a mud puddle; but the fastidious prefer to get their food from some cleaner source.

The reason for this invasion of our homes by evil-natured radio programs lies deeper than many suppose. It lies in the lack of Christian culture. A person whose tastes have been elevated by high-class music, good reading, nature study and activities, constructive labor activities, serious thinking, loving service for others, and study of God's word and will, comes to the place where he auto-

matically rejects the cheap and frivolous and unhealthily exciting. He will not want the radio constantly blaring. He may on some occasions, knowing what is to be heard, turn the radio on to get a public address, or beautiful music, or something else worth while; but the silly and evil stuff that makes the bulk of broadcasts is obnoxious to him, nor does he want to be annoyed by a constant barrage of sound running through all the home conversation and activities.

I think we shall not have won our battle until we have a distaste for the cheap and the evil, until it has no attraction for us. We may be fighting the good fight of faith when we resist evil though we are drawn by it, and we should by all means so resist; but there is greater victory for us than that. We are not forever to be fighting a rear-guard action, retreating while we resist, but always mournfully conscious that we are giving up something. In constant retreating before the world there is no joy, though there may be a sense of virtue; but in dynamic action there is joy. We must advance, and clear the way for Christ. And to do that, we must become ever better equipped with the Christian arms and munitions. That is a work of education, and every one of us is responsible to get more and more of it for himself and to help his friends get it.

What we most need is active promotion of cultural elements. We need to foster well-conducted orchestras and bands and choral groups and the cultivation of individual voices to the glory of God. We need to sing the great songs of Zion. We need to promote nature clubs among our people, and to foster individual initiative in studying this great field of God's wonders and truth. We need to get out of the cities, to be surrounded by the created things of God, to engage in earnest and congenial labor in the soil. We need to read more thoughtfully, and to think more deeply about the things we read. We need to become distinctive men and women, not join the mob which the world is becoming. Here are lines of study and activity suggested which may well engage the earnest, constructive effort of all our parents and church leaders.

We cannot expect little children to know what is good for them on the radio or elsewhere. They must be taught, and they must be controlled. Young men and women either know or fail to know what is good, according to the education they have had and the nature they have developed. But it is in place for every young person to inquire of himself whether his standards of culture are really high; and if they could be higher, to seek to make them so. And the kind and the degree of your radio listening is a gauge.

ARTHUR W. SPALDING.

Please tell me what are the rules for a perfect Sabbath school record.

The rules for a perfect Sabbath school record are very few and simple. Either you have a perfect record, or you do not. That is, you are entitled to a perfect card if you have been faithful in daily lesson study, have attended Sabbath school regularly, and have been there actually "on time." Of course, if one is away from his home school, he will have his Visitor's Card properly signed by the superintendent of the Sabbath school visited, or by the teacher of the class attended. This Visitor's Card will be handed to your teacher when you return to your home school. In other words, you were in your place while the opening song or silent prayer was announced, whether you were at your home school or were a visitor at some other Sabbath school.

This is the rule for a perfect record. The exceptions to this rule are but few.

If you know beforehand that you will be unable to attend Sabbath school for a number of weeks, you may be transferred to the Home Division—however, for not less than one month. Absence on account of bad weather or occasional illness breaks one's record, even though the lesson is studied at home. This ruling was adopted at the last General Conference, as it was felt the Honor Card should stand for what it says: "A perfect record in daily lesson study and has been present and on time at every session of the Sabbath school."

J. A. STEVENS.



Address all correspondence to the
Stamp Corner, Youth's Instructor,
Takoma Park, D.C.

Exchange

Use Commemoratives on Your Exchange Letters

(In sending requests to this column, please give your age, junior, senior, or mature, the length of time you have been collecting, and the size of your collection.)

J. L. DeWitt, M.D., Mercedes, Texas, (mature, advanced), has guaranteed first-day covers of the Coronation issues of the following colonies and dominions which he would like to exchange for ones not listed: Antigua, Barbados, Bahamas, Bermuda, British Guiana, British Honduras, Ceylon, Dominica, Fiji, Gambia, Jamaica, Kenya, Gibraltar, Hong Kong, Leewards, Nigeria, Sierra Leone, Mauritius, Newfoundland, Nyasaland, St. Kitts, St. Lucia, St. Vincent, Straits Settlements, Turks, Trinidad, Virgin Islands, South Africa, Niue, Cook Islands, Canada, Great Britain, Southern Rhodesia, Morocco agencies, all in complete sets. On more valuable covers he would want a more valuable exchange. For Gilbert and Ellice Islands and British Solomon Islands he would give several first-day covers.

Dicky Grenlick, 435 N.W. "L" Street, Richmond, Indiana, (junior, beginner), would like to correspond with collectors who would be willing to help a beginner.

CANADA.—E. C. Clemenson, Box 308, Oshawa, Ontario, (mature, advanced), has been unable to answer all letters this summer, and will be glad to send stamps to those whose letters he has not answered, if they will send him a list of the stamps they desire. He would like to hear from a collector in every British colony, especially Grenada, Bermuda, Nyasaland, and Ceylon. He will give a Jubilee and Coronation stamp to all who write from these countries. He is particularly interested in Coronation stamps and all new issues, and will trade for both used and mint. Will trade Coronations for Coronations or Newfoundland.

AUSTRALIA.—M. Salton, North Avenue, Cessnock, New South Wales, Australia, (mature, advanced), would like to get in touch with collectors in British Honduras, British Guiana, West Indian colonies, and all other Central and South American states. He would like to hear from collectors who have Central and South American pictorial stamps to exchange. He is also interested in pictorials from Newfoundland, Europe, and Africa. He can give sets or singles from New Zealand and other Pacific Islands in exchange. He

will exchange mint sets of Coronation stamps. He desires all the Coronation issues from the West Indian colonies and other colonies. He has some Jubilees to exchange from Australia, 2d and 3d, also some from Fiji, New Zealand, Southern Rhodesia, Jamaica, Northern Rhodesia, South Africa, and several other colonies.

Lillian Merrill, Route 1, Battle Ground, Washington, (junior, beginner), would like to exchange with other collectors.

Enrique Oakes, II, 1031 Quincy Street, Parkersburg, West Virginia, (mature, 12,000 stamps, 10 years), will give five hundred mixed foreign stamps or one United States first-day cover for every thirty-five mixed commemoratives (large) of United States or Canada. He also needs Jubilees, Coronations, and better-grade foreign stamps and precancels.

INDIA.—Roland Christensen, "Kildare," 77, East Road Number 1, Koregaon Park, Poona, India, (junior, 1,000 stamps), will exchange stamps from Japan, France, England, and India for those from South Africa, Siam, Persia, and any of the European countries except France and England.

Erwin Sprengel, La Sierra Station, Arlington, California, (junior, three years), will be glad for stamps from South America, the United States, Canada, and England.

John James Banks, 280 Braeside Avenue, East Stroudsburg, Pennsylvania, (beginner), has United States commemoratives to exchange for foreign stamps. He especially desires stamps from South America and the Pacific Islands.

W. Buffington, 5839 Heron Drive, Oakland, California, will send one hundred different stamps to any one who sends him a self-addressed and stamped envelope. He would like to communicate with people from all parts of the world.

Time's Finger Writes

(Continued from page 3)

Stalin's supporters proved the successful candidates. In fact, the candidates at this interesting election were all Communists, and for many of the offices, only one candidate each was listed.

So far, neither Russia nor its communistic friends in China have been effective in giving pause to Japan. Uprisings in Manchuria against the little island soldiers have been checkmated. North China has been organized as a Japan-controlled buffer state. Not only is the basin of the Yellow River in Japanese hands, but the whole lower course of the Yangtze River also. Shanghai was evacuated by Chinese troops late in November after a three months' siege in which two hundred thousand Chinese and one hundred thousand Japanese are said to have been killed and wounded. Nanking, inland

from Shanghai, and capital of Chiang Kai-Shek's Chinese republic, was captured two weeks before Christmas, and Hangchow, south of Shanghai, and the Shantung Province on the Yellow Sea, were seized on Christmas Day. Japanese armies are continuing to work inland, and down the coast toward the south.

Observers are wondering just what is in store for China in 1938. Chinese armies seem shattered, Chinese leaders scattered. Last August, commentators said Japan wished only to control the Yellow Sea and to create a buffer state against Russia. But Japan has gone far beyond the requirements of such an objective. Do Japanese military leaders plan on dominating all of China, or perhaps all of Asia? Could the island kingdom support a governmental machine large enough to rule so huge a continental empire? Is this the looked-for preparation of the "kings of the sun rising"?

We must wait and see. Whatever may be in store, European nations are declining to interfere. The Nine-Power Treaty, drawn up years ago to enforce the "open-door" policy in China, is a dead letter. The hands-off attitude of the powers is maintained in spite of numerous cases of injury to person and property of noncombatants by Chinese and Japanese troops. British, French, and American soldiers and marines have been shot, and the British ambassador to China was himself severely wounded by bullets from a Japanese airplane. In all these cases Japan has made full apology. Recently, while Nanking was being attacked, Japanese airplanes bombed and sank the American river gunboat "Panay," loaded with American refugees, killing three on board and wounding several more. President Roosevelt had the Japanese ambassador informed that he was "deeply shocked" at the tragedy, and "requested that the emperor of Japan be so advised." Japan has again accepted responsibility and made complete apology, but the incident has served somewhat to clarify American public opinion, and even isolationists are approving the President's stand in a very difficult situation.

In Palestine, Arabs are still fighting Jews and British. When the British Commissioner for Galilee was assassinated in Nazareth, the British government banished to the Seychelles Islands in the Indian Ocean a number of Moslem leaders. Reports indicate that England intends to proceed with the partition of Palestine into British, Jewish, and Arab zones.

Running like a dark thread of mourning through the news is the fact that toll in human lives is being taken not by political and economic strife alone; official figures show that in the "running to and fro" in the United States of America during 1937 there was a loss of 40,000 human lives in traffic accidents.

The religious news is of some significance. A World Conference on Faith and Order held in Edinburgh, Scotland, during August of last year, and including representatives of nearly every Christian communion except the Roman Catholic, attracted wide attention. The principal objective was to seek greater interdenominational unity, but apparently little was accomplished. However, those favoring such union were encouraged by the report that since the first conferences ten years ago, fifteen mergers of Christian church bodies have been effected. Three months after the conferences, the Methodists of the United States made church history by voting to unite their three principal groups, the Methodist Protestant Church,

Answers to Know Your Bible Better!

Yes or No: 1. Yes. 2. Yes. 3. Deut. 4:20. 4. Yes. 5. 4:32, 33. 6. 4:43. 7. 5:6-21. 8. 6:9. 9. 8:3; 6:16; 6:13. 10. 7:1-3. 11. 7:7. 12. 8:4. 13. 9:2. 14. 9:9, 18. 15. 10:9; 18:1. 16. 11:10-12. 17. 12:2, 3. 18. 14:1. 19. 14:12-18. 20. 15:17. What Text Applies: 1. 16:3, 4. 2. 16:19. 3. 17:3-5. 4. 18:10. 5. 20:19, 20. 6. 21:18-21. 7. 22:1-3. 8. 22:5. 9. 22:6. 10. 22:8. 11. 23:21. 12. 24:5. 13. 24:14, 15. 14. 24:19-22. 15. 25:13-15.

the Methodist Episcopal Church, and the Methodist Episcopal Church South, the last two having been separated since 1844. The merger brings into being a united Methodist denomination of eight million members, the largest Protestant body in America. The Presbyterians, North and South, who also voted last year to unite, constitute a smaller group, while the nine million Baptists are still divided into twenty-one branches.

Thus, as 1938 opens, we see the Far East under an aggressive leadership that threatens the control of the white man there, if not his banishment. The Moslem world is astir. Statesmen are perplexed, and a general war is acknowledged by all to be a probability. Political and economic conditions in the United States remain unsettled. United churches are creating huge religious majorities. Prophecy tells us that Armageddon must sometime come; that under difficulty the gospel must be proclaimed throughout the world; that the rights of religious minorities will be challenged. Now indeed do we need a calm faith and an earnest consecration on the part of young and old.

Sabbath School Lessons

SENIOR YOUTH

X—Christian Health and Temperance

(March 5)

MEMORY VERSE: 1 Corinthians 10:31.

LESSON HELP: "Ministry of Healing," pp. 287-310.

QUESTIONS

1. Why should the health of the body be preserved? 1 Cor. 6:20; 10:31.

2. What is God's desire concerning His people? Ps. 67:2; Jer. 30:17.

3. How did disease originate? What was the cause of its being spread abroad? Gen. 3:3, 6; Deut. 28:15, 22, 58-62.

4. What was the food originally given man? Gen. 1:29, 30; 2:16.

NOTE.—"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—"Ministry of Healing," p. 296.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."—"Counsels on Health," p. 115.

5. When was man given permission to eat flesh? What prohibition was connected with this permission? Gen. 9:2-4.

NOTE.—"Before this time God had given man no permission to eat animal foods; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—"Patriarchs and Prophets," p. 107.

6. Of what is temperance a fruit? Where in Christian growth and experience is temperance placed? Gal. 5:22, 23; 2 Peter 1:5-7.

NOTE.—Temperance is rightly placed here as to order. Knowledge is a prerequisite to temperance, and temperance to patience. It is very difficult for an intemperate person to be patient.

7. What is said of those who strive for the mastery? 1 Cor. 9:25.

8. How far-reaching are the results of sin and intemperance? Ex. 20:5.

9. On what did God place restrictive safeguards? Prov. 23:31; Lev. 11:4, 7, 8, 10.

NOTE.—"The distinction between articles of food as clean and unclean was not a

merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people."—"Patriarchs and Prophets," p. 562.

10. What will God do to those who defile the temple of God? 1 Cor. 3:16, 17.

11. How does Paul further describe this temple? 1 Cor. 6:19, 20.

NOTE.—"We are not our own. We have been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service."—"Counsels on Health," p. 43.

12. In what ways may one be defiled? 2 Cor. 7:1.

NOTE.—"That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service."—"Ministry of Healing," p. 280.

13. How did Daniel and his companions meet a test of loyalty in eating and drinking? What special blessings attended them? Dan. 1:8-19.

NOTE.—"In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."—"Patriarchs and Kings," p. 485.

14. How are we exhorted regarding eating and drinking? 1 Cor. 10:31.

15. On what point was Jesus first tempted by Satan in the wilderness? What lesson may be learned from this? Matt. 4:3, 4.

NOTE.—"From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness."—"The Desire of Ages," pp. 117, 118.

"Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions."—"Id.," p. 122.

SUN	MON	TUE	WED	THU	FRI	SAT
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Place a ✓ in the space below each day when you study your lesson that day.

JUNIOR

X—Battle of the Kings; God's Promise to Abram

(March 5)

LESSON SCRIPTURE: Genesis 14:1-4, 10-24; 15:1-7.

MEMORY VERSE: "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be." Gen. 15:5.

STUDY HELP: "Patriarchs and Prophets," pp. 134-137.

QUESTIONS

1. How many kings are mentioned in Genesis 14:1?

2. Against how many kings did these make war? Verse 2.

3. Where was the battle fought? Verse 3.

4. What caused the war? Verse 4.

NOTE.—Chedorlaomer, king of Elam, fourteen years before had marched his army twelve hundred miles, from the Persian Gulf to the Jordan River, and conquered all the countries through which he passed. For twelve years his rule continued; then a number of the princes rebelled. The Elamite king, with his allies, again marched into the country to reduce the rebellious princes to submission. We

understand that these were all heathen kings.

5. What is said of the condition of the battlefield? What kings were overcome there? What did the others do? Verse 10.

6. What goods did the king of Elam and his allies secure? Who was taken prisoner? Verses 11, 12.

7. Where was Abram dwelling at that time? How did news of the battle reach him? Verse 13.

8. What did Abram at once undertake to do? What was his plan of action? What success did he achieve? Verses 14-16.

9. Who went to meet Abram as he was returning after the battle? What offer did the king of Sodom make? Verses 17, 21.

10. What did Abram say? Verses 22-24.

NOTE.—"On his [Abram's] return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors; but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled."—"Patriarchs and Prophets," p. 135.

11. Who was the king of Salem? What did Melchizedek do? Verse 18.

12. What words of blessing did he speak? How did Abram recognize God's ownership? Verses 19, 20.

13. After these things, what words of encouragement were given to Abram? Gen. 15:1.

14. What fears had entered Abram's mind?

NOTE.—"Abraham gladly returned to his tents and his flocks; but his mind was disturbed by harassing thoughts. He had been a man of peace, so far as possible shunning enmity and strife; and with horror he recalled the scene of carnage he had witnessed. But the nations whose forces he had defeated would doubtless renew the invasion of Canaan, and make him the special object of their vengeance. Becoming thus involved in national quarrels, the peaceful quiet of his life would be broken. Furthermore, he had not entered upon the possession of Canaan, nor could he now hope for an heir, to whom the promise might be fulfilled."—"Id.," p. 136.

15. For what purpose did the Lord take him out of his tent? In what word was the precious promise of God renewed to Abram? Verse 5.

16. What was counted to Abram for righteousness? Verse 6.

Things to Look Up

What are slime pits? (See Bible Dictionary.)

Where in the New Testament is the priesthood of the order of Melchizedek referred to?

How is the work of a priest different from that of a king?

How many times is God's promise that Abram should be the father of many nations referred to in Genesis? (See chapters 12, 13, and 15.)

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THE YOUTH'S INSTRUCTOR



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The Listening Post

► A SWEEPING amnesty law designed to liberate every political prisoner in Cuba recently passed the Cuban senate and house of representatives.

► GEORGE D. BROOKE, ex-school teacher, has been chosen as president of the 3,100-mile Chesapeake and Ohio Railway system. He succeeds W. J. Harahan, who recently died.

► ONE of the strangest occupations in the world is the breaking up and selling of old ships. A few years ago this business was not so good, but today scrap steel and metal prices are high, and steamers to be wrecked are at a premium.

► SET up in Naples in 1924 as a memorial to Enrico Caruso is the largest candle in history so far as is known. It measured eighteen feet in height and seven feet in circumference, and weighed three tons. It is lighted for twenty-four hours every year, on All Souls' Day.

► THE first strike in the United States took place in New York City in 1741 when the bakers walked out. The printers of Philadelphia struck for six dollars a week in 1786, and in 1796 three hundred shoemakers went on a strike. In these early days strikers were treated as conspirators, but convictions were seldom obtained.

► ITALY has announced the largest naval construction program in her history. Two new battleships and twelve destroyers and a fleet of submarines will be begun immediately. The program will cost the Italian taxpayers approximately \$200,000,000. According to Premier Mussolini, it will give Italy naval supremacy in the Mediterranean over normal British and French fleets there.

► THERE are approximately 30,000 Assyrians in the kingdom of Iraq today. Through all the years they have been faithful friends of Great Britain. Now they are homeless, since the Iraq government does not want them and is endeavoring through persecution to drive them from their homes. Britain feels responsible for their future, and a commission has been appointed to study the matter. It is suggested that they be sent to British Guiana. The climate there is not the most favorable, but that is the only available British colony where they could be settled without protest.

► THE much-talked-of "Passamaquoddy" project in Maine has turned out to be not a dam, but a school. In the early days of the New Deal this scheme was to harness the Bay of Fundy tides into a huge power project at a cost of \$36,000,000. Five million dollars of WPA funds was expended, and then in 1936 Congress refused to appropriate more money. Last summer the National Youth Administration established a vocational training center on the site to provide "a practical means of job orientation for young men who have been unable to make a choice of careers." The boys who have finished the course are said to have been very successful in finding employment. Such practical crafts as carpentry, plumbing, and electrical work are taught.

► THE Arabs in the Palestine area are delighted. Great Britain has distributed thousands of free radio sets among them and has begun a series of daily Arab-language broadcasts. This supplies many Arabs with two radios. Some time ago Italy distributed free sets which would tune in on broadcasts from the Italian station at Bari, but the English sets will not receive the wave length on which the Italian broadcasts are sent. In neither case has the gift been prompted by philanthropy. Italy has been making every effort to convince Islam that she is the only true friend of the followers of Mohammed. England hopes to offset this propaganda which the *Times* of London has called an "oversupply of torturous falsehoods." France plans a similar campaign in Islamic areas under her control.

► FISHERMEN in the Hinlopen Strait near Spitzbergen have found on a small island one of the thirteen copper globes which Andrée, the Swedish explorer who attempted to find the North Pole by balloon, took with him to drop into the sea with a record of his progress enclosed. This is the fifth globe which has been found. Andrée started his fateful trip with two friends in 1897. What became of him was a mystery until 1930, when his body was found off Franz Josef Land.

► THE first section of what will be, when it is completed in 1939, the world's largest air terminal, was recently opened at a Tempelhof Air Field near Berlin, Germany. It will be the most extensive building in the Reich and the largest of a series of structures projected for the new and greater Berlin.

► THE manager of a large cleaning establishment at Atlanta, Georgia, is issuing rain checks with every suit pressed. If it rains within twenty-four hours after the suit is delivered, it is pressed again free.

► THE National Labor Relations Board announces that the United States was the scene of 4,017 strikes during the months of 1937.



A man doesn't last long on what he has done. He must keep on delivering as he goes along.

► THE first successful cast-iron plow made in the United States in the year 1797 was rejected by New Jersey farmers. They believed that cast iron poisoned the land and stimulated the growth of weeds.

► THERE exists in the wilds of Venezuela a trumpeter crane that is used by the Indians as a watchdog. His loud, weird cries warn them of the approach of jaguars, snakes, and other dangers, and enable them to protect their livestock.

► A COURSE designated "right living," which deals with the problems facing youth of college age, particularly in relation to marriage and its obligations, is being offered at Rutgers University this second semester. It is conducted as a seminar and is an optional part of the school curriculum.

► A SPARKLING "city of salt" lies 1,000 feet below the earth's surface in Europe's largest salt mines near Cracow, Poland. It was probably begun soon after the mines were discovered in 1040 and is a masterpiece of carving. Labyrinths of corridors lead up and down into great glittering chambers. Chapels iridescent with electric lights shelter scores of salt images of the saints.

► ENGLAND's bell ringers were recently aroused over a proposal to introduce a gramophone and amplifier in the belfry of St. John's Church in Weymouth. Spokesman for the guild of bell ringers said indignantly, "Synthetic church music is an American importation—we cannot welcome it." There are 3,000 bell ringers in England. In many cases their jobs are hereditary, going back in the same family for generations.

► THE government of Ecuador is facing serious trouble because of the monopoly established some time ago on alcohol, tobacco, matches, and salt. The arbitrary action of the government concerning tobacco planting, sowing, and grading has resulted in planters' turning to other crops, and the government has been obliged to import tobacco; and lack of production of sugar and molasses for alcohol threatens a shortage of supplies for the liquor monopoly. The match monopoly is handicapped by a lack of materials and adequate machinery, which has greatly increased the high cost of production of an inferior article.

► PRESIDENT FRANKLIN D. ROOSEVELT's recent message at the opening of the third session of the Seventy-fifth Congress was carried to every nook and corner of the globe in a record-breaking radio broadcast. The international hook-up was so arranged that when the President began his message in Washington about one o'clock in the afternoon his words went out not only over the three major American networks, but to all of Europe by short wave. Then while the United States readers were assimilating the speech in their afternoon newspapers, it went out to the world again, this time by an electrical transcription directed to Central and South America. And later a third broadcast was made for Australia, New Zealand, and the Orient. In all it was heard in six languages.