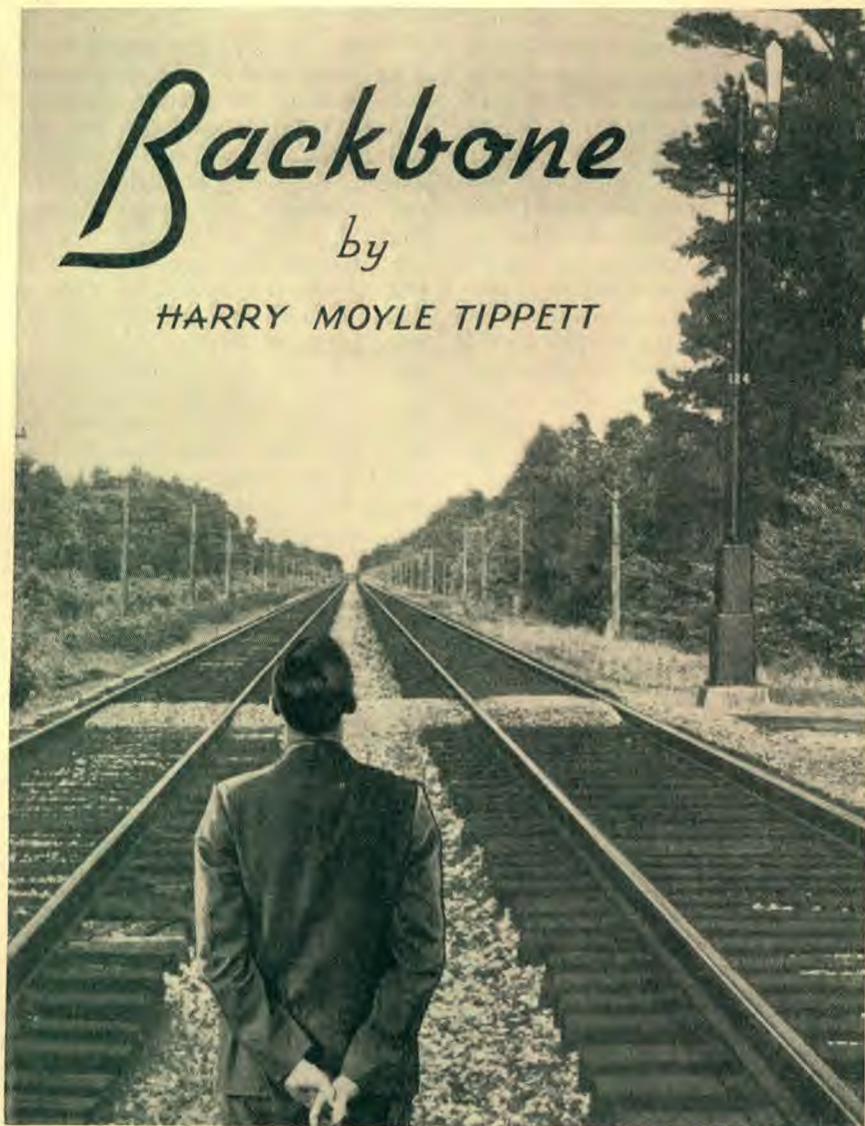


The YOUTH'S Instructor

Backbone

by

HARRY MOYLE TIPPETT



KEYSTONE VIEW CO.

TWO hours before, I had sauntered into the dingy little secondhand bookshop, depressed and heavyhearted at the thought of a great personal defeat. Now, as I emerged with soiled hands and perspiring brow, my step was lighter, and my spirit was soaring free somewhere in the blue above Chicago's skyscrapers. Inspiration to new resolves has a way of breaking out in most unpromising places, and in this instance it was a thin, paper-covered volume, buried under dusty books of a ten-cent bargain counter, that flashed me a gleam of "the vision splendid."

The annual rectoral addresses at St. Andrews University in Scotland have for generations been occasions that challenged the best thinking of both students and speakers, for the rectoral line has been distinguished by many men of genius. My little book was a transcript of one of these addresses given years ago by James M. Barrie, author and literary seer. Its title was "Courage," a theme as broad as human history. One of its phrases had caught my browsing eye, and, as I hurried to my train, I kept repeating it with a sense of exultation. It was only a fragment from an old ballad strain:

"Fight on, my men, says Sir Andrew Barton,
I am hurt, but I am not slaine;
I'll lie me down and bleed awhile,
And then I'll rise and fight againe."

To "bleed awhile"—phrase sublime, compounded of those free things of the human spirit that never perish, herald of tomorrow's valor, potent with victory in the midst of defeat. I thought of General Robert E. Lee, magnificent as the defeated champion of a lost cause, adjusting himself nobly to his change of fortune by devoting his fine culture and energies to the building of the character of Southern youth. Great though he was as a military strategist, he was greater as president of the little college to which many a young man later pointed with pride. Barrie, in his little book, must have meant that—courage to suffer defeat gracefully, and to turn reverses into spiritual victories.

The train I had boarded sped through Chicago's kaleidoscopic South Side, but I was engrossed with some new definitions of the splendor of God. The man who said his business was playing hide-and-seek with angels was speaking to my heart: "You must excuse me if I talk a good deal about courage today. There is nothing else much worth speaking about to undergraduates or graduates or to white-haired men or women. It is the lovely virtue—the rib of Himself that God sent down to His children."

I closed my book and meditated upon the choice of Wilfred Grenfell, who, a half century ago, at the height of his academic brilliance, had turned his back upon almost certain prominence under the calcium lights of London's surgeries, in order to serve the poverty-bitten peoples of Labrador. This, too, must have been what Barrie was talking about—the courage to make right decisions.

The lights of populous suburbs were streaking by in the darkening evenglow as I finished my little volume. The author was saying: "In bidding you good-by, my last words must be of the lovely virtue. Courage, my children, and 'greet the unseen with a cheer.'"

I recognized the optimistic philosophy of Browning in (*Turn to page 3*)

Let's Talk It Over

LET'S call him Joe—which isn't his name at all. But he is a very real young man with a very real problem.

When the first semester of the school year closed, he awoke to the unpleasant reality that he had failed in three of his most important examinations, and that each of the other subjects on his program was graded as "incomplete" because of neglected special assignments or notebook work.

It had never dawned upon Joe that such a thing could happen to him. It never had—before! He had come to take "passing" rather as a matter of course. Why, wasn't his father——? How dare those teachers fail him?

Hurt surprise and humiliation quickly gave way to deep resentment, and this crystallized into a determination to leave school, get a job, and not "waste" any more time on education.

But before he could translate this decision into action, he met the college president as he came down the steps of the administration building.

"Busy just now, Joe?" he asked, with his own come-on-let's-talk-it-over smile, and before the young man realized just what had happened, they were walking down a woody road and he was listening to a story.

IT CAME very near to giving up the fight myself once," said the man of many affairs confidentially, "but that was before I heard about 'the-four-o'clock-P.M. man.' My dormitory dean told me about him as I sat on the edge of my half-packed trunk, discouraged, disgraced, bitter against the school I was determined to leave.

"I had a good mind, but I hadn't ever really used it. A Damascus blade is a fine tool if what you want to do is to carve your way through a host of beleaguering Saracens; but if what you want to do is to open a few tomato cans, a ten-cent can opener will serve you better. And my first year in college I used my mind on tomato cans—mostly. At home I had hardly used it at all, for my father's position and reputation took me through the grades and through high school. If it ever threatened to fail me, I would pull my Damascus blade out of its scabbard just far enough to give my teachers a gleam of it—and I passed. I had not thought it all out then, of course. It was mere intuition. I was simply lazy—mentally

lazy—that was all. But when I had to work, I could, though I didn't enjoy it.

"Then came my first year at college and away from home. And at the close of the term I woke up with a jolt to find that I had failed—*actually failed!* I decided there was no use in trying any more. I'd go to California, where I felt sure Uncle Walton would give me a place in his bank, and there in a new environment I'd forget all about this education business. And I was making serious preparations to start when the dean dropped in.

"He wasn't surprised that I had failed, for he had been watching me rather closely, and had talked with all my teachers. It was his own conviction and their unanimous testimony that I could do Grade A work when I tried, and that I almost never tried!

THE four-o'clock-P.M. man he told me about was a retired banker, a man who had made an outstanding success, and had stepped out of his business world seven years before, at the age of sixty-three, to devote his entire time to study and travel. A young chap in just about my plight had come to him for advice about his plan for the future, and this is the thought of what he said to him:

"Have you ever pictured a life reduced to terms of hours? A man is born, say at six o'clock in the morning, and dies at the age of eighty-four at six o'clock at night—seven years, you see, to each of the twelve hours. It means that at fourteen your day is well started—eight o'clock in the morning. When you are twenty-one it is nine o'clock. I'm a four-o'clock-P.M. man. My day is almost done.

"Now at nine o'clock in the morning—and you're not at nine o'clock yet, only about half past eight—well, at half past eight it pays to be careful, because you're planning your whole day. Call your life twelve hours, and you've wasted nine minutes—a fraction less. You know I don't mean to tell you that's not important. It is. Only it is not important enough to change the course of all the rest of the day, unless for some other reasons you think it ought to be changed.

"If your father is willing to give you another chance (and I think he will be, for fathers are like that), and if you stay in college and make good, then the chances are that you will be able to choose your lifework and do

all the rest of life's long day the thing you most want to do. But if you decide to stop school and start in the banking business right here and now, the chances are that you'll be a banker for keeps. And whether you really want to be one or ought to be one, I don't know, and I don't believe you do.

"Take my own experience now. I should have liked to be a painter, and make some of the beautiful pictures I have talked about and traveled miles to see, and some of which I have bought. But seeing or buying beauty, and making it, are quite different things.

"I fretted about my limitations at first. From ten o'clock till noon it chafed me to find myself doing something I did not want to do. By one o'clock I had steadied down to my day's work. After all, it was *mine!* Most men in this world can't pick the thing that they would like to do—only the very fortunate ones, like you and a few others I have met. So I used one of my talents—and didn't do so badly with it. The other one, the one I would have liked best to use, I kept buried. Only I dug it up once in a while to look at it and wonder if I would ever be able to use it.

"And now it is four o'clock in the afternoon of life for me. Soon—all too soon 'the night cometh, when no man can work.'

"But with you, it is only half past eight in the morning!"

"Think it over, son. The best of life is still before you."

THEIR walk was almost ended. Joe and the president were circling back again to the campus. It had been a good walk and a good visit, for both the young man and the one older grown had done their share of talking.

"And do you know," the president remarked as in parting they shook hands cordially at the foot of the administration-building steps, "I've sometimes thought that I slept until half past eight, and that story of the 'four-o'clock-P.M. man' served as an alarm clock that waked me up."

Joe is still in college. Evidently it awakened him too; for I glanced through his school paper the other day, and noticed his name on the Honor Roll.

Lora E. Clement

(Continued from page 1)

that last admonition, and, groping among the things of memory, found myself repeating the rest of those richly suggestive lines of his "Epi-logue to Asolando:"

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to
fight better, sleep to wake."

Did you ever hear of any one's being much used for Christ who did not have some special waiting time, perhaps a complete upset of all his or her plans? Moses in his forty years of obscurity in Midian, Paul in his three years of Arabian solitude, Bunyan imprisoned for twelve years in Bedford jail, Frances Ridley Havergal waiting in nine years of sickness for opportunity to produce her "Ministry of Song," all these and a long list of other valorous souls have known what it means to "bleed awhile" against the day of strength and to "rise and fight againe."

The velvet blanket of the summer night had fallen, and the "Twilight Limited" roared its way through the railroad yards of one of the great steel centers of America. In the distance yellow glares of reflection from the blast furnaces gave assurance of busy industry, cheerful reminder of God's pledge to labor: "In the sweat of thy face shalt thou eat bread;" reminder, too, it was, that the path of victory is the way of struggle, and the highway of achievement is the thorny path of toil. And yet some speak of the tyranny of labor—catch phrase of the superficial mind, and mental decoy to the youth today who thinks the world owes him a living, and who associates moral earnestness and spiritual stamina with the horse-and-buggy age.

Courage to throttle the tyranny of destructive personal forces—this is the challenge to Adventist youth today. More to be feared than dictatorships, more to be dreaded than the spread of anarchistic doctrines, more to be apprehended than foreign invasion, is the tyranny of lust, unbridled emotions, and moral softness in the individual. What a parade they make—these legions of tyranny! Fashion, daughter of vain pride and mother of social snobbishness; amusement, despoiled of meditation, devotion, and true culture; liquor, public enemy number one of chastity and virtue; "Lady Nicotine," seducer of clean boyhood and charming girlhood—against these allies of Satan we must take our stand.

To use a phrase of William Allen White, "Cheap calleth unto cheap" in modern art, morals, and even religion. Tinsel crowns for ignoble achievements, and bargains in halos, abound on every hand, until the milky way of stardom, from Radio City to Holly-

wood, counts its satellites by the scores. Vogues in exhibitionism vary from the erotic vulgarity of the fan dancer to the silly stupidity of the chimney sitter. Despoilers of the Bible have apparently reached the ultimate in a modern slang version, and public acclaim is being given to the man who spent thirty years of his life producing it. What possible appeal can such tawdry ideals have for the youth who has caught a vision of the splendor of God and of His eternal plans? To "bleed awhile . . . and fight againe"—this is the course open to those who would know the glory of resisting such sinister foes of spiritual integrity.

Napoleon, on the eve of the Battle of the Pyramids, pointed to those lofty monuments of faded grandeur and bolstered the courage of his men with the cry: "Men, forty centuries look down upon you." The Christian youth of our own era, struggling to maintain his idealism in the midst of a decadent civilization, has a greater incentive to valor than the deeds of antiquity, for a greater than Napoleon has declared that we are made "a spectacle to angels and to men." Such a one is motivated by the solemn thought: "Thou God seest me," and most of the queries with which he fills the question boxes at youth's conventions will answer themselves.

This battle against the world is carried on from within the citadel of the soul. Satan lays siege to the very gates of the heart life of every youth who confesses Christ. Sometimes the cross fire is fearfully close. The outer walls of pride are scaled by the enemy, the spiritual wardens at the roadway gates fly to the inward keep for safety, demon foes of temptation swarm the moat, battering rams of elemental forces beat at the inner portals of the soul life. Then it is that, bleeding but courageous, we stretch our gaze to the cross that gleams afar, and gather strength "to fight againe." Sings Arthur Salmon in "O World invisible:"

"The outworks all are taken
And the purlieu passed;
But the keep remains unshaken,
The gate is fast.

"I see them from the casement,
The trampling foe;
But this last wall's abasement
They shall not know.

"Grief, hunger, madness, weeping,
Prevail without;
A central peace is keeping
The last redoubt."

Young people who have experienced that "central peace" can cope with every problem of conduct facing them today. From the social loneliness of the small-town church to the glittering amuse- (Turn to page 14)



Heirs Apparent

BY AVA M. COVINGTON

SEVENTH-DAY ADVENTIST young people are better equipped, physically, mentally, to cope with conditions that exist today, than are the young people of the world. Their standard of health reform has provided them with stronger bodies, which make possible greater endurance. Refraining from dissipation has given them clearer minds, and they are thus better able to use the faculties they possess. A stronger physique and a more acute mentality have enabled them to live up to higher moral standards.

These youth, likened to a canvas, reveal all the elements that make a perfect picture. There are delicate colorings and tracings for refinement and culture. There are deeper colors and heavier lines for strength and

stability of character. There are the high lights of joy and the shadows of thoughtfulness. There is virility—the light and the life of the denomination. All reflect the refinement, the joy, the seriousness of purpose, the strength and stability, and the life, of Christ.

The most beautiful and the most fascinating story in the Old Testament is that of the calling of David, the shepherd boy, from the hills about Bethlehem to Philistine battlefields, to combats with giants, to the caves of Adullam; the transformation of David the boy of the sheepcotes, to David the king of a great people.

A prophet comes out from Ramah with a horn of oil. He pours the oil on the head of this youngest of Jesse's sons, and the boy goes back to the pastures, to the brook and the rocks on the hillside, to his harp, for a while—but he is a different lad. He goes back with a (Turn to page 12)



The Spring Festival, Sechselauten, and the Burning of "Bogg" in Zurich, Switzerland

Spring in Switzerland

BY MARIE WIDMER

Photos by Courtesy of Swiss Official Information Bureau

S NOW on the heights, and, consequently, ski meets in Switzerland everywhere! March obligingly offers these opportunities to lingering devotees of a universally popular sport; but here and there, as the days slip by, in ever-increasing proportions appear patches of ground laid bare by the warm sunshine. Then almost overnight these empty spaces are miraculously transformed into as many tapestries, on which soldanellas, anemones, and crocuses predominate in a symphony of glorious shades.

The soldanella, it is said, will bloom cheerfully at a temperature of only one degree above the freezing point, and the anemone, although not quite as hardy, flowers quite close to the margin of the retreating snow, and also in free spaces surrounded by it.

The first transparent bells of the crocus often assert themselves on southern slopes, where flows the trickling icy water from the melting snow.

Spring's awakening in the different altitudes presents a tableau of many contrasts. Of almost unbelievable luxuriance is the March and April carnival of blossoms at Lugano and Locarno in the Italian-speaking canton of Ticino. Magnolias, mimosas, wistarias, azaleas, camellias, and rhododendrons, predominate in the

radiant picture, which is artistically touched up here and there with splashes of graceful palms and heavily laden orange and lemon trees.

Simultaneously up in the highlands the parade of blossoms is ever growing, ever changing. Gentian, narcissus, orchid, alpine daisy, alpine rose, and edelweiss, are but a few of the best-known species. They all bloom in their allotted time, and give joy and aesthetic delight to those who behold them.

But nature sings a triumphant song of spring in other Swiss regions also, and the golden primula, the blue-eyed forget-me-not, and the fragrant violet are among her favorites.

In May the floral pageant is still further accentuated when all the shrubs and trees burst forth into a glad song of spring, and whole villages seem actually to be buried by blossoming fruit orchards.

Spring is a joyous season in the land of the Alps, and in different parts of the country its arrival is celebrated with quaint and charming festivals. One of the oldest celebrations of this kind is the "Chalanda Marz" of the Upper Engadine villages. It originated in the Roman Era, and takes place on March 1, while snow still covers the ground. Boys carrying cowbells of varied sizes and led by men garbed as herdsmen, make a morning house-to-house call for an offering of thanks that winter is about to depart. The gifts consist of delicacies such as cookies, pies, cakes, and fruit, which are shared with the girls at a jolly evening banquet. Social gatherings for young and old follow this supper.



Top: The Chateau of Spiez in the Bernese Oberland, in Blossom-time, With Niesen in the Background

Bottom: Cow Fights Are a Unique Feature in the Canton of Valais

PHOTO BY PHOTOPRESS, ZURICH

PHOTO BY E. GYGER



Early in April Zürich pays tribute to spring with its widely known "Sechselauten," or six-o'clock ringing feasts. The celebration opens with a children's parade, which escorts the flower-bedecked floats bearing the goddess of spring and her attendant maidens. An object of constant ridicule in this gay procession is "Bogg," a symbolical figure of winter. Made of wood thickly covered with cotton wool, and stuffed with firecrackers, this effigy is formally deposited on a large open square at the head of the lake. In the afternoon follows a colorful cavalcade of the ancient guilds, and when the clocks strike the hour of six, Bogg is set on fire. While the culprit expiates his wrongdoings, a company of horsemen garbed in flowing white circle the pyre. Other bonfires flare up on the surrounding heights, and a Venetian night festival of ethereal beauty dispels the last memories of winter.

Locarno, south of the St. Gotthard, pays homage to spring with a gorgeous camellia and mimosa festival early in April. At this time thousands of visitors flock to these parts to view the long procession of flower-bedecked floats, and to enjoy the folk dances, songs, and festival play which are among the offerings.

Easter is also a highlight of the spring season, and it is accompanied by various quaint customs. One of the best known is the so-called "Eierauflesen," or gathering up of eggs, which consists of a competition between two parties, one of which has to throw a certain number of eggs into a peculiarly shaped flat basket,

while the other has to cover a given distance on foot or on horseback. The loser pays for the eggs.

Another Easter custom is that of distributing "Easter bread." This is a distinctive feature of the tiny village of Savièse above Sion, in the Valais. In this primitive mountain realm, where the peasants eat dark bread all the year round, a time-honored tradition provides that every man, woman, and child receive a generous slice of white bread on Easter Sunday. The simple gift is highly appreciated and thoroughly enjoyed by the recipients.

Quite different from the poetical spring festivals or quaint Easter practices are the cow fights which are staged in the canton of Valais at the end of April. Bred in the Val d'Herens, these cows are accustomed to grazing on lofty pastures where their instinct for leadership is never suppressed. When a cow has definitely established herself as "queen" of her herd, her owner enters her for the big battle which brings together about one hundred aspirants for the cantonal championship at Martigny-Ville.

The Val d'Herens cows are small in stature. In color they are black with white markings. When they are brought into town by their respective owners, they wear great bells, without which they would not fight. Many an elimination battle has to take place until two unbeaten "queens" get their chance to struggle for the coveted title

of "Queen of queens." The injuries inflicted during these tournaments are negligible, but to behold the joy of the master of the victorious animal is almost touching.

On the first day of May the "Maitannli," or May pine tree, is observed in some sequestered villages of the Seeland and Burgdorf regions in the canton of Bern. During the night of April 30, the young men of these communities go quietly to a near-by forest, where each one cuts himself a small pine tree. After decorating the tree with flowers and ribbons, each young swain places this token of his devotion before the home of the girl he hopes to marry. A cordial invitation from the young woman thus honored and from her parents usually follows.

However, on some rare occasions the first of May can also bring humiliation to a girl. For if her own and her parents' ambitions soar beyond the village limits, she may find an ugly straw puppet instead of a pine tree before her window.

One of the prettiest and happiest manifestations in spring is the so-called "Alpauzug," the departure of the herdsmen and the cattle for the high Alpine pastures. Down in the valley the herds are assembled in a long procession, and in front of each are the herdsman and his assistants. Garlands of flowers and huge bells on gaily patterned collars adorn the bovine leaders, and a bell of smaller size is worn by (Turn to page 14)

PHOTO BY F. SCHNEIDER

Spring Is a Radiant Season at Lucerne, Switzerland, Where Mount Pilatus Keeps Watch in the Background



Self-Control and High ACHIEVEMENT

BY GERALD ANDERSON

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

THESE lines are considered immortal poetry, not merely because of the appealing language with which this simple statement has been clothed, but because the thought expressed here finds a response in the longing of every normal human being. For who has not dreamed of someday achieving a noble goal which will gain for him the admiration of the future generations? To the majority, however, this hope soon becomes an idle fancy, and they settle down to commonplace living, leaving no more inspirational record of their lives than that found on their tombstone.

A few, however, who dream of great accomplishments, refuse to shift their eyes from the distant goal. Their capabilities may not exceed those of the others, but instead of settling down, they press forward until they reach their destination. What is the great determining factor which destines one group to only mediocre achievements, but leads the other group to the heights? It is the ability to discipline self, or the lack of it.

We all possess ability which, if properly trained, would produce results that would amaze even ourselves. Yet many of us are content to let our

powers lie half dormant while we compare ourselves with others, and flatter ourselves that we are able to drift along with such ease. We seem to be afraid to put ourselves to task. Let us concentrate upon the original talents which each of us possesses, and enter upon a project of self-improvement.

In our attempt to accomplish great things, we must not forget that all we may achieve which is worth while really comes as a gift from the Most High who "ruleth in the kingdom of men." But is it not through our power of self-government that we place ourselves in a position to receive these gifts? Yes, the proverb is true, that "God helps them that help themselves." It is not His will that we live in a sluggish manner, using only a small per cent of our physical and mental powers. He has called us to noble achievement. The task which confronts us is one which calls for stretching to the uttermost every ability.

Considering the question on the negative side, we certainly have abundant evidence of the lack of the vital element of self-control in the world today. The popular idea of education embraces the theory that the proper, normal development of youth comes as a consequence of following one's tendencies. These natural tendencies comprise man's cumulative inheritance of weaknesses which come to him as a result of the dissipation of previous generations. Where only can this philosophy of yielding to the natural inclinations lead? To increasing spiritual and moral degeneracy. And the result of this type of thinking is very evident in the world today.

Self-control, or self-discipline, which is the very basis of successful living, is simply the domination of the will over emotions, instincts, and outside influences. One who possesses it is able to scrutinize his own character and conduct, discover the undesirable factors, and then focus his disciplined will upon them until they are overcome; and at the same time he advances steadily toward his chosen goal. Certainly the value of self-control in our lives is evident. Like the pearl of great price, it is worth all that we may have to sacrifice to obtain it.

Let us consider some methods which will aid us in increasing our will power and thereby in gaining ascendancy over our natural tendencies.

I have compiled a list of six rules which have helped me toward this end. I will list them, and if you find among them some hints which will help you in your fight against our common enemy, human tendencies, make them your own.

1. *Look to your health.* You have determined to develop will power so that you may accomplish difficult things. You are not going to settle down, but you are going ever forward. You will need a body which will be able to resist the strain which must of necessity be placed upon it. Also, the mind functions most adequately when it is supplied with good red, healthy blood. You will find that as your physical powers develop, you will gain confidence in yourself; and it is that confidence which will help you to face trials and discouragements with a smile, knowing that you can overcome them. Keep your physical welfare always in mind. Eliminate from your life everything which you know to be harmful to your health; then acquire habits which will build up and fortify your body. Insist upon sufficient sleep, proper food, pure air, and outdoor exercise. If you do not engage in daily outdoor work, set apart a period each day to exercise your body, if you can do no more than take a brisk walk. Do not think of it as time wasted, for it is as important as your daily meals. Look first to your health; nothing is more important.

2. *Discover the factors which hold you back.* Every one has certain weak links in his character chain which are first to give way under strain. We shall say, to illustrate, that one of your weaknesses is self-consciousness. It is obvious that, though you may have a melodious conversational voice and the knowledge necessary to converse intelligently on many subjects, you will make little social progress until you have overcome this handicap. It may be due to natural shyness, or perhaps to an inferiority complex. You may not even be aware of its presence, but yet it is holding you back. You are now working to strengthen your will; so it is of prime importance that you discover this and every other weakness, for your will, like a chain, is no stronger than its weakest link. Make a list of the common failings of which you know yourself to be guilty. This list at first will be quite incomplete; keep adding to it. (Turn to page 14)



DURING recent years the prowess and efficiency of the Federal Bureau of Investigation of the United States in apprehending dangerous criminals and bringing them to justice have been heralded around the world, but there is another branch of the Federal Government which is equally efficient, and which is doing perhaps a greater work, but its praises are largely unsung. I am referring to the Post Office Department—its investigators, inspectors, and solicitors, who save many thousands of innocent people from being the victims of the countless schemes and rackets that are promoted by the use of the United States mails.

Sooner or later those who prey upon the unsuspecting public by alluring get-rich-quick promises, high-pressure advertisements in magazines and newspapers, smoothly worded circulars, letters, and postcards, discover that they must pay the penalty for their wrongdoing. "And I find this is a scheme for obtaining money through the mails by means of false and fraudulent pretenses, . . . and I therefore recommend that a fraud order be issued against—" are familiar words to those, who, though they probably would neither murder a man nor rob a bank, have devised more refined and genteel ways of robbing, deceiving, and tricking honest men and women.

Typical cases that come to the attention of postal authorities include gambling or lottery devices; selling stock or interest in fictitious gold mines, banana plantations, oil lands, and oyster farms; alluring promises to successfully publish and sell songs and lyrics produced by the inexperienced novice; scores of mail-order courses which supposedly will enable the average individual to make several hundred dollars weekly; chain-letter selling schemes, and hundreds of devices so seemingly sincere and certain a short cut to wealth that even the most prudent have been deceived. In fact, in some instances they have even appealed to members of Congress and to the White House for financial assistance in order to "get in on the ground floor" of these fraudulent schemes.

An uncanny swindle that came to the attention of postal authorities recently was that of a Western oil-land promoter who invented one of the most ingenious land-selling tricks that has ever trapped the public. The promoter's career as a fugitive and an ex-convict, led him from one end of the United States to the other, and he eventually settled in a small Texas town as publisher and editor of a local weekly newspaper, a paper apparently born of altruistic and patriotic motives. Its wide circulation and its sound policies soon won for the journal a place in the hearts of the people, and the editor was responsible for exposing or uncovering numerous oil fakes, for which the paper was

Sooner or Later Those Who Use the Mails to Advertise Their Get-Rich-Quick Schemes Must Pay the Penalty for Their Wrongdoing

given credit. In so exposing other fraudulent oil schemes, the editor cleverly set the stage for the promotion of his own oil lands. So grateful were citizens for his "patriotic" work that they willingly "purchased" the oil stock he had for sale, and in only a few months he had defrauded the unsuspecting people of hundreds of thousands of dollars. There are those who had such implicit faith in the



Postal Swindles and Rackets

BY HOWARD E. METCALFE

editor that, though the scheme has been proven fraudulent, they still believe the project legitimate and have faith in its promoter—this in spite of the fact that he was prosecuted and received the maximum penalty.

Some of the schemes and devices are so subtle that it is difficult for even the expert investigators to detect any error; and in numerous instances it has taken years to uncover the clever trickery.

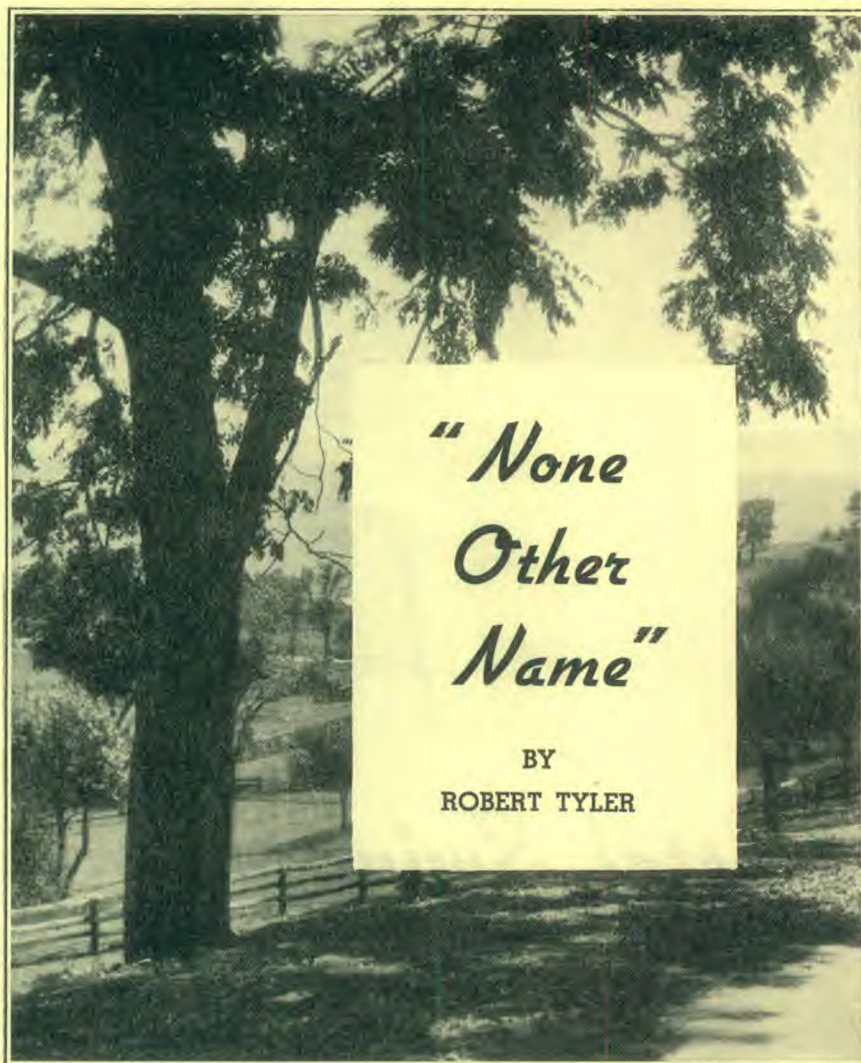
Perhaps one of the most distressing swindles ever to be prosecuted by the Post Office Department was that of a Midwestern optical company which sold spectacles through the mail on a ten-days'-free-trial and money-back-if-not-satisfied plan. Doubtless the firm was responsible for impairing the sight, or aggravating the eye troubles, of thousands of individuals who were dupes to alluring, fantastic, high-pressure advertising.

Representing the glasses it had to sell to be scientifically ground so that the wearer could read the smallest print and thread the finest needle, claiming to employ noted eye specialists, so that a perfect fit was assured regardless of any eye abnormalities, the concern sold thousands of pairs of improper spectacles. It is doubtful that *any* pair was fitted accurately, since it was the prospective purchaser

who tested his own eyes. Should he not be satisfied with the glasses, his money was to be refunded "without a penny's expense."

The Post Office Department had warned the firm at least five different times, and fraud charges were postponed on as many occasions on the promises of fair practice and the elimination of improper advertising. When the case came up again for investigation, the Government found that several thousands of dissatisfied people could not procure refunds, and that the "famous" "I take-all-the-risk glasses" that "amazed and delighted three million men and women in 110 countries," were unquestionably some of the worst spectacles ever manufactured. Upon investigation it was discovered that lenses were marked with meaningless numbers, that they were of the improper strength, and that the "experts" were none other than ordinary clerks. Numerous other irregularities led postal authorities to issue a fraud order against the concern.

If you were one of the persons who read an advertisement to the effect that you could get six pairs of women's pure-silk hose for a dollar, and complied with the company's requirements by sending in a dollar and getting three friends (*Turn to page 13*)



H. A. ROBERTS

"None Other Name"

BY
ROBERT TYLER

WALLACE EDWARDS was sixteen, and he thought that he could live his own life without interference of any kind—and especially without religion. He was careless, and he knew it. He had been brought up in a New England home in which religion and things pertaining to it were given a great deal of emphasis. His mother was a Christian, a sincere, God-fearing woman. She believed in bringing her family up in the straight and narrow way. Her home teaching had a decided influence upon the other children, but Wallace—well, he was different. No one, not even his mother, could gain his favor to an idea that he did not wish to accept. No, sir; it just could not be done.

Perhaps Wallace was associating with young people at the local high school who cared nothing for religion; anyhow, at sixteen he seemed more careless, more indifferent, and more set in his ideas, than ever before. When asked by his mother when he intended to give his heart to the Lord and become a Christian, he replied: "I'm going to be a Mohammedan." That was his way of avoiding the question. His manifest indifference grieved his mother. Wallace knew it, and he teased her about his plans to

become a Mohammedan. She knew that he had no more leanings toward Mohammedanism than he had toward Christianity, but she worried about the eternal welfare of her son. There was only one thing she could do about it. She took her burden to God, and trusted in His promise that all things work together for good to those who love Him.

It all began through the purchase of a book, not just any book, but a very particular book entitled, "Bible Readings for the Home Circle." Family libraries were not, as a rule, very large in the "gay nineties." Just a few select volumes comprised the average library. And the anxious mother, hoping to interest Wallace in the study of the Bible, purchased the book and gave it to him.

He was naturally prejudiced against the book from the beginning, but occasionally he found himself looking it over and reading portions of it here and there at random. He was not much impressed until he came to a very interesting chapter on Nebuchadnezzar's dream of the image as recorded in the second chapter of Daniel. The story was entirely new to him. It was a revelation. As he was studying ancient history at the time, he knew that the interpretation

of the meaning of the image was historically sound.

His great surprise at finding that the Bible contains such a remarkable prophecy within its pages, helped a little to break down his prejudice against religion. He became very much interested in the book and its message, and forgot all about Mohammedanism. In fact, he read quite extensively for a time. Then his enthusiasm waned, and he went back to the old careless life. "A young man, rapidly growing into maturity, cannot be bothered with religion or the Bible," he reasoned. "After all, I will pass this way only once. Why should I not have a good time while I can?"

Years passed. Wallace finished high school, and, as was the custom for the young men in the early years of the twentieth century, he went to work, starting as an apprentice in the printing trade. As a result of a gradual self-improvement program, he was fortunate enough to obtain a good position in a newspaper plant. The book and the Bible were entirely forgotten until, in the year 1912, something happened.

In that year the "Eastern question," as it was then popularly called, came to the forefront in the daily newspapers. At that time the position of Turkey in Europe was very precarious. There were rumors and definite evidences that seemed to point to the eventual expulsion of the Turk from the continent. Wallace was naturally interested in world events, but he was especially interested in this because he suddenly remembered having read about it in the book of Bible readings. He looked it up, and sure enough, there was a definite Bible prophecy on the subject. According to Revelation 16:12 the waters of the Euphrates (Turkey) would be dried up to prepare the way of the kings of the East. The study showed the fulfillment of Bible prophecy. He was greatly impressed, and for a time his old interest in religion revived. He was troubled in his own mind to think that perhaps he was wrong and the Bible was true after all. This revival of interest was short-lived, however. Had it not been for another remarkable experience that followed, he would have forgotten the "Eastern question" completely.

He had a very strange dream. He thought he was in a large room filled with a very bright light. Immediately his eyes were drawn to the main object in the room—a hand. The peculiar thing about the hand was that it was full of pieces of string. Although he could hear no word spoken, somehow he got the impression that it was vitally important for him to choose one of the strings. This feeling was so very strong, it seemed to him that he *must* choose one, or something disastrous would follow, and that the one he should choose was very important. (Turn to page 12)

Behold, He Cometh!

BY HENRY ARGENT

STUDENTS of prophecy recognized in events connected with the French Revolution and the overthrow of the Papacy the fulfilling of divine predictions. Over a hundred years before the time, Jurieu, a French student of prophecy, had written that he could "not doubt that 'tis France" that would give the shock as an earthquake to the great spiritual Babylonian city.

The exact fulfillment of the prophetic word naturally led to an even more intense study of the Scriptures. Men felt that the old order was passing, and with hopeful expectancy they turned to books to find out what was to happen next.

Printing had preserved the expositions of theologians who had written during the period of spiritual deadness which had descended on the world after the Reformation. Many of the writers had been persecuted, and some had died for their faith, but their works lived on to be restudied at a time when the world was ready to receive their message.

Such books were to be found in many, many different countries.

In England, Professor Joseph Mede, B.D., had taught in Christ's College, Cambridge, in the early seventeenth century. He seems to have made a special study of the Apocalypse, for he wrote several works on the prophecies of the Revelation. Among these were "Key of the Apocalypse," published first in Latin and then translated into English, and "Commentary on the Apocalypse."

A little later in the same century "*Anakrisis Apocalypsios Joannis Apostoli*" (An Exposition of the Apocalypse of the Apostle John) was published in Holland. It was written by Professor Vitringa of the Franeker University.

Two men who were particularly interested in prophetic study in Germany were Petersen and Bengel. They both left books dealing with the Revelation. Petersen was expelled from the superintendency at Lüneburg because of his views on the second advent. During his lifetime he had printed seventy books and pamphlets, and when he died he left over a hundred works in manuscript.

Among his books was one published in two parts entitled, "*Die Wahrheit des herrlichen Reiches Jesu Christi, welches in der siebenten Posaunen noch zu erwarten ist*" (The Truth of the Glorious Kingdom of Jesus Christ, which is to be expected at the Seventh Trumpet).

Bengel, interested by Vitringa's "*Anakrisis*," became a great student of the prophecies and wrote many books, particularly on the Revelation.

These were but the beginnings of prophetic studies, and the writers well knew that many of the prophecies were unfulfilled. As Sir Isaac Newton wrote in 1733: "'Tis therefore a part of this prophecy, that it should not be understood before the last age

of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening of these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things."

And look into them they did.

The conviction deepened that the "times before appointed" when the prophecy should be understood fully had arrived. More and more writers produced books which showed increasing confidence as they saw the outworking of the plan of God. Men were convinced that the coming King was "even at the doors" and that it was their duty to (*Turn to page 13*)

TO OUR READERS.

Dear Brethren and Sisters:—We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, must usher in the glorious appearing of the great God and our Saviour Jesus Christ.

We therefore find our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour was given, and its evidence presented in all kindness and to-ze. The effect was by the blessing of God efficacious in the conversion of many souls. But when men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We seemed then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over—-that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God, for all his assistance, without which, our labors would have been in vain; and we would also be thankful to all of you, dear readers and patrons, for the many prayers you have offered in our behalf; and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged and strengthened, and enabled to continue to the present time, in the work, to which we trust (and has called us).

We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we can see that pride of opinion and self, have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardour we should have done, had we so fully realized the nearness of the Judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last appeal that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant.

J. V. Himes.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H. N. S.

every Christian has had opportunity, to observe that Christians before their death, like their great representative Moses, have been apprised of it by the pre-missions of the Spirit: accidental death has not even been an exception from this, as previously written letters and papers have frequently shown. "The secret of the Lord is with them that fear him."

So it was with Elijah, as representative of those that are alive and remain, ("We shall not all sleep.") when the Lord would take him up, by a whirlwind, sent him from Gilgal to Bethel, and the sons of the prophets at Bethel came forth and said to Elisha, "Knowest thou the Lord will take away thy master from thy head to-day?" What was Elisha's answer? Yea, I know it. Here the Lord saw fit to try yet farther the faith and patience of the aged prophet: he could not go up from Bethel, the Lord sent him to Jericho, there the sons of the prophets came forth and asked the same question, and received the same answer. Is it not for our instruction that Elijah knew the day he was to be taken up? Elisha knew it—the sons of the prophets KNEW IT, in Bethel, and Jericho too! The "Lord will do nothing but he revealeth his secret to his servants the prophets."

Here again Elijah was tried by being sent yet further, even to Jordan. Elijah might, with seeming propriety, have said: I am an old man, and am weary with traveling, the Lord has promised to take me to-day, and he can as well take me from this place as from Jordan. I will not go to Jordan. But did he reason thus? O! no. The Lord said go to Jordan, and that was enough for him. They journey on, and now they stand beside the stream; the sons of the prophets view afar off;—but he cannot yet ascend;—he must go over Jordan. He takes his mantle, shutes the waters,—they part,—he passes over,—yes, glory to God, on dry ground;—and now as they still go on and commune together, (Heb. 10: 28,) behold, there appeared a chariot of fire, and horses of fire, and they were parted asunder, and Elijah went up by whirlwind into heaven. O! praise the Lord, glory, glory to God, for victory over death! The chariot of Israel and the horsemen thereof, and praise—forever, praise the Lord, for the instruction thus given, by our brother who has gone before us. Then, brothers and sisters, although the Lord has led us from one point of prophecy to another, and now we stand before the dark waters of Jordan, yet faith says, pass over. Yes, pass over, the similitude of death, even a voluntary death, for he that seeks to save his life shall lose it. Yours, in this glorious hope of seeing the king on the 10th day, 7th month.

New York City, Oct. 11, 1844.

We believe this to be our LAST paper.

The Lower Left Corner of the First Page of the Last Issue of the Midnight Cry

Launching Out

BY MELVIN JOHNSON

GEORGE gazed out of the window to see all the familiar buildings pass rapidly out of sight. The train rumbled over a bridge that spanned the river in which he had often fished and swum, and in a few minutes he lost sight of the town in which he had spent most of his life.

It was not without a touch of sadness that he had left his dear mother and his little sisters that morning; yet he was happy, because now his hope was being realized—the hope of someday attending a Christian school.

After completing ten grades in a junior high, George had stayed out of school for a year to earn money for clothing and to help his father. It was not an easy matter for him to attend a Christian school, because his parents were not able to help him, nor did he expect financial assistance from any other source. It was necessary for him to earn all his way with his own hands. He did not even have money enough to pay his fare to the academy, which was about eight hundred miles away. But he stepped out by faith, believing that God would help him if he first made the effort to reach the school.

It has always been true that God expects us to go forward and make a strong effort ourselves. If we do our part, then He will help us. Did not the children of Israel have to step right into the waters of the Red Sea before God came to their assistance? As long as they did their part, God was by their side to assist and guide them.

About three-thirty in the afternoon, as the sun was sinking low in the western sky, the train came to a stop before a station. George was now three hundred miles away from home. He had never been so far away before in all his life, and to think that he was making most of this trip by himself! This stop was as far as he had paid to come on the railway, and traveling that distance had used up most of his money. Here his older brother met him and took him to the college where he was working to earn his education. It seemed that Providence was opening the way for George, because at the college there was a ride waiting for him. The principal of the academy to which he was going was there on business and was planning to return to his own school in two days.

Early in the morning on the last day of April, amid pouring rain and heavy mist, the principal and his passenger left by car for the academy. George was very cold when he ar-

rived at his destination, but the warm reception of the preceptor and the students soon warmed him through and through. Everybody was so friendly and helpful that he felt at home immediately. He appreciated the Christian association very much, because in his home town his family were the only Seventh-day Adventists, and he had not had one youthful Adventist companion. He greatly enjoyed being able to attend church and Sabbath school every Sabbath.

The morning after his arrival he began working on the farm. He was used to farm work, so he did not have any trouble in fitting into the program. He had not been there long before the farm manager gave him jobs to supervise. This helped him to develop leadership and enabled him to carry responsibility. That summer he attended his first camp meeting, which proved very interesting and inspiring. Amid all these activities and good times, the summer passed very rapidly, although it had not been possible yet for him to enter classes.

That autumn found George entering upon a new experience—that of actually studying in a Christian school. During the summer he had earned some credit, and when school started he was given the highest wages on the farm; yet it was a hard struggle to make ends meet. It meant getting up at four o'clock every morning to milk the cows, going to school all forenoon, working all afternoon, and studying until nine-thirty in the evening.

But George enjoyed it and stuck right to his program all through the year. Although he did not have much time to study, he received high honors. He was able to do this largely because he made use of every moment. For instance, whenever he had a long list of Spirit of prophecy quotations to learn, he would write them on a long

piece of paper and roll it into a scroll, and while he was milking, or doing something else with his hands, he would fasten his scroll up in front of him and memorize the quotations.

There were two weeks in the school year that meant very much to George, weeks during which he gained new experiences. They were the two weeks of prayer. Indeed they proved to be a great blessing to the whole school; many victories were gained. There were many things in George's life which needed to be changed. A godly mother had given him a good start, but now it was his own responsibility to keep on the right path.

Summer came and found George working on the farm again. In order to earn some money for clothing, he and a friend worked in the village every evening. They got so much work to do that they could not handle all of it. This opened a new and more lucrative avenue of earning, and before school started in September he secured a place in the village where he could work for his board and room, and was permitted to earn what money he could on the side. For a while it seemed rather doubtful whether he would be permitted to live outside of the dormitory, as he was needed on the farm and as night watchman, which was the best-paying job at the school. But finally he was granted permission to live in the village.

"Now," thought George, "I shall be able to break even at the end of the school year." He was a senior, and he knew that he would not be graduated if his bills were not paid. All that year he worked hard at the home in which he stayed, and carried more than full work in school; but before the study year was over he had to spend quite a large sum for dental work and other necessities. Therefore, his school bill was unpaid. This was rather discouraging, because he had hoped to have everything squared up so that he would be able to join in the commencement activities. Yet he did not become discouraged, because he knew that the Lord had helped him in the past and was standing ready to help him now, if only he would ask in faith.

After praying to the heavenly Father for help, he tried to get a loan from three different sources. His prayers were answered, and he was able to be graduated without owing the school any money.

All through his senior year in the academy he had been thinking about what his lifework should be. He had often thought of being a doctor, but during that year he began to think of preparing for the ministry. Toward the end of the school year he had quite fully decided to take up ministerial work. At the same time he had a strong conviction that he should go into the colporteur work the coming summer for the added experience it would give him. (Turn to page 14)





CAMERA TRAILS PHOTO

R. E. BRAUER

Obedience Pays

BY LESTER MERKLIN

THREE girls sat on the bank of a little creek one warm summer's day. The two Wallace sisters, Lois and Mary, with their friend, Dorothy Johnson, had started on an outing about nine o'clock in the morning, and they had reached their destination only about three quarters of an hour before we met them.

The stream in question flowed through the forest about a mile distant from the mountain home of the Wallace family. Three miles farther downstream it emptied into a deep, swift river. Only one restriction was placed on the girls. As they started, Mother Wallace had said, "Now remember; don't go near the river. It's dangerous, even for those much older and more experienced than you."

The hours of the morning passed in happy succession. Lunchtime drew near, and as the girls thought about the sandwiches and other dainties in their lunch box, they began to look for a suitable spot where they could eat. Several possible sites were disregarded for one reason or another. Soon, however, a desirable place was found. It was a shady, grassy plot on the other side of the creek. Immediately the three began to glance about, wondering where they could cross the stream. Here the creek was twelve or fifteen feet wide and about six inches deep. After a few moments Lois and Mary discovered a number of large rocks conveniently placed to form steppingstones to the farther shore, and were soon safely across. Dorothy, though, was not as agile as her chums and did not fare so well. She slipped on a piece of moss and fell without ceremony into the water. But that did not matter so much; under the warm rays of the July sun her clothes would quickly dry. The tragedy of the accident was that three just-ready-to-be-eaten lunches were in the grasp of the swift stream, rapidly disappearing from sight!

Youth, however, is not easily discouraged, even though a fine dinner floats calmly away from the very mouths of those ready to satisfy their stimulated appetites. Lois, Mary, and Dorothy were no exception to the rule, and in a short time they had nearly forgotten the missing part of the day's program. When Dot, so called by her close friends, had become somewhat dry after her unexpected bath, plans were made to continue with their adventures.

"Do you remember that big pool we passed last month; the one just above the river?" asked Lois. "Let's go up there."

"Oh! I know the place you mean," said Dot. "Where we saw those deer! Let's do!"

And the three made haste toward the pool. But they did not stay there long. When Mary suggested the Shallows, she referred to a well-known calm spot in the Grande Ronde, the river into which the creek flowed.

"But you know what mother said," protested Lois. "Besides, it's a full half mile up the river."

"My mother didn't tell me to stay away from the river," Dorothy declared. "I'll go with Mary if you don't, Lois Wallace!"

So in spite of the fact that they did not feel just right in doing so, the trio filed along the narrow trail into the deep gorge of the Grande Ronde toward the famous Shallows.

This part of the river ran between two rocky cliffs, with only a narrow trail for the passage of human beings or animals. About three miles upriver from the mouth of the creek was the post office and store which formed the little town of Troy, Oregon. The road from the Wallace home to the town ran across the top of the bluffs rather than by the way of the creek and the river, which route the girls were taking.

By the time they reached the desired Shallows, the sun was sinking low, and they decided to go on to town and return

home by way of the road, which was rough and dangerous enough, but not as dangerous as the little-traveled way which they were then following.

The first mile was traveled in silence and without much trouble, but darkness quickly follows the set of the sun in that part of the country, and soon the rocky path grew difficult to see. The narrow trail was only about ten feet above the foaming waters of the river.

Led by Lois, and hugging the face of the cliff, the three slowly advanced along this trail, fearing that at any moment one or more of them might slip and fall into the swirling river below, from which there was no escape.

With only a half mile between them and the town, the girls were confronted with a seemingly impassable barrier. The trail narrowed so as to permit the passage of only the most daring and surefooted. Mary attempted to continue, but went only a few feet before she realized that none of them could go that way without becoming dizzy and falling. As quickly as possible she scrambled back to her friends.

"Well, what shall we do?" she asked. "I nearly fell going those few feet."

"The only thing," ventured Dorothy, "is to go back. Or," she added, "perhaps we could climb the cliff."

As none of them felt it wise to return by the route they had come, the trio immediately began the ascent of the nearly vertical cliff. All were weak from the exertions of the day and really not fit to climb the fifty-foot bluff that rose above them. Finally they reached a point about two thirds of the way up, and everything had progressed well, if torn



Your Master Comrade Says-



Poultry Raising

A flock of chickens has helped many a boy and girl through school, and also has been a good livelihood for whole families. Because of their small size, chickens are particularly adaptable to a variety of conditions, and may be obtained at a small cost. A back lot (if one does not live in too thickly populated a section) may be used to raise chickens on a very small scale, or acres of ground can be devoted to a large flock. With some instruction the Junior boy or girl can raise poultry and do a good job of it. Of course, the bigger the space, and the more scientific the feed and the care, the better the poultry and the eggs.

There are a number of reasons for raising poultry. One is that for a small expenditure of space and money, they bring good returns. Some people do it merely for the satisfaction of providing fresh eggs for their own table, while others can make good use of the profits made from selling them to the markets.

The raising of chickens offers fine opportunities for learning to run a business on a small scale. The space and capital indicate somewhat the size of the flock. After the initial cost, the overhead consists mainly of the feed. And, of course, the marketing is important. All this gives business training, and any person—young or old—may well profit by the experience gained.

Poultry raising appeals to some people merely as a satisfactory hobby. They like it because it takes them out of doors, and because of the enjoyment of working with animals. The rarity of certain breeds and the beauty of plumage appeals to some hobbyists. In this case the poultry is kept and bred mainly for pleasure and with no thought of financial remuneration.

Fulfilling the requirements for the Vocational Honor in Poultry Raising will be an interesting and worth-while accomplishment.

clothing and bruised hands and knees could be excepted.

Just as the top of the incline was within reach, Mary slipped on a loose stone and fell. Only Providence saved her from a plunge to death in the river below. The other two girls helped her to solid ground from the little ledge which had doubtless saved her life. No words are sufficient to express the pain experienced by her as she limped homeward, upheld on either side by Dorothy and Lois. She had broken her ankle in the fall.

An hour's slow progress brought them to the road which connected the Wallace home and the store. From down the road they heard the ringing sound of a horse's hoofs beating on the hard surface. Within a few moments' time a horse and a rider appeared, coming toward them. It was Clayton Wallace, a brother of Lois and Mary. When he learned the state of affairs, he took Mary on the horse with him and quickly vanished down the road toward home, leaving Lois and Dorothy to finish their journey alone.

Father and mother Wallace did not say much. The experience had taught the girls what words could not possibly teach them. Mary said, after her ankle healed and she was once more able to run about and play with her friends, "I'm thankful to God not only that I am well again, but that He has taught me the true meaning of the words, 'Honor thy father and thy mother.'"

"None Other Name"

(Continued from page 8)

The right string meant salvation; the wrong, destruction. While he was pondering the problem, trying to decide which one to choose, he awoke.

That dream really aroused Wallace with more than a passing interest. He realized that the Holy Spirit was trying to guide him into the right way. A burning desire to find the truth took hold of him. He realized that the strings in his dream represented all the churches; the right string was the true church of God. Keeping this in mind, he visited a number of churches in his home city in an effort to discover the right one. But he failed to find one that gave him any satisfaction. He did not give up hope, however, at this first discouragement, but trusted God to lead him to make the right contact. His mother was dead now; so he could not consult her. He often thought how glad she would be to know that he had a desire to turn from a worldly life and answer the call of God.

While his search was going on, Wallace was still working in the newspaper plant and getting more than the average wage for those days. He had become a very valuable man because of his ability to operate a linotype.

About this time he married and set up a small print shop of his own. Business was hard to get at first, but it increased gradually, as customers gained confidence in his ability to turn out good printing. One of those early jobs impressed Wallace a great deal. A man brought him a tract to print called "The Mistakes of the Seventh-day Adventists." The title did not mean a thing to him at first, but he soon discovered that the tract was religious in nature. His interest aroused, he read the copy to discover that it was written to expose the mistakes of a religious body known as Seventh-day Adventists. Up to this time he had never heard of Seventh-day Adventists. Careful study convinced him that it did not prove a thing against that denomination. Between the lines he could see an argu-



FELLOWSHIP IN PRAYER

The fourteenth chapter of First Samuel pictures two young men silently stepping out in the dewy freshness of the early morning from among the sleeping company of discouraged men encamped on Gibeath, by the pomegranate tree. See the lads looking intently across the narrow gorge to the great army of Philistines which had confidently gathered to wipe Israel from the face of the earth. Observe these young men kneeling together and asking the God of heaven to manifest that very day, in the hour of crisis, His mighty power in any way He might see best, so long as it should be for the honor of His name and the advancement of His cause. Hear their words of trust and confidence, "There is no restraint with the Lord to save by many or by few;" then catch the joyous exclamation that followed, "Come up: . . . for the Lord hath delivered them into the hand of Israel."

There is a marvelous experience awaiting those who band themselves together for prayer. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." A few years ago two young men met in Belfast, and set themselves to pray and work with the objective of seeing two thousand other Christians within their country led by the Spirit of God within six months to enter into the definite fellowship of prayer and intercession. Under the special blessing of heaven, the accomplishment was reached by the end of three months.

In thought, go around to the side of the haystack and discover five young men pleading with God for the cause of the heathen, and behold the commencement of the first great missionary society in America.

Take your journey to England, and come to the upstairs room of one of the plague spots of that time in London, a large merchant boarding establishment, and find George Williams, with eleven other young men, gathered for prayer and helpful study and preparation for active Christian service for others—the embryo of the Y.M.C.A., which has now encircled the globe.—S. V. Stratford.

ARE YOU AVAILING YOURSELF OF THE POWER AND BLESSING TO BE DERIVED FROM FELLOWSHIP IN THE MISSIONARY VOLUNTEER WORLD-WIDE PRAYER CIRCLE? (Morning Watch Calendars are still obtainable from your local Bible house.)

ment in favor of the people against whom the tract was written.

One more remarkable experience strengthened his determination to find the right church. It was his custom to make regular trips to Boston each week. He generally slept all or most of the way. On this particular morning, however, he was not so sleepy as usual, and he awoke before the train reached the city. He looked out of the window, and, just as he did, high up on a large rock

he saw the word "REPENT" printed in large letters. It seemed to the young man that he had received a personal message from God Himself. He became more determined than ever to find the truth.

It was a clear, starlit evening in December, 1914. Two men, evidently old friends, met on a sidewalk of a thriving city. One man was short, stout, and heavily built; the other was somewhat taller, and of a more athletic build. The first man said "Say, Gus, did you know there is a new religion in town—the Christadelphians? Will you go with me to their meeting tonight? I'll meet you on the green at 7:30."

"I'll go with you, Wallie, but it's no use; you'll never be satisfied."

"Never mind that. Don't forget to be here at 7:30."

The two men parted. About two hours later the short man (Wallace) came to the appointed meeting place. He waited a half hour for his friend to appear. Then, not wanting to miss the meeting, he started out alone to find the hall. He could not remember just where it was located, and consequently he wandered up and down the main street of the city looking for signs of a religious meeting. As he was passing a bank building, he heard singing. Supposing that he had found the place, he went upstairs. He enjoyed the sermon so much that he stayed to talk with the minister.

Wallace was amazed to discover that he had stumbled into a Seventh-day Adventist meeting. He told the pastor about his quest for the true church, and that good man was only too glad to arrange for him to have a series of Bible studies. Everything in these studies from the Sabbath to smoking seemed to fit in with what Wallace had been studying in the book, "Bible Readings for the Home Circle." He knew that he had found what he was looking for—the true church. His joy was full and complete. Needless to say, he accepted the light and was soon baptized a Seventh-day Adventist. This is the end of the story, but to Wallace it was the beginning of a wonderful Christian experience and a personal acquaintance with Jesus, "for there is none other name under heaven given among men, whereby we must be saved."

Heirs Apparent

(Continued from page 3)

new spirit, a sense of a larger duty in a field of greater service.

What does this story of three millenniums ago mean to us? It is more than a dim record of the past. The spirit of Samuel is still living. Ramah is a symbol, a place set apart for the study of truth, cut out for the highest uses. Bethlehem is the place of the proclamation of truth; and it is not only of ancient times, but of the present. Every dwelling place of a consecrated young person is Bethlehem. There is the prophet, and there is a David come to his anointing as a king among men.

And what does the anointing mean? It is the realization of a high destiny and a high duty, and the possession of that spirit which came upon David. And it is the happiest day of one's life when he rises to a consciousness of that duty, that destiny.

Browning in his "Saul" has David say, "'Tis not what man does which exalts him, but what man would do!' The being is the important thing; the doing may exalt among men for a while, but the persistent desire to do, the devotion to an ideal which is ever beyond the reach, is the source of true exaltation. David desired to build a temple for his

God. He did not do it, and yet he was no less great because at his death the ark of God still dwelt within curtains. We have set ourselves great tasks, and this is right; but let us remember that the accomplishment of them cannot be the measure of our real selves. Our God may have to dwell in a tent or a tabernacle, we may have to live in a cellar or in a garret; but so long as we are true to our ideal, so long as our hearts worship at the true altar, it matters not whether we are able to do much or little. The anointing is of the heart, and what the heart would do is the proof of what we are.

From colleges and hospitals every year go many young men and young women—back to the farm, to the office, to the schoolroom, to the sickroom, to pioneer trail blazing in far-off mission lands, to fill the pulpit in a small and unknown church. They have gone as kings, the kingliest of the kingly, set apart and anointed for a special purpose, filled with the same spirit that enabled David to sing psalms and slay giants, controlled by the power which has changed many a modest boy or girl of the farm, village, or city, into regal manhood or womanhood. They have won victories that have placed them on potential thrones in this life, and fitted them to wear crowns in the life to come.

The prophet stands before every young person with his horn of oil, waiting for him to acknowledge his Bethlehem, so that he may be anointed with the spirit of service as he receives training for a position as an heir of the King of kings and Lord of lords.

Behold, He Cometh!

(Continued from page 9)

herald to the far corners of the earth, tidings of His advent.

As the press in its infancy had been used to proclaim to the world that "the just shall live by faith," and as in the wisdom of maturity it was to announce, "The hour of His judgment is come," so in the strength of adolescence it went forth to sound the clarion call, "Behold, He cometh."

Only the next year after Pius VI had died in exile, while the future of the pontificate was still uncertain, there appeared a book, "The Divine Origin of Prophecy Illustrated and Defended," which emphasized the fact that history was following a course which had been foretold.

Following this, at the beginning of the nineteenth century, a change seems to have come over the writers of prophetic literature. No longer did they look to the future to see the fulfillment of the words of "holy men of God" who spoke "as they were moved by the Holy Ghost." Rather did they point with certainty to current events as indicating the speedy return of the Saviour.

Public interest was aroused in all parts of the world as a result of reading the books that were published, and soon people everywhere were looking for Christ to come about 1843.

In 1835 a Bavarian schoolmaster issued a pamphlet in which he wrote: "The year 1843 is the terminus, at which the great struggle between light and darkness will be finished, and the long-expected reign of peace of our Lord Jesus will commence on earth."

"The Second Coming of the Messiah in Glory and Majesty," the *Quarterly Journal of Prophecy*, the *Morning Watch*, the *Midnight Cry*, "The End Near," the *Signs of the Times*, "The Harmony of Prophecy" are titles of a few of the books and periodicals that left the press during the years between



Your BIBLE TEACHES That

—Conversion is essential to salvation.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

—Conversion is comparable to being "born again."

"Jesus answered, . . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

—The change in the heart brought about by conversion or the new birth is vital to Christian life.

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." Eph. 2:5.

"If any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." 2 Cor. 5:17, R.V., margin.

—Our human wisdom cannot explain this change.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

—Conversion brings the sinner into close relationship with God.

"Create in me a clean heart, O God; and renew a right spirit within me." "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:10, 13.

—This intimate association with the Lord makes us like Him.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." 2 Cor. 3:18.

—The life gives concrete evidence of conversion.

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." 1 John 2:29. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

—Conversion brings us into close relationship with our fellow men.

"The Lord said, Simon, . . . when thou art converted, strengthen thy brethren." Luke 22:31, 32.

—Those who are born again may depend on God's keeping power.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

—This promised help brings to those who claim it a blessed experience.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

1800 and 1843. They are merely a sample of the literature published in those years, but they are indicative of the interest in the advent.

By voice and by pen men were urged to look up. Irving in England associated with other students of prophecy, and from the Aldbury Conferences went out a great spiritual revival. Among those who met in conference was Joseph Wolff, who had traveled throughout Asia telling that the coming of Jesus was at hand, and distributing Bibles and Testaments among Jews, Turks, Mohammedans, Indians, and Syrians. In Palestine, Egypt, Mesopotamia, Crimea, Persia, Arabia, Turkey, and as far as Tibet, was the message carried.

In America William Miller and his associates emphasized the time prophecies of Daniel and preached and wrote that the end would come when the sanctuary was cleansed in 1843.

Newspapers also began to tell the story. The *Vermont Telegraph* printed a

series of sixteen articles by Miller on "The Coming of Christ and the Final Destruction of the Beast."

After studying the prophecies again, advent believers changed the time of expectation to October, 1844; but at that time great solemnity prevailed, and the work of the press was closed down. The *Signs of the Times* gave what it believed to be its last number "without money and without price;" the *Midnight Cry* said definitely, "We believe this to be our last paper."

Not until the last moments of expected time did the press cease to warn and rouse mankind. Not until the last moments did men turn from the books and papers that had been distributed everywhere. Believer and unbeliever alike then turned to look heavenward, some with glad expectancy, others with fearful wondering.

Echoing around the earth the cry was heard, "Behold, He cometh!"

Postal Swindles and Rackets

(Continued from page 7)

to send in a similar order, you were actually paying four dollars for the hose, and became a partner in a scheme that has defrauded thousands of individuals not only of their hosiery, but also of their money. A hosiery company with a mushroom existence, disappearing as readily as it was organized, built up an amazing business on a mathematical principle that a millionaire could not have survived. If only one thousand people had responded to the 50,000 circulars which were mailed by the concern, and each of these individuals secured three additional orders, at the twelfth progression of the chain, allowing for no breaks, there would be 531,441,000 remitters, who, in turn would have to find 1,594,323,000 new purchasers before they could secure their hose for their dollar remitted with the order. The organization was incorporated with an exceedingly low capital, and frequently the filling of orders was halted because the firm failed to pay the manufacturer for the hosiery. In the end thousands were doomed for disappointment, for they received neither merchandise nor refund. Consequently the Post Office Department issued a fraud order against the phantom hosiery organization, which had already vanished.

Still another plan which tempted those who possessed the slightest musical or literary ability was the promise of a firm in the West to market and sell either lyrics or poems. One had simply to have the faintest idea for a song, and the organization promised to "service" the music or the words to such an extent that it would become popular and make the movie producers eager to purchase it. People who could scarcely read or write sent in their meager attempts, and the organization charged the customary fee of fifty dollars to "service" their work. Out of some five thousand people who paid for this service, only one per cent received any remuneration for their efforts, and ninety-nine per cent failed to receive any compensation at all. The one per cent spent fifty dollars to earn \$12.50—the highest sum paid for a "serviced" song, while the others received nothing. Because of this misrepresentation, the firm was prosecuted by postal authorities.

Some of the borderline and most alluring temptations which come to the Christian may not appear to be wrong. But eventually their real character will be brought to light by one who knows even the thoughts and intents of our hearts. Those who spend much of their time in trying to discover that this or

that is *not* wrong will soon find it difficult to know what is right. Those who attempt to live close to the Master and to do His will from day to day seldom experience difficulty in knowing when a thing is wrong.

The old adage that you can't get something for nothing is still largely true, and if one attempts to take any short cut in life, he is bound by the very laws of nature to pay dearly for his venture. Honesty is still the best policy. And, "Be sure your sin will find you out," said a wise man hundreds of years ago.

If man, with his finite mind, can unravel most of the cunning tricks and devices invented by man and bring him to justice, how much more clearly will the Omnipotent one day reveal our unseen motives, our true and inner purposes, that seldom come to the surface.



Backbone

(Continued from page 3)

ments of metropolitan centers, from questions of employment and Sabbath-keeping to vital questions of association and marriage, a "central peace" in Jesus Christ is the catalyzing agent that swiftly vitiates the power of evil and leaves every problem settled for God and for eternity.

I detrained at my destination, and the night flyer vanished into the darkness. With it went my train of thought, leaving me to wonder how I should adapt my meditations to the request of the editor for a discussion of "Backbone." But here my space is all used up, and I see I have missed the point. Or have I?



Spring in Switzerland

(Continued from page 5)

each of the other carefully groomed animals. All the keepers are in the holiday attire typical of their region, and behind the cattle follow decorated wagons laden with household goods, supplies, and dairying utensils.

Up to their summer domain men and beasts now go, up to the spacious pastures, where cowbells, yodels, and alphorns combine in a tuneful farewell to swiftly departing spring.



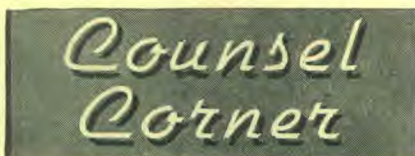
Self-Control and High Achievement

(Continued from page 6)

"Hound" yourself wherever you go, analyze your behavior under varied circumstances, and record any new discoveries. The purpose of this list is to give you something with which to work. Keep it with you and study it often, for the expulsion from your life of the factors it records is the ultimate purpose of the steps which follow.

3. *Form elevating friendships.* You will discover among your acquaintances a few individuals who possess many of the qualities which you lack. Choose them as your intimate friends, for they possess that which you need. Their influence will soon tell upon you, for no one lives independently—all are unconsciously influenced by their associates. We may also enlarge the subject of friendships to include such things as reading, music, and entertainment. In this respect great care must be taken to avoid that which is friendly only to the emotions.

4. *Budget your time.* Set your daily program to a definite time schedule. You will be startled to find how much



Conducted by the Missionary Volunteer
Department of the General Conference

If I tell something, thinking it to be true, and later find that it is not true, should this mistake be made right by telling those concerned that the story was a falsehood? I want very much to be a Christian, and I am anxious that nothing stand between me and God.

Your anxiety to be always on the Lord's side of the line in everyday life is indeed commendable. Your experience definitely reveals the importance of knowing the actual facts of the case before venturing to tell others with certainty. And very frequently, after you fully understand the affair, its nature and circumstances, you will leave the story untold. In telling the supposed incident, which involves, perhaps, the reputation of your fellows, you may have given your listeners the wrong impression, which they will maintain until they hear the truth, and then they will question your sincerity. None of us can afford to be stumbling blocks in the pathway of others as they struggle on in this Christian life. In making this right you will gain a blessing for yourself and will be an encouragement to others.

D. A. OCHS.

time there is each day for which you cannot account. It is the way in which you occupy these extra, spare hours which determines the success which you will attain. Fill them with useful pursuits. When you draw up your daily schedule, force yourself to follow it in every detail, although some points, such as rising at six o'clock in the morning instead of at six-fifteen, seem trifling. If you hold yourself conscientiously to your definite program, systematic thought and action will eventually become a natural order of your life. When you reach this point, the path leading to the goal of which you have dreamed will be comparatively free from obstructions, for your will, then, will have gained the ascendancy in your life. Following a schedule is simply systematically carrying out the commands that are formed by the quiet deliberation (not impulse) of the mind. Is that not also a good definition for self-government, which we have found to be the very basis of success? Holding yourself to a rigid schedule is, you will find, very difficult. It is decidedly contrary to the natural tendencies. You will soon discover how really weak your will is. Occasionally you will deviate from the path, but when you do, remember the next rule.

5. *When you fall, get up again.* This rule is largely psychological; yet there is none more important, for its purpose is to abolish one of the greatest enemies of progress—discouragement. Discouragement is merely the wrong attitude toward a misstep or a temporary failure. It falsely assumes that the fact that one fails indicates that he is unable to overcome. When you make a blunder, do not become depressed, but get up again and go forward, resolutely determining that you will not yield in that point again. It is possible to make every fall a boost, if you possess the power to rise again.

6. *Ally yourself with the power of the Omnipotent.* Down through the ages practically all men who have achieved true greatness have been men who, although they possessed the power to drive

themselves, realized that the real power of their lives was furnished by a superhuman being. That being is our loving, compassionate heavenly Father. He is in favor of your project of self-improvement, and He is anxious to help you. Set apart a period in your daily schedule, preferably early morning, for quiet meditation and prayer. Tell the Lord about your aspirations and also about your problems and shortcomings. You will be refreshed and fortified to meet the hardships and trials of another day. Do not attempt to conquer your will and solve your problems alone, for your heavenly Father, who knows you better than you know yourself, longs to walk by your side and support you when the way is rough. If you accept Him as your constant companion, you ally yourself with a power which cannot fail.



Launching Out

(Continued from page 10)

He did not receive much encouragement from his friends. Some assured him that he would not make a success of it and would become discouraged and quit everything. Others did not think that he should canvass when he had a debt of one hundred dollars to pay, but this did not dissuade George, for he believed that God would take care of that. He reasoned that if he were going to become a minister and preach a message of faith to others, he must first develop that faith himself. In what better way could he do this than by stepping out into the colporteur field?

Before the school year was over he made arrangements with the field secretary of his home conference to canvass there.

In order to reach his field at an appointed time it was necessary for him to leave immediately following the commencement exercises. But all the money he had in his pocket was one cent! How could he travel six hundred miles on one penny? But he was determined to get there, though he would have to start out walking.

Accordingly, after the commencement exercises were over, he rushed around and tried to find some way of getting to his territory. He was surprised when some one gave him a small amount of money as a starter, and then unexpectedly he secured a chance to ride the entire distance. Is it not wonderful how the Lord hears and answers prayer?

That summer was the best summer that George had ever known. There came to him many good experiences which drew him nearer to God. He met all kinds of people, some in darkness, some in superstition, others misled by false doctrine, and many who were seeking for light. He saw the great need of more workers who would be willing to step out in faith and labor in God's great harvest field where there are so many souls to be harvested for the heavenly kingdom. The Lord richly blessed him both financially and spiritually. He was able to deliver enough books for a scholarship, which enabled him to pay his debts and to enter college that fall.

God is calling for those young men and young women who will step out by faith and be loyal workers for Him. Jesus told the disciples to "launch out into the deep," instead of staying in the shallow waters where there were no fish. And so it is today. Do you really want a Christian education? Launch out and make an opening. The Lord will help you. Do you want to be a worker for God? Start right now. Do not wait for an opportunity; it may not come. *Make an opportunity! Launch out by faith!*

Sabbath School Lessons

SENIOR YOUTH

XII—The Worker's Need

(March 25)

MEMORY VERSE: Philippians 3:12.
LESSON HELP: "Ministry of Healing," pp. 469-502.

THE LESSON

1. What is the first requirement in being an example to believers? 1 Tim. 4:12.

NOTE.—"There are few who realize how far-reaching is the influence of their words and acts. . . . Words and actions have a telling power, and the long hereafter will show the effect of our life here. The impression made by our words and deeds will surely react upon ourselves in blessing or in cursing. This thought gives an awful solemnity to life, and should draw us to God in humble prayer that He will guide us by His wisdom."—"Patriarchs and Prophets," p. 556.

2. What does Peter say concerning the trials through which every believer must pass? 1 Peter 4:12, 13, 16.

3. What lessons may be learned from some of the experiences of Moses? Heb. 11:24-27.

NOTE.—"Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' 'Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth, and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin.'—Id., p. 246.

4. What plan does God have for our lives? Phil. 2:13, 3:12.

NOTE.—"Herein is revealed the outworking of the divine principle of cooperation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort."—"Prophets and Kings," pp. 486, 487.

5. How should the follower of Christ relate himself to God's plans? Matt. 6:31-34; 10:38, 39.

6. What rule should we follow in our attitude toward others? Matt. 7:12.

7. In the building up of character, what graces are essential? 2 Peter 1:4-8.

8. What lesson as to the Christian's attitude toward faithlessness may be learned from the experience of Caleb? Joshua 14:7-15.

NOTE.—Caleb "had endured with his people the long wandering in the wilderness, thus sharing the disappointments and burdens of the guilty; yet he made no complaint of this, but exalted the mercy of God that had preserved him in the wilderness when his brethren were cut off. Amid all the hardships, perils, and plagues of the desert wanderings, and during the years of warfare since entering Canaan, the Lord had preserved him; and now at upward of

fourscore his vigor was unabated. He did not ask for himself a land already conquered, but the place which above all others the spies had thought it impossible to subdue. By the help of God he would wrest this stronghold from the very giants whose power had staggered the faith of Israel. It was no desire for honor or aggrandizement that prompted Caleb's request. The brave old warrior was desirous of giving to the people an example that would honor God, and encourage the tribes fully to subdue the land which their fathers had deemed unconquerable."—"Patriarchs and Prophets," pp. 512, 513.

9. What circumstances called for courage in the life of John the Baptist? Mark 6:17-20.

10. What promise is made to all those who are faithful during troublous times? Rev. 3:10.

11. What promise made to ancient Israel applies also to God's people today? Jer. 33:6-8.

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

JUNIOR

XII—The Review

(March 25)

LESSON SCRIPTURE: Joshua 5 to 1 Samuel 2:1-26.

MEMORY VERSE: Review the memory verses for the quarter.

TIME: From the beginning of the conquest of Canaan by the children of Israel, through the period of the judges, to the call of Samuel as the prophet of the Lord.

PRINCIPAL PERSONS: Joshua, Deborah and Barak, Gideon, Samson, Ruth, Samuel.

QUESTIONS

The Fall of Jericho. Joshua 5, 6

In what peculiar manner was the city of Jericho taken by the Israelites?
Who only of the people living in Jericho were saved alive?

The Taking of Ai. Joshua 7, 8

What was the result of the first attempt to take the city of Ai?
What caused the defeat?
How was the guilty one discovered and punished?
Describe the second battle of Ai.

The Battle of Gibeon. Joshua 9, 10

By what means did the Gibeonites become associated with the children of Israel?

What remarkable thing took place in the battle which Joshua fought in their defense?

Dividing the Land; Cities of Refuge.

Joshua 14 to 24

How many kings did Joshua defeat in battle?

How did Joshua learn which portion of the land to give to each tribe of Israel?
For what purpose were cities of refuge provided?

Deborah and Barak Deliver Israel.

Judges 2, 4

What took place among the children of Israel after Joshua's generation passed away?

What distress came upon them because of this?

What king greatly oppressed Israel for twenty years?

How was deliverance wrought through Deborah and Barak?

The Call of Gideon and His Work.

Judges 6, 7

In what remarkable way was Gideon called to deliver Israel from the Midianites?

What miracles were wrought as proof of his call?

What tests reduced his army to three hundred men?

With what weapons did they overcome the enemy?

The Story of Samson. Judges 13 to 16

What was remarkable about Samson, son of Manoah?

What exhibitions of his strength are recorded?

How did he lose his great strength?

With what tragedy did his life close?

The Story of Ruth. Book of Ruth

Through what events did Ruth become associated with the people of God?

In what eloquent words was her decision made known?

How did she become acquainted with Boaz?

What great honor became hers?

The Child Samuel. 1 Samuel 1 to 2:1-26

In what remarkable way was Samuel dedicated to God?

Where was he taken when yet a child?

MEMORY TEST

By whom and under what circumstances was each of the following sentences spoken?

"The Lord is with thee, thou mighty man of valor."

"Thy people shall be my people, and thy God my God."

"Out of the eater came forth meat, and out of the strong came forth sweetness."

"The sword of the Lord, and of Gideon."

"If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

"This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy."

"I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent."

"As captain of the host of the Lord am I now come."

MEMORY VERSES

1. "Through God we shall do valiantly: for He it is that shall tread down our enemies." Ps. 60:12.

2. "Behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23.

3. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that Thou shouldst go." Isa. 48:17.

4. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Ps. 50:15.

5. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Joshua 21:45.

6. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:16.

7. "The angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor." Judges 6:12.

8. "There is no restraint to the Lord to save by many or by few." 1 Sam. 14:6.

9. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might." Jer. 9:23.

10. "Beauty is vain: but a woman that feareth the Lord, she shall be praised." Prov. 31:30.

11. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11.



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The Listening Post

► WASPS made paper thousands of years before man discovered the art.

► TWILIGHT and dawn are shorter on the equator than anywhere else in the world.

► THE United States is the world's largest exporter and second largest importer.

► THE native of Costa Rica considers evaporated milk a delicacy. When he is in good financial standing he will treat himself to a can of it.

► AT Elizabeth, New Jersey, the Standard Oil Company keeps a herd of goats to crop its lawn because of the danger of sparks from mechanical mowers.

► ROGER BABSON, famous economic prophet, declares that American business can look forward to two bright years in 1939 and 1940. Mr. Babson warns, however, that his optimism does not apply to any long-range period.

► ACCORDING to Martin Nelson, of the sixty-year-old Keeley Institute of Illinois, the drinking wife has become a national problem in the United States since the repeal of the Eighteenth Amendment. This Institute, where drunkards "take the cure," has found that women alcoholics—80 per cent of them married—have increased 42 per cent in the last five years.

► HARVARD UNIVERSITY is planning to offer twenty scholarships of \$500 each to "qualified refugee students of any creed from Germany." The scholarships will be subject to two conditions: first, they will go only to upperclassmen or graduate students; and second, they will go only to those who are receiving an allowance of \$500 for living expenses from American students.

► A MACHINE has been recently developed for dairy use which packages milk products in sterilized, wax-paper cartons at the rate of over 2,000 units an hour. It performs all operations in the packaging process: shapes and glues the flat printed paper, paraffins and sterilizes the formed carton, fills it with milk, cream, or other dairy products, and finally seals and dates the package.

► FOR several years the United States Department of Agriculture has been studying to find ways and means by which to solve the problem of what to do with the nation's huge farm surplus. Among other things it has tried subsidizing wheat exports and such surplus commodities for distribution to the needy. Now, however, a new approach to the problem is to be made by the creation of four million-dollar agricultural-research laboratories. They will be erected at San Francisco, California; New Orleans, Louisiana; Philadelphia, Pennsylvania; and Peoria, Illinois. In each, approximately 200 scientists and technicians, guided by the Department's Bureau of Chemicals and Soils, will try to develop new uses and new outlets for such by-products of farm commodities as starch, cellulose, and oil. One of the first projects, for example, will be to discover how "power alcohol" can be substituted for motor fuel. Authorized to spend \$1,000,000 a year, each laboratory will concentrate chiefly on the farm products in its region.

► THE Stratoliner, latest contribution to air travel, was recently rolled from the assembly plant of the Boeing Aircraft Company in Seattle, Washington, to undergo a series of engine tests. The plane, which looks more like a winged dirigible than an airplane, is designed to carry thirty-three passengers in a sealed and supercharged cabin at an altitude of 20,000 feet and at a speed of 300 miles an hour. Despite the altitudes at which the ship will fly, passengers are expected never to be uncomfortable for lack of oxygen. Two superchargers will keep the cabin atmosphere at higher pressure than the rarefied air outside.

► ADOLF HITLER has made a fortune from his book "Mein Kampf," which translated means, "My Struggle." The book, part of which he wrote while in prison, has been translated into fourteen languages, and 1,890,000 copies have been sold. It is required reading in German schools, and it is presented to all German bridegrooms as a wedding gift from the government.

► MIHAILO TOLOTO was brought up in the Mt. Athos monastery in Greece, and when he had grown to manhood, he became a monk. Recently he died, and his fellow monks gave him a special burial ceremony, because, since his mother died when he was born, he had never seen a woman in all the eighty-two years of his life.

► CONTRARY to popular belief, ice cream is not a cooling food. A cooling effect is experienced for a short time after it is eaten, but on account of its high carbohydrate content it serves to increase body heat.

► THE earliest colony in Central America was started in Costa Rica in 1502, when Columbus left his brother there to establish a school.

► PERFUME preserved in small jars found recently in a Macedonian tomb over 2,000 years old had a faint scent when opened.

► THERE are now 8,000,000 bicycles in the United States, or approximately one for every sixteen persons.

► For the last twenty-nine months Spain has been on the rack of civil war.

► NINETY-NINE per cent of the explored Antarctic continent is covered with ice.

► GOATS do not really eat tin cans. They merely chew off the labels to get at the glue underneath.

► AT last, after more than a generation of confident promises and disappointing delays, the largest city in the world without a subway, Chicago, broke ground for this modernizing improvement recently. Two subways are to be built at an estimated cost of \$40,000,000.

► A NEW X-ray apparatus has been developed at the National Research Council Laboratories in Ottawa, Canada, which makes six inches of steel or two or three feet of aluminum alloy as transparent as plate glass. The new device is used primarily for detecting flaws in metal castings.

► It is reported by relief workers that the whole town of Camalig in the Albay province of the Philippine Islands has been buried in volcanic debris washed from the slopes of the famous Mayon volcano by flood waters in a recent typhoon. The storm was the worst in several years.

► LOCUSTS have again destroyed Nicaragua's crop of beans, one of the chief foods of that country, but have not as yet touched the rice crop, which is the largest on record. Last year sea gulls destroyed millions of locusts which threatened the bean and rice crops, but these saviors have not appeared this year.

► A 250-FOOT structure with controlled chutes will be erected in the amusement area of the New York World's Fair by International Parachuting, Inc. The parachutes, each seating two persons, will be hoisted by steel cables to the top of the tower and then released to give passengers an idea of "bailing out" from a plane.

► ACCORDING to C. S. Ridley, governor of the Canal Zone, the time has come for the United States to reach a decision as to the necessity of increasing the capacity of the Panama Canal to meet the demands resulting from the increased size of ships, merchant as well as naval, and also the expected increase in the volume of traffic. Officers of the Army Corps of Engineers are making a study of this problem.

► DR. IRVING LANGMUIR, Nobel prize winner in chemistry, who is connected with the General Electric Laboratory in Schenectady, New York, has been assisted for many years by Katherine Blodgett. Her interest has centered in surface chemistry, in which Doctor Langmuir is the world's greatest authority. Recently she had a discovery to announce. If glass is coated with a film made from certain chemicals it becomes practically invisible, since it no longer reflects light. The Blodgett discovery unexpectedly bore witness to the common phenomenon that two scientists working independently may simultaneously obtain the same results, for the day after the announcement at Schenectady the American Physical Society was told of the discovery of invisible glass made possible by an entirely different coating.



"True wisdom lies in gathering the precious things out of each day as it goes by."