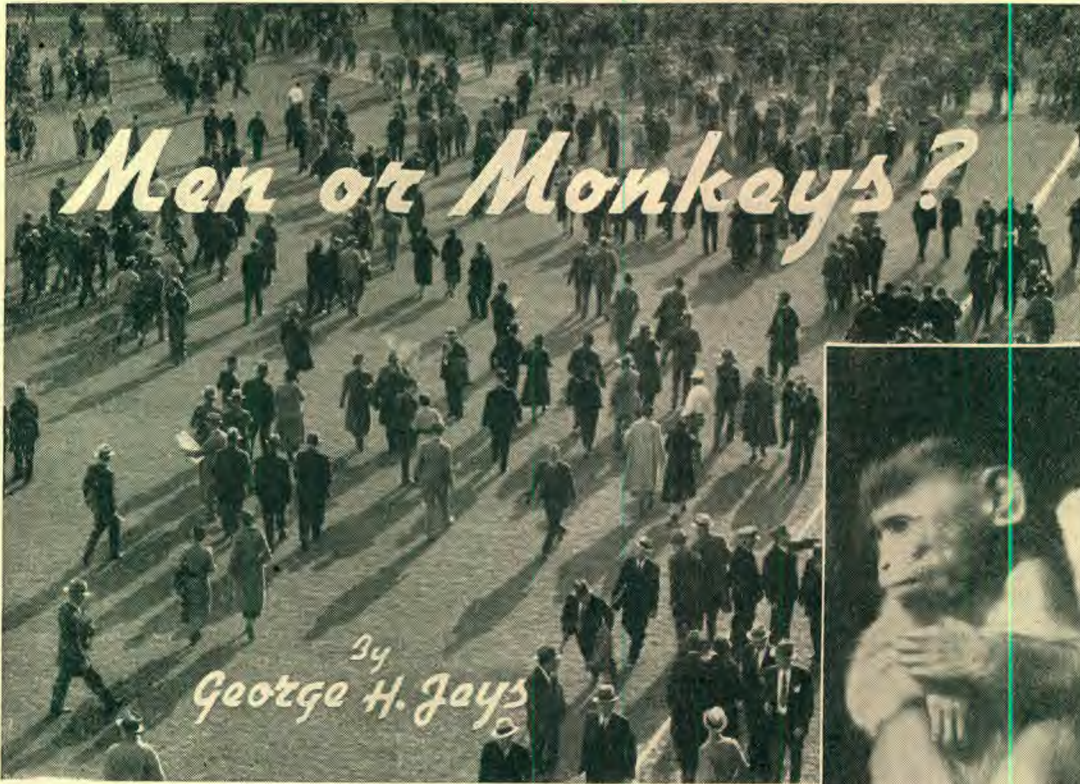


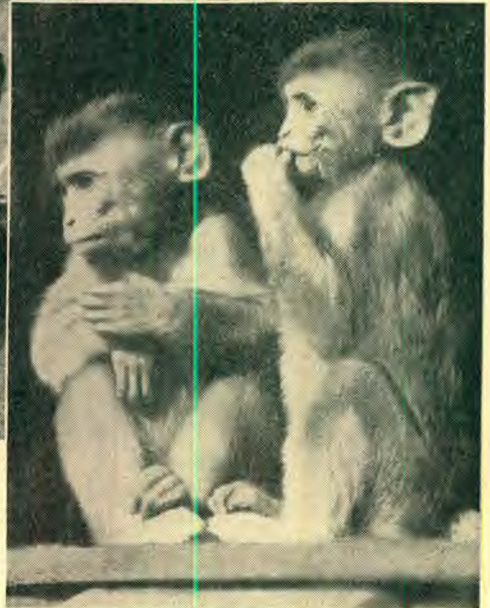
# The YOUTH'S Instructor



By  
George H. Jays

HORYDCZAK

Are You Courageous Enough to Think for Yourself? To Be Yourself Even Though You Are Different?



HARRIS & EWING

THREE young men were strolling down the road past my home. The road does not run immediately in front of the door. In fact, it is nearly fifty yards away, and people who walk along there feel no necessity of lowering their voices, for they do not know that the high bank between the house and the road acts as a fine sound reflector, and that we, sitting at home on the porch, can hear ordinary conversational tones easily. So on this occasion one of a group was heard to remark, "What are we anyway, men or monkeys?" That started a train of thought which has grown in importance as time has gone on, and which I hope will result in definite benefit to some.

Frequently we human beings have been compelled to wonder at the intelligence of that lower form of animal creation, the ape. In fact, certain of our scientists have tried to establish an evolutionary relationship between human beings and these creatures that look and act most like them. There has been much talk of the "missing link," and there have been

conflicting claims concerning the finding of this form of life that is seemingly necessary to firmly establish the relationship between men and monkeys.

It is not my purpose to discuss this theory in its biological aspects at all. I am taking it for granted that most of the readers of this story have a firm belief in the Bible statements that we of the human race are in origin "sons of God," that is, His created sons, made in His image and after His likeness.

It is rather to call our attention to the fact that by our actions we in a measure justify the belief that we may be closely related to a race of monkeys, that time and space are being taken for this article. For apes are apt imitators. They do the things they see other creatures, including men, do. Senselessly, and without reason, they copy this and that thing they see. A man drinks, or pretends to drink, from a vessel that contains a poisonous drug. This act catches the attention of the watching apes,

and as soon as the man has retreated to what they consider a safe distance, they drink, and the poor, foolish beasts are caught!

It is easy to trap an ape, because he is an imitator. I need not repeat other stories of this well-known characteristic of monkeys, but can at once observe that the monkey has seemingly no mental horizon above this penchant for imitation. Even in this quality the monkey can only imitate certain simple, obvious acts, without considering the motives behind them. On the other hand, we of the human race are supposed to be at least selective in our imitations, and should be able to think for ourselves what will be wise and what will be foolish in our own experimentation in copying the things we see and hear.

But all too many of us seem almost as senseless as the (Turn to page 3)



# Let's Talk It Over

**A**RE you off plumb?  
People—that is, some people—  
are just like—

**T**HE sun boiled down from a cloudless sky, as carpenters, painters, bricklayers, and sundry workmen swarmed over the scaffolding that has been thrown around the Review and Herald Publishing Association building, like a great openwork cloak. We are being “done over,” having our exterior face “lifted” as it were.

As I looked at “us” from the window of the committee room of the General Conference offices across the lawn, I observed, to myself, that in a week or two we would be up to date and ready to meet the world without apology for cracked pebble dash and dingy, chipped cement. But an hour later, when I returned from my errand, the workers seemed to be strangely idle, and a group of half a dozen men stood with furrowed brows, talking seriously.

“The whole building is full six inches out of plumb,” declared the contractor, “and we’re just about stumped. Why, even the windows down there”—and he pointed to where busy presses were whirring just behind the panes—“aren’t in alignment with those of the front offices, or with each other!”

“They look all right,” someone ventured.

“That may be,” the subforeman admitted, “but just try layin’ a straight row of bricks along that there ledge. It’s as crooked as a dog’s hind leg.”

Sure enough there was the beginning they had made in good faith—and there was the trouble they had “run into,” plain as day.

“All brickwork,” the contractor went on to explain, “most be done to the rule of a spirit level—that is, if it is to be good brickwork—and a spirit level is very sensitive. It shows if the workman has put a trifle too much cement between single bricks, or between rows. It shows whether or not the corners are absolutely straight and true. But if you have to work with brick on a foundation or a background that is out of plumb—well, it’s just too bad—as you can see by the sample.”

Cogitation, consultation, and experiment followed. For several days the work was at a standstill. There were measurements and more measurements, drilling and more drilling.

They tried this and that plan, discarded it and evolved another and still another. Finally, they have found a way to make the bricks match and fit passably well, but placing them is proving to be a slow process, for, as one workman expresses it:

“Just when we think we can ‘let her go’ and make some speed, we have to stop and fix and putter and diddle aroun’ because the buildin’ isn’t plumb no place.”

How like life—the lives that some people build, that is.

**A**LLEN KANE was born into a Seventh-day Adventist home. was educated in denominational schools, and his background of pioneer ancestry opened before him opportunities that are ordinarily closed to a young man of inexperience. He was looking toward the gospel ministry, and a successful preliminary experience led conference officials to make arrangements for his ordination.

Suddenly, and without explanation, he dropped his work, and went out into the world to make a place and a name for himself. Eventually he left the church.

Wealth and position came to him, but it did not bring him happiness. Always in the background there was a longing for something more satisfying, a wish that he had courage to return to God.

Then came the Great Depression. It annihilated his bank account, and as an aftermath he lost most of his property holdings. A few stocks and bonds were left when he brought his family to a quiet little village where there was a Seventh-day Adventist school, and they settled down to “just live.” His wife joined him in requesting church membership, and they were baptized together. The older children soon scattered, but the two youngest grew up in this environment.

Suddenly one day sickness laid Allen Kane low. “No human help,” the doctor said. “But there is a God,” urged the children. “He has power to heal disease, and it is His pleasure to answer the requests of those who love and serve Him.” Strangely enough, their parents were not enthusiastic, but the young people made all arrangements on their own initiative.

The elders gathered at the bedside of the sick man. More as a matter of form than because he felt there was

need for it, his pastor and long-time friend asked if there was any hidden thing in his life that might stand in the way of the bestowal of the boon they were about to ask. A stricken look came into the face on the pillow, but there was no answer to the query. Surprised, the minister talked on for a few minutes, then repeated his question. The sick man burst into tears; his wife touched the pastor’s arm and beckoned him outside the room.

There was one thing, she told him, but it was a *very little thing*, which her husband had not been able to overcome. It was something that had been in his life since he was a young boy. *Surely* the Lord would not hold *this* against him! What was it? She had given her word long since that she would never tell, but she begged that the prayers for healing be offered without more questions.

The pastor explained that this was impossible, and then he returned to the sickroom and knelt beside his friend. Simply and earnestly he asked God to help this child of His love confess the sin that had been a stumbling block for so long, and to give him the victory over it.

Then the sick man prayed. Heartbroken, he acknowledged before his astonished brethren that he had never given up the use of tobacco, a habit acquired during his church-school days. He had always smoked on the sly, save during the years when he was avowedly not a Seventh-day Adventist, and this had made of him a deceiver, a hypocrite, and a coward, had robbed him of his self-respect, stunted his Christian growth, and stood between him and his God.

His plea for forgiveness was heart-breaking in its abandon and its sincerity. From a secret hiding place he bade his wife bring forth his pipe and tobacco and place them on the glowing coals in the kitchen range. Then followed the anointing and “the prayer of faith.”

God’s answer was “lengthened breath” for a short while; then came the end of a life that certainly looked all right, but was decidedly out of plumb, by the check of Heaven’s spirit level.

**H**OW are you building day by day? Off-plumb lives just aren’t worth living!

*Lora E. Clement*



(Continued from page 1)

brutes in our haste to imitate. Especially in our thinking is this true, if observations can be taken as evidence.

Too many of us seem to have lost sight of the fact that we are individuals. We do not seem to realize that we have a right to be unlike any other individual; that not only have we that right to be individuals, but that it is a solemn responsibility placed upon us by our Creator.

We watch with pleasure the imitative qualities of the little child. I know a flaxen-haired baby girl of two summers who has the face of a Botticelli cherub. We say, "How bright she is," and, "What a memory she has," as the tiny toddler walks or talks, or affects mannerisms "just like daddy," and becomes a mirror of the composite humanity with which she grows up. But there will come a time when we shall expect more than just imitations from her and from other normal young human beings, or *should* expect more, if we do not.

To fulfill our high destiny as sons of God, we cannot go on senselessly imitating this person or that person, doing only those things we see done, saying only the things that we hear said, performing only that which we have seen others perform! Such a course leads to anonymity, to the erasure of personality, to the production of just another human automaton, another average, or below-average, individual—or should we say "individual" at all? For to be individual, one must pursue a very different course from that pursued by others.

The minute we begin to reason, we become individuals. No matter how faulty our reasoning, this quality of mind distinguishes us from beasts. The more we think deeply (reason), the greater becomes the difference between ourselves and the great mass of humanity. And with this difference comes a thing from which many of us recoil, and that is loneliness. Because men do not like the consequences of being individuals, thinking and acting for oneself is unpopular; and many choose to forgo this thing that will make us men and not monkeys.

I hear this idea expressed very often in a great many disheartening ways. Says one, "I do not know whether it is right or wrong, but it is good enough for me." The sentiment has even been written into an old song, a religious song, if you please. "The old-time religion, it's good enough for me." This is a dangerous doctrine.

There are insidious influences abroad in the world which destroy our power to reason. I need only mention that drugs and narcotics, in all their various disguises, are very potent to destroy the reasoning power, but I should like to call your attention to some things that are even more



## A Young Man's Prayer

By HAROLD A. TOMS

**G**OD give me strength to be a man  
Of noble soul and purpose strong.  
To cherish right and shun the wrong,  
To know and follow Heaven's plan.

Make me to know as Enoch knew  
Sweet fellowship and peace with Thee;  
Beneath Thy wings, O let me flee  
And find unfailing rendezvous.

Soul, mind, and strength at Thy command—

Ennoble my whole being; then  
Use me to bless my fellow men  
With loving heart and gentle hand.

O may my path more brightly shine  
Each passing day as on I go,  
With heavenly light's refulgent glow,  
Thus shall my life be hid in Thine.

deadening to reason. One is the type of reading matter in which many of us indulge. Literature which is written only to amuse, which cannot by its very nature be remembered profitably, acts as a hindrance to the quality of the mind which makes it possible for men to reason—to be men and not monkeys! The statement we so often hear, "This story does not hurt me, because it goes in one ear and out the other," is the most damning evidence that the material mentioned *does* hurt. We should never entertain for a single instant the idea that we can deliberately forget and have unimpaired reasoning power.

Another thing is the habit of speech into which many of us fall. We use cheap phrases coined by brilliant but

godless men, and thus say to all within hearing distance, "We have ceased to think for ourselves. We are quite content to copy, to borrow, to piece together the banalities of other minds instead of building strong, vigorous speech of our own." By falling into these habits, we destroy our desire to be men. We also destroy that spark of superiority which makes us outstanding, which gives us success, which can give us pleasure in living.

I challenge you to point to a single great man, Christian or non-Christian, who has ever reached his position apart from the crowd without this vital quality of being courageous enough to think for himself, to *be* himself.

I should like to call your attention to a few great men. In every case their willingness to think, to reason, to be lonely if necessary, is the common trait which distinguishes them.

If Johannes Gutenberg, who was the inventor of printing, had not dared to think for himself, to act contrary to the advice of nearly everyone, to endure long years of poverty, disappointment, and real back-breaking toil, he would never have been famous for this art, our noble art, which Erasmus called "the art preservative of all arts," and without which our present world-wide knowledge could not exist.

You all know about Thomas A. Edison, who, even as a boy, was constantly attracting attention to himself, though sometimes most unfavorably. He dared to think independently, dared to be lonely, dared to try things that others had never tried, dared to believe in himself through a long series of disappointments and adventures which got him nowhere. Yet it is Thomas A. Edison whose name is so well known in every electric industry and who has given us so many of the amazing inventions which we now take as a matter of course. Certainly Edison had no time to waste in reading the cheap magazines he once sold in order to make money for his scientific experiments, or to do any of the many things that the young people of his time did for amusement. He dared to be himself, to think. He certainly wasn't a monkey—although some may have thought him to be very peculiar.

The mention of the name Napoleon brings to our mind a man who was a thinker in another line. He thought in terms of power and selfish aggrandizement. Not because he succeeded in wrecking the lives of men or destroying the wealth of nations and finally died in lonely exile on St. Helena, but because he was a great and deep thinker, men still revere his memory.

This same thing may be said of some living men of our present age. Whatever may be our opinion of these men, they (Turn to page 13)



"He Who Might Have Been an 'Heir According to the Promise' Has Sold His Heritage for a 'Mess of Pottage'"



## For a *Mess of Pottage*

By JOSEPHINE CUNNINGTON EDWARDS

**B**ILL was always in constant revolt about something. The moment father asked him to do something, he felt cross and rebellious. Then he was very likely to be ugly and cross. He even grew callous to the pained look that flitted across father's sensitive face. "Aw, what's wrong with a punchboard?" he would growl sulkily, and kick his shoe toes stubbornly on the chipped and peeling boards of the old doorstep.

Father would flush painfully and then patiently try again to explain. He was now reaping a harvest which he himself had sown carelessly. Only the year before he and mother had heard the third angel's message and had accepted it. Before that, it was the movie, the card table, the liquor bottle, and the gaming halls that occupied his pleasure hours. He had given them all up, but Bill had been ever a wayward boy, and was steadfastly impervious to his mother's pleadings and his father's solicitations.

"You see, son," father would explain over and over again, "wasting money on a punchboard is really a mild form of gambling. It will lead to bigger things, and Pastor Lorian says it is of the devil. Even the police are on the watchout for certain of those devices of the kind that you are defending. To some men even a punchboard is like drunkenness or liquor. They can't stop gambling once they've started. *I know!* I don't want you—"

"But, father," protested Bill stub-

bornly, "I've got more sense than that! I just want to get that box of candy! A five-pound box it is, and Tim says I have a plenty good chance to win. Just a nickel a punch, an' you get a three-dollar box!"

Bill was like that. He resented every word of counsel his father or his mother gave him.

"No shows!" he exploded, exasperated. "What's a feller goin' to t'do? Sit around and twiddle his thumbs?"

The sweet days of Bill's boyhood flew swiftly by. His life was hard, because he was rebellious. He made it very trying for his parents, who were striving to rear him in the way of the Lord.

Because he was clever and had a good mind, he drifted into an excellent office job as a young man. He still attended church on the Sabbath in a desultory way, and occasionally he felt a sharp little twinge of conscience when he heard a stirring discourse.

One day a young minister came to the church and preached a most unusual sermon. It was about a young man named Esau who had a wonderful thing which was to be his because he was the first-born son. It was an inheritance which was called in the olden times a birthright. Every first-born Jewish son prized his birthright most highly, and looked forward to the time when he should assume his place as his father's heir and become the head of the family in his father's stead, as the supreme moment of his life.

But one day when he was hungry

the young man Esau sold his birthright for a miserable mess of pottage. For the moment he could not have held that sacred thing in lighter esteem. There was nothing that a Jewish boy could have done that was a greater disgrace. He spurned the most exquisite of gifts that any earthly parent could offer. It was lost to him forever. It could never be his, though he sought for it earnestly with tears.

Bill sat there and gazed at the minister, unblinkingly. He was quick to perceive that all that father had been telling him was letter true. But he was stubborn and hardhearted. The gentle breezes blew in at the open window and fanned his cheeks, but he did not notice. His brow was thunderous. Father looked across at him with a prayer trembling on his lips. Somehow, he in his father love sensed that a crisis was at hand.

After Bill had rejected the Holy Spirit that last time, he went "down" fast. He strutted around with an air of bravado and a devil-may-care look upon his face, for he wanted to snuff out forever that uncomfortable pricking of conscience. But sometimes, when he was sitting at a card table, smoking, and drinking a sharp, frothy liquid that made him feel as light as air, the words of the young minister would come back to him again with sickening force.

"You are selling your birthright for a mess of pottage. Real happiness here and a home in heaven you are bartering for nought."

But he would close his heart again and again to the gentle solicitations of the Spirit of God. As time passed he came into positions of more and more responsibility and greater trust in the office in which he was employed. At last he became the treasurer and was in charge of large sums of money. He took his job seriously and kept his records straight and clear for a long time.

But one day someone told him about an excellent buy on common stock. Why, he could just "clean up" if he had the cash. He didn't have it. But there it was in the safe. Great bundles of bills with rubber bands around them. It wouldn't do any harm to use some just this once. He'd borrow the sum he needed, make a pile of money, and put back what he had taken long before the auditor came around. His heart thumped in alarm the first time he did it. He played the game just as his friend had advised, and the devil allowed him to win hundreds of dollars. He pocketed the great sheaf of bills with a sneaking thrill of pleasure. He would attain wealth without having to "dig" and work for it. His friend (?) gave him other tips from time to time, involving larger and (Turn to page 12)

THE YOUTH'S INSTRUCTOR



# "HOLD FAST *That Which Is Good*"

By LOETTA PRIOR

THE impressive ceremony was over, the last candidate had been baptized, the last song sung, and now the large congregation was filing out of the large tent. Ted slipped out through an opening in the rear and stepped into the cold, clear night. He felt very solemn, with a deep, happy awe. Taking a long breath, he squared his shoulders and turned his face up toward the stars. Yes, there was God's home, and God had called him—him who had been so indifferent and wayward. A miracle had happened—he was "a new creature in Christ Jesus." Tears of thankfulness filled the eyes that looked far into the depths of the jeweled heavens from where God was looking down and accepting him—Ted Lewis. Eagerly he looked forward to a new day. From now on, he would live for Jesus.

"Why, yes, Professor Adams, I should be glad to act as leader of a prayer band. You know"—Ted leaned closer as he spoke to this friend and teacher—"this has been the best month of school I have ever had. I didn't imagine that it would make such a difference to be a real Christian and be, well, sort of in line with everything. I want to do all I can for Jesus; He has done so much for me."

"Your life has shown that in every way, Ted, and no one is more happy than I am over this change in you; for I realize, with you, that you are an entirely different young man. Have you thought about what you will do this summer?" And as Ted shook his head in the negative, the good man suggested, "Why don't you try canvassing? I think you would do well at it, and it would be a good experience for you."

A happy expression lighted Ted's face as he turned to go. "Thank you for your encouragement, Professor Adams. I'll think about canvassing; I believe I would like it."

The days sped by—winged atoms of time, they seemed—happy days,

serious days, busy days; and through them all Ted pondered the idea of being a colporteur. He talked it over with Paul, his friend and classmate.

"If you would go, too, Paul, and we could be together—wouldn't we both enjoy that?"

They discussed it and prayed about it, and when the colporteur institute began, they were among the most interested attendants. It was a relief to know definitely what their plans were for the summer; and to know that they would really be working for Jesus was a compelling and thrilling thought.

Spring was sending its lazy, perfumed air into every nook and corner of the campus, and even into the classrooms and the sacred precincts of the chapel, making the atmosphere definitely conducive to just doing nothing; but during the intermission Ted and Paul were in animated discussion. There was so much to be done before school closed, for they must leave for their field immediately afterward. Enthusiastically they discussed just what they would do. They would travel in Paul's somewhat outdated but trustworthy car. They would board themselves and save as much as possible. And of course they

would try to earn a full scholarship!

The immediate task was to memorize the canvass, and the boys set about it in earnest, trying to work it in between the many duties that clamored for attention in the busy closing days.

Ted had been elected class president, and a fine president he made, holding the standards of the graduation activities high in harmony with the exalted ideals of a Christian school.

It was very solemn, this academy graduation. It meant that this period of service was at an end. Life would never again be quite so sheltered, quite so secure. There was a tinge of sadness in the thought, but a feeling of joyous expectancy, too. There must always be better things ahead.

The road dipped sharply as it left the mountains, and in a few moments the ocean lay before them in all its turbulence of myriad shifting colors and foam-flecked undulations—ever changing, yet ever the same. Neither of the boys spoke as the car followed the beach highway; and Ted, lost in reflection, found something in the scene that spoke to him of his own experience. His life had been like that, restless, filled with the froth and foam of empty pleasure, and yet led by a divine power which had brought him into a quiet harbor—like this one.

A jolt of the car brought him back to the present. Paul had driven off to one side of the road and stopped.

"We're almost to the town where we are to start working," he said.

Reverently the boys knelt on the grass where they were hidden from sight of the road and sought the help they must have in this very new and difficult undertaking.

"For unless you go with us, Father," they prayed, "our work will all be in vain. Accept us today, and



H. A. ROBERTS

We All Like a Good Time—and It Is Right and Proper That We Should—but That Is Not the Main Thing in Life



work through us, for Jesus' sake. Amen."

The little congregation that had gathered in the home church for the Missionary Volunteer meeting was hushed, tensely interested, eagerly sympathetic, as the two young colporteurs simply, sincerely, and in Christ-like humility told of their experiences

—such experiences as make the angels rejoice.

There was the poor family who had so little furniture that there were no chairs to sit on, only boxes, but who were so hungry for the light of truth that they sacrificed even necessities in order to get the third-angel's-messsage-filled books. Discouraged ones were found whose hearts were so

touched by Christian kindness and interest that they were eager for Bible studies. Yes, and several back-slidden church members of their own faith had been led to renew their covenant with God.

And those who listened knew that this was the same joy—the joy that had been set before *Him*, that had led *Him* to endure the cross, despising the shame.



The 1940 Graduating Class of Spicer College, India

## The President's Address

By M. S. PRASADA RAO

**I** SHOULD like to compare our class to a small barge. The teachers have worked hard for a number of years to perfect this barge. They know us well—the material from which they had to choose. They are well aware of our individual temperaments and idiosyncrasies and our particular weaknesses. But they have spared no pains in doing a good job. I can assure you that it was not an easy task; for some of the material was raw and rough; some was warped and rusty; some was self-conceited; and some—yes, some was good. Our teachers had to season the raw material, plane the rough, straighten the warped, enliven the rusty, tone down the superfluities, and improve the good. They have now made this barge seaworthy. Here it is, and while it is homely and modest, yet it is a credit to these God-fearing workmen. If it should fail, it is entirely our own responsibility.

This barge has long been in the harbor, being prepared for sailing. Now the finishing touches have been applied. Tonight the riband is scissored off, and here we are, about to be let loose on the boisterous billows of the mighty ocean of life. What does the future hold? Shall the cruel breakers dash this tiny speck of a vessel to pieces? We do not know the future, but we do know Him whom we have believed. Christ is our pilot; we have His chart and compass with us. They have never failed. They never will fail. We have our orders, too, from Him whose biddings are His enablings. In the words of Tennyson:

"My purpose holds  
To sail beyond the sunset . . . until I die.  
It may be that the gulfs will wash us down;  
It may be we shall touch the Happy Isles. . . .  
That which we are, we are—  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

We, the members of the 1940 class, set out tonight on no less adventurous a voyage than that of Jason in his "Argo," but certainly we sail in a more noble cause and are more sure of our port. On yonder heights in southern Asia four hundred million people stand and beckon to us. We have accepted the challenge; we steer straight ahead; we have an eye single to the glory of God—the saving of souls. We do not intend to look back. In the words of Martin Luther, I express the determination that is in the heart of each one of us: "Here I stand! I can do no other; may God help me. Amen."

A happy year of college was in the past. Paul would not be able to go into the colporteur field this summer, as he was needed at home. Ted would live at home and canvass the surrounding territory.

"It will be better that way. I can save on expenses. Anyway," he added, "it wouldn't seem just right somehow to go without you."

"That's right, old fellow." And Paul gave Ted a resounding slap on the back. "We did have a good time, didn't we? If you are around here this summer, I'll see you often."

The boys were spending their Sabbath afternoon in the park. It was a hot day, and a number of families had brought their lunch out here after church. They were now visiting in little groups on the grass and down by the shore of the lake. Ted and Paul had walked around to the farther shore, where they could be by themselves.

"You know, Ted," Paul looked almost gloomy, "I don't like this way of spending Sabbath afternoons. There's nothing really sinful in it, I suppose, but it's so easy to drift into lazy, indifferent habits of Sabbath-keeping. We have been visiting about anything and everything, and I don't believe that is pleasing to the Lord. I wish we could go to the hospital and give out papers and hold meetings—or do something."

"I feel that way about it, too, Paul. Sabbaths here seem stagnant after the way we used to spend our time at school and in the colporteur field. We *could* go to the hospital if we could get someone interested in going who has a car. And we would have to get someone to sort of sponsor the plan, too."

They tried to promote the idea, but it met with very little enthusiasm. Perhaps they did not approach the right people. At any rate, another Sabbath found them at the park again, members of a happy group of young people.

This hot weather and the lazy atmosphere certainly were like anesthesia to ambition—so Paul was thinking.

"Paul, wake up! Penny for your thoughts. Is she blonde or brunette?"

Halfheartedly Paul tried to join in the banter, but soon he excused himself and went home. He wanted to look up something he had read once. He was (*Turn to page 10*)





Riding Across the Sands of an Old Crater of Mt. Mihara, the Famous Suicide Volcano of Japan

## *A Visit to* Shimoda and Oshima

By RETHA H. ELDRIDGE

FOR many weeks, two of Japan's oft-mentioned places of interest had been luring us—Shimoda, a city connected with the name of Commodore M. C. Perry, of the United States Navy; and the famous suicide volcano of Oshima. Finally plans became reality, and we enjoyed a most interesting trip.

Starting out by train and continuing by bus, we followed Tokyo Bay around to the west until it merged into the Pacific Ocean. Then we went south into a section of the country that is famous for its hot springs and therefore is well loved by the Japanese, whose passion for hot baths is not satisfied unless the temperature of the water is at least 120°F.

Beautiful scenery spread out before us as we watched the terraced rice fields go by, or looked at the cliffs that suddenly dropped away to the sea beneath us. The miles were covered swiftly until we reached our first stopping point, Shimoda, near the tip of the Izu peninsula, southwest of Tokyo.

The city nestles in a small bay at the foot of high mountains. There is surely nothing in the peaceful atmosphere to suggest the exciting events which occurred there in past decades. Nevertheless, Americans

have reason to be interested in its history, for it was here that the United States flag was raised on September 4, 1856—the first consular flag ever to take the breeze in the Japanese Empire. But let us go back four years more.

It was in November, 1852, that Commodore Perry left America for a trip to the Orient. People in the West were interested in the East; they had heard tales of romance and adventure; but since 1639 all foreigners except the Hollanders, the Chinese, and the Koreans had been excluded from Japan. This situation caused President Millard Fillmore, prompted by a desire for commerce and friendly intercourse, to write the letter which Commodore Perry carried with him.

Perry visited Shanghai, China, first, touching some intervening points on his way to Japan. When he finally appeared in Uruga Bay, off the main island of Japan, with a squadron of four warships and five hundred sixty men, the sight of his steam-propelled ships, with their powerful armament, and of the specimens they carried of Western wonders, made a profound impression on the Japanese people. He transmitted the American President's letter to the Emperor on July 14, 1853, and, after promising to re-

turn next year for the answer, sailed away nine days later.

Weeks of debate and anxious thinking followed for the Japanese. The existing form of government in the empire was weakening, and those in charge naturally hesitated to take any action that would usher in a new era that would mark the end of their power. The majority of the nation's leaders wanted to continue the policy of seclusion, but those who favored contacts with the outside world eventually won. On November 2, 1853, instructions were issued that if the Americans came back, they were to be dealt with peaceably.

The next spring Perry returned with ten ships and a crew of two thousand. He reached Yokohama, and on March 31 concluded the Treaty of Kanagawa (so called because Yokohama, then a village, is in a prefecture by that name). It was not a trade agreement, but merely a treaty of amity. Nevertheless it foretold the dawning of a new day. Japan had made her choice.

"What is that?" wondered the citizens of Shimoda one fine day a month later, when they were startled to find a black ship entering their peaceful bay. Some of the men climbed a near-by mountain, in order to observe more closely the movements of this foreign vessel. It proved to be from Commodore Perry's fleet, for, in accordance with the signed treaty, American vessels were free to anchor in two ports, Shimoda and Hakodate.

After a visit of about two and a half months, Perry sailed away, taking with him a block of stone, which was subsequently built into the Washington Monument. The block, nearly six feet square, is set in the outer surface of the monument, about two thirds of the way up.

It was with this background in mind that we visited Shimoda. We were shown the site of the first consulate ever built on Japanese soil. The American representative, Townsend Harris, had made himself a house, and, because he was lonely, gathered around him many pets—doves, goats, dogs, and cows.

The building has since been changed into a Buddhist temple, but some of the ceiling paper from his time still remains. The guide showed us his dining room, and pointed out with amusement that his habits of meat eating caused no little consternation among the Japanese, who up until then had been vegetarians. They feared that he would kill their draft cows and horses for food; so they secured them at home very carefully every night!

Gifted with insight into the problems of Japan at such a crucial time in national affairs, Mr. Harris was esteemed very highly by the people. Outside the temple there is a monument to his memory which bears the following para- (Turn to page 10)





W. W. PHOTOS

Henry Ford in His First Ford

# America's Wheels

By PAUL R. CALES

**T**HIS is the century of progress. Man has come a long way in scientific knowledge in the last hundred and fifty years; but many of the modern inventions have become so commonplace that we accept them and enjoy them as a matter of course. Did you ever stop to think what the world would be like without the automobile? How would we feel if we had to hitch up old Dobbin and take two or three hours to go a short distance? Let us stop for a moment in our mad twentieth-century rush and recall the story of how the modern automobile was invented.

In 1796 a French army engineer named Nicholas Cugnot invented the first real automobile, although it was really not his own idea. The great English philosopher, Roger Bacon, had long before predicted that "it will be possible to construct chariots so that without animals they may be moved with incalculable speed." And Mother Shipley, an English matron, had written:

"Soon shall thy arm, unconquered steam,  
afar  
Drag the slow barge, or drive the rapid  
car;  
On, on wide waving wings, expanded,  
bear  
The flying chariot through the field of  
air;  
Fair crews, triumphant, leaning from  
above,  
Shall wave their fluttering 'kerchiefs as  
they move,  
Or warrior bands alarm the gaping  
crowds,  
And armies shrink beneath the shadowy  
clouds."

Cugnot's automobile was a clumsy affair, really a steam tractor built to carry heavy artillery. It had a queer-shaped boiler in front of the motor that drove the front wheel. It was also steered with the front wheel, and therefore was, of course, very hard to control. It came to a sad end one day when Cugnot, traveling at full speed (two and one-half miles an hour), tried to turn a corner, and crashed into a brick wall. He was so discouraged that he never at-

tempted to rebuild the machine.

About three years after Isaac Watt patented his double-acting steam engine in England, Oliver Evans, an American, perfected a high-pressure condensing engine. This was the forerunner of the light, compact steam engine that made the steam car so popular in the United States a century later. Evans used his engine in boats, and he once built a scow and ran it down to the water's edge on rollers under its own power. One might designate that as the first American automobile. In England an act was passed by Parliament that prohibited self-propelling vehicles from traveling on the public roads at more than four miles an hour, and required all such vehicles to be preceded by a man with a red flag to warn the people of their approach. This greatly hindered the progress of the automobile in England.

Modern roads were developed along with the automobile. It was discovered that horses in the mines could pull several cars instead of only one if the cars ran on tracks, and for some time engineers thought that the building of tracks would be necessary for efficient operation of their steam-propelled cars. But a Scotsman named McAdam invented the crushed-rock road for which England and France were so famous in the nineteenth century. It is from his idea that we developed our macadamized roads of today.

Modern transportation would never have been possible without petroleum.

A Doctor Kier, in Philadelphia, discovered in 1850 that crude petroleum, if boiled, gives off vapors like water, and that these, when distilled, are much more inflammable than the crude oil. In fact, the lightest of them, gasoline, was so volatile as to be extremely explosive, and as he could find no good use for it, he regarded it as waste. He used his kerosene to burn in lamps. There were other experiments with petroleum going on about 1870, and in 1875 a man named Amedee Bollee, who lived in Le Mans, France, invented the first internal-combustion engine; he used kerosene for fuel. His engine had a cylinder like a gun barrel and a piston like a cannon ball. The charge was fired in the barrel and drove the piston to the other end. On the return stroke the piston drove out the burned gases and drew in a fresh charge. That is the principle on which all internal-combustion engines work today.

In 1799 a Frenchman named Le Bon perfected an engine that ran on lighting gas, which was built on the same order as Bollee's kerosene engine. In Germany the idea of an automobile powered by an internal-combustion engine was first put into practice by a man named Gottlieb Daimler. In France two mechanics named Panhard and Levassor were using the same principles. And in 1879 George B. Selden put these ideas into practice in America.

Electric cars caused somewhat of a stir in the United States in the nineties, but their usefulness was soon proved questionable because of the short life of their batteries. They were popular because of their simple construction and operation. No gear-changing was necessary, and to operate them one had only to steer and work the control lever.

Soon, however, gasoline became the chief propelling power for all cars. In 1894 the Duryea brothers built several cars and entered four of them in a race run from Chicago to Waukegan. There was snow on the ground, as it was Thanksgiving time. One of their cars won, but very few of the other entries finished the race. The next year they entered two of their cars in a race in (Turn to page 13)



PHOTO BY D. V. POND

Captain George Eyston's "Thunderbolt"



# Completing an Arrested Reformation

By CARLYLE B. HAYNES

work, and that men should hold their minds open in their search of the Scriptures, and be ready always to accept such new light as in His providence He should send them. And yet when Luther died, those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he had believed, and out of it made a creed. They settled themselves down upon that creed as if they had ad-

THE Protestant Reformation stopped before it was finished. It is to be finished now. And God has raised up the remnant church to bring it to its predetermined end.

The drift in the Christian world is away from the simple truths of God's word. This is due to the fact that there have arisen in the church in recent years many false theories of purely human devising. The tendency of these theories is to lead men to place their confidence and trust for salvation in men, in human effort, in man-made systems, instead of in God and in the great plan which He has ordained for the salvation of mankind. These false principles and fanciful theories are taking the place, in the minds of the multitude, of the pure gospel of Christ.

These false teachings are sweeping away the faith of the people in the Bible as the word of God. And this attack upon the fundamental truth of Christianity is not, as formerly, from outside the church. The time was when the church was compelled to defend itself from outside antagonists. Infidels, atheists, and agnostics have always found their delight in pointing out what they considered the errors of the Bible, and in laughing at what they termed the credulity of the people of God in believing the Scriptures. But they were avowed enemies of the cross of Christ, and it was never a very difficult matter to meet and defeat their attacks.

But the situation has changed. Now these enemies of the truth are inside the church, entrenched in positions of great power and influence in the pulpits, the theological seminaries, the great Christian publishing houses. From these points of vantage they are leading a new attack, a most formidable attack, against the word of God and its inspired teachings.

In reality this is a new apostasy. These forces are wrecking the church, sapping its very foundations, poisoning all the springs of its life, while at the same time professing to be its friends. Like its divine Master, the



Martin Luther Burning the Pope's Bull

Bible, the word of God, is being "wounded in the house of . . . friends."

And hence the call today is for a new sounding forth of the ancient truths, a return to the primitive faith of the Bible. The great need of the hour is not only for a Christian faith, but also for a Christian experience founded on the Bible and the Bible alone.

During the Dark Ages the truth of the gospel was eclipsed by the darkness and error of false doctrines which were brought into the church from heathenism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out a knowledge of most of the glorious truths of the Bible.

Martin Luther was the most prominent among those who were called of God to lead the world out of the darkness of a false system of religion into a purer faith. He was devoted, ardent, zealous. He knew no fear but the fear of God, and acknowledged no foundation for religious faith but the Holy Scriptures. He was preeminently the man for his time. Through this man and his faithful associates God accomplished a great work for the reformation of the church and the enlightenment of the world.

But God did not reveal all His truth to Luther. He designed that the Reformation should be a progressive

vanced as far as possible in the knowledge of the truth.

God had other truths to reveal to the world, but by adopting a creed based upon Luther's belief, the Protestants of that age made it impossible for Him to send more truth to the world through them. When people refuse to accept anything more than is contained in their creed, they shut themselves away from new light.

So God called other men to advance the work of the Reformation. He called Knox and Calvin, and through them He did a great work in making known the principles of the gospel. That work should have continued to grow. The adherents of truth should have studied the Bible constantly, thus coming to the knowledge of more and more truth, and preaching it to the world. Instead of doing this, they repeated the mistake of Luther's followers. Another denomination was formed. A creed was constructed out of the teachings of Knox and Calvin, and its adherents settled down on that creed as if that were the sum of all truth.

God caused still other men to advance the cause of His truth. He purposed to reveal to the world the truth in all its fullness, and sought for men through whom this could be done. Reformers arose in England. But while they re- (Turn to page 12)



# "Hold Fast..."

(Continued from page 6)

sure he could find it. Yes, here it was in the second volume of the "Testimonies for the Church." "The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. Every deviation from right brings us into bondage and condemnation." The quotation was underscored, and Paul made a mental note of the page—703. He closed the book with the satisfaction that comes when a chosen course of action has been vindicated.

Ted was not getting on well with his canvassing. To be sure, the territory was not the most promising, and then there were always so many distractions. For instance—

"Come on, Ted, a crowd of us are going swimming this afternoon. It's so hot, you can't be expected to sell books on a day like this. A swim will do you good."

And Ted decided that a swim really would be beneficial to him. He did feel fine after that refreshing plunge in the cool water, and Lucrezia was full of fun and always interesting. She was teasing him now as they sat on the park bench eating ice-cream cones.

"Aren't you glad you came? You really enjoyed it. No use to be too serious. By the way, we want you to come to our skating party at the rink tonight. Oh, yes!" as Ted started to shake his head, "it's perfectly proper. You see, we rent the rink after skating hours from ten to twelve—just our crowd. We have loads of fun."

Ted could scarcely formulate any real reason for not going. It seemed harmless—and yet—he had a vague feeling that it wasn't the kind of good time in which he should participate. Skating was such a good, clean sport, but the late hours, and—

He shook his head slowly. "Don't believe I can come tonight. Some other time—maybe."

Paul was almost curt in his refusal. "Can't come," he said shortly. "I'll be busy tonight."

Another midnight frolic at the skating rink, and this time Ted was flying around the smooth floor, first with one partner, then with another. This form of diversion really is harmless, he thought. He was glad he had come. Skating certainly made one hungry, and when the rink closed on the stroke of twelve, the gay party went in little groups to various eating places that were still open.

Came morning, and with it the sounds incident to the beginning of a new day. Ted stirred drowsily, trying to remember something—something he—meant—to—do—today. Oh, yes! Books. He was going to sell books today. They would keep. Besides, he had a headache. He yawned and turned over. Books—would—keep! He was fast asleep again.

It was the following Sabbath that Paul was talking to his mother. "You know, I'm worried about Ted. He doesn't seem the same lately. He told me a while ago that he is having a real struggle to keep the close walk with God that he used to have. I must have a good talk with him. I've asked him to go with me on that drive I have to take tonight; it will give us a chance to have a real heart-to-heart visit. We've always been able to help each other."

Another Sabbath. Paul's face held a harrowed, anxious expression.

"Mom, I just have to find some chance to talk with Ted."

"How did your visit with him last Saturday evening come out—when you made the long drive, you know?"

Paul laughed shortly.

"Ted had invited two girls to go with us—silly girls, if you ask me. There was certainly no chance for serious conversation. I tried to see him out at the park today, but he won't talk seriously—won't give me a chance to see him alone. He is so changed it frightens me! Something has to be done for him—he's too fine a fellow to drift down this way just because—" he paused, and then went on harshly, "just because he's under the influence of a few people who seem to have forgotten that Jesus is coming soon, and that there is something to life besides an indolent good time."

His mother was silent. Her heart ached for her son in his concern for his pal whom he loved so well, with whom he had shared rich experience in answered prayer and in learning to trust God. She had been conscious of Ted's light, indifferent attitude of late, and had been disappointed in proportion to the joy she had felt when he had first renounced his worldliness and given his heart to the Saviour. The consecration that he and Paul had evidenced, and the zeal with which they had set about trying to win souls, had been a constant

inspiration to her as well as to others.

Paul was speaking again. "I like a good time as well as anyone. We had it when we were out canvassing last summer; but that isn't the big thing in life. We used to enjoy socials, the kind mentioned in the Spirit of prophecy writings. Ellen G. White says: 'From all these gatherings for the purpose of recreation, from all these pleasant associations, we want to be gathering new strength to become better men and women.' Sometimes we would be invited to campfires, and would take turns leading good old community sings. I tell you, we had a really good time. But we didn't live for those things, the social side of life—our work was the one important thing. How often Ted said reverently, 'Just think, Paul, we're working for Jesus.' And now—"

Paul hid his face in his hands.

It was several days later when he talked to his mother again about Ted.

"There's no use, mom. He told me today that he's made up his mind to take a job in the city. He has even given up the idea of going to college and being a minister. He's—he's lost his vision!" It was a bitter cry wrung from the heart of a devoted friend.

This is a true story. Ted has indeed seemed to lose his vision—that impelling urge that made him eager to be about his Father's business, to have an active part in winning souls to the Jesus who meant so much to him; and his nominal, devitalized Christian experience is insipid and lifeless by contrast. It seems that he has talents and capabilities, that would especially fit him for the work he felt called to do. There has been a warning written to the young people of today in regard to using our talents in the way God intended they should be used. Oh, yes! it is on page thirty-seven of "Messages to Young People," the book dedicated to all the Teds and Pauls and their friends and companions who are struggling to overcome sin. It reads like this: "It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent entrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life."

Ted failed to follow the example set by the great apostle Paul, who, in his words, brought his body "into subjection: lest" he said, "that by any means, when I have preached to others, I myself should be a castaway."



1. What did Jesus say was the great commandment?
2. How did John the Baptist meet his death?
3. What proof do we have that John the Baptist was reared in a Christian home?
4. Which disciple, when he was called of Jesus, made Him a great feast in his own house?
5. What was Jesus' answer to the scribes and Pharisees when they murmured against Him because He ate and drank with publicans and sinners?
6. Why should we constantly be ready to meet our Lord?
7. In a certain village ten men who were lepers asked Jesus to heal them. He sent them to the priest, and as they went they were healed. How many returned to give thanks?
8. Where did Zacchaeus live? Was he rich or poor?
9. What did the people do when they saw Jesus enter Zacchaeus' home?
10. For what purpose did the Son of man come into the world?

(Answers on page 14)

## A Visit to Shimoda and Oshima

(Continued from page 7)

graph from the consul's diary: "Thursday, September 4, 1856. Slept very little from excitement and mosquitoes—the latter are enormous in size. Men on shore to put up my flagstaff. Slow work. Spar falls; breaks cross-trees. Fortunately, no one hurt. At last get a reinforcement from the ship; flagstaff erected. Men form a ring round it, and half past two P.M. of this day I hoist the first consular flag ever seen in this empire. Grave reflections. Ominous of change. Query if for real good of Japan."

The treaty that opened the country to trade was concluded in 1857, and Yokohama was opened to commerce between the United States and Japan from the first of July 1858.

Visiting the scenes of bygone days is an impressive history lesson, and as we

(Turn to page 14)





## A Broken Promise

By CARLOYNE HELFRICH

**J**IMMY, while I am gone, don't leave the house, and don't go near the river, because it is very dangerous. Remember, little Tom fell in last year and was drowned, because he didn't obey his mother. I shall not be back until six o'clock, or perhaps a little later. Just play with your toys and be a good boy until I return. I left some cookies on the table for you, and a glass of milk, too, because our supper will be late tonight." These were mother's last words of warning as she turned down the road toward town.

"All right, mother, I'll do just as you say; so please don't worry."

The Browns were a happy little family of three: father, mother, and ten-year-old Jim, who was a big, strong boy for his age, with curly, blonde hair and large brown eyes. They lived near the little town of Keene, New Hampshire.

It was two o'clock when mother left to do her weekly shopping in the village. She expected to be gone for several hours; so Jimmy knew he would have enough time to work with his new chemistry set.

A little later Bob, his twelve-year-old chum, came over to spend the afternoon with him, and soon they were deeply interested in experiments.

After a while they became tired, and, not knowing what else to do for amusement, Bob suggested: "Let's go outside and take a walk."

"No, I can't, 'cause I promised mother I would stay at the house until she returned," said Jim, rather wistfully.

"Oh, come on! A walk won't hurt you. I am sure your mother would let you go if she knew how hot it is in here."

"I know it's very warm in this kitchen, but I guess if we go out on the lawn we'll get cooled off, and maybe we can play a game of marbles."

Bob, however, was not so easily convinced. Frowning, he said, "You know I am older than you, and your mother always trusts you with me."

"Well, all right. We'll stay near the house, and I am sure mother won't mind."

Down the dusty path leading to the river, the two boys walked in silence, little realizing what was in store for them. In the distance could be seen the peaceful water, which appeared so tempting that Bob suddenly exclaimed, "I have a grand idea—let's sit on the big rock and dangle our feet in the water. Won't that be great fun on such a hot day?"

"But, Bob—"

"No buts about it. You're getting to be a sissy lately, and never want to have any fun. Come on! Your mother will never know the difference."

"Well, I *promised* mother that I wouldn't go near the water, and I'd like to keep my word."

By this time Bob was really angry. "Oh, what's the use of playing with a baby like you? Wait until I see the boys at school tomorrow and tell this. What a laugh they'll have!"

Jimmy was distressed, and, not wishing to be taunted any further, agreed rather reluctantly. "All right, I suppose I'll go, but I wish I had obeyed mother and stayed at the house."

"I'll race you to that big tree down there," shouted Jim. "On your mark, set, go!"

Then breathless, "Whee, I won."

"I guess so," Bob panted, "but only by a few inches."

The boys quickly removed their shoes and socks. How good the cool water felt on their legs.

"This is great—just the thing a boy needs on a hot day," cried Bob.

"Row, row, row your boat, gently down the stream;" the words of that familiar song were wafted to them on the still afternoon air.

"Where's that singing coming from?" questioned Jim. "I don't see anyone; do you?"

"No, but it sounds as if the singer is back of the old boathouse," said Bob. "Let's run over and see who it is."

And they were off, entirely forgetful of any prohibitions.

"Hello," shouted Bill, Jack, and Floyd in unison. "Did you enjoy our song?"

"What are you doing!" exclaimed

overheated Bob. "And in a rowboat, too! Where did you get it?"

"It's Galligar's old boat, and it was tied to the post over there. We decided to take a little ride," answered Floyd, the eldest, who was thirteen. "Want to get in with us?"

"Is it safe enough?" asked Jimmy.

"Surely it is, or else you wouldn't see us in it."

"Is it safe enough? My, how queer you are, Jim! Before you ever do anything you wonder if it is safe, or whether your mother would want you to do it. Why don't you think for yourself like the rest of us boys, and take a chance once in a while?" inquired Jack rather sarcastically.

"Because I'm afraid, and I've disobeyed my mother already. I don't want to take any chances; so I guess I'll go home."

"Sissy, sissy, mommie's little baby, scared of your own shadow," teased the other boys.

"Quit your teasing, and I'll get in, if you promise never to tell my mother or call me those names again." Jim was almost sobbing as he and Bob jumped into the boat, but in a little while they were all having a wonderful time.

Suddenly a larger excursion boat turned the bend above them, and "Captain" Bill shouted, "Hold on tightly, mates, we're off for a thrill."

Splash! went the waves against the little boat. How it rocked! Little realizing their danger, the boys shouted with glee.

"Seems as if we are drifting away from shore," observed Jim, who was still a little worried.

"No, that's just your imagination, we are only drifting with the tide," said Floyd. "See we are still tied to—Boys! Our boat has come untied! We are drifting!"

They all shouted for help, but their plea was unanswered.

"What shall we do?" wailed Jim. "I knew I should have obeyed my mother! Now we shall all be drowned." Then, "Oh, dear Lord, please forgive me and bring me safely home to mother and daddy," he humbly prayed.

A huge wave rolled toward the shore, and with it came the boys' final cry for assistance. Splash! The rowboat capsize, throwing its passengers bodily into the river.

Everyone, with the exception of Jim, could swim, but the water was so rough that it was impossible for them to save him.

As he was going down for the second time, a strong arm gripped him around the neck. That was the last thing he remembered for a long time.

The man who had rescued Jim from the water gave him artificial respiration, while his companions stood around crying, not knowing whether they would ever see their playmate alive again.





With their help, the rescuer finally carried the lad home and carefully put him to bed.

When Jim regained consciousness his mother was bending over him weeping. He looked about for the stranger, but he had vanished. Then he whispered, "Mother, I know that God sent His angel to save me, because I prayed just as the boat upset. Will you ever, ever forgive me for being such a disobedient boy?"

"Yes, dear boy; and ask Jesus to forgive you, too. Now close your eyes and go to sleep. I am sure you have learned a lesson that you will never forget."

## For a Mess of Pottage

(Continued from page 4)

larger sums of money. His bank balance grew. The devil let him run under his watchful surveillance as a cat does a mouse that he has cornered—sure of his quarry, but enjoying the thrill of catching him over and over again.

One dreadful morning Bill came breezing into his office to find it full of waiting men. There was old "J.B.," the president of the firm; Mr. Conway, the vice-president. A policeman sat in one corner with a pair of handcuffs ready for use.

Bill's heart plunged with fear and seemed to melt away like water. The silence was terrible. It beat about his ears like a bombardment too loud to be heard.

Ignominy.

Disgrace.

Everyone knew. Everyone talked. The papers headlined his theft. And Bill walked up and down in his cell in the county jail, contemplating self-destruction in his frenzy.

His bank account, and all of mother and dad's savings of a lifetime, were used to put back what he had taken. Narrowly he escaped a long term at the penitentiary.

He who might have been an "heir according to the promise," had sold his birthright for a "mess of pottage."

They tell me that Bill has been attending Pastor Froeme's evangelistic meetings, and has been soberly drinking in the new-old message. Every week he goes over to his sister's home and asks for the INSTRUCTOR. Bill is coming back to God, not as a proud son who might receive a birthright in honor, but as one who has fed upon husks and pottage, and now is willing to take a servant's place.

But though he is yet a long way off, the Father sees him, and has gone forth to meet him.

## Completing an Arrested Reformation

(Continued from page 9)

nounced some of the errors of Rome, they retained many of her forms. Thus while the authority and creed of the Roman church was rejected, yet not a few of her customs and ceremonies became incorporated into the worship of the Church of England.

God gave the Pilgrim Fathers more light and truth, and also the Puritans. They earnestly desired to return to the simplicity and purity of the apostolic church, but they were persecuted and driven out of England, and came to America. That some among them plainly discerned the right attitude which all men should assume toward the truth, is evident from the statements contained in the farewell address of one of their pastors, John Robinson, delivered on the

shore of Holland when the Puritans were about to depart for America. John Robinson said:

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall ever live to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the

ways of the Lord, made known and to be made known unto you. Remember your promise and your covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

This certainly was most excellent counsel, and should have been carefully heeded and conscientiously obeyed. But no sooner had the Puritans become established in the New World, than they violated all the principles of Christianity and Protestantism by creating a theocracy, and going into the business of persecuting dissenters. They themselves would not advance beyond their man-made creed; neither would they permit anyone else to do so.

The Wesleys were called of God, and did a mighty gospel work. But God had still more truth to reveal to the world. When men accepted only certain truths, and of these made creeds, refusing to receive more truth than that contained within narrow creedal limits, they shut themselves away from God; they limited the Holy One of Israel.

## 15 MINUTES a day READ WITH PROFIT

Modern social problems require up-to-date solutions. Could the present relief organizations or the Federal Housing Administration get any pointers from the chapter entitled "Help for the Unemployed and the Homeless," pages 183-200, in "Ministry of Healing"? Test your knowledge of the principles therein by the following quiz.

Complete the following statements by choosing the phrase or sentence which makes the statement harmonize with the thought in the book:

1. The solution to the problems of poverty, pauperism, and increasing crime is to be found in—(a) The study of economics. (b) The teachings of communism. (c) Government relief. (d) Heeding the teachings of God's word.

2. God's plan for every family of Israel included—(a) A home on the land with sufficient ground for tilling. (b) An adequate banking system. (c) Old-age pensions. (d) Perpetual tenure of land acquired through defaulted mortgages.

3. In ancient Israel every father was required to teach his sons—(a) How to read an abstract title. (b) To plow. (c) Some useful trade. (d) To keep books.

4. The poor now crowded into cities might not only earn a livelihood, but find health and happiness if they found homes—(a) Near factories where employment is certain. (b) In a good school town. (c) Upon the land.

5. The needy are most effectively helped by—(a) Gifts of money. (b) Being helped to help themselves. (c) School privileges. (d) PWA.

6. Simplicity, honesty, truthfulness, purity, integrity—life's best things—are—(a) Learned best only in school. (b) Very difficult to acquire. (c) Out of

date. (d) Virtues which bring true pleasure and enrichment into life.

7. God reveals His power and wisdom in answer to humble prayer when—(a) We come into difficult places. (b) We are sinless. (c) He feels like doing so. (d) We feel that we are having a good Christian experience.

Place quotation marks around the following statements which are exact quotations from this chapter in "Ministry of Healing:"

1. If men would give more heed to the teachings of God's word, they would find a solution of these problems that perplex them.

2. In God's plan for Israel, every family was to have a farm.

3. It was not God's purpose that poverty should wholly cease.

4. Obedience to God's commandments will certainly result in prosperity.

5. He who would take advantage of another's misfortunes in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God.

6. Hidden in the depths of the earth is wealth for all who have courage and will and perseverance to gather her treasures.

7. The world owes no man a living who is able to work and gain a living for himself.

8. The example and spirit of the world is constantly exciting and fostering pride, love of display, self-indulgence, prodigality, and idleness. These evils bring thousands to penury, and prevent thousands more from rising out of degradation and wretchedness.

9. He took His position with the poor, that He might lift from poverty the stigma that the world had attached to it.

10. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads for His people a table in the wilderness, will never cease.



Wesley's followers made the same mistake as those who had preceded them, selecting a few of the many truths God had for the world, reducing these to a written creed, and thus excluding additional light from heaven. Hence it was inevitable that God should choose faithful, honest men and women, who, outside the organization established by the Wesleys, would give the world, not alone the truths which the Wesleys preached, but also the additional light revealed by God.

One of the most solemn and yet most glorious truths revealed in the Bible is that of the second coming of Christ to this earth, to complete the great work of redemption. This truth is the very keynote of the Sacred Scriptures, for it is the consummation of all the hopes of the Christian church.

The time was drawing near when this great truth should be preached to the world. It was the purpose of God to reveal this doctrine to, and have it preached by, those whom He had called to be leaders in the work of reformation. But by their course they had shut themselves away from this new truth. Therefore, when the time came to have the message of His coming preached in all the world, He again found it necessary to go outside of the established churches and raise up another movement which would take to the ends of the earth the proclamation of Christ's second coming.

Connected with the message of His advent, God designed that all the truths which had been falsified and hidden during the Dark Ages should again be made clear to the human family, so that at His coming the fullness of the truth might be revealed to the world. Many of the Protestant bodies, in severing themselves from Rome, had brought along with them some of the errors of Rome.

Among these errors was the keeping of the first day of the week in place of the true Sabbath of God, which is the seventh day. The weekly rest day had been changed by the Church of Rome, and many Protestants, not having investigated the origin of the Sunday sabbath, had accepted it with other things which they had not studied. In the last message which God designed to send to the human family immediately preceding His return to this earth, the confusion concerning this question was to be cleared up, and the true Sabbath of God was to be restored to its rightful place in the gospel and in the hearts of God's people.

Hence, in addition to containing the truth of the second coming of Christ, God's final message will also contain the truth concerning the Sabbath. When this is preached to the people of the earth, they are under the same obligation to accept it and bring their lives into harmony with it as were the men of Luther's day under obligation to walk in the light which God caused to shine upon their pathway.

Among other errors which have been brought out of the Church of Rome into some of the Protestant churches, are the teachings concerning eternal torment, infant baptism, and sprinkling for baptism. None of these have a foundation in the teachings of the Bible. In this last message which is to go to all the earth, all errors must be discarded by those who would receive from God the truth in its fullness.

Hence it can be seen that the message of the second coming of Christ and the keeping of the commandments of God is not only the final message of the gospel, but it is also the completion of the Reformation of the sixteenth century, which has heretofore been retarded and arrested by the formation of denominational creeds.

## Your Career

Conducted by  
PROF. THOMAS W. STEEN

Questions concerning the choice of a vocation and the occupational opportunities of Seventh-day Adventist youth will be answered from time to time in this column.

Send all questions to Your Career, Care Youth's Instructor, Takoma Park, Washington, D.C.

**QUESTION:** *What do you advise about working one's way through college? My parents could help me, but I would rather be independent and earn all my way. Is this a good plan?*

**ANSWER:** Your desire to be independent, as you express it, and relieve your parents of the financial burden of your education is, of course, commendable. There is no question but you should assume some responsibility for your education. For example, you should plan to earn as much as possible during the summer, and you should also arrange for a reasonable amount of work during the school year. This will be a great advantage to you personally as well as to your parents.

However, there are some definite problems and disadvantages in working one's entire way through college. This is a matter that has been recently investigated in many colleges in which thousands of cases have been carefully studied. One of the disadvantages is that one who earns all his way through college usually can carry but half or two thirds of a full program of studies, and thus must extend the length of his college course over a much longer period than otherwise would be necessary. Again, not infrequently students injure their health on this program, by denying to themselves the necessary time for sleep and recreation. Another problem involved in this matter is that students earning all their expenses through college often feel that they have no time to devote to the various student enterprises, such as student-association activities, young people's Missionary Volunteer work, ministerial efforts, dormitory and departmental clubs, and the various musical organizations.

Another problem of the student who must work all his way is that he has almost no time for general reading. His college library may subscribe to 200 or more periodicals and purchase 1,000 or more of the world's best books each year, but he may be so occupied that he can read nothing but his class assignments. In this case the student may be graduated and yet remain a relatively unformed person.

Finally, when one considers the extra time required to complete a college course on this basis, it is often found to be more expensive than if one had paid at least half of his expenses as he went along.

## Men or Monkeys?

(Continued from page 3)

have that one great quality that distinguishes men from monkeys—they are original thinkers.

Let us turn from all these to the one Perfect Example, to Him whose life is given us as a pattern. Certainly there never was a better example of the fact that individual thinking is necessary to greatness. The hirelings of the Pharisees were sent to apprehend Him, and they returned with their mission unfilled. When asked why, they replied, "Never

man spake like this man." The whole history of the Christ on earth is an impressive record of individual thinking.

We must, of course, recognize the danger of incorrect reasoning and wrong thinking. Individual thinking alone is of little value. The real thinker will soon recognize that. We must start where other people leave off, if our thinking is to be of any avail. But just to the extent that we dare to be ourselves, to do our tasks, to accomplish our ambitions as a result of our own individual thinking rather than because of imitation of others, to that extent will we be successful men and women and not merely monkeys.

How shall we become independent thinkers? The answer is not so easily given, but here are a few pertinent suggestions:

1. Be earnest about life. Say, "This one thing I do"—then do it, being careful, of course, to plan a balanced life, giving proper place to work, rest, recreation, but never losing sight of your goal—to do something, be something.

2. Choose good books, books worth remembering. Put the Bible at the top of the list. Even infidels recognize its value as a stimulant to thought.

3. Choose friends whose conversation will make you think—then be such a friend.

4. If possible, and nowadays it is generally possible, go to college, preferably a Christian college.

5. Improve every opportunity to meet the men and women who do things worth while and who can be an inspiration to you.

6. Remember there is no limit to the possible improvement in our thinking.

7. And last—translate your thinking into action.

## America's Wheels

(Continued from page 8)

England, and these finished an hour ahead of any of the other cars. This proved in a conclusive way the value of gasoline as fuel.

In 1900 R. E. Olds began to build gasoline cars in Lansing, Michigan, and a few years later turned to building the Reo trucks and commercial cars. Henry Ford brought out his first gasoline machine in 1893, and astonished everyone by making a speed of twenty miles an hour with it on the open road. As we all know, it was through his ideas of mass-production methods that the modern automobile was made possible. Another man we must thank for the success of modern transportation is Charles Goodyear. Without rubber tires, high speed and smooth riding would be impossible. It was not until Charles Goodyear accidentally spilled some sulphur-soaked rubber gum on a stove that a practical method of putting it into usable form for tires was found. He called the process vulcanizing.

Soon after Henry Ford began to make his cars by mass production in the early nineteen hundreds, other manufacturers took up the idea. By 1920 the automobile was well on its way to becoming a major factor in our modern scheme of living.

Today, in the cheapest cars, speeds up to eighty or ninety miles an hour are obtainable, with a reasonable outlay. Endurance has been increased to the point where a car will last almost a lifetime if well taken care of, and tires are good for at least fifteen thousand miles. Mechanical precision has been brought down to a fine point, so that men have been able to build machines such as Captain George Eyston's "Thunderbolt," and



John R. Cobb's "Railton Red Lion," with which he made the world land-speed record of three hundred sixty-nine miles an hour on August 23, 1939.

So the next time you step on your starter, think of the men who made cheap, safe, fast transportation possible for you, and thank God that you live in this enlightened twentieth century.

## A Visit to Shimoda and Oshima

(Continued from page 10)

boarded a boat to carry us out of Shimoda harbor, it seemed that the black ship was there, too, its sides lapped by the waves, birds flying over its three masts.

In kind consideration, we will draw the curtain over the next two hours. Our boat was small, and the waves were high, and half of our party was glad indeed for solid footing when we arrived at Oshima (literally, "Big Island").

Prevented by a boisterous sea from landing at the usual place, we had to sail to the back of the island and transfer to a small launch in order to reach shore. Most of the day having already been spent, we hurried to the famous *dobutsu-en* (animal park), securing bags of peanuts at the gate. No sooner had we passed through than a delegation came to greet us—ducks, turkeys, flamingos, and monkeys. They knew that guests would feed them, and everywhere we went, something was at our heels. There were no cages, and we could approach the deer to offer them food, or lure the peacocks to eat from our hands.

I would be able to say that it reminded us of the new earth, where "the wolf and the lamb shall feed together," had it not been for the monkeys. What saucy little fellows they were! After having dispensed all his peanuts, Mr. Eldridge was accosted by a monkey who seemed bent on receiving food of some sort. Failing to get it, he made a lunge and caught my husband's coat sleeve. For the remainder of the trip, that sleeve bore his teeth marks. However, the monkey was more annoying than dangerous, and did not spoil the pleasure of our visit in the least.

Very early in the year the camellias set this island aflame with red and pink flowers. No matter where you look, you see more trees and bushes than you can count that turn a beautiful color. A novel custom of these islanders is that of carrying things on their heads. You meet women carrying loads of charcoal that way, or see them with some other large bundle balanced so precariously that a quick turn is dangerous. But they walk their sedate way, usually without accident.

The real attraction of Oshima, however, is the active volcano, Mt. Mihara, about which cluster so many lurid tales of suicide. We had heard so much about those who were tired of life jumping into its crater that we were anxious to see the old mountain for ourselves. But after leaving the *dobutsu-en*, we had to be content with rest and supper, and postpone our climb to the top for a few hours.

The next day, after a hurried breakfast, we joined other tourists who were following the well-traveled path to the summit. Some rode on horseback, but we were happy to go slower and enjoy the panorama as we climbed.

"See that flag halfway up the mountain?" Mr. Eldridge asked.

"Yes," I answered. "Do you suppose we can reach it by nine o'clock?"

It seemed almost too much to hope for, but we pressed on, and to our complete amazement had gained the top by

eight-forty, thus cutting down by a good margin the average walking time others had mentioned.

There was, of course, a pavilion at the end of the trail at which people were resting and eating, but we were too eager for a close-up of the desert, about which we had read, to linger. So we hurried down a slope, and there were camels waiting to take us across the sands of an ancient crater. Beyond, the smoke was rising from the present crater, and as we approached, the atmosphere became very acrid.

Leaving the camels, we made the last climb on foot. The path was steep and uneven and led us over the rim of the old crater, but soon we were standing as close as we could get to the present one, listening to the guide's description. At one time, he said, the crater reached down almost to sea level, but gradually it has been filling up, until now it is only about twelve hundred feet deep.

The vogue of committing suicide by jumping into the volcano began in 1933, and it is estimated that fifteen hundred have followed in the steps of the first young woman. In fact, forty-seven jumped in during the first ten months of 1939, two of that number during October.

But more impressive than the tales of the guide or the fumes of the volcano was the sight of fire smoldering in its depths. Two large mirrors have been set up in order that the visitor may see for himself.

A stone was wrapped in a paper streamer and thrown into the crater. We could see it spin from side to side as it hurtled toward the bottom. Then it seemed that a tongue of fire reached out to grasp it, hungry for more food from above. It might have been a human body tumbling toward destiny. How I shivered! I did not care to see the glow from beneath, but there was something hypnotic about it, and a chill crept over me as I thought of the fifteen hundred men and women who have plunged to their doom.

Finally, too depressed to linger longer, we left, and were thankful when Mt. Fuji came into sight once more across the water. Capped by snow, it floated in space, a thing of rare beauty, with a message of hope and stability for the distraught heart.

What a contrast these two mountains presented that day! The one at my elbow actively belched smoke and lured to destruction. The one over the way, quiescent since 1707, smiling in the sunshine, was undisturbed and peaceful. They were reminders of two divergent classes of mankind today.

There are multitudes in the grip of sin, whose associates tear down the fine things they mean to do; while there are Christians, victorious over their sinful natures, who are surrounded by an atmosphere of heaven, and we gather strength for daily living from their influence.

It may be there is some of both elements in each of us as we carry on a continual warfare with alternate victory and defeat. "The good that I would I do not; but the evil which I would not, that I do." May God grant us the victory over the evil that remains in our hearts, so that we can be clothed with the garment of Christ's righteousness at His appearing.

"He is a shipwreck who sets no value on friendships."

"BOTTLE up your troubles. Others have enough of their own."

THE sole meaning of life is to serve humanity.—*Tolstoy*.

## Answers

### Treasure Trove:

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. 2. He was beheaded at the command of Herod. Mark 6:22-28. 3. It is said of his parents, "They were both righteous before God." Luke 1:6. 4. Levi-Matthew. Luke 5:29. 5. "I came not to call the righteous, but sinners to repentance." Luke 5:32. 6. "For the Son of man cometh at an hour when ye think not." Luke 12:40. 7. Only one. Luke 17:12-16. 8. He lived in Jericho and was rich. Luke 19:1, 2. 9. They murmured against Him because "He was gone to be guest with a man that is a sinner." Luke 19:7. 10. "To seek and to save that which was lost." Luke 19:10.

### Current Events:

1. The population of the United Kingdom (England, Scotland, Wales, and Northern Ireland) is about 46,213,000. 2. The British call the German torpedo boats E-boats (enemy boats); U-boats are German submarines. 3. Germany took over Strasbourg in 1870, during the Franco-Prussian War and held it for forty-eight years, until the end of the World War in 1918. 4. Ameripol is synthetic rubber. The name indicates that the raw material, petroleum, is American and that its conversion into rubber involves the chemical process called polymerization. 5. False. The guardsmen are subject to service anywhere in the Western Hemisphere and in any American possession, the Philippines included. 6. Poland, Denmark, Norway, Netherlands, Luxembourg, Belgium, and France have been occupied in whole or in part by Germany. Poland, Finland, Latvia, Estonia, Lithuania, and Rumania have been occupied in whole or in part by Russia. 7. The Bering Sea. A Russian air base is reported to have been set up at Big Diomed Island, only a mile from the American-owned Little Diomed Island. 8. French, which is spoken in Haiti, and Portuguese, which is spoken in Brazil. 9. Twenty billion dollars' worth. 10. Fulgencio Batista. 11. Under the Twentieth Amendment, the next President will take office on January 20, 1941. 12. Great Britain, the Chinese government of Chiang Kai-shek, and Japan. War supplies for the Chiang Kai-shek army have been passing through Burma, Britain's largest and easternmost province in British India. Japan's purpose is to stop them.

## Sabbath School Lessons

### SENIOR YOUTH

### XII—The Spirit of Prophecy in the Remnant Church

(September 21)

MEMORY VERSE: Revelation 12:17.  
LESSON HELP: "The Abiding Gift of Prophecy," pp. 253-263.

### THE LESSON

#### Two Gathering Movements

1. Before Christ's kingdom is established in this earth, what great movement is mentioned as taking place? To what earlier movement is it likened? Isa. 10:20-22; Rom. 9:27, 28; Isa. 11:11, 12, 16.

NOTE.—About fifty thousand responded to the call of God to return to the land

### THE YOUTH'S INSTRUCTOR



## JUNIOR

### XII—Healing the Demoniac

(September 21)

LESSON SCRIPTURE: Mark 9:14-29.

PARALLEL SCRIPTURES: Matthew 17:14-21; Luke 9:37-45.

MEMORY VERSE: "Why could not we cast him out? And Jesus said unto them, Because of your unbelief." Matt. 17:19, 20.

STUDY HELP: "The Desire of Ages," pp. 426-431.

PLACE: At the foot of Mt. Hermon.

PERSONS: Jesus and His disciples; the father and his afflicted son; the scribes and the multitude.

#### Setting of the Lesson

"The entire night had been passed in the mountain; and as the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory; but there was work to be done for the people, who were already searching far and near for Jesus. At the foot of the mountain a large company had gathered, led hither by the disciples who had remained behind, but who knew whither Jesus had resorted."—"The Desire of Ages," p. 426.

#### QUESTIONS

1. When Jesus, Peter, James, and John came down from the mount of transfiguration, what did they see? Who were asking questions of the disciples who had not been with Jesus? Mark 9:14.

NOTE.—God does not make the mountaintop a permanent place of habitation. He takes us to the height to catch a glimpse of heavenly glory and to gain a broader vision of the need of the world. The source of the stream is in the upland, but it quickly flows down the incline to enrich the valleys below. We cannot selfishly tarry on the mountain peaks of blessing. We must descend and take up our ministry of love for others.

2. What did the people do when they saw Jesus? What did Jesus ask the scribes? Verses 15, 16.

3. What explanation did one of the multitude make? How grievously did the evil spirit afflict the boy? Verses 17, 18.

NOTE.—"While they [the nine disciples] were waiting at the foot of the mountain, a father had brought to them his son, to be delivered from a dumb spirit that tormented him. Authority over unclean spirits, to cast them out, had been conferred on the disciples when Jesus sent out the twelve to preach through Galilee. As they went forth strong in faith, the evil spirits had obeyed their word. Now in the name of Christ they commanded the torturing spirit to leave his victim; but the demon only mocked them by a fresh display of his power. The disciples, unable to account for their defeat, felt that they were bringing dishonor upon themselves and their Master. And in the crowd there were scribes who made the most of this opportunity to humiliate them. Pressing around the disciples, they plied them with questions, seeking to prove that they and their Master were deceivers. Here, the rabbis triumphantly declared, was an evil spirit that neither the disciples nor Christ Himself could conquer. The people were inclined to side with the scribes, and a feeling of contempt and scorn pervaded the crowd.

"But suddenly the accusations ceased. Jesus and the three disciples were seen approaching, and with a quick revulsion of feeling the people turned to meet them. The night of communion with the heavenly glory had left its trace upon the Saviour and His companions. Upon their countenances was a light that awed the beholders. The scribes drew back in fear, while the people welcomed Jesus."—"The Desire of Ages," p. 427.

4. What exclamation of sorrow came to the lips of Jesus? What did He tell the father to do? Verse 19.

NOTE.—"The selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discour-

agements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God."—Id., p. 430.

5. What did the evil spirit do as soon as he saw Jesus? Verse 20.

NOTE.—"Again the Prince of life and the prince of the powers of darkness had met on the field of battle.—Christ in fulfillment of His mission to 'preach deliverance to the captives, . . . to set at liberty them that are bruised,' Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought."—Id., p. 428.

6. What question did Jesus ask the father? What reply did the father give? What earnest appeal did he make? Verses 21, 22.

7. How did Jesus seek to strengthen the faith of the father? Verse 23.

8. What did the father then cry out with tears? Verse 24.

9. How did Jesus rebuke the evil spirit? Verse 25.

10. What did the evil spirit then do? In what condition did it leave the boy? Verse 26.

11. How did Jesus then help the child? Verse 27.

12. When they were alone, what question did His disciples ask Jesus? What reply did Jesus make? Verses 28, 29.

13. How may this lesson of faith be helpful to us?

Answer.—"If ye have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Though the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you."—Id., pp. 430, 431.

#### Questions to Think About

What reason had the disciples to think that they could cast out an evil spirit? What is a "mountaintop experience" today?

How may such an experience be gained? For what purpose is it given?



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from which they had been dispersed. The nation as a whole, however, stayed by the homes they had established in other countries, and God's ideal for the return and prosperity of Israel in their own land was not met. The movement which might have taken place at that time finds a counterpart today in the great second advent message which is gathering God's chosen ones from all parts of the world. "It will, however, only be a 'remnant' that will have part in this. Literal Israel may be as many as the sands of the sea, but only a remnant among them shall return. This remnant shall not come from any one country, but from the four corners of the earth."—"Isaiah, the Gospel Prophet," Vol. I, p. 33.

2. How were the Israelites brought out of Egypt and preserved? Hosea 12:13.

3. State why the prophetic vision was sometimes withheld in ancient times? Lam. 2:9; Eze. 7:9, 28.

NOTE.—The people had resisted the appeals of the prophets to keep the law of God, and were violating it. Because of this persistent attitude of resistance to God's commandments, there came a time when it was useless for Him to continue to communicate with them, and the prophetic vision became silent.

4. For what similar reason may we conclude that the prophetic gift was largely withheld for many hundreds of years during the Christian Era? 2 Thess. 2:3, 4; Dan. 7:25.

NOTE.—The apostle Paul here foretells "the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, 'except there come a falling away first.'"—"The Great Controversy," p. 49.

5. What work of reform did Isaiah say is to take place in the last days? Isa. 58:12-14.

NOTE.—"A most important work is given this people. The breach in the wall must be repaired. There is a gap that must be closed. As in a besieged city the attack of the enemy is made where the breach is in the wall, so with reference to the law of God. The enemy has torn down the Sabbath. A gap has been made in the law. The enemy is attacking. . . . The call has come to this people to stand in the gap, to repair the breach."—"Isaiah, the Gospel Prophet," Vol. III, p. 41.

6. What promise is made to all those who take part in this work? Verse 11, first part.

7. What did John say of the people who will be brought out by the great work of reform? Rev. 14:12; 12:17.

8. What will the people possess who keep the commandments of God? Rev. 12:17, last part; 19:10.

9. What hour is announced by the remnant people who proclaim the last gospel message to the world? Rev. 14:6, 7.

10. What long prophetic period ended with the announcement of the judgment hour? What movement then began? Dan. 8:14.

NOTE.—The whole period of the 2300 days, or years, "extends to the time of the judgment, just preceding the second advent, and at its expiration a special gospel message is sent to all the world proclaiming the judgment hour at hand, and calling upon all to worship the Creator. The facts of history answer to this interpretation of the prophecy, for at this very time (1844) just such a message was being proclaimed in various parts of the world. This was the beginning of the great second advent message which is now being proclaimed throughout the world."—"Bible Readings," p. 175.

11. How does the prophet John describe the early advent movement and the disappointment of 1844? Rev. 10:1-10.

NOTE.—If the symbolic prophecy in Revelation 10 is compared with the advent movement, it will be seen that they conform in detail. The time is between the sixth and seventh trumpets, about 1840. The "cloud" and the "seven thunders" represent the lack of understanding of the message. The "little book open" represents the book of Daniel, in whose pages the prophetic period is found. "Land and sea" and "loud voice" represent a widespread movement. The nature of the message was that "time should be no longer." The eaten book, "sweet" in the mouth, and afterward "bitter," symbolizes the joy of expectation and the bitterness of disappointment.

12. What statement shows that another message was to be given to the world after the disappointment of 1844? Verse 11.



# The Listening Post

❖ THE University of Ohio has developed egg shells with windows so that unhatched chicks may be watched as they develop. Caps to close the windows are made from the big ends of other egg shells.

❖ THE increased demand for army uniforms is stimulating the woolen industry, promising new business for clothing manufacturers, and threatening higher prices for next winter's suits in the United States.

❖ A FRANCO-AMERICAN anniversary was celebrated recently at the New York World's Fair. It had been fifty-five years since the Statue of Liberty, loaded in 214 packing cases, arrived in New York harbor aboard a French man-of-war.

❖ THE United States Treasury Department reports that the fiscal year ending June 30 broke all peacetime records for Federal spending. The total was \$6,666,085,539, with an income of \$5,924,836,402. The biggest outgo was for national defense; it amounted to \$1,558,762,921.

❖ ITALY's recent entrance into the European war increased the number of active belligerent countries to twelve, although fourteen have been engulfed by the war; namely, Germany, Italy, Denmark, Luxembourg, Britain, France, Canada, Australia, South Africa, New Zealand, Poland, Belgium, the Netherlands, and Norway.

❖ DR. FRANK HOWARD LAHEY of Boston, Massachusetts, was elected president of the American Medical Association at the organization's ninety-first annual convention, held recently in New York City. Doctor Lahey will take office next year at the annual convention which will be held in Cleveland, Ohio. The American Medical Association is the largest medical body in the world.

❖ THE world's largest oil refinery is located in the Netherlands West Indies, Dutch islands less than 100 miles off the coast of South America. On the islands of Curaçao and Aruba three refineries handle 72 per cent of the productive oil wells of Venezuela. Aruba, the smaller of the two islands, with an area of only 69 square miles, has the giant oil refinery operated by a subsidiary of the Standard Oil Company, with the world-record capacity of 285,000 barrels a day. The Royal Dutch Shell refinery, almost as large, is on Curaçao.

❖ THE "telemobile," a specially constructed motor coach with five sound-proof public telephone booths and the services of an operator attendant, has been introduced by the New York Telephone Company to provide telephone communication from points where standard service is not convenient. The unit establishes contact with the regular telephone system either by underground cables or by overhead wires or cables. The booths are equipped with hand-set phones, seats, writing shelves, and fan ventilation. The cars also have a directory cabinet and two additional seats for persons waiting to make calls. The coach is equipped with its own power plant and may be dispatched in emergencies to provide policemen, newspapermen, and other public servants with telephone service.

❖ IN Bardstown, Kentucky, on July 4, a portrait of Stephen Collins Foster, American composer, was dedicated in the "old Kentucky home" which he made famous in song. The occasion marked the anniversary of Foster's birth on July 4, 1826. The portrait was done by Howard Chandler Christy and was presented to the "old Kentucky home" by the Honorable Order of Kentucky Colonels, an organization composed of some of the thousands of persons holding honorary commissions in the State.

❖ THE last Manchu emperor arrived on board a Japanese warship recently for a visit to Japan. As Chinese emperor he was known as Pu Yi, but his reign ended in 1912, when he was seven years old. In 1934, however, Japan made him Emperor Kang Teh of Manchukuo.

❖ BECAUSE of the troubled conditions existing in Europe, the Italian government has announced the indefinite postponement of the Universal Exposition that was to be held in Rome in 1942.

## Current Events Quiz?

1. Assuring an adequate food supply for the United Kingdom is one of Great Britain's war problems. Approximately what is her population?
2. Distinguish between E-boats and U-boats.
3. For the second time within a century, Germany, it is reported, means to incorporate the city of Strasbourg within the borders of the Reich. When last, prior to this war, did the Germans take over Strasbourg, and how long did it remain in their possession?
4. Advertisements are appearing in United States publications for Ameripol. What is it?
5. Is the following statement true or false: The President has been given authority by Congress to order National Guard members to a year's training service to be limited to the borders of the United States.
6. Since last September Germany has occupied all or part of seven nations, and Russia has occupied part or all of six. Name four of German occupation, and three of Russian.
7. In what sea is a Russian naval base being developed just a mile from an American-owned island?
8. The conventions adopted by the American republics at Havana recently were published in four official languages. Besides English and Spanish, what were the other languages; and in what American republics are they official?
9. The United States Treasury now holds the largest store of gold in this world's history. What is the sum?
10. Cuba elected a new president recently. What is his name?
11. The next President of the United States, whoever he may be, will take office on what date?
12. What three nations have the most reason to be interested in the closing of the Burma Road, and why?

(Answers on page 14)

❖ MORE than 12,000 cars and coaches operated on American railroads are air-conditioned.

❖ A DEPARTMENT store in Buenos Aires has employed six outstanding Argentine artists to portray the fashions, and each artist has designed an original window display.

❖ It is said that though it was in the line of march of German troops in France, the Reims Cathedral was not harmed in any way except perhaps for a few broken windows.

❖ AN inquiry from Tahiti for tattooing machines surprised but did not nonplus the Los Angeles (California) Chamber of Commerce. In the city's bowery a toolmaker was found who makes the scarifiers for from \$3.50 to \$5 each.

❖ THE Mayo Clinic of Rochester, Minnesota, has announced the development of an emergency oxygen flask to be used by fliers parachuting from 25,000 feet. The flask holds enough oxygen for ten or fifteen minutes—a period during which high-jumping pilots could die for lack of oxygen.

❖ It is reported that, to make aerial observation safer, an optical company has developed a "protective lens" which will take remarkably clear photographs from three miles up, thus reducing the danger from antiaircraft fire. Photographs taken from that height with the new lens are so clear that "railroad ties are easily counted."

❖ IN spite of the heavy burden of reconstruction following the war with Russia, Finland made her semiannual debt payment of \$159,398 to the United States on June 15. Thus Finland's perfect record of never having missed a payment has been maintained. Apparently this is the only one of the debtor governments to pay in full, although token payments may be made by one or two.

❖ FRITZ FRANK, a Berlin chemist, has perfected a paper which will not burn at temperatures up to 700°C. If a piece of ordinary newspaper is enclosed within a bag made of this incombustible paper and the flame of a Bunsen burner is allowed to play upon the bag, there will be no change in the appearance of the bag or in that of the newspaper. It is thought that this paper will be very valuable for the preservation of important documents.

❖ TESTS made by the United States Forest Service on the Chelan National Forest in the State of Washington with a crew of parachute jumpers indicate the practicability of dropping fire fighters from airplanes to put out small forest fires in inaccessible back-country areas. A new radiophone enables the "smoke jumper" to talk with the pilot of the plane and with his headquarters when he reaches the ground. A specially designed parachute is used which has a rate of descent of about twelve feet a second and permits a certain amount of steering toward the landing spot. The jumper is also protected by a special chute harness, suit, and headgear, so that he can land almost anywhere at any elevation—in tall trees or in open spaces or on rough ridges.