

# The YOUTH'S *Instructor*



H. A. ROBERTS

Music Is Said to Be the Speech of Angels.—Thomas Carlyle

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## *Sabbath Music*

By H. B. HANNUM, M. Mus., A.A.G.O.

Professor of Music, Emmanuel Missionary College

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IN these days of confused standards and differing opinions, many young people are questioning. What principles should guide in the selection of appropriate Sabbath music in the home and in the church? This attitude indicates a sincere desire on the part of Seventh-day Adventist youth to make a distinction between the secular and the sacred, and to reach higher standards in the observance of the Sabbath day.

It is quite clear that there are different kinds of secular music. There is the popular dance music which has gone under the various names of "rag-time," "jazz," and "swing" music. Such music is used by the world in the theater and in night clubs, and has no place in the life of the Christian. It definitely belongs to the world, and leads to a greater love for the pleasures of the world. It does not lead to an appreciation of the finer things in life.

Then there is what many people call "classical" music. By this term they mean good music, worthy of some endurance. The music of the great masters and of many modern composers comes in this class. In the history of music the term "classical" has a more restricted meaning, and refers to a certain group of composers represented by such masters as Mozart, Haydn, and Beethoven; but most people use the term in a broader sense as applied to all good music, to distinguish it from the cheap "popular" music.

It is sufficient for us to notice that there is a legitimate kind of secular music which the Christian can enjoy, and there is a popular dance music which should be avoided.

The Christian is interested further in learning the difference that exists between music which is suitable for the Sabbath and that which is not. The Sabbath is not to be a day of gloom and repression. We are admonished by the prophet Isaiah: "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable." He adds further: "Honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." (Turn to page 10)



# Let's Talk It Over

THE simple funeral was over. Eighty-six years had been the length of the pilgrimage of the veteran Christian worker who had just fallen asleep in the blessed hope. His record had been one of faithful, untiring, efficient, and, withal, self-sacrificing service in the cause of God.

Those of us who had enjoyed the privilege of working with him and belonging to his circle of friends had learned from him many a lesson. Somehow his grit and backbone and energy, spiced with a rare good humor, inspired us to hustle a bit faster, and to put our level best into what we had to do.

Yes, the funeral was over. The simple casket and the beautiful floral tributes were on the train bound for his home and burial in a distant State. But his influence was still very much alive and with us.



I REMEMBER one experience that came to Mr. Reavis—a friend of his early youth was reminiscing—that I don't think has ever been told. He was working in New York City, and we thought he would be a good man to connect with the publishing work; so we called him to Battle Creek, Michigan, to join our staff at the Review and Herald Publishing Association. Our confidence in him grew with the passing months, and he became head of our Book and Periodical Department. He was a leader among men, and a good one. There was no question about that.

"In those early days of the great second advent movement we paid low wages in all branches of our denominational work, and our wage scale in the publishing house was very low indeed.

"But after a time our sales picked up considerably, and we found our financial position in the institution so much improved that we decided to give everybody a raise in wages. Accordingly the board of directors took such a vote, and the treasurer was instructed to make the changes.

"A year passed, with everybody, as we supposed, receiving the higher wage. And then one day as I was passing through the Book and Periodical Department, two of the boys working there stopped me, and asked if they could speak with me. We stepped into another room, and they said:

"We wonder why Mr. Reavis, who

is the responsible head for this whole large department, does not get more salary than we do?"

"Why, he does," I assured them.

"No," they insisted, "he doesn't; and we don't think it's right, for he carries very heavy responsibility, and we're just young fellows and don't know much and are here to learn.

"How do you know his wage is the same as yours? Did he tell you?"

"Oh, no. He has not mentioned it. We found it out accidentally."

"So I went to the treasurer, and we looked the matter up. He was as surprised as I was to discover that Mr. Reavis had never received the raise in salary that had come to all the rest of us. Nobody could explain it. There had just been an oversight.

"So I went to Mr. Reavis and asked him what his weekly wage was. He answered, giving the low rate.

"Didn't you know that everybody in the office got a raise a year ago?" I inquired.

"Yes," he replied, "I knew it."

"Why didn't you call our attention to the fact that you have still been kept on your old rate?"

"I'm working for the Lord," he answered, "not for my wages. When everyone else was raised, the fact that I was kept back did not worry me. I reasoned that it was my business to work just as hard as I could, and just as efficiently as I could and be sure I deserved what I was receiving. The Lord is really a generous Paymaster, and the Review and Herald Publishing Association always treats its employees fairly."

"Well, of course we made amends. His wage was raised at once, and we paid him in a lump sum the loss he had sustained for the year through our oversight.

"But that incident shows the spirit of the man. God's work always came first with him; his own interests second. He had gone on for a whole year, conscious that he as head of his department was receiving no higher salary than the boys who packed books or did clerical work under his direction, but he did not say one word in complaint, even though he had just cause for it. His devotion, his selflessness, his integrity, his loyalty in this experience, have always been an impressive lesson to me."

And the old friend—who-remembered sighed as he thought of that long-ago time when the denominational program of Seventh-day Adventists was just getting under way.

THESE are materialistic days. We find ourselves wanting so many things that take money—money—and more money. And salaries the world pays look very attractive, compared with the average Seventh-day Adventist income. I wonder if we are in danger of forgetting that we have a privilege—a very great privilege—that of working for the Lord, and not merely for our wages?

A young woman dropped into my office for a visit one day several months ago. She has a responsible position and draws a substantial pay check. She is generous in giving to the church as well as to many another worthy cause. She has a home and a car and apparently everything that heart could wish.

"I wonder," she said with a wishful sigh, "if those of you who work directly in the cause of God realize what a privilege is yours. I'm thinking of resigning and going into the colporteur field—just for the thrill of being directly and personally engaged in God's work."



IT was after a Sabbath service in a large city church in the Midwest that a young man spoke to me and introduced himself. The earnest purpose in his heart shone out in his expressive face.

"I have a good position," he said, "but do you know of any conference or institution in which there is need for an accountant? I have the best of references and am almost ready to write for my Certified Public Accountant examinations. Eventually I hope to go to a foreign field, but right now if I could find a place in our work, I would be the happiest person alive!"



YES, we are living in a day when it's hard to "keep up with the Joneses," even though we stretch every nerve and every dollar to its extreme limit. But why trouble to keep up? Why allow the desire for more money to buy more things rob us of the pleasure and satisfaction we might enjoy?

Are you working for God, or for your wages?

Does the small part you have in advancing His cause mean more to you than all else besides?

It should!

Lora E. Clement



# "After Many Days"

By PHYLLIS KELLOGG

FLORENCE WEST sat on the top of a rocky hill overlooking a brown farmhouse surrounded by tall eucalyptus and shady pepper trees. Over to the left behind the house were several farm buildings. Farther away stretched fields of alfalfa, green gold in the sun, and other farmhouses. Acting as a majestic background, tall mountains stood, purple in the distance.

Ordinarily, Florence loved to survey this scene, and she often thought with pride of the excellent views which this hill—her hill—afforded. Today, however, she was troubled. Her face revealed discouragement. Although she was only seventeen, she felt as if she were fifty-seven.

"I just don't see the use of living," she mused aloud. "Mother's dead, and father is ill. I did so want to do other things than stay right here in the valley for the rest of my days." Her hazel eyes filled with tears, and for a moment it appeared as if she were going to give in to all the cares and troubles that burdened her.

Suddenly a voice from the past seemed to say, "Florence, I'm so glad you want to be a nurse when you grow up. I am giving you this picture of Florence Nightingale, because it was what gave you your inspiration. I wanted to be a nurse once, also, and I do hope that both your hopes and prayers and mine will be fulfilled in

you." It was the remembrance of her dead mother's voice, and it sounded just as Florence had last heard it. Again it seemed she heard the voice saying, "There are going to be plenty of troubles in your life, daughter. Everyone has them, but I want you always to rise above them. Eventually, you will win out. Remember your aim in life, and keep to it."

The faint tinkling of a bell broke Florence's reveries. She rose quickly and ran down the hill, calling as she went, "Coming, daddy."

"More broth, daddy? And do you want a cold cloth on your poor, aching head?"

"If you would, please, Flo. You are so good to your father. Here I am keeping you at home nursing me when all the other girls are going to school and doing things."

"Nonsense, dad, you know I couldn't leave you here alone and go off, know-

ing that you were not having the proper care."

Another day Florence stepped busily about the hot, stuffy kitchen. She was canning apples. She longed for her father's cool room, where he was waiting for her to come and read to him.

At the sound of wheels in the side yard, she looked out the window and caught a glimpse of the doctor coming up the walk.

"Good afternoon, Miss Florence; how are you faring today?"

"Oh, Doctor, I am just fine. See all these apples? I have canned them just this afternoon. But, oh, Doctor, come and see how daddy is. I do hope he is better."

"Now listen, Miss Florence, how could anyone get worse under your ministrations? I really envy him. You are certainly a fine little nurse. These years you have cared for your father have developed character in you. You can really do better in a sickroom than many a graduate nurse, because you have learned not to carry your troubles with you in your ministrations. I have great hopes for your future." And he passed on down the hall to Mr. West's room.

A few moments later the doctor returned, looking quite happy. "Yes, Miss Florence, your father is better. I am beginning to have hopes for a quicker recovery than I at first anticipated.

Continue the treatments that I have outlined to you, and I am positive that we shall get good results." With a few more instructions he departed, leaving two very happy people in the old farmhouse.

The summer seemed to drag by slowly. One by one the different crops were harvested. The leaves on the trees began to turn; the rocks on the hills were cold with frost; winter was drawing on. Florence went about her household tasks with a great hope in her heart.

"Daddy is getting well! Daddy is getting well!" she sang, as she washed the dishes and swept the floor. Occasionally she would go to her room and look at her picture of Florence Nightingale. Such visits seemed to renew her cheerfulness and vigor. Somehow she had caught a vision, and she was holding on.

When winter was really upon the valley, it changed the whole landscape for Florence. The trees were all bare save the eucalyptus and the peppers

PHOTOGRAPHIC ILLUSTRATIONS, INC.

During Those Waiting Years She Had Learned Stick-to-itiveness, and Her Ability to Stay by a Hard Task Stood Her in Good Stead Now





that were growing about the place. Everywhere else the naked appearance of the trees seemed to make the houses look cold and uninviting, but the West homestead, framed with green, presented a live appearance despite the light snow that sometimes covered the landscape.

Florence had to manufacture plenty of sunshine in the wintertime. Mr. West had been a strong man, and long days bored him and sent him into fits of impatience and anger. At such times it seemed to Florence that she just could not stand it; but always her better nature seemed to triumph, and she noticed that her father appeared quite rested after she had read or sung to him.

Spring came! The whole valley seemed to revive. Especially to Mr. West was the spring weather beneficial. Every day he grew stronger and healthier. He never had any fever now. One day he even walked from his bed to a chair by the window.

When he really saw that he was getting better, he became much encouraged. Florence was overjoyed.

On August 6, her birthday, the doctor and his wife were invited to dinner. And it was after dinner that the hostess received the surprise of her life.

"Florence," said her father, "the doctor has been telling me that I am really well. All I need now is rest and sunshine. You have been very patient with me, and some time ago, with the doctor's help, I wrote to the hospital which you chose for your training before I was taken ill, and enclosed your application and an explanation of the nursing you have done for me. A few days ago I received the reply. You are expected to begin your work next month."

"Daddy, is that really true? Oh, I can hardly believe it. My prayers are all answered. I am so happy!"

At the appointed time the happy girl

was ready to start her journey. Her father drove her to the railway station, and just before she boarded the train, he said: "Florence, dear, let me tell you that I sincerely appreciate your sacrifice for me. No daughter but mine could be so generous as to give up part of her life, as it were, in order to help her father recover his health. As you start your training, remember that I am praying for your success."

The first few weeks of nurses' training were weeks of confusion to Florence, but every day she became more accustomed to the routine of her schedule and the aspects of her surroundings. And soon her classmates were turning to her for help. Many things that she had learned while caring for her father were now of use to her. And during those waiting years she had learned, among other things, stick-to-itiveness. Often in her lessons she found herself at a standstill, but her ability to stay by brought her through eventually. Early in her training she was singled out as one of the most promising of her class. But this distinction was not attained without hard work and prayerful study.

Three years after her first day at the hospital, Florence was called into the superintendent's office.

"Miss West, as graduation approaches and your training here is being completed, I am sure that you have made plans as to what you expect to do afterward."

"Yes, Miss Johnson, I have made plans, although they are not definite. I have promised my father that I will go home and stay awhile with him, and then I wish to find a place somewhere, for I am sure there is one, where I can pursue my chosen vocation."

"Have you any definite position in mind?"

"No, I have not. I feel that God will direct me to the right thing."

Miss Johnson smiled and said, "Perhaps you are not aware of the high esteem in which the staff and the students of this hospital hold you, Miss West. How would you like to remain with us as supervisor in our hydrotherapy department?"

On graduation night, when Miss Florence West's name was announced, she went forward to deliver her valedictory address, and in the reserved-seat section of the auditorium sat a gray-haired man whose eyes were shining, and whose heart was lifted in thankfulness.

Yes, after many days Florence's dreams had come true. And as she continues in her work, she often looks back to the days of her father's illness and says, "If I had not had that experience, I might not have made a successful nurse. Yes, I believe that God has directed my life and made my dreams come true—'after many days.'"

## Doing God's Will

By

GRENVILLE KLEISER

THE chief purpose of your prayer is not to instruct God, but to bring yourself into harmony with Him. Prayer is not to multiply material possessions, not to satisfy selfish desires. You pray to God for guidance and protection. As you make your mind receptive, God's spiritual ideas pour into it in full and satisfying measure. The good thus sent to you in unlimited supply meets a deep need of your nature, and gradually you come to realize that true prayer is right desire and that such prayer is always answered. Earnestness of desire is better than multiplied words. True prayer promotes humility, patience, self-denial, peace, and gentleness. The final test of true prayer is that it confers upon you increased joy, faith, and courage.

Do not overplan, nor be unduly anxious. Submit all to God and obey His guiding voice implicitly. Let the prayer, "Thy will be done" be a true petition of your heart. The fruit of the Spirit is joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. From this sublime statement it is obvious that as you cultivate and express these qualities in your daily life, you will be close to God and free from the possibility of condemnation. Worry is a form of weakness, and a tacit acknowledgment of self-limitation and lack of confidence. To live a large life, you must have large stores of personal courage. The realization that you have unlimited resources will fortify you for the most formidable enterprises.

The highest purpose of your life is to do God's will. There is nothing greater than this. It transcends all other duties. Men are haunted by the possibilities of the ideal life; they feel a yearning for spiritual perfection. Every thinking man turns at last to God and asks for guidance. He wants to know God's will that he may fulfill the expectations of the all-wise Father. The first vital step toward spiritual realization is to submit your will to that of God, to surrender freely and wholly to Him, and to listen attentively and obediently to His guiding voice. You may search the wide world over for happiness, but you will not find it in its completeness until you have made the great self-surrender to God.



# God's Messenger

By

ARTHUR L. WHITE

WHEN, on Friday evening, June 12, 1868, in the Battle Creek church, Mrs. Ellen G. White was carried away in vision and many matters of importance were revealed to her, it was with difficulty that she controlled her feelings of sadness and her burden of heart. She had been speaking earnestly to the young people who were present and had addressed two or three of the members of the audience personally. Then, as she stepped down onto the platform in front of the pulpit to voice a most solemn appeal to all, she became lost to things about her, and for twenty minutes was in vision. In the months that had elapsed since the last public vision, she had written several thousand pages dealing fully with the

many matters revealed to her. Now the same type of task lay before her. During the next few days after the Friday evening vision the burden almost overwhelmed her, and she felt sad and disappointed.

It was no light task to stand in public and relate what had been revealed to her in vision and to write out the messages of counsel and admonition based on the revelations. It was a pleasure to convey messages of encouragement and cheer or to dwell on the final triumph of the remnant people, but now she was again called to point out sin and error in some who were under the influence of the enemy; and oftentimes those to whom she must bear reproof were friends whom she dearly loved. This was a

painful task to her. Such work was by no means routine or mechanical.

To Ellen White, the Lord's messenger, various events and the actions of individuals were revealed through great panoramic views; conditions and circumstances were disclosed to her through symbolic representations; and instruction was imparted to her by the angel with whom she often conversed while in vision. But Mrs. White never wrote while in vision.

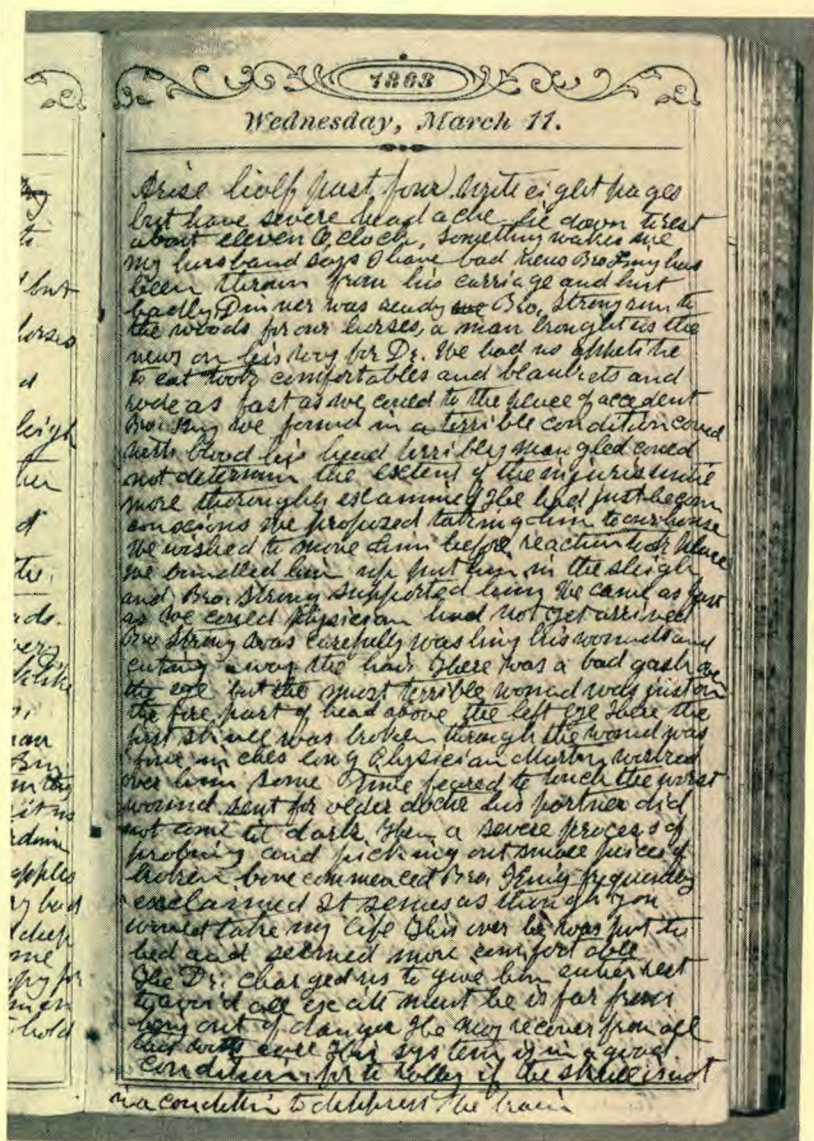
The presenting of the messages to others was the task entrusted to her by the Lord. Of course in this work she was aided by the Holy Spirit, but the manner of presenting the message, the choice of words used to convey it, and the time when it should be presented were matters for which Ellen White carried responsibility. This responsibility did not rest lightly with her, but frequently rested so heavily upon her that she could not sleep, nor throw off the heavy burden of souls in the balance, or the work of God which was in peril.

The public ministry of Ellen White included not only the oral presentation at public gatherings and the personal work with individuals, but also the writing of personal testimonies and the preparation of matter for publication in book form and for use as articles in different periodicals. These several phases of labor were usually carried along together, and they proved to be very taxing. Frequently Mrs. White found it necessary to write under difficulties—while in meeting, while traveling, or late at night and early in the morning as she could find opportunity. She often longed to be relieved from this labor, but in place of the release, the Lord gave her additional strength to perform the work faithfully.

At times, in connection with the everyday activities, opportunities for personal work presented themselves. This is illustrated by an experience which came to Mrs. White while she was in Europe:

The timepiece that had faithfully served her in America and during the early months of her work abroad, failed one morning, and when she asked a friend where in Nimes, France, she might have it repaired, she was told of a young man who was serving an apprenticeship in watch-making. She was assured that he would do good work and would not overcharge her.

So the two were introduced, and the moment they met, Mrs. White recognized this young man as one whom she had seen before in vision. There came clearly before her mind the circumstances through which he had passed with two companions. They had heard the third angel's message



A Facsimile of a Page From One of the Carefully Kept Diaries of Ellen G. White



presented and had joined the remnant church. Later when severely censured for some youthful mistakes, the three young men had become discouraged and had wandered away from God.

The history of this young man's experience was vividly revived in Mrs. White's mind while she talked with him about repairing her watch, and she was impressed to urge upon him the peril of his situation. At a favorable time she pointed out to him that the mistakes of his brethren gave him no reason to grieve Christ, who had loved him so much that He had given His life to redeem him. She told him that she knew of his experience, and then she pleaded with him to abandon the service of Satan and return, as the prodigal son did, to his Father's house and service. His heart was touched.

In a few months his apprenticeship would be completed, and he thought that at that time he would make a new start. But one who was so well acquainted with the danger of delay and the snares of the great adversary dared not consent to the postponement of a step which was so vitally important in the experience of this youth. After they had knelt in prayer, during which Mrs. White pleaded with God for the soul which was in peril, he made his decision, and, turning to her, he said, "From this day I will be a Christian."

That night he did not care to sleep. His heart was full of joy and freedom in the step which he had taken. He thanked God for abundant evidence of the pardoning of his sins and of his Saviour's matchless love.

And thus God used the simple means of the broken watch to bring about a contact which led to the saving of a soul, and again was repeated the experience referred to by Ellen White in Volume V, page 671, of "Testimonies for the Church:"

"As the Lord has manifested Himself through the Spirit of prophecy, 'past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterwards I knew them when I saw them.'"

It was the hour for the midweek prayer meeting at the St. Helena (California) Sanitarium church. Mrs. White had been asked to take charge of the service. She had selected as the first hymn one of her favorites, which opens with the words:

"When peace like a river attendeth my way,  
When sorrows like sea billows roll;  
Whatever my lot, Thou hast taught me to say,  
'It is well, it is well with my soul.'"

The earnest group of believers broke forth in song, but after a few bars Mrs. White stretched out her hand for silence.

"I have heard the angels sing," she declared. "The angels do not sing



**HE who builds up friendships is wiser than he who piles up money. A dollar is soon spent, but the riches of friendship are inexhaustible."**

loud, but very sweetly. Please moderate your voices."

The hand was dropped, and the hymn was commenced again in a spirit of reverence and solemnity which was not soon forgotten by those who were present.

In Mrs. White's diary for April 21, 1859, we read: "Work on a rug. Write a letter to Daniel Bourdeau," etc.

Frequently she found it necessary to seek relief from literary work, and she turned to her flower garden and to work with her hands. Her husband, James White, did not care to have her spend her time working with rag rugs. Finally he discouraged her from this occupation, and she chose knitting as a substitute. As a girl of ten or eleven years she had learned to knit, and at the age of twelve she was earning regular wages knitting stockings. The habit of utilizing her spare time in knitting she continued through the years.

Returning from Europe in 1887, she made her home for a time at the St. Helena Sanitarium. One whose hair has turned gray in the service of that institution recently related his experience when as a lad he served as callboy there. One morning when he carried a breakfast tray to Mrs. White's room, she asked him to sit down and talk with her. After chatting a bit, she raised the question,

"What do you usually find Sister White doing when you come to bring trays?"

The boy replied, "You are generally writing."

"Yes," she said, "but not always. And if she is not writing, what is Sister White doing?"

The boy replied, "She is knitting." "But you do not know for whom I am knitting," she countered.

"No," was the reply.

Then she told him that she was knitting for some of the families of our workers in Europe who were in need, and also for believers in the

colder countries of Northern Europe who were poor. She had visited them during the preceding year, and knew their situation, and was, in her humble, simple, yet practical way, using her spare time to do what she could for others. Even the importance of the revelations which were presented to her and her incessant writing did not dim her eyes to the needs of those about her whom she could help by little acts of kindness.

It was a bitterly cold Wednesday morning in March, 1868, that at half past four Mrs. White had arisen, and although not well, had begun her writing.

About noon James White came to the door and exclaimed, "I have bad news. Mr. King has been thrown from his carriage and hurt badly."

Dinner was on the table, but that was forgotten. While the hired man ran for the horses and hitched them to the sleigh, Mr. and Mrs. White gathered up a few blankets and then drove as fast as they could to the scene of the accident. The injured man was found to be severely hurt. Blood covered his head, and it was impossible to tell the extent of the injuries. He was just regaining consciousness when the Whites arrived. He was carefully wrapped in the blankets and placed in the sleigh and tenderly taken to their home.

When the physician came, he took full charge of the case. After his wounds were carefully dressed, the unfortunate man was put to bed and for the next few weeks the White home was a hospital. The doctor held but little hope for Mr. King's recovery, for his skull was fractured.

An unfinished room in the house was fitted up with a stove and a table. There Ellen White could work, and there conversation could be carried on without interference with the rest of the injured man; and as he passed through the crisis in his illness, we note in Ellen White's diary the words, "We all step lightly, and a feeling of sadness is upon us."

Sabbath, the third day after the accident, following the morning treatment, the little family group gathered to pray for the welfare of the patient. We find the record of this in Ellen White's own words: "We have a season of prayer and leave him in the hands of our kind heavenly Physician. I felt a special spirit of prayer for Brother King and for ourselves, that we might draw near to God and be more imbued with His Holy Spirit."

From day to day at the family worship hour, Mr. King's case was taken to the Lord. The diary written during these days carries a report of the daily progress of the patient, notes the treatments given, and records the writings of messages to those in need—four pages one day, six pages another day. On still (Turn to page 13)





# OSHAWA MISSIONARY COLLEGE

By F. R. ISAAC



The President

THE beautiful city of Oshawa is located on the northern shore of Lake Ontario. Spread out among rolling hills, it presents a picturesque scene by day, and the thousands of glimmering lights visible as one approaches it by night indicate thrift and progress. Numerous factories are located here, among them the large Canadian plant of General Motors, which employs thousands of laborers and ships its products to many parts of the world.

Oshawa Missionary College is situated on the King's Highway, two miles east of the city. The clear waters of the lake can be seen from the campus, and visitors are impressed with the beautiful scenery which surrounds the institution.

The predominating verdure is produced by evergreen trees, which are found in abundance in this section of the province of Ontario. In season the poplar, maple, and many other stately deciduous trees add beauty to the hills and valleys.

Spring and summer bring with them flowers of many varieties and hues. The campus is beautiful with shrubbery arranged in triangles, half-moons, and circles. The "Rockery," when in full bloom, is especially colorful. It is several hundred feet in length and is encircled with a cedar hedge. The rear reaches an elevation of twelve feet. The stone walks, trellises, and a rose garden are other special features of our campus.

In winter, skiing, sleighing, coast-

ing, and skating constitute the major portion of the recreation enjoyed by the school family. A dam across a part of the valley just in front of our dormitory provides a large pond for ice sports.

A semicircle of sidewalk connects the administration building—which is a three-story-and-basement stuccoed structure in which are located the offices, assembly hall, classrooms, lab-

oratories, library, and music studio—with the dormitory. This is also a three-story-and-basement stuccoed building, containing living quarters for the students, and the dining hall.

In addition to these two units, the college has a bakery, a woodworking shop, a laundry, and five cottages which are occupied by members of the teaching staff. A large barn and other farm buildings are located in a grove on a hill just back of the campus.

The school farm of two hundred seventy acres boasts a dairy herd of thirty high-grade Holsteins and a flock of several hundred white Leghorn hens. It not only provides labor for students, but also many of the supplies needed for the culinary department and also some for commercial disposal. The well-equipped woodworking shop is maintained for commercial purposes. From twenty to thirty young men are given employment here to help defray their expenses.

The college library, located on the second floor of the administration building, represents a collection of three thousand serviceable volumes and a good selection of current papers and magazines.

Students who take work at Oshawa Missionary College have their credits preserved in the records of the Ontario Province, and they are accepted without question by any accrediting association in Canada. The province provides examinations in the eleventh and twelfth grade subjects as well as in more

than fourteen college subjects. The students write these under the supervision of a provincial examiner, who sends the papers to the minister of education to be corrected. A sufficient number of these credits entitles the student to enter any normal, medical, or art institution in the province.

Special emphasis is placed on Bible study. In addition to the regular academic Bible (*Turn to page 13*)



The Dormitories and the Dining Room and Kitchen Are All Under One Roof



The Administration Building From Which Hundreds of Young Men and Women Have Gone Ont Into Christian Service



SHE was looking around anxiously in the crowded bus to find a seat when she heard someone speak her name.

"Oh, good evening, Mr. Miliken." And she turned to greet one of her near neighbors, and then thankfully took the seat beside him. She had been utilizing every spare moment and all her extra energy in preparing a temperance program to be given in the public schools of the city in which she lived, and she was tired. The project was something new in the locality, and she was very anxious that it should be a success.

"What is this 'Temperance Rally' which you are organizing and about which I read in the paper, Mrs. Newway?" Mr. Miliken inquired.

"I have been wanting to tell you about it," said Iva Newway. "We hope to have a very interesting meeting, and we have invited C. S. Longacre, of Washington, D.C., secretary of the American Temperance Society, to come and give an address. I hope you can come, Mr. Miliken."

"Yes, indeed, I'll be there," he assured her, and then went on to say, "I remember that years ago it was quite the usual thing to have the children sign temperance pledges in the churches, but it does not seem to be done any more. Or if it is, I do not hear of it. I am glad that someone is doing something for the children, Mrs. Newway. Social conditions surely are getting worse all the time. Everywhere you go today you can see women and girls, as well as men, smoking and drinking."

"Yes, and you would be surprised to know how many of the children in the grade schools smoke cigarettes and drink," added Iva Newway. "I was coming home on the bus the other day, and a schoolboy fifteen years old was sitting in the seat in front of me. I knew him; so I leaned forward and asked him if he were in the temperance program. 'No, Mrs. Newway,' he answered, 'I can't be in it, for I cannot leave drink alone.' I could hardly believe it, Mr. Miliken, but you know some of the people around here make beer and whisky, and I have heard that this boy's father is one of them. I asked the lad in what grade he is now, and he told me the sixth. No wonder he cannot advance in his school-work, for his mind is benumbed with liquor."

"What a pity it is," sighed James Miliken, "that parents will ruin their own lives and the lives of their children as well, for the few paltry dollars they earn making strong drink. It certainly is appalling when we think of the children and young people who are cultivating a taste for liquor. There is a great need for the youth especially to be warned of the dangers in store for them if they form the drink habit, and I am so glad that you have taken a step in that direction, Mrs. Newway. But tell me," he questioned, "how did it happen? What gave you the idea of starting such a temperance drive?"

"Well, you see, it all started with the children themselves," smiled Iva Newway. "Quite a number of them have to wait for the school bus on the corner where I live. On stormy days I always invite them to wait on my porch where they will be sheltered from the wind and the rain. In this way I became acquainted with them. As our friendship grew, they began stopping to visit after school. I learned some of their needs, and, as the opportunity offered, tried to

help them. I noticed that most of them ate between meals, and so I showed them a most interesting book on health which I had, and suggested that we form a health club and spend an hour one day each week in reading and discussing the health book.

"They were all eager to do this, and we had a most interesting club. One day we studied about the injurious effects of tobacco and liquor on the body, and I tried to impress upon them the importance of always leaving such things alone. The oldest girl of the group, Josephine Calandro, who was the leader and a general favorite, spoke up and said, 'I know that I will never smoke or drink either. I hate it!'

"That is fine, Josephine," I responded. 'I believe that you would be willing to sign the temperance pledge.'

"She wanted to know what that was; so I found a pledge card in my desk. After reading it through she exclaimed, 'I would sign that any time!' Then she read the pledge to the other children, and they, too, said that they would be glad to pledge themselves never to use tobacco or alcohol.

"I then began thinking of the possibility of getting a larger group of children interested in taking their

stand against the use of narcotic poisons, and wondering if there were some way of telling all of them about the peril which threatens them. Many, I knew, were being given wine and beer in their homes, and did not realize the danger of the habits they were forming.

"One day I was called as a substitute teacher in the fifth grade at the Hamilton School. Most of the children were bright and well behaved, but there was one boy, much older than the rest, who did not seem able to apply himself to his lessons at all. He was restless and rude, and did very poor work. At recess some of the children said that Louis smoked cigarettes!

"Before the day was over, I took a few minutes to tell the class of the injury which the use of cigarettes causes to the bodies and brains of those who use them, and emphasized the fact that they contain nicotine and seventeen other poisons. I told them that I hoped none of them would ever use the poisonous weed. Several spoke up and promised, 'I never will, Mrs. Newway.' I then said, 'Let me see the hands of all those who will never touch tobacco in any form.' Nearly all the hands went up; and one fine, bright-looking boy on the front seat put both his hands up high.

"I see that Joseph Maffio means it so earnestly that he raises both his hands. That's fine, Joe. You have given me an inspiration," I said. And he really had.

"After school closed for the day, I had a little chat with the principal. I told her about my experience with the children, and added that I believed much good would result if we had a temperance program of some kind to inform them more fully of the evil effects which result from the habitual use of tobacco and liquor. I suggested that perhaps I could get a speaker to come and talk to the children during their assembly period. She said she would be glad to give over the assembly period any time to a temperance program.

"So you see, Mr. Miliken, that is how it all started. I wrote to the Trenton, New Jersey, branch of the American Temperance Society for a speaker. They decided to pass my request on to Mr. Longacre, and I have definite word that



Josephine Calandro

# "A Little Leaf"

## A SUGGESTION

By Mrs. C.

he will be here. I am anxious to have the parents as well as the children come to hear him. It was finally arranged to have the program in the Middlebush School in the afternoon, and repeat it in the evening of the same day in the Pine Grove School. The fathers as well as the mothers can attend in the evening, you see."

"I am deeply interested in the cause of temperance," remarked Mr. Miliken. "I signed a pledge when I was a very small child, only about nine years old."

"Have you really been able to keep your pledge faithfully all these years?" queried Iva Newway with interest.

"I am well up into my seventies now, and I have my first glass of wine or beer to take," replied Mr. Miliken. "It has not always been easy though. I've had some trying experiences through the years, but I can say that the pledge I made helped me many times."

And then the bus stopped at his corner. "I will be on hand at your program," he called, as he stepped to the street.

The next day Iva Newway telephoned her neighbor.

"Please come over, Mr. Miliken, as soon as you can," she asked. "I would like to hear about some of your experiences in keeping the temperance pledge. I am thinking that it would help the boys and girls who wonder whether they can keep such a pledge, to know that one man has been able to keep it. And I am wondering if you would go out to the school with me this afternoon and give the children a little talk. I am sure your good example would encourage them to stand for right living."

Soon James Miliken was seated comfortably in Mrs. Newway's living room telling her something of himself and his early life. "I was born in New York City in the year 1864, the son of Scotch parents," he began. "My father was a plumber by trade and a strict temperance man. He attended church regularly and took me with him. As I told you yesterday, in those days they used to have the children in the church sign the temperance pledge. That is where I signed mine, in 1873. I helped my father in his plumbing work until I was nineteen years old. Then he apprenticed me to the McAuliffe & Gabay Plumbing and Heating Company. I shall never forget what happened the very first day I worked for them," mused Mr. Miliken, reminiscing.

Mrs. Newway listened attentively as he related his experience, and when he had finished, she pleaded, "Oh, Mr. Miliken, please tell that story to the boys and girls at school; I am sure it will help them to be strong in times of temptation."

"I am not much of a public speaker, and I would prefer not to do it; but if you think it would really help anyone, I will tell it at the little evening temper-



# Child Shall Them"

## MASTER COMRADES

1 Hagmann

ance meeting at the Pine Grove Manor School," he conceded.

There was much to be done in the few remaining days. Iva Newway had promised each child a temperance pin and a pledge card. The New Jersey Conference did not have any temperance pins and said that they could not obtain any in time for her program. She could find none in New Brunswick either; so, as a last resort, she wrote to a manufacturing company in Newark, asking them if they could make buttons similar in design to a diagram which she enclosed, and have them ready for her in a week, as she must have them by the tenth of June.

The manager of the company called her by telephone the next day and said that they could make the pins, but that they could not accept an order for less than one thousand. She could not imagine what she would do with so many. Two hundred would surely be sufficient for her needs. But she told him to make the thousand. She believed that the Lord would help her find a way to use them and thus get back the money that she would have to invest in them. And it worked out that way.

The next thing was to get the pledge cards. She found a little poem in her scrapbook which she adapted for this use, with the thought that the children would memorize it for their pledge. After visiting nearly all the printers in New Brunswick, she finally found one who agreed to print five hundred copies in an attractive blue design for a reasonable sum.

There still remained the tremendous task of training the children for their parts on the program, so that they would make an impressive stand for right living before their parents and friends. How thankful she was for the faithfulness of Pastor and Mrs. M. S. Krietzky in helping the glee clubs of the three schools to learn the temperance songs that they were to sing.

The teachers cooperated in every way also, even to giving the children time from their classwork to practice. Only those who were willing to sign the temperance pledge were allowed to take part in the program. But nearly two hundred responded after Mrs. Newway explained to them the meaning and significance of the word 'temperance.' All were requested to urge their parents and neighbors to come to the scheduled evening meeting.

At last the day for the program arrived. The temperance pins and the pledge cards were delivered just in time. Mr. Longacre came a little early, and all was in readiness.

The program in the afternoon for the school children of the Middlebush and Hamilton Schools was very well rendered and everyone seemed pleased, but Mrs.

Newway was a bit anxious about the evening venture. The teachers doubted that many of the older folk or parents would come to hear a temperance lecture; so they did not expect a very large audience. But just before time for the program the little group of leaders bowed together in prayer and asked the Lord to bless their work and to impress the people to come.

Imagine Mrs. Newway's dismay upon her arrival at the school building to see only about one hundred and sixty chairs placed in the assembly room. She found the janitor and requested him to set out all the chairs he had as quickly as possible. He said that he had been told that it would be only a small meeting, and so he thought he had already placed more seats than would be used. But as he looked around the room, he saw that nearly every chair was already occupied and that people were still coming in and filling the room rapidly.

"I know that the teachers did not believe many people would come," smiled Mrs. Newway, "but I feel confident that this auditorium will be filled to capacity. Please get out all the chairs available."

The janitor worked as rapidly as he could, and the children helped him eagerly. The seats were filled almost as quickly as they were placed. At last all the chairs had been set out, and there were still more people coming in.

"Haven't you any more seats of any kind?" questioned Mrs. Newway, as she glanced at her watch and noted that it was time to begin the program. Several long benches were brought in and were quickly filled, but even then many had to remain standing. The Lord was surely sending an audience in answer to their prayer!

No more time could be devoted to finding seats for the latecomers, for the meeting must begin. Mrs. Newway glanced over the audience. Was Mr. Miliken there? Yes, there he was over on the other side of the auditorium, motioning frantically for her.

"Please don't call on me to speak," he said excitedly, when she reached his side. "I could never speak before a crowd like this. I thought it was only going to be a little meeting, and I believe there must be more than five hundred people here!"

Disappointment clouded Mrs. Newway's face, but only for an instant. A decision was quickly made.

"I will tell your story for you, then," she said quietly.

"That will be fine, Mrs. Newway," he agreed, much relieved. "You always find a way," he added approvingly.

The program was well rendered. The large group of nearly two hundred temperance children who took part were decorated with streamers of pretty blue-and-white crepe paper pinned on with their blue-and-white temperance buttons. "White is for purity and blue is for loyalty," they sang. And as the notes of the final chorus died away, the audience caught the spirit, and there was a prolonged applause.

Then Mrs. Newway stepped to the front of the platform.

"Perhaps some of you doubt that these children, at least the younger ones, understand what they are doing sufficiently well to be able to keep their pledges. I wish to tell you a true incident.

"Nearly seventy years ago, a little boy, then only nine years old, signed a temperance pledge, just as these boys and girls have done tonight. When he was

about nineteen years old, he secured a job working for a plumbing company in New York City, as he wished to learn that trade.

"His foreman, whom they all called 'Bony,' was a large red-faced man who liked beer and whisky all too well. At noon, on the very day that this young man started work, he said, 'Jim, here is some money. Go and buy me some lunch, and take that pail over there and bring it back full of beer.'

"James took the change and quickly returned with all the things for the lunch, except the beer. He took them to the room in which all the workmen were seated, eating, and, handing his purchases to Bony, said, 'Here is your lunch, sir.'

"Where is my beer?" asked the man, quickly noting that that item was missing.

"Well, I didn't get that," said Jim, hesitatingly.

"Then go and get it now," demanded Bony angrily. But the boy did not move to obey. He knew that the eyes of all those workmen seated there were fastened upon him, and he felt a flush crimson his brow; but he stood his ground. He determined that, even though they ridiculed him, he would not carry that beer, for had he

not promised, when he was a lad, 'not to touch, taste, or handle' alcoholic drink of any sort?

"Bony, not understanding the reason for Jim's apparent disobedience, repeated his command in loud, irritated tones, adding, 'If you don't get my beer immediately, I will fire you!'

"I cannot carry your beer, Mr. Hank Ering," said James quietly, but firmly. 'You see,' he added, 'I signed the temperance pledge, and I have never broken it yet, and I do not propose to do so.'

"Another foreman spoke up and said, 'You can have my helper, Bony, and I'll take Jim if you don't want him. Ben Bumby will be glad to get your beer and whisky. He may even drink a little of it for you,' he added with a laugh.

"James felt that now he had a friend; so he was not quite so timid when he remarked with finality, 'I would rather lose my job than break my promise, sir.'

"Bony had nothing more to say, and Jim sat down with the others and quietly ate his lunch. He had stood for principle in a trying moment, and by so doing he had won the respect and esteem of the men with whom he was to work.

"Hank Ering's bad habits grew upon him as time passed, and one lunch hour he drank so much whisky that he was unable to work that afternoon. He said, 'Jim, you take me home, and if anyone asks where I am, tell him I am sick. You may have the rest of the day off, too.' But James went back to work. He was being paid for a day's work, and he intended to put in full time. So you see he was honest, and even Bony had to admit that he was a fine worker. He made rapid advancement, and soon he and his father were partners in a plumbing company of their own. Their business prospered, and he eventually became a wealthy and influential citizen.

"This man, whom many of you know, is in the audience here tonight. I wanted him to tell his experience himself, but he is a bit timid. I felt that his example would strengthen the courage of some of these boys and girls in an hour of temptation," said Mrs. Newway in conclusion.

"Who is he? We want to see him," called someone in (Turn to page 13)



James Miliken



# Sabbath Music

(Continued from page 1)

This is a basic principle in Sabbath-keeping, and it applies in the choice of Sabbath music. Suitable Sabbath music is music which leads our minds Godward. Whether vocal or instrumental, it will help us to think of God, and it will increase our reverence for His holy day. Music which diverts our minds from holy things and directs our thoughts to the concert hall or to secular affairs is definitely secular music. In other words, to be appropriate for the Sabbath, music must in some way have religious associations. This law of religious associations is a fundamental principle in determining religious music.

When we try to evaluate secular music, we discover that there are laws of beauty or laws of art which determine whether a certain composition is a good work of art, or something mediocre, or possibly a piece of very poor art. Musical compositions are not of equal artistic value. The "Eroica" symphony of Beethoven is a masterpiece, but some of his other compositions are forgotten now because they do not have in them the elements of greatness.

The same principles hold true in sacred music. The hymns in the average hymnal are not of equal musical value. Some tunes are masterpieces, such as "Eventide" by Monk ("Christ in Song," 655), and "Old Hundred" (Christ in Song, 470). Certain other tunes are weak and trivial; however, they have religious associations and have been of some use.

We must keep clearly in mind these distinctions, for many become confused on these points. There is a secular and a sacred type of music, and this difference is due primarily to associations. Then, in both secular and sacred music there are different artistic levels of excellence, and these differences are due to principles of musical composition, and the laws of beauty and esthetics which govern all art. We shall now discuss each of these distinctions.

*Religious music is music which has religious associations, and which, thereby, suggests religious emotions and thoughts in the hearer.*

This association with religion is achieved in songs by the use of a sacred text. People associate hymns with religion because of the words. This is a powerful factor. In instrumental music the problem is a little harder. There are certain tonal effects characteristic of jazz which give music a definite association. Therefore, an instrumental piece which makes use of these theatrical and jazz effects does not have religious associations. Excessive emphasis upon rhythm, discordant harmonies, gliding chromatic melodies, exotic tone colors—these effects or devices arouse in us emotions which are foreign to proper Sabbathkeeping. Music which arouses in us the true religious emotions is music which is in harmony with the Sabbath.

For the organ a great amount of truly religious music has been written, music which suggests the church atmosphere and the emotions of religion. For other instruments, such as the piano and the violin, there are selections which can be found here and there which are appropriate for the Sabbath. Just as the study of nature on the Sabbath can direct the

mind to God, so the study of some of the masterpieces of music can lead one to God. The motive in the mind of the player will determine this. Some of the beautiful Beethoven sonatas can be used as Sabbath music if the mind of the player sees in them the emotions and musical thoughts appropriate to the Sabbath.

In addition to appropriateness for the Sabbath, the music for the church service



## "WE SALUTE, BUT WE DO NOT SPEAK"

One day in Paris, a religious procession carrying a crucifix passed Voltaire and a friend. Voltaire, who was generally regarded as an infidel, lifted his hat. "What!" the friend exclaimed, "are you reconciled with God?" And Voltaire with fine irony replied: "We salute, but we do not speak."

That phrase is a true description of many men's relationship with God. They believe that God is; they cannot explain the universe without Him; they are theists, but they maintain no personal relationships with Him. They salute, but they do not speak. They believe in the church, and, especially in sensitive moments when some experience has subdued them to reverence, they are moved by the dignity and exaltation of the church's services; but they have no personal fellowship with God. They salute, but they do not speak.

When men complain, then, that God is not real to them, the reply is fair: How can God be real to some of us? What conditions have we fulfilled that would make anybody real? Those earthly friendships have most vivid reality and deepest meaning for us, when a constant sense of spiritual fellowship is refreshed occasionally by special reunions. The curtain that divides us from the thought of our friend is never altogether closed, but at times, soul talks with soul in conscious fellowship. The friend grows real. We enter into new thankfulness for him, new appreciation of him, new intimacy with him. No friendship can sustain the neglect of such communion. Even God grows unreal, ceases to be our Unseen Friend, and dwindles into a cold hypothesis to explain to the world, when we forget communion.

Jude expressed a deep insight into the necessities of the spiritual life, when he said, "Keep yourselves in the love of God." Verse 21.—Harry Emerson Fosdick.

should have the elements of reverence and dignity which should be associated with the worship of God. Nothing common or ordinary should be used in the sanctuary. The music should be beautiful, dignified, and religious. For the home the music may be more informal.

*Good music, whether sacred or secular, is music written in harmony with the laws of beauty as expressed in the principles of unity, variety, balance, contrast, restraint, rhythm, and appropriateness.*

A technical discussion of these principles is beyond the scope of this article. But it is well to understand that there are laws which govern music and art, determining their value, just as there are natural and scientific laws. God is the author of beauty, just as He is the origin of true scientific law.

The laws of beauty can be found operating in nature. Maple leaves resemble one another (the law of unity), and yet no two leaves are exactly alike (the law of variety). A tree has branches on all sides (the law of balance), and the foliage is a different color from the bark (the law of contrast). The colors of the grass and the sky are soft and restful (the law of restraint). The brilliant colors are restricted in nature. A brilliant sunset lasts but a few moments. The recurring seasons, night and day, the action of the tides—all suggest the law of rhythm. The law of appropriateness can be seen everywhere in nature.

In music the law of unity is found in the use of tonality. A piece written in the key of G has the unifying factor of the tonality of G. The use of various chords and different tones in the melody gives the piece variety. The other principles of balance, contrast, restraint, rhythm, and appropriateness are very definitely a part of every musical composition, and these are determining elements in the evaluation of music.

We feel very decidedly that certain rhythms are characteristic of heathenism and the jungle. To introduce such rhythms into sacred music violates not only the principle of appropriateness, but also the law of restraint. People who lack restraint in their talk are often considered insincere. And so it is in music—too much elaboration and technical display makes a selection flamboyant, showy, and insincere.

Possibly these principles are quite technical for the average person to comprehend, but they are principles which the music critic has in mind when he gives his opinion of a piece of music. Unless one is trained in an understanding of these laws, his opinion is just his own personal reaction, or he accepts the opinions of others. Many times people offer criticism of a certain piece of music which is based merely on their personal opinion and is not the result of a critical study of the laws of beauty as found in musical composition. To be of value, one's criticism must be founded upon the basic laws of esthetics rightly interpreted through a sympathetic understanding of music.

Our personal opinions are of value to ourselves and determine our likes and dislikes; but let us be careful not to pass severe judgments upon one another in the choice of music. Let us be conservative in our use of music for the Sabbath by using that which is above reproach, and let us shun entirely that questionable class of popular dance music which belongs to the world.

"Sabbath Day Music," compiled by J. C. Randolph and published by Oliver Ditson Company, Boston, is a good collection of piano music which is appropriate for Sabbath playing. A study of this collection will help one to determine the proper kind of music for God's holy day.





H. MAYLATH, ARTIST

## Bearing His Cross

By ROCHELLE MILLER

DOCTOR FERGUSON slowly gave the answer. "Your arm will have to come off, Phil. I'm sorry, but that is our only hope."

"Cut off my arm!" Phil's face paled under the doctor's steady gaze. "But you can't—you can't do that!"

Doctor Ferguson limped away across the room on a pretended errand. It was hard to say what he had to say with his eyes on the drawn, terrified face of the boy. "If your right arm isn't amputated soon, the poison will go all through your body, Phil, and once that happens, well—there just isn't any hope."

"Let it go." Phil's voice was stubborn. "I'd rather die than go through life with only one arm!"

"But don't you see, Phil—" began the doctor.

"Please don't cut it off," pleaded the fifteen-year-old boy. "Let me die! I couldn't go through life like that—so—so—handicapped!"

Doctor Ferguson returned to the bedside. "May I tell you a story, Phil? It won't take long, and it may help."

A gloomy nod was the only response. Doctor Ferguson cleared his throat, and his gray eyes seemed to be looking back over a good many years.

"I am going to tell you about a boy whom we shall call Jack. When Jack was a happy, roly-poly youngster of three he contracted a disease called infantile paralysis. You know what this disease has done to many children. Eventually he began to recover from the long illness, but his right leg was withered and useless.

"At the age when other boys were beginning school, Jack was a patient in the children's ward of an orthopedic hospital. Here he had to undergo a series of operations and long treatment. After some time he learned to walk again, with the aid of a steel brace. There were certain games in which he could participate, but those dearest to his heart were denied him.

"As he grew older, he more fully realized his handicap. It was particularly difficult for him because he had a great love for athletics. When other boys were playing football or basketball, or enjoying any of the dozen or more sports common to high-school athletics, he had to stand by and watch. How he longed to be able to run as the rest of the boys could run!

Doctors told him that he could not undo the damage which had been done by the disease; but he had plenty of courage and grit, and was determined to find some sport in which he could participate.

"The high-school athletic coach took a special interest in Jack; for he was a cheerful, determined fellow, and was eager to be active. Together the two friends talked the matter over and decided that he should put all his efforts into the event best suited to his abilities—that of rope climbing. After reaching this decision, Jack was much happier, and he worked very hard. Many times his courage floundered, only to rise again and become stronger and more steadfast."

"What do you mean," interrupted Phil, "by rope climbing? Did he just climb up ropes on flagpoles, or what?"

A spark of fire glowed deep down in the doctor's eyes, as if an old excitement again had him in its grip. "Imagine a

building, Phil, with no stairs or elevators—just a free, swinging rope up which to climb.

"Well, Jack succeeded in climbing up two and a half stories in six seconds, using only his hands. He defeated the national champion and set a world record."

Silence hung heavy in the room. Phil's voice came, small and tense with admiration, "Say, that was great! It seems—why it seems almost impossible! I—I think Jack must have been a great fellow. I wish I might have known him, Doctor Ferguson."

The doctor's voice was quiet. "Well, Jack was made of material that the Lord could use. Through various channels the third angel's message was brought to him. As he studied the Bible he was convinced of its truth and accepted it. So enthusiastic was he, that soon he was holding Bible studies at his own home, to which he invited many of his friends. He was especially interested in boys of his own age and younger, and many happy evenings were spent in earnest and serious study. Through his efforts several of his friends were led to see the importance of accepting Jesus as a personal Saviour, and his own experience was enlarged and strengthened. He took an active part in church work, always placing that first on his program.

"When he became a Seventh-day Adventist he saw the opportunity of enter-



## Your Master Comrade Says—



Preserving

This is the season of the year when the markets are gay with their colorful fruits and vegetables; the gardener sees tangible results for his labors in the soil; and housewives have visions of attractive jars of fruit, vegetables, and jelly on the shelf, which in turn create a hankering to begin canning for the winter season.

To can or not to can is a question. There are two motives for canning at home: to save money, and to obtain a superior product. Besides the difference in price, home-canned foods excel the commercially canned foods in flavor. Home canning is an economy when the family has a garden or has access to strictly fresh raw materials at a reasonable price. Canned goods vary little in price from one part of the country to another, but the more perishable fruits and vegetables are usually appreciably cheaper in regions in which they are grown in greatest abundance. There may be little saving in canning Bartlett pears in New Hampshire, for instance, but there is a distinct economic advantage in canning this fruit in Oregon.

If the family consists of only two members, perhaps there is not need for much canning, although if the right-sized containers are available and fresh vegetables and fruits are in abundance, even in small families it will be worth while to can.

However, regardless of cost, flavor, convenience, or available fresh foods, every girl should know how to preserve foods. It is really an art, and one may well be proud of her ability to put on the shelf, as the result of her own labor, colorful and neatly labeled jars of fruits, vegetables, jams, and jellies for future use.

To help you in making a successful job of preserving, send for canning bulletins from the Bureau of Home Economics of the United States Department of Agriculture, Washington, D.C., and also publications of the agricultural college in your own State.

Those who have done canning or plan to do so may be interested in the Vocational Honor requirements in Preserving.



ing a profession which had always appealed to him—that of medicine. This was a line of work which was easily adapted to his taste and abilities. Some of the qualities which he had developed in his high-school years in his experience in athletics were of value to him as he prepared to study medicine. The keen concentration, perseverance, and courage were much needed before he could attain his goal.

"Medicine is a difficult course, and Jack studied hard. His teachers called him brilliant. At any rate he came off with high grades, and stood well up at the top in all his subjects. He is now a specialist in children's diseases, and is interested in doing what he can to help boys and girls, many of whom are handicapped as he has been."

Doctor Ferguson looked at his young patient with tired, kindly eyes. "That's the story, Phil, of one boy who was handicapped—handicapped so seriously that some boys might have just given up trying to do anything. But this fellow had determination and courage and the will to be independent. Someway, I feel that his handicap actually helped him to develop those qualities necessary for success in any line, regardless of difficulties."

Phil's pleading blue eyes were on those of his friend. "Do you think, Doctor Ferguson, that maybe I—that is—was Jack just an exception, or could another boy—say a boy without an arm—"

Doctor Ferguson's clear eyes did not waver. "Many boys have faced life with serious handicaps and still made good. There was Glen Cunningham, whose legs were badly burned in a fire when he was very young, but who set a world record for running. He built up his strength because he had the kind of spirit that wouldn't give in to any handicap. Take another example—Perry Williams. When he was fifteen he had a severe attack of rheumatic fever which left him with a weak heart. He refused to become a semi-invalid; so he lived an outdoor life and took up sprinting to strengthen his heart. Since he was naturally fleet-footed, he eventually won the championship. However, two years before he ran this winning race he broke his leg. This again shows that he became champion only through hard work, perseverance, and a will to overcome difficulties."

"I think I see what you mean, now, Doctor." Phil's admiring gaze wandered to the doctor's right leg. A question which had been growing in his mind during the story to which he had listened was answered in a flash. Phil's hand shot out. "I'm glad to meet you, Doctor—Doctor Jack." He was smiling broadly, courageously, at the man who bent over him.

## Counsel Corner

*Is it wrong for young people graduating from one of our academies to purchase class pins? They are not expensive, but some believe it wrong to buy them.*

Loyalty to an academy of high standards is commendable. Unity of purposes and ideals is worthy. Friendly remembrance of one's classmates is strengthening. Pride in the school is proper. But a graduate may have all of these in becoming degrees without a metallic sign of any kind.



## Your BIBLE TEACHES That—

### —The Sabbath was made by God at creation.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made." Gen. 2:1, 2.

### —God Himself rested on the seventh day.

"God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:3.

### —Christ was the active agent in creation.

"All things were made by Him; and without Him was not anything made that was made." John 1:3.

### —During His ministry on earth, Christ said that the Sabbath was made for man.

"He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

### —The command to observe the seventh day as the Sabbath is part of the law of God.

See Exodus 20:8-11.

### —The Sabbath commandment requires us to keep the day holy.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

### —God gave a plain and reasonable reason for making this requirement.

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

### —Their heavenly Father gave the children of Israel a Sabbath test in the wilderness.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Ex. 16:4.

### —The children of Israel were directed to gather a double portion of manna on the sixth day, and told why.

"It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." Ex. 16:22.

### —Those who disregarded this instruction were impressively admonished.

"It came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Ex. 16:27.

### —As an object lesson on the sacredness of the Sabbath, the Lord meted out a severe punishment to a man who gathered sticks on that day.

"The Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." Num. 15:35.

### —The Sabbath is to endure throughout all generations.

"Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13.

others are doing them. Certainly no class would want to embarrass any one of its members by requiring that each purchase a pin. That would almost amount to tyranny by the majority.

It would be difficult to classify the purchase of a class pin among the acts to be unqualifiedly condemned. Any wrong would be determined by the use to which the pin was put. Any "better-than-thou" attitude would be unworthy of the members of a Christian group. The pin would not serve as an evidence of attainment. Diplomas are distributed for that purpose, and, oftentimes, these find their way to the old trunk in the attic. When the pin is laid aside as having even less value than the diploma has, the graduate may ask himself whether the cost justified its purchase.

If the graduate's loyalty to the academy and all that it stands for will be truer, if his adherence to its purposes and ideals will be more permanent, if his thoughts of former classmates will be more kindly and continuous, if his genuine pride in his alma mater will be more becoming, because he wears a pin, and if all these will be weak and unworthy without the class pin, then perhaps the purchase would be justified.

W. HOMER TEESDALE.



### The Sunflower

MY mother used always to plant sunflowers in her garden—she never cared for many of them, but there would always be a few. I do not remember that she ever used them for any special purpose, and now as I wonder why she always planted them, it comes to my mind that she must have liked them because they were so tall and majestic in appearance. For they were stately plants, anywhere from three to twelve feet in height, with a great golden disk at the very top.

For many years the origin of the cultivated sunflower was not certainly known. But finally it was learned that when Champlain and De Ségur visited the Indians on the eastern shores of Lake Huron, they found them growing this plant the stalk of which furnished them with textile fiber, its leaves with fodder, its flowers with a yellow dye, and its seeds with food and hair oil. Early settlers in Canada were quick to send home to Europe so decorative and useful an acquisition.

Now in many countries of Europe and the Orient the sunflower is cultivated. The seeds make excellent food for poultry and domestic animals, and they also provide an oil that is more like olive oil than any other vegetable product known. Some people roast the seeds and use them in place of coffee. In some countries they are sold on the streets and eaten raw. There is a fiber in the stems which is very strong, and which makes a thread that looks like silk.

The biological name for the tall or giant sunflower is *Helianthus giganteus* (*helios*—the sun; *anthos*—a flower). The stem is covered with bristly hairs, and usually branches near the top. It is often reddish in color, and has a perennial

Master Comrades wear pins to indicate their progress, and nurses wear pins to show membership in certain organizations, but graduation pins are usually of temporary interest. Their cost may embarrass some member of the class or his family, and their importance is not likely to be considered until a high-pressure salesman or a beautifully illustrated catalogue appears.

There are many acts which are not required of young people merely because



fleshy root. The leaves are rough, firm, lance-shaped, saw-toothed, and sessile. In the United States this flower may be found from Maine to Nebraska and the Northwest Territory, and south to the Gulf of Mexico. Sunflowers grow better in low, wet ground, and the flowering season is from August to October.



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

### Exchange

Use Commemoratives on Your  
Exchange Letters

(In sending requests to this corner, please give your age—junior or senior—and the size of your collection. Collectors must have at least 500 stamps, with duplicates for trade, before they may enter their names here. To beginners we will send FREE a small package of stamps, and instructions for starting a collection. A penny postcard will start your package on the way.)

Catherine Brown, 1902 Pennsylvania Avenue, Los Angeles, California, (junior, 524 stamps), would like to trade U.S. stamps for other U.S. stamps, especially airmails and commemoratives, and stamps from Germany, Austria, and Hungary.

Ordell Calkins, Route 2, Gaston, Oregon, (junior, 2,200 stamps), offers four stamps from United States, Canada, France, Germany, Belgium, Netherlands, New Zealand, Sweden, or Norway, for each Coronation or Silver Jubilee sent him.

Richard Schwarz, Route 1, Wataga, Illinois, (junior, 2,000 stamps), has duplicates from United States, Germany, France, Great Britain, Austria, Hungary, Belgium, Italy, and Poland. He wants to trade for stamps of South and Central America, West Indies, South Sea Islands, Africa, Near East, and other countries.

**CORRECTION.**—Sheldon Fisher, Antelope, North Dakota, had an exchange item in this column a few weeks ago, in which his address was wrongly printed as South Dakota. The mistake is ours. Please correct this in your correspondence with him.

### Oshawa Missionary College

(Continued from page 7)

subjects, college courses are offered in Daniel and Revelation, Bible Doctrines, Epistles, and Pastoral Training. Special attention is given to the preparation of young men for the ministry and young women for the Bible work.

In recent years equipment has been supplied which enables us to give a strong one-year prenursing course as outlined by the Medical Department of the General Conference. A number of our students have already entered regular training.

Our science department is amply equipped to offer strong work for the first year of the premedical course. Additional facilities are acquired each year to strengthen this department. Courses are outlined in physics, biology, and chemistry.

Work offered in English, French, history, and mathematics prepares the student for the provincial examinations.

Since there are a great many French-speaking people in eastern Canada, we are endeavoring to enroll a large number of students in the French classes. Library science, home economics, and manual-arts subjects are offered to prepare young people for the practical side of life.

The commercial department occupies two rooms equipped with suitable desks and typewriters. A number of students avail themselves of the opportunities offered here. Our secretarial course gives not only shorthand and typing, but the theory and practice of office procedure.

Music instruction is offered in piano, voice, and violin, and our students are prepared for the Toronto Conservatory of Music examinations. The orchestra provides ensemble and concert practice for less-experienced as well as for more-advanced players of string and wind instruments.

Above all else, Oshawa Missionary College maintains a high spiritual atmosphere. The young people who gather here realize that now is the opportune time to prepare to meet life's problems successfully. They believe that Jesus is soon coming and that God will lead them into His own program for their lives.



### God's Messenger

(Continued from page 6)

another day, we learn, she wrote on the subject of health.

In the little black-covered diary from which we glean this story, Ellen White records that at the church service the second Sabbath, she "felt to speak quite at length upon selfishness and having an interest merely for ourselves and our own families—that we must meet the people where they are, and not expect them to meet us."

Thus the Lord's messenger, who was heavily laden with her greater tasks for the church, was not unmindful of those about her who were in need, nor did she neglect the opportunities which she found to help others.

There have been sketched here but a few word pictures of the busy life of one who lived and taught among us for seventy years, that we might better understand the broad experience and work of this special messenger chosen of God.



### "A Little Child Shall Lead Them"

(Continued from page 9)

the audience, and there followed a general clapping of hands.

"Ladies and gentlemen," smiled Mrs. Newway, "I present Mr. James Miliken."

And Mr. Miliken stood up and bowed, while the people gave him a hearty applause.

#### SEQUEL ONE

One day not long after the temperance program was held, a little girl, named Grace Fulli, came to visit Mrs. Newway. Grace had been in the program and had signed the temperance pledge.

"I did not know what to do the other night, Mrs. Newway," she confided. "My father works in a silk mill twenty miles from home, and he rides to and from work with a friend who refuses to take any pay for his transportation. So my father feels that he should give the man a treat at least, and since they both like beer and whisky, they stop at our house on Saturday nights after work and have a drink together. Last Saturday night my father said, 'Grace, you go down in

the basement and bring up a bottle of whisky for me, please.'

"I did not wish to disobey or refuse to do what my father asked me to do for him. Yet I did not want to touch that bottle. As I walked slowly down to the basement, I thought about Mr. Miliken and wondered what would be the right thing for me to do."

"What did you do, Grace?" asked Mrs. Newway with interest.

"I saw a newspaper on the shelf by the bottle," replied Grace; "so I put it over the bottle. Then I took a towel and put it around the newspaper and twisted it tight enough to keep the bottle from slipping, and ran upstairs with it. My mother said, 'What in the world are you trying to do, Grace?' 'Well,' I said, 'I signed the temperance pledge, didn't I? I am supposed never to touch a bottle of whisky again. I carried it up this way so that I wouldn't have to touch the bottle.'"

"They all laughed at me a little," Grace admitted, "but I didn't care. I did the best I could. I didn't touch it, did I, Mrs. Newway? Do you know what my mother did? She told my father that he shouldn't ever ask me to get his whisky or beer for him again. That made me very happy, for I hate the bad-smelling stuff."

"Perhaps you did the very best you knew, little girl, and I am glad to know that you would rather have them laugh at you than to do something which you felt was wrong," Mrs. Newway praised her.

"I am proud of you, and I hope you will always be brave and stand for the right. You never can tell how much your influence may help others. The Bible says, 'A little child shall lead them.'"

#### SEQUEL TWO

"Girls, do you know what I have decided to do after I have finished my education?" said Josephine Calandro one day to a group of girls who were visiting together in Mrs. Newway's home.

"Really we couldn't guess," said Anita Carlano; "so you tell us."

"I think I will be a temperance worker, for I have enjoyed helping Mrs. Newway on this program very much. Then, too, I can see that there is a great need for the children to be told about the evils of drinking and smoking. I think I will devote my life to this work."

"I am very happy to hear you say that, Josephine," said Mrs. Newway with emotion. "There is a large, needy field in which to carve a career for yourself. You will be able to find plenty of opportunities to be a real blessing to humanity in this line of endeavor, and I shall certainly feel that something, at least, has been accomplished by our temperance program if you give your life to the cause of temperance as a result of it."

## Sabbath School Lessons

### SENIOR YOUTH

#### XII—The Effects of the Flood

(September 16)

MEMORY VERSE: 2 Peter 3:3-7.

LESSON HELP: "Patriarchs and Prophets," pp. 105-112; "Education," pp. 117-119.

#### THE LESSON

1. In the beginning, what did God see concerning the earth which He had created? Gen. 1:31.

2. How do we know that the atmosphere



before the flood must have been different from what it is today? Gen. 2:5, 6; Heb. 11:7.

NOTE.—“The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks.”—*Patriarchs and Prophets*, pp. 96, 97.

3. After the flood, what sign appeared that God would not again bring a flood upon the earth? Gen. 9:14.

4. As previous to the flood no convulsion of water had ever occurred, and since God promised that He would not again bring a flood upon the earth, what must have caused the burial of fossils?

Answer.—“The earth after the flood was one vast burial ground. The strong wind, which God had sent to dry up the waters, had heaped up trees, rocks, and earth above the bodies of the dead. The great forests that grew upon the earth before the flood were covered, and silver, gold, and precious stones were hidden from the sight of men.

“Today, as men dig down into the earth’s crust, they find proof that the Bible record is true. Skeletons of men, enormous beasts, fishes, and fowls are found turned into stone.”—*M. E. Cady*.

The remains of such plants and animals are called fossils, and are found in all parts of the earth.

5. What were men permitted to eat after the flood? Gen. 9:3-5.

6. What was God’s plan for repopulating the earth and stocking it again with animal life? Gen. 9:1; 8:17.

NOTE.—“It was God’s design that after the flood, in fulfillment of the command given to Adam, men should disperse themselves throughout the earth, to replenish and subdue it.”—*Testimonies*, Vol. VIII, p. 213.

7. After a time, what did some people do contrary to God’s command to scatter abroad over the earth? Gen. 11:4.

NOTE.—“As Noah’s descendants increased in numbers, apostasy manifested itself. Those who desired to cast off the restraint of God’s law, decided to separate from the worshipers of Jehovah. They determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. In the plain of Shinar they resolved to build a city, and in it a tower that should be the wonder of the world. This tower was to be so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God.”—*Testimonies*, Vol. VIII, p. 213.

8. How was the plan of the dwellers on the plain of Shinar thwarted? Verses 6-9.

NOTE.—“Through calamity, God worked for their good, hoping that when separated from one another, they would reflect on the course they were taking, and see how foolish it was. He sent angels to impress their hearts with the need of the Saviour and to encourage them to forsake their evil ways. And so even in our waywardness and folly and sin, God still loves us and longs to help us.”—*Bible Lessons*, Peck, p. 84.

9. What is said of the instinctive obedience of the animal world in contrast to the unfaithfulness of mankind? Jer. 12:7-9.

NOTE.—Scientists have always had difficulty in explaining the geographical distribution of the animals without some special divine guidance after the flood. It is reasonable to suppose that the peculiar circumstances confronting the animals as they came forth from the ark on the desolated earth, would call for some special manifestation of divine guidance to scatter them abroad over the world. It would be only the usual thing if, while men were disobedient, the dumb brutes obeyed the guiding call of their Creator.

10. What lesson may one who listens learn from the things of nature? Job 12:7-9.

11. How dependent are men and animals upon their Creator? Verse 10.

12. What lessons may we learn from the way living things obey the guiding voice of God? Prov. 6:6-8; Matt. 6:26.

SAT	SUN	MON	TUE	WED	THU	FRI

Place a ✓ in the space below each day when you study your lesson that day.

## JUNIOR

### XII—The Story of Hezekiah

(September 16)

LESSON SCRIPTURE: 2 Chronicles 29; 30; 2 Kings 18 to 20.

MEMORY VERSE: “God is our refuge and strength, a very present help in trouble.” Ps. 46:1.

STUDY HELP: “Prophets and Kings,” pp. 331-348.

#### QUESTIONS

1. How old was Hezekiah when he began to reign? How did he show his faith in the Lord? 2 Chron. 29:1, 2.

2. What had been the condition of the temple? What steps did Hezekiah take to establish the services of the temple? Verses 3-7.

NOTE.—“Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. . . . The priests began at once. Enlisting the co-operation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. The temple doors had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the reestablishment of the sanctuary services.”—*Prophets and Kings*, pp. 332, 333.

3. What trouble came upon Hezekiah in the fourteenth year of his reign? How much money did the king of Assyria require of Hezekiah? How was Hezekiah enabled to pay so large a sum? 2 Kings 18:13-16.

NOTE.—The enormous sum represented by three hundred talents of silver and thirty talents of gold was not to be paid annually, but was required as a present ransom. Hezekiah not only emptied the public treasuries, but he took the gold plate from the doors of the temple, and from the pillars, which he had overlaid with the precious metal.

4. Even after receiving this vast amount of money to leave the kingdom alone, where did the Assyrian king station his army? Verse 17.

5. What appeal did Rabshakeh make directly to the Jewish people? How did he try to shake their faith in the true God? What did he promise to do for them if only they would open the gates of the city to him? Verses 28-32.

6. How did Rabshakeh exalt his king? With what idols did he compare the true God? How did the people treat his mocking words? Verses 33-36.

NOTE.—“Among the most dramatic scenes in all history were the interviews between the Rabshakeh, one of the chief Assyrian officers, on the one hand, and on the other, Hezekiah’s officers, and the people of Judah answering from the walls of Jerusalem. The Rabshakeh demanded an unconditional surrender. He appealed to the people themselves, promising to spare their lives and take them to a country far better than Palestine, if they would only open the gates in spite of their rulers. He warned them that no power had stood before the Assyrian force; the gods of no place had been able to save their people. ‘Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?’ Isa. 36:20. And this was doubly true, for they had forfeited the protection of Jehovah, by despoiling His temple of its gold to pay the Assyrian tribute. His argument was conclusive, except that he left God out of the account. King and people answered not a word.”—*Peloubet*.

7. What threatening message was sent to Hezekiah? 2 Kings 19:8-13.

8. Before whom did Hezekiah spread the letter? What was the burden of his prayer? What words of comfort did the Lord send to the king through the prophet Isaiah? Verses 14, 19, 32-34.

9. How was this prophecy fulfilled that very night? To what place did the “great king” of Assyria return? Verses 35-37.

10. What further trouble came upon Hezekiah? To whom did he take this burden also? 2 Kings 20:1-3.

11. How quickly did the Lord hear and answer Hezekiah’s prayer? How many years did He promise to add to Hezekiah’s life? For whose sake did the Lord defend Jerusalem? Verses 4-6.

12. What did Hezekiah ask of the prophet Isaiah? What choice was given to the king? What sign did he choose? How was it granted? Verses 8-11.

13. What did Isaiah say should be done for the king? What was the result? Verse 7.

14. Who heard of Hezekiah’s sickness? Verse 12.

NOTE.—“In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery, and to learn, if possible, more of the God who was able to perform so great a wonder.”—*Prophets and Kings*, p. 344.

15. How were these messengers from a heathen king treated? What opportunity did Hezekiah fail to improve? Verse 13.

NOTE.—“The visit of these messengers from the ruler of a faraway land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! . . . But pride and vanity took possession of Hezekiah’s heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. . . . He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation.”—*Id.*, pp. 344-346.

16. What questions did Isaiah ask concerning the visitors? What did Hezekiah say concerning them? Verses 14, 15.

17. What message from the Lord did Isaiah give the king? Verses 16, 17.

NOTE.—“The story of Hezekiah’s failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour’s love. . . . Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers?”—*Id.*, pp. 347, 348.

## The YOUTH’S Instructor

Issued by

Review and Herald Publishing Association  
Takoma Park, Washington, D.C.

LORA E. CLEMENT EDITOR

#### ASSOCIATE EDITORS

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# BOOK AND BIBLE HOUSE



# The Listening Post

► A RESOLUTION adopted by the Academy of Medicine, urges the French government to set aside reserves of human blood for transfusion use in the event of war.

► TIBET is one country which is taking no part in the "postage-stamp racket" which seems to be sweeping the world. It has had only two stamp issues since 1913.

► ACCORDING to a survey by the *Railway Gazette*, a trade journal published in London, England, speed for passenger trains has been developed by the United States to a far greater degree than by any other country.

► IN the four States of Kentucky, Ohio, Indiana, and Michigan, possibly the most striking piece of work done by the American Bible Society recently was that undertaken in cooperation with the WPA Packhorse Library project, by which 500 Bibles and 1,000 Testaments were taken to little mountain homes far from the main traveled roads.

► MANY rural women use flour and sugar sacks and similar bags to make aprons, dish towels, and even dresses. Now the International Printing Ink Corporation offers a line of washout bag inks, which are so made that printed matter on bags will stay clear even when exposed to rain, but will wash out easily when scrubbed with water and soap.

► SENATOR BENNETT CHAMP CLARK of Missouri has put into the *Congressional Record* a study of the Federal budget which shows that a succession of men would require 5,000 years just to count the expected 1940 United States debt at the rate of one dollar every second, eight hours a day—including Sundays and holidays. If one man started on the job, it would not be finished till about 7000 A.D., and the last dollar would be counted by his great (200 times repeated) -grandson.

► To enter the Chinese city of Tengyueh is to make an almost complete escape from Western civilization. Aside from a few bicycles imported in recent years, there is no wheeled transportation. There are no roads. And the 20,000 inhabitants of the city are protected by a wall of cut stone thirty feet high. Things are not vastly different in Tengyueh today from what they were when the city was built as an outpost after the Chinese conquest of the principality of Nanao 500 years ago. There were the same narrow streets paved with cut stone then, the same houses of sun-cured brick, plastered and whitewashed, and the same tiled roofs. Women still have their feet bound. Grain is ground between two stones laboriously turned by hand. The four city gates, plated with crude iron, are the scenes of interesting customs. The north gate is closed in times of heavy rain when the crops are being spoiled. This is to stop the rain. In times of drouth the south gate is closed in order to bring rain. The easiest way to travel about the city is by carrying chair swung between the shoulders of two sturdy coolies.

► ONE of the most complete collections of birds of the West Indies, excluding Cuba, has come to the Smithsonian Institute of Washington, D.C., through a bequest in the will of Dr. Stuart T. Danforth, formerly a professor at the Puerto Rico College of Agriculture. It consists of more than 3,000 specimens which Doctor Danforth spent thirteen years in gathering, and contains not only all the common birds of the islands, but some very rare specimens.

► THE Bureau of Reclamation, United States Department of Interior "is now engaged in the greatest construction program in its history," with sixteen dams under construction and work in progress on projects in twelve States. This will eventually add 2,500,000 acres to the wealth-producing area of the arid and semiarid States in the West.

► HANNES SCHNEIDER, the world's foremost ski instructor and Austrian founder of modern ski technique, is in America. The purpose of his visit is to establish a ski school at North Conway, New Hampshire, similar to his famous establishment at St. Anton am Arlberg, in the Austrian Tirol.

► ONLY four women have ever had their faces engraved on United States postage stamps. They are Pocahontas, Martha Washington, Queen Isabella of Spain, and the mother of James McNeal Whistler.

► UNUSUAL gifts are received by London hospitals from grateful ex-patients. Sacks of potatoes and other vegetables are not uncommon remembrances, but the London Hospital not long ago received an old casket containing eighteenth-century Spanish gold coins.

► BINDWEED is characterized as "the worst weed pest ever known to American agriculture." Five years ago approximately 7,500,000 acres of farmland and a small amount of city property were covered with the weed. Today the infested acreage has jumped to 15,000,000, and the menace is still spreading. State agriculture authorities, farm-equipment manufacturers, banks, and spray manufacturers have joined forces to fight it.

► IN the Bavarian village of Oberammergau, Germany, almost all the men have started letting their hair and whiskers grow in preparation for the performance of the Passion play, which is scheduled for next year. Whether a villager expects to be chosen for one of the major roles or not, he is careful to be prepared, since in addition to those who will take the leading parts, scores of others are needed for mass scenes, and every man who participates must have a beard.

► THE bird that lays its eggs on the bare branch of a tree and lets the sun hatch them—a glue from the shell holds them fast—the dragon's blood tree with deep-red sap and redolent blossoms, the spider that weaves its web with threads so strong that they are collected and sent to Madagascar to be woven into cloth—these are some of the strange things that may be seen in the Seychelles Islands. This group of some sixty islands lies in the Indian Ocean, 900 miles east of the African coast. Port Victoria, the principal port, is a busy city with handsome villas, flower-hedged parks, and modern buildings. Spice groves, mangoes, breadfruit, and other tropical vegetation make the sunny isles a welcome retreat to travelers from cold countries.

► A SCRAPBOOK-DIARY found in Buffalo, New York, tells of a summerless year, 1816. Here are some of the entries: March 9—Snow two and one-half feet deep. April 12—Four inches snow. April 22—Snow fell three inches last night. May 15—Froze uncommonly hard last night. May 20—it froze so hard last night that mud three inches deep will bear a man. May 23—Season cold and backward. June 6—Snowed from early morn until 1 P.M., melting as fast as it fell, save on north side of buildings. June 7—Very cold, froze half-inch thick last night. June 14—It has frozen every night since June came in, except a few rainy, foggy nights. June 28—A little frost. July 11—Crops very backward. August 12—Began haying. August 24—Frost. Vines and corn in some places ruined. October 17—Snow eight inches deep.



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