

The YOUTH'S INSTRUCTOR



Long Hours Spent Wielding
Carpenter's Tools in Joseph's
Shop Left Jesus of Nazareth
No Stripling in Strength

THE youth was warm, and tired. It was the time of harvest in the hill country of that part of the world which lies between Europe and Asia. As he looked across the valley toward the village, the heat waves danced over the golden acres of ripened grain. The shouts of the reapers were not heard; the fields were deserted. Only the buzzing of an occasional insect broke the silence of the afternoon.

One would have thought that this cave would be cool, reflected the youth—and it was, with the deceptive coolness that one finds in underground places that are really too hot for comfort. Worst of all was the lack of water.

Around the young man lay his henchmen, a motley crew. Among them, he looked almost feminine and weak; but the weakness was not real. Rather, the impression of weakness was caused by the roundness of his form, the beardless softness of a face not yet hardened into manly angles. Nevertheless, an eye experienced in judging men would have noticed the width of shoulder, the massive lines of neck and leg, the depth of chest; and such a judge would have said that this was a worthy leader of such a group—a man ready to command or fight, who had won his position of captain through his fearless conduct.

His men themselves would have merited a more than casual glance. Most of them, it is true, were rabble—debtors, malcontents, hangers-on. But in spite of all that, there were some real stalwarts among them—magnificent physical specimens—and others whom such a desperate enterprise as this might make into statesmen and wise counselors.

For the hundredth time, the youthful leader of the band pushed back the thick dark hair from his damp forehead as half-unconsciously he muttered to himself, "Ah, for a drink of water! A drink of cold water from that well that is hard by the gate yonder." But that was impossible. The Philistine garrison had taken Bethlehem, and the well was in the shadow of the wall. The whole company of men under his leadership would make but a small showing against the enemy. It was an idle remark, wrung from his lips by the parching heat of the day.

Just how that wish was translated into action, we cannot know. What we do know is this: That out of the cave of Adullam crept three valiant men who loved this youth as men love a born leader. Would that we could see the three! Men of tall stature, they must have been. Bronzed by the

blazing sun, thick-chested, strong-muscled, active and fearless. They were used to looking death in the face, and were heroes of many an encounter; but this was surely a foolhardy bit of bravado. We cannot read of how they crossed the considerable distance that lay between the cave's mouth and the garrisoned wall of the village. Nor do we know what it was that first drew the attention of the guards on the wall to the men coming toward them. Surely they carried no more than their straight double-edged swords, for bows and arrows would have been useless. This was a task to be carried out with suddenness and surprise.

No doubt there was a bloody bit of business completed about the well-curb, under the hard blue of the summer sky, as two of the mighty men fought back the (Turn to page 3)

These Be
MIGHTY MEN

By R. E. Finney, Jr.

LET'S TALK IT OVER

BATTLE CREEK! This hustling little southern Michigan community known as "The Food City of the World" (it is the home of the W. K. Kellogg breakfast foods and of Postum, the well-known breakfast cereal), is a veritable shrine of early Seventh-day Adventist history. The Autumn Council was held here this year, and as I walked the streets and noted its ancient landmarks, the spirit of the pioneers of the great second advent movement seemed to pervade the very air.

The beginnings of so many of our denominational activities are here! The old Health Institute, which grew into the first sanitarium of a chain which belts the earth; the first college, now developed into a great educational system of 251 advanced schools in which 14,165 young people are preparing for Christian service, and 2,626 elementary and mission schools which represent an enrollment of 91,594 pupils; the first health-food factory, which has been followed by similar establishments, of which there are now 29 in operation; the first publishing house, which has grown to 83 institutions with the passing years; the first Seventh-day Adventist church building of any size—the Dime Tabernacle—for the erection of which a dime was asked from every advent believer in the United States and Canada. For years it stood as a monumental place of worship and assembly, until fire destroyed it. Its successor—built on the same site—and still called "The Tabernacle," was the meeting place of the Council.

This annual Autumn Council is primarily a meeting of the General Conference Committee to allocate the budget for the coming year, but it is customary to invite local conference presidents, representatives of leading denominational institutions, and missionaries on furlough, to attend as delegates, and this brought together a group of approximately two hundred persons for the opening meeting, when J. L. McElhany, president of the General Conference, sounded the keynote. "Christ is not only coming," he said, "but He is coming soon. Considering this, 'what manner of persons ought ye to be in all holy conversation and godliness?' The most important task which we face today is to make sure that our own hearts are without sin, and then help others prepare to meet our Redeemer and King."

Statistics are usually dry listening as well as dry reading, but the figures presented by Claude Conard, statistical

secretary of the General Conference, challenged our interest. Records show that Seventh-day Adventists are now working in 824 languages and dialects in 412 countries and island groups. This work is administered in 205 union and local conferences, 194 organized mission fields, and 8,924 churches. Our world membership stands at 504,752, and 29,816 persons are directly engaged in evangelistic, educational, medical, publishing, and other branches of the organized work. The record shows 521 institutions in the world field, and the entire asset valuation of all denominational properties is approximately \$65,000,000.

Last year the sum total of funds contributed to the work of Seventh-day Adventists was the largest in their history, amounting to \$14,226,329, a per capita average in North America of \$53.38 and of \$13.52 in other parts of the world.

Wherever the story of a 'soon-coming Saviour is told, there Sabbath schools spring up, and 14,817 are now operating, with a membership of 618,507. Our young people are organized into 6,622 Missionary Volunteer Societies, with a membership of 148,698.

Time was when Seventh-day Adventist literature was printed in only one language—English—and a copy of each publication could be purchased for a total of ninety-three cents. But now we are publishing in 202 languages, and accumulated totals of 329 periodicals, 2,338 different books, 1,355 pamphlets, and 5,234 tracts were reported published at the end of last year. The value of one year's subscription for each of the periodicals, and one copy of each of the books, tracts, and pamphlets, was given as \$2,655.21.

As the various committees swung into action and their reports began to come to the Council, many interesting discussions took place, and a number of history-making policies were adopted. Among these were:

The setting up of a General Conference Radio Commission under the leadership of W. G. Turner, president of the North American Division, which is to perfect arrangements for a national hookup of approximately 80 stations for a weekly 30-minute broadcast during the year 1942. The estimated cost of \$250,000 is to be met by appropriations by the General, union, and local conferences, the denominational publishing houses, and by gifts from listeners.

An easy-payment plan for the sale of literature by colporteurs who will

be carefully selected by the various fields in which they labor, is to be put into operation. This will make it possible for them to place several books at one time in the homes of the people on the basis of a dollar down, and a certain amount weekly or monthly as may be arranged. This plan has been tried experimentally in a small way by some of our bookmen, with phenomenal success. With the safeguards set up and the assured co-operation of Book and Bible Houses, our leaders look hopefully for a new and brighter day for the sale of third-angel's-message-filled literature.

For years there has been a growing need for a training school for Spanish workers, and now that the way has opened to secure a suitable location in the vicinity of Dixon, New Mexico, it was voted that the General Conference co-operate with the Southwestern Union in the establishment and operation of such an educational institution.

The shortage of teachers to man our church schools received earnest consideration, and it was decided to set up a scholarship fund in our senior and junior colleges in North America for the benefit of young people who are interested in elementary teaching, show a special aptitude for this line, and desire to make it their lifework.

The date for the beginning of the next Harvest Ingathering campaign was placed at August 1, 1942, and the goal for North America is \$1,000,000.

Since the cost of living is advancing rapidly, and economic conditions are uncertain and perplexing in all parts of the world, the Finance Committee carefully considered our denominational wage scale, and the Council adopted their report calling for an approximate advance of ten per cent for all classes of workers in denominational employ.

The high point of the Council was the report of the Budget Committee, which allocated more than \$5,400,000 for the carrying forward of our world-wide work for the coming year. With one exception this is the largest budget ever apportioned, and it is concrete proof that the foreign mission work of Seventh-day Adventists is not being abandoned.

The meeting closed with a note of courage and consecration to the task before us, of giving the message of a crucified, risen, and soon-coming Saviour to every nation, kindred, tongue, and people with all possible directness and speed.

Lora E. Clement

onslaughts of the Philistines while the third drew the water. With their backs to the well they must have thrust and parried until their enemies were afraid to engage them further because of their skill and strength. They did not pause long enough to quench their own thirst, but with one last shout of defiance they ran back to the cavern.

We see them enter the cave and, eager for approbation, place the water bottle at the hand of David—for it was for him that they had fought and won the drink. And David, who though already anointed king, was fleeing before Saul on the one hand and before the bloodthirsty Philistines on the other—what does he do?

David looks at this water—the token of love! As he looks, he loosens the thong that holds the skin bottle tight shut, and—pours the precious liquid on the ground. “Be it far from me, O Lord, that I should do this,” he says soberly; “is not this the blood of the men that went in jeopardy of their lives?”

Need we ask why David is king, after analyzing this experience? A lesser man would have praised his followers, and drunk the water. Only a royal mind could think so magnificent a thought, only a royal hand could do so kingly a deed. Surely it was this characteristic in David which made him the leader that he was. It was very warm. He was thirsty. He *needed* the water to refresh himself for the possible dangers ahead. No man could have blamed him for drinking it, but he *did not* do so. “Be it far from me,” he said, sensing the priceless quality of the gift and the true value of human life.

In all literature there is but one more thrilling deed of valor than that of “the three worthies,” only one gesture more noble than that of the king they sought to honor.

More than nineteen hundred years ago another King and Mighty Man of God looked over the battlements of heaven. Below in the earth were countless thousands of sinful, lost men and women saying, “Oh, that one would give me drink!” Yes, thousands were thirsting for the water of life. And the heart of Jesus was touched by the scene. He came voluntarily to break through the barrier of sin. This Mighty Man of God became a man among men and walked the wary ways of the world, that we—you and I—might drink of the water of life.

All that David’s mighty men did that long-ago day outside the wall of Bethlehem we cannot know in detail.



Nature's Music

By ROSA ANDRE

THE harp of the wind plays a lighthearted waltz

**As it rustles the dry autumn leaves.
And even Jack Frost with a brush in his hand,
Must dance to the music it weaves.**

**The musical crickets with small violins
Play a rippling sonata in G.**

**On a tiny guitar a sweet serenade
Is strummed by a hurrying bee.**

**In the forest cathedral a tender chorale
Is sung by the voice of a stream,**

**While the worshiping flowers and weeds bow
and nod
And doze in a charmed, trancelike dream.**

**The choir of the sea sings a glorious hymn
Full of praise to the Father above.**

**The Father looks down and tenderly hears,
And smiles with an infinite love.**

What God’s Mighty Man did for all humanity nineteen hundred years ago we can read in the matchless story of the Gospels.

Jesus Christ was no weakling in body or in character. We know this as we follow the record of His tireless labors among the people of His country. Those labors required ruggedness of physique. The long hours spent wielding the carpenter’s tools in Joseph’s shop and in lifting the heavy beams used in the construction of the buildings of Nazareth left Jesus no stripling in strength. The experiences of those strenuous years, added to perfect health, made Him what He was in the zenith of His life—God’s Mighty Man, in every quality that counted in the fight that He had come to wage for fallen man.

But it is not of those three and a half years of labor among the people that we would think, just now. Rather, it is of the final storming of the stronghold of Satan, the final “breaking through” that obtained the water of life for you and for me, that engages our attention.

Let us meet Him in the Garden of Gethsemane.

Doubtless this hour had often entered the thoughts of the Master, for He knew that He must face the utmost in suffering. But in this contemplation the anticipation must have fallen far below the final realization. For here, in this place, and during this hour of trial, the weight of the sin of the world settles down upon Him. He is almost crushed by the fear that sin is so offensive to God that the Father has hidden His face from Him, and that “their separation” is “to be eternal.”

The weight of this fear alone would have been enough to almost crush the life from Jesus; but “it was the sense of sin, bringing the Father’s wrath upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.”

It is no light experience to witness the breaking up of the self-control of a strong man. To see one who has been the master of himself in all situations broken on the wheel of some bitter tragedy, to see him become as a sobbing child, pulls mightily at the heartstrings. How, then, shall we look upon the Christ as He cries for mercy before God there in the garden?

“A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. *Now He was like a reed beaten and bent by the angry storm.* He had approached the consummation of His work as conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. *Now He was like a reed beaten* poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the powers of darkness, the hour of test, the hour of supreme temptation. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, ‘O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.’”

What if He had failed? Had He been less physically, or spiritually, He must have failed. The disciples were worn out with the activities of the past few days. Satan found them easy to conquer. But with Christ it was not so. Although racked with anguish until the very world (*Turn to page 13*)

Seventh-day Adventists and War The Basis of Noncombatancy

By **CARLYLE B. HAYNES**
Secretary, National Service Commission

SEVENTH-DAY ADVENTISTS who take the noncombatant position do so because they believe they should literally follow the teachings and example of their divine Master, Jesus Christ.

They are not at all unaware that the Book which they accept as the divine revelation of God's will to man—the holy Bible—is referred to by both opponents and proponents of war in support of their arguments.

They recognize that the Old Testament speaks much of war, mentioning it so frequently and treating it from so many points of view that it is eagerly used to support widely different opinions and convictions. In the New Testament, references to war are few and quite incidental.

The apparent conflicts between the Testaments with reference to war may be completely harmonized when the divine purposes and objectives, together with the divine agencies of accomplishment, are taken into consideration.

And it must be remembered that the Old Testament contains the record of many developments which were not originally a part of God's design for this world, and which came about as a consequence of the fall of man.

The records of the Old Testament contain an account of the activities of the Jewish nation. It is a mistake to hold God responsible for all that this nation did, even though they were His chosen people. It must be remembered that they rebelled against Him, were almost continuously in a state of revolt against His leadership, that they rejected His rule when they demanded a king in order to "be like all

the nations." 1 Sam. 8:6, 7, 20. They were ultimately rejected by Him as His chosen people.

Consequently, it is not right to make God responsible for the actions of a rebellious people.

The world would have been warless forever if God's original purpose for it had been carried out. War is one consequence of sin, and God has "suffered it" as He has other evil things—divorce, slavery, and polygamy—though He made it plain that "from the beginning it was not so." Matt. 19:8.

God planned a warless world in the beginning. He has not given up that plan. Sin has delayed its fulfillment.

But Jesus, the Son of God, has come to deal with sin and all its consequences. His coming involves the restoration of Edenic conditions and ultimately a warless world.

Aside from the theocracy, which lasted but a short time, civil affairs have been given over to civil rulers. The New Testament recognizes the fact that God's people are not under a theocracy. God does not now legislate, execute, or judge in temporal matters. Consequently, in the New Testament, changes are introduced. These are not changes in basic truth, but rather changes in methods of accomplishing divine objectives.

"Followers of God Have a Double Loyalty: the First and Highest, to God; the Second and Subordinate, to Government"



The coming of Christ into the world has made a difference—a difference in relationship, in attitude, in obligations, in responsibility on the part of the servants of God.

This difference may be seen in Christ's own words in Matthew 5:21, 22, 38-45.

Consequently, with reference to war the instruction given the followers of God in the New Testament discloses contrasts to that recorded in the Old Testament. There is no difference in the believer's relationship to God. The difference is in his relationship to government. The theocracy has ceased to exist. Vanished with it is the believer's governmental relationship growing out of the very existence of a theocracy.

In the Old Testament, under the theocracy, followers of God had but a single loyalty—to God Himself. In this there could be no conflicts between the demands of their religion and the demands of their government. God was head of both.

In these days followers of God have a double loyalty: the first and highest, to God; the second and subordinate, to government. And while these loyalties need not conflict, they sometimes do.

In those former times God used the Jewish nation, not alone as His medium of instruction for surrounding nations, but also as an instrument to execute His direct judgments in the world.

In those days war was a method used in God's hands as a punishment for national sins. He was Himself judge with respect to when His people should engage in war. But God does not now use His church or His people to execute His judgments.

When the Jewish nation ceased to be the chosen people of God, God also rejected war for His people. They were no longer to fight; they were no longer to bear weapons of war. When Peter drew his sword in Gethsemane to defend his Master, Jesus said unto him, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

Jesus made plain in the teachings of the New Testa- (Turn to page 13)



SEE a woman walking on the street these days without jewelry, paint, fingernail polish, or lipstick, and you can be sure, ten chances to one, that she is going to the auditorium." This remark came to my ears as I hurried up Market Street in San Francisco during the recent General Conference session. It came from one of three cigar-smoking men walking just ahead of me, and brought vividly to my mind a number of related experiences which have come to me during recent years. Because of these experiences I am convinced that practically every person who has had any contact with Seventh-day Adventists—whether or not he agrees with the beliefs they hold—has established in his mind certain standards for them, and is disappointed if they do not live up to these standards.

Recently a traveling salesman asked if I would help him to secure a Seventh-day Adventist girl from our near-by college to work in his home. He said that for two years he and his wife had been trying, without success, to get one, and that they were disgusted with the conduct of the girls they had been obliged to choose. "They smoke, drink, and carouse around," he declared, "and are so unreliable that we are afraid to trust our small child in their care." He went on to tell me that the girl who came would not be expected to serve liquor or meat, and that she would have Friday evening and Sabbath off duty.

"Before you go back to the college do try to find one for us," he urged. "Tell me please, do your college girls live up to what you people teach? Do they smoke, drink, use paint or fingernail polish?" I told him that none of us were perfect, but that most of us were trying to live in accordance with our religious convictions, and assured him that the great majority of the young women attending our senior college on the West Coast would live up to his expectations.

"I'm glad to hear it," he assured me. Then he went on to tell how disappointed he had been when he visited a Seventh-day Adventist doctor's office on professional business. "The doctor is a fine man, a real Christian," he said, "but his stenographer, also a Seventh-day Adventist, makes his appointments and receives patients all day long with her face, lips, and fingernails painted just like a—heathen!" I was surprised to hear a man of the world express such strong disfavor toward extremes in make-up, and my surprise increased to astonishment when my attention was called to the following statement of Cecil De Mille, one of Hollywood's most famous movie directors. It is taken from the June issue of *Christian Victory*.

"A man with any romance in his soul will turn his head the other way when he sees a woman wearing high-heeled shoes and trousers—her mouth



J. C. ALLEN

Adventist Girls Had Been Spoken for Months in Advance by Non-Adventist Housewives, Who Were More Than Anxious to Secure Their Help

Do You Ring True?

By MURL VANCE

painted as if a ripe tomato had hit her in the face, and with fingernails dripping as though she had come from a slaughterhouse. She is just as repulsive as a man would be wearing a pink hair ribbon, a corset cover, a ballet skirt, and satin slippers.

"Femininity is what men have battered empires for. Nations have waged war for it. It is the greatest power in the world, and history proves it. But unless women look before they leap, chaos is ahead of them now.

"In my lifetime as a producer, I've watched women wield this God-given power and sway audiences from laughter to tears as a child pulls a toy

train; but they are losing that hold because they are trying to be men instead of women. I shudder to think what may happen if they don't stop quickly.

"The true art of make-up for a woman is to approach nature, not artificiality. Painted faces like those of clowns have nothing to do with beauty.

"Women will find they are again in power over men and the world at large, when they become truly women again. I hope it isn't too late."

This, I discover, expresses the sentiments of a large per cent of the men of the world. (Turn to page 12)

"The Heavens Declare"

in DECEMBER

By OREN C. DURHAM

HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

December has evening stars to spare. But if anyone asks you to show him the evening star, you will, of course, point to the brightest "star" in the sky, and then explain that Venus is not really a star. More than likely you will presently be called on to defend your statement, for there are many diverse ideas about "evening stars" and "morning stars." Any bright star or planet in the evening sky might be called the evening star, but it is customary to use the title for Venus or Mercury when either happens to be visible. Of course, neither of them gets very far from the sun; so they are always found either low in the early evening sky or low in the morning sky. All too often they are too nearly in line with the sun to be seen at all. If both are visible at the same time, some persons would be inclined to say that we have two evening (or morning) stars, while others would refer the honor to the brighter one.

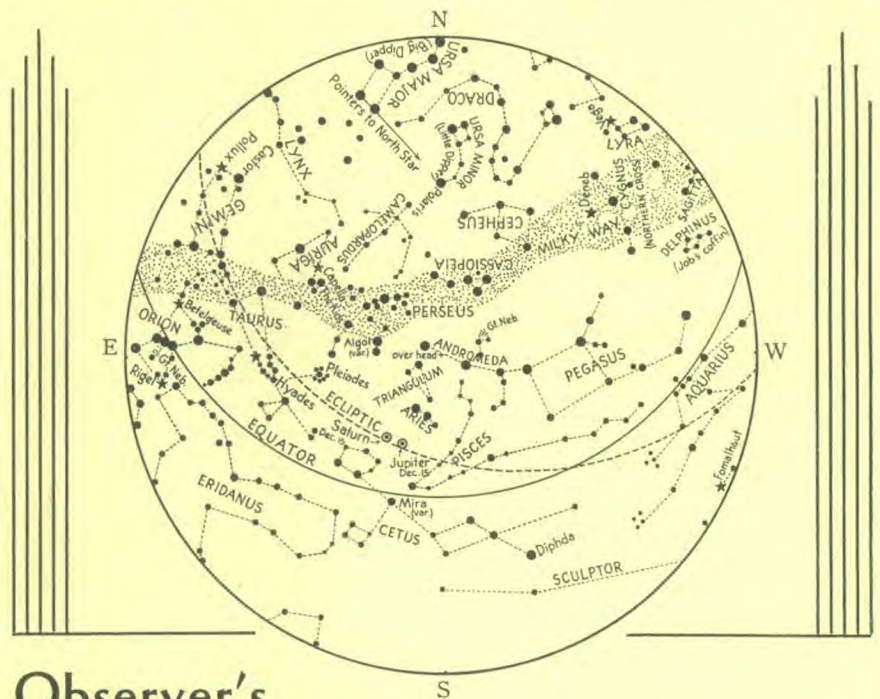
But Jupiter, Saturn, or Mars may make almost as good an exhibition as Venus, and far better than Mercury; so there is no valid objection to calling these planets morning and evening stars. In February, 1940, five planets were lined up in the western sky, at which time we actually had five evening stars. This month we have four, but they are not all found in the western sky. Only Venus is in the west. The other three, Mars, Saturn, and Jupiter, mark a strong diagonal line which soon after sunset runs from the northeastern horizon up past the Pleiades and well into the Fishes constellation. Uranus is also in this part of the sky, in Taurus, but cannot be seen with the naked eye.

Venus is at her best this December, lingering in the southwest until eight o'clock. The moon's visit to this part of the sky on the evening of the twenty-first will not furnish a very striking picture, as the moon will be quite new. Telescopically, Venus is now most interesting because of her crescent phase. Look at her even with field glasses, and you will be able to see the horns, exactly like those of the moon. If you can possibly visit an observatory and get a look through a good telescope, you will not regret the effort involved.

All through the month, but particularly the latter part of the month, Venus may be seen in the daytime. One way to make sure of finding the planet before sunset is to observe a few minutes earlier each evening, marking the position by means of some fixed object like a tree, a telephone pole, or the corner of a house. Of course it is necessary to stand at exactly the same spot each time, or the marker will be of no use. Choose

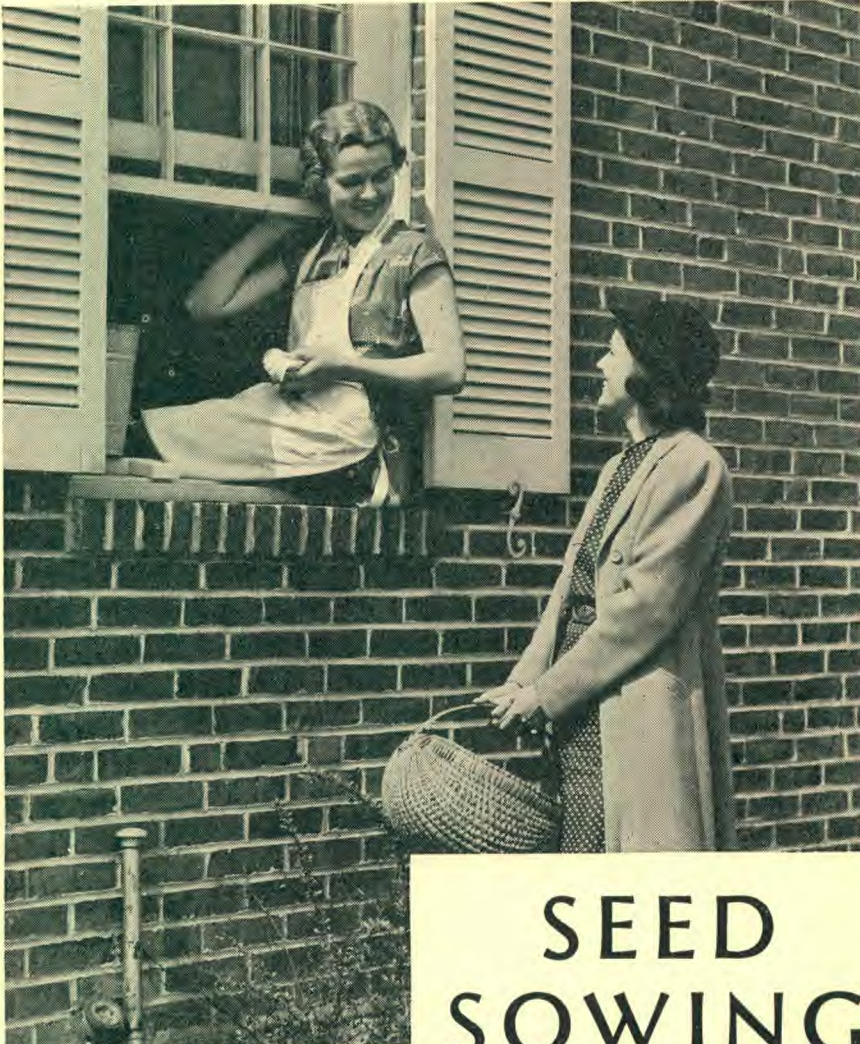
a place where a building will keep the sun out of your eyes. At three o'clock in the afternoon the position of Venus will be directly south and almost as high as the sun stands at noon. So if you note the place of the sun at noon with relation to some chimney or other object, you will be able to find Venus very near that same place at three o'clock. At four o'clock she will have moved to the right and a bit downward, about a good hand-breadth. At five o'clock you will have no difficulty at all. The search may be started at any time after ten o'clock in the morning, but your success during the middle of the day will depend on careful planning and the use of field glasses.

The four moons of Jupiter will furnish endless hours of entertainment for anyone who has any sort of optical help, from eight- (Turn to page 12)



Observer's Sky Calendar for DECEMBER

- 1st. Moon near Saturn. (Pass after midnight.)
- 3d. Full moon in Taurus. (Passes Jupiter after midnight.)
- 8th. Jupiter rises at sunset.
- 9th. Earliest sunset of the year.
- 9th. Minimum of Algol, 8:32 P.M., Central standard time.
- 12th. Geminid meteors at best.
- 12th. Minimum of Algol, 6:22 P.M., Central standard time.
- 18th. New moon.
- 21st. Sun crosses equator. Winter begins.
- 21st. Crescent moon above and to right of Venus.
- 22d. Shortest day of the year.
- 25th. Moon first quarter in Pisces.
- 26th. Moon passes south of Mars.
- 28th. Moon near Saturn.
- 29th. Moon eclipses Aldebaran about sunset.
- 29th. Venus at greatest brilliancy.
- 30th. Moon passes south of Jupiter about midnight.



H. A. ROBERTS

GEORGE WRIGHT was just a humble colporteur who was seeking to spread abroad the truths of the third angel's message as well as to support his wife and children. He canvassed for several weeks in a small New England town, but his sales were not high, and the people did not seem to be interested.

One day when he felt discouraged and was wondering if he should turn to other work, he met a rather stately elderly man who was so anxious to learn the teachings of the Bible that he bought the book, "Bible Readings for the Home Circle." During another of these discouraging times he met Leon Mannly, a house-to-house salesman for a commercial product. George had a long talk with him about conditions in the world and the reasons for the troublous times. Finally Leon purchased the book, "The Great Controversy Between Christ and Satan." George met Leon several times, and then the colporteur went on his way to sow seeds of truth in another town. But he returned now and then to visit those to whom he had sold literature.

Mrs. Mannly sat talking quietly to her neighbor. "Martha, it seems as if something could be done. We have nothing against the man personally, but —"

SEED SOWING *Bears Fruit*

By HAZEL BOYLE

"I know, Margaret—apparently he simply will not give us a sermon."

"I don't feel as if I've even been in church after listening to one of his addresses—or should I say lectures. Really, I see no sense in going, and I don't think I *shall* go any more."

"Oh, Margaret, don't say that. What about the children?"

"Well, I suppose we can't take them out of church, but suppose the district superintendent tries to keep this pastor here another year?"

"He *wouldn't* do that. There are too many complaints about him. If he should stay, something serious might happen."

However, the district superintendent *did* continue this pastor there for another year, and something serious *did* happen. There came a split in the Methodist church of that small New England town. Almost twenty persons stopped attending services. As Martha had suggested, the children presented a problem, for they wanted to go to Sunday school. The parents, after carefully discussing the situa-

Every Day the Faithful Members of the Little Church Talked With Neighbors and Friends About the Hope and Comfort They Had Found in Jesus

tion, decided to rent a hall and hold their own Sunday school. Martha Phelps, mother of three, was chosen to act as superintendent. She organized into classes about sixteen children, ranging in ages from four to thirteen, and succeeded in making the Sunday school interesting for them. The difficulty of securing papers for lesson study was practically overcome when one of the parents obtained some copies of an interesting paper called *Our Little Friend*. They promptly subscribed for enough to meet their need.

However, there were further results from this split, for some of the older people wanted to hold adult services also; they did not wish to appear so godless as not to recognize Sunday at all. For this reason plans were made for a meeting the next week after the Sunday school was started. No one felt competent to take charge, but a leader had to be found. Leon Mannly, recalling the chats that he had had with the colporteur, offered to ask his colporteur friend to help them out.

At the appointed hour George Wright met with the group gathered in the hall. He took his text from the Bible, and read from it to support everything he said, a procedure quite unusual to his listeners. Among other things he read from the Book that Jesus is coming again, and that everyone will see Him when He comes. As a result it was a thoughtful company that he left. The next Sunday he returned, accompanied by a young man who was studying for the ministry. This young man spoke to them on peace, the peace of Jesus, for which this group had been unconsciously longing. Sunday after Sunday he continued meeting with them, and then he suggested a plan whereby they could study the Bible for themselves. He arranged to hold a class before the church service in which they could discuss what they had studied. Soon there were three adult classes, and after many weeks of studying the Bible for themselves, and of listening to its truths made clearer, some of the company decided to obey the ten commandments fully.

About this time a Seventh-day Adventist minister took over the services. In order to interest more of the people of the community in God's word, he began a series of lectures. A large group attended. Many came from mere curiosity, but one young couple listened eagerly to every word the evangelist spoke. They were interested because of a book that they had read. The book was filled with Bible studies, and had been sold to the young woman's father. Finally they, with others, accepted the third angel's message, and in July, 1933, a

small church composed of eighteen Sabbathkeepers was organized.

The company soon moved their Sabbath services from the hall to the home of the family who had given them their first copies of *Our Little Friend*. However, it was difficult to hold services in such small quarters, and it was almost impossible to divide the Sabbath school into classes in the right way. In a short time, when the opportunity came, the company leased a vacant Methodist church. This church was in a different section of the community; therefore the Seventh-day Adventist minister held another series of Sunday night lectures.

However, the work which was being accomplished was too successful for Satan to endure passively. Where God leads, he always follows and attempts to break down what God has built. He began his work in this little church in a very subtle way. Many times those who have long been following Christ become lax and weak and do not uphold highest standards of right and wrong; yet for a period of time they are able to hide their weakness from the other members of the church. However, they cannot hide any inconsistencies in their lives from those who are not members of the church. This was the way Satan worked into the very foundations of this little church. The family who had been Adventists before the com-

pany was formed were not honest or sincere; consequently their influence on their neighbors was not what it should have been. As a result, the series of lectures was not a success. This result in itself was discouraging, but it was not the only setback that came to the little church. When the members who were new in the third angel's message discovered the faults of the brethren and sisters older in the way, their faith was severely shaken. Only those who were living completely surrendered lives withstood the test. Five members gave up their faith. Nevertheless, with reconsecrated lives those who had escaped the snares of Satan determined to accept these thoughts from the pen of Ellen G. White as their watchword. "Those who are watching for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls."

Every day some of these faithful members talked with their neighbors and friends about the joy and comfort they had found in Jesus, and in the hope of His soon coming. With the help of trained Bible students a few of them learned to give Bible studies. Although the little church group was new and inexperienced, they raised

nearly two hundred dollars in their first Harvest Ingathering effort. The next few years showed marked progress and development. By 1940 the membership had increased to thirty-four. The Sabbath school offering, Investment Fund, and Ingathering offerings had doubled. Last year the members set out to evangelize the community. Sabbath after Sabbath a small group went from house to house within a certain radius, leaving small papers filled with the third angel's message. Those in this group have completed the layman's Bible workers' training course, and after each section of the town has been sowed with literature, Bible studies are given to those who are sincere in desiring to know what the Book of books really teaches.

Several of the children who wanted to go to Sunday school are now young people attending Sabbath school. Three of the original group have been baptized. One of the three baptized is a charming young woman who has experienced a great deal of hardship. When Janet was quite young the fearful infantile paralysis nearly took her life. After a hard fight she recovered with apparently no defects, but when she was about thirteen years of age, her parents noticed that she did not walk with natural poise. The doctor examined her and told them that she had curvature of (Turn to page 13)



THERE is, perhaps, no better way to gain information and form the habit of original and clear thinking than to sharpen the mind daily against the bright intellects of the world. Nearly all young people lament the fact that they cannot number among their friends persons of renown and world fame. They forget that the society of the world's most successful people is within their reach. They can talk with them in their own homes and learn of the dangers and difficulties THEY overcame in order to win success and renown. But the mind must be trained to use the material it gets in reading, rather than to be encumbered by it.

It is not best to attempt too much reading at once. Better read a little every day, if it is but a single sentence. If we spend fifteen minutes a day with our books, it will make itself felt at the end of the year. If we read carefully, we are enabled to lay up in our minds a store of goodly thoughts in well-wrought words, thoughts that shall be a living treasury of knowledge always with us, and from which at various times, and amid all the shifting of circumstances, we may draw some comfort, guidance, and sympathy.

Most of us do not read with any very definite purpose or aim before us. Of course, there are some who read to think, but they are rare. Some read to write; they are more common. And some read to talk; they form

the great majority. A few pages from an author usually suffice all the purpose of this latter class. They treat books as some do lords—they inform themselves of their titles, and then boast of an intimate acquaintance. Our minds should, however, be increasingly stored with the beautiful and vital truths expressed in choicest language. Our English language sparkles with gems which become a treasure in the memory.

Books are intended to give us not so much materials as capacities. We should read them more for the sake of living than of simply knowing. They should be more than instruments "of a refined sort of self-indulgence." Whether we are able to read little or much, so far as our reading goes, it should be of a general nature. If we have only a little time for reading, that is all the more reason that the books we do read should teach us of the vast expanse of human thought. It is quite possible to read a great deal, and yet so to read that we glimpse only a little corner of literature. Such reading does not carry us into the great world of thought, but tends to deepen our childish beliefs that our own little community is the hub of the universe and our own age the only one worthy of notice. When we thus pervert the right use of good books we are only calling them to our aid to "thicken and harden our untaught prejudices."



Over the Sea

"There is a hand that bends our deeds
To mightier issues than we planned."

—Richard Hovey.

OVER the sea and far away," thought Flora as the boat slipped out of Halifax harbor. In the early eighties the trip from Nova Scotia to Massachusetts consumed as much time as a crossing from Boston to London does in this age. For five stormy days the sturdy little vessel on which the Goughs and Flora had taken passage, battled with wind and tide, before pitching its way into the quietness of Boston harbor.

The Goughs did not waste much time in getting back to West Boylston, where home and comfort awaited them. A niece of Mr. Gough's lived with the family, and with the assistance of a servant, she helped to keep the house "homey."

Some of Flora's happiest hours came on those evenings when the family was at Hillsdale. Then John Gough would sit down at the piano and improvise. Sometimes he would sing an old folk song, but more often the room rang with the harmony of some fine hymn. Most of the time, however, the Goughs were out on lecture tours, and Flora accompanied them wherever they went.

Sometimes there would be long stretches, perhaps of months, when life consisted of steady progress from one city to another, from hall to church, from church to college. As the tours extended to nearly every State in the Union, Flora's conception of geographical distance was both enlarged and modified at the close of the first long tour. At the end of this journey she had learned a great deal about the principles of temperance, and could have written a biography of John Gough. Often he would relate the experiences of his young manhood when drink had coiled itself about him, and the drunkard's remorseless tormentor, delirium tremens, had attacked him.

"Once," he narrated, "for three days I endured more agony than pen (or words) can describe, even were

it directed by Dante. Who can tell the horrors of that malady! Hideous faces appeared on the walls, on the ceiling, on the floor; foul things crept along the bedclothes, and glaring eyes peered into mine. I was at one time surrounded by millions of spiders that crawled slowly over every limb, while the drops of perspiration started on my brow. All at once, while gazing at a frightful creature of my distempered mind, I seemed struck with sudden blindness. I knew a light was burning in the room, but it was pitchy dark. I lost the sense of feeling, too. I put my hand to my head, my side, but felt nothing, although I knew my head and frame were there. Then the scene would shift. I was falling, falling, falling, swift as an arrow, into some terrible abyss. Then the paroxysm ceased, and I would sink back on my pillow. A kind doctor cared for me. I was young, and recovered."

He told of how a waiter in a Temperance Hotel stopped him one day on the street. He felt a touch on his shoulder.

"Mr. Gough, I believe."

"Yes," was the answer.

"My name is Stratton. You have been drinking today." Mr. Stratton's voice was friendly and inoffensive.

"Yes," Gough confessed, "I have."

"Why don't you sign the pledge?" asked Mr. Stratton.

"I have no will, no hope, no future," replied Gough. "The drink has eaten out my soul. I couldn't keep the pledge if I took it. I at once hate and crave rum."

Mr. Stratton took the young man's arm and walked slowly along with him.

"You were once respectable," he urged. "Wouldn't you like to be so again? To have friends, to be useful—to be something and somebody?"

"I should like to, first rate," retorted Gough, "but I have no expectations that such a thing will ever happen."

"Only sign the pledge," persuaded Mr. Stratton. "I myself will introduce you to good friends who will strive to help you." He looked kindly at the young man, sunken and degraded though he was.

Hope stirred the embers of his lost manhood. Hope! It had been lost for years.

"I will sign the pledge," he resolved suddenly.

He did, and finally came out victor over the terrible enemy of his soul. He became a man who associated with the finest men of his generation, one who walked and visited with the nobility of England and who met American statesmen and scholars on an equal footing. Yet always he had time for the poor and degraded. He was not past taking his dusky African brothers to his heart, pleading with them to let drink alone, for it would destroy their souls.

John Gough had learned that he could not battle in his own strength. Mary, his wife, influenced him to join the church, to take Jesus Christ as his helper; and as he preached the laws of temperance, he held up Christ as One who gives power to the faint and strength to the weak.

Sometimes he would talk with Flora.

"Don't ever marry a man who drinks," he would say. He should have added, "or one who is not a Christian."

Now John Gough and his group went to California. The magnificence of the Western country thrilled him to the heart, for he loved nature. As he and Mrs. Gough talked of the beauty of creation and of the glory of the Creator, Flora caught a glimpse of the greatness and majesty of One who is all-powerful, and all-kind; and she appreciated and believed more surely the God whom she had sought in her own woods and valleys, back under the blue-and-gold skies of Cape Breton.

Constant demands were being made on the Goughs to provide help for the unfortunate, or fortunate, ones who were struggling to break away from the clutches of liquor. Neglected families needed care; men needed direction and assistance in obtaining work. Temperance societies were being formed. Flora, as a close member of the family, became a necessary adjunct in ministering to these people. All this was merely a by-product of the temperance tours. They motivated

a dozen different kinds of endeavor to do away with the curse of alcohol, an endeavor which would eventually come to flower in the Volstead Act.

Gough's apostrophe to water! How often Flora heard it!

When Moses smote the rock the people were thirsty. It was water that came forth, not wine, or rum, or ale. Our beverage is beautiful and pure, for God brewed it, not in the distillery, but out of the sky and the earth. Tell me, young men and young women, old men and matrons, will you not dash from your lips the drink that maddens and destroys, and take the beverage that our Father in heaven has provided for His children?

At Niagara, Mr. Gough exclaimed, for he was an orator even in his everyday life, "Above the Falls of Intemperance the water is bright and smooth. Thousands who embark on that placid stream are swept on with fearful rapidity and sent into the gulf at the rate of—how many?—Hundreds of thousands a year! A dreadful waste of human life."

As he used this illustration in his lecture he cried:

"Back! Back! Back for your lives! None escape who get into these rapids, except by a miracle."

Flora and Mrs. Gough and Mr. Gough's close associates were deeply moved by his words and his earnestness, and he also influenced his audiences profoundly. At one moment he convulsed them with merriment; then he subdued them to tears. He was powerful, and yet withal there was so much of humility that one knew not which most to admire, the man or his message. He was one of those whom God calls out at certain periods to wage His battles and effect great moral reforms.

On one occasion Mr. Gough went to New York City. Accosted by a stranger, he returned the salute summarily.

"My name is Williams," pursued the man. "I used to work with you."

"Yes," replied Mr. Gough, "I remember you."

"I suppose you are so good and proud now that you would not even have a glass of soda with me," said Williams.

"Oh, yes, I would," replied Mr. Gough kindly. Perhaps here was someone he could help.

Williams conducted him to a drugstore where by a preconceived plan several of Mr. Gough's old associates had gathered and secreted themselves. Williams handed Mr. Gough the soda water with his hand over it. Gough thought this was strange, but not wishing to offend Williams, he drank the draft, and then, excusing himself, left the store. As he left, he became dazed and lost his way. He was abducted and hidden for nearly a week before his friends found him. He had been drugged by these enemies of the temperance cause, and robbed of all his money.

For years this incident was used against him to prove that he was still a drinker, but it was a miserable slander. For forty years John Gough never broke his pledge, even looking suspiciously upon soda water!

At one time a gentleman at whose house Gough was staying in Washington, D. C., asked the great temperance exponent,

"What is the most pitiful sight you have ever seen?"

After a little thought Mr. Gough replied:

"An old child; a child with wrinkles in its face, that is not yet in its teens; a child made old by hard usage, whose brow is furrowed by the plowshare of sorrow." He was thinking of the drunkard's child.

At another time he declared, "I hold this to be a truth: every human being on the face of this earth, whom God has

made in His own image, is my brother.

"See that poor, miserable creature staggering through your street, the image of God wiped out of his face and the die of the devil stamped there? Though you gather your garments about you as you pass him, he is your brother, and you have a responsibility resting upon you in reference to him and his degradation."

Then he uttered the sweetest words that ever fell on the ears of one who has made mistakes,

"I am one who believes that the grace of God brings salvation."

"Young man, keep your record clean!" These were John B. Gough's last words. He stood on the platform of a Philadelphia auditorium, before an immense audience. He had spoken about twenty minutes when he stepped forward, and, with thrilling intensity of tone and appealing gesture, cried out, "Keep your record clean."

A strange pain shot through his head. He lifted his hand; then his arm dropped limply, and he tottered. A stroke of apoplexy felled him. He lived a few days, then passed away, and his passing was such as he would have chosen. He had worn out, not rusted away.

In those unfortunate days when drink had dominion over him, Mr. Gough had contracted debts. When he became a Christian, a reformer, he went back over the long, wide track, and paid them, principle and interest, proving again that God takes men as He finds them, and makes better men of them if they permit Him, and that strict honesty is one of His requirements.

As one of the family, Flora felt his death keenly. He had been a good, kind friend. Many of his words came back to her—bits of advice, snatches of lectures, family conversation.

"Don't worry," he would say, if there seemed to be no solution to some problem. "Lay these things on the shelf. We shall see light by and by when He shall reveal to us the deep things of His wisdom."

And again, "We cannot create circumstances, but we can make the best of them when they come. Their power is not despotism; we may make them our servants. In the darkest hour of my life—no light, no sun, no stars, not a gleam of hope, no expectation of a change, only a dreary and restless waiting for the end—the miracle of morning came to me. The strength of a mighty hand reached down to help.

And again, "Oh, if we could bring before the people the horrible evil of drunkenness! Let the poor unfortunate victims, drowned by their drink, crawl from their slimy ooze, and with suffocation's blood and livid lips, hear them testify against the power that has destroyed them. Let them snap their burning chains, the doomed drunkards, and, sheeted with fire and dripping with the waves of hell, hear them, hear them testify against the power of intemperance. Hear it, oh, young man, hear it! and may it warn you against the outer pleasant circle of the whirlpool, the vortex of which is death!"

Such words and hundreds of others equally powerful had sunk into Flora's heart. Living with Mary Gough had helped her to broader, higher ideals, and her horizon had broadened. The home at West Boylston, Massachusetts, was a peaceful habitation; still, back in Flora's heart was the deep-set longing to take up her chosen lifework. Yet she felt in honor bound to stay with Mrs. Gough.

One day she felt a darting pain in her side, followed by a heavy, dull aching. She was hastened to the hospital, where the doctor diagnosed her trouble as pleurisy.

For weeks she lay ill, but while she was there she settled her purpose to go out "on her own." Doubtless it would have been better had she been contented to stay with Mrs. Gough, but youth and ambition carried her away from the sheltering safety of these friends to an entirely different kind of life.

(To be continued)



A Sharpshooter of the Autumn Woods

THE witch hazel is queer in more ways than one; for, not only is it a sharpshooter, but it has the seasons of the year sadly confused. It blooms late in the autumn, not during spring, summer, or early autumn, like most plants.

This strange plant usually is a shrub, and then resembles the common hazel. However, in some places, where the conditions for its growth are favorable, it gets to be a small tree.

The witch hazel blooms late in the autumn, often after it has shed its leaves, released its seeds, and the first snow has fallen. What a queer time of the year to bloom! The other plants have long since blossomed and ripened their seeds; yet there stands this topsy-turvy shrub, with its twigs brightened with golden yellow. The four petals of the odd flowers remind one of tiny curled ribbons, as they are about half an inch in length, and only one sixteenth of an inch wide.

The seeds of the witch hazel are not ripe until the following autumn, for they cannot ripen during the winter. These are found in queer mortar-shaped pods, half an inch in length, which open as the seeds ripen and show the white tips of the nuts. Both the seeds and the inner lining of the pod that holds them are very hard and bony, and the lining contracts and presses against the hard surface of the seeds. Eventually the pod opens enough to allow the seeds to be shot or thrown forward by the shrinking lining. The seeds are thrown with such force that some of them land at a distance of twenty feet or more. Should you happen to be near a witch hazel releasing its seeds, you are likely to hear a report as the seeds are shot from the pods, and to hear them pattering on the dry, brown leaves about you. Occasionally, too, perhaps, a seed strikes your face or your hand, and our plant thus proves itself a real sharpshooter.

The witch hazel is interesting for other reasons than those that have been given. First, a soothing medicine, or solution, known as extract of witch hazel, is made from it. This is used for treating bruises, sprains, and sores. And, second, divining rods were formerly made from its twigs, since the wood of the plant was supposed to be strongly attracted by water and minerals. The divining rods were made from forked twigs. These were carried over the ground between the hands of the person doing the "witching," or divining. The rod was supposed to reveal the presence of water or minerals in the ground by turning in the hands and pointing to the ground.—Alvin M. Peterson, in *Christian Youth*.



PHOTO BY H. A. ROBERTS

Juniors

GOD'S WAY *Is Best*

By GLORIA JOHNSON

DANNY, Marilyn, Shirley, and Rex had just left, after a jolly evening, spent in playing games outside. As I walked into the house, I was very quiet. I was thinking very seriously when mother noticed my silence and spoke. "Did you have a good time, dear?"

"Yes, mommie, I did."

"Is anything the matter? Don't you feel well?"

"Mother, I have finally made up my mind what I should do about skating."

"Well, what have you thought best to do?" asked mother.

"I have decided not to go to the public skating rinks any more. Marilyn and Shirley have been trying to persuade me to go a week from tonight, but I told them that I couldn't. You know how much I like to skate! Why, I'd rather do that than almost anything else. No one has ever told me that it is wrong to go, but something inside just keeps telling me that it isn't right. There is always a doubt in my mind whether it is pleasing to Christ for me to go to such places, and mingle with the careless people who go there. I keep asking myself, 'Is this helping me to prepare to meet Jesus?' or, 'Would I want Him to find me here, if He were to come tonight?' I have decided that if a thing is questionable, I won't do it."

"Gloria, I am glad that you have taken your stand. I know it will be a hard struggle for you because you are so fond of skating; but if you are really in earnest, God will give you the victory."

After our worship, we went to bed. I was restless and couldn't sleep. Mother and I slept together that night, and we kept talking about different things; then finally silence fell. Neither was asleep, but each one of us was silent.

Then in the still of the night, near my side of the bed, I heard my name called twice, "Gloria, Gloria." I find it hard to describe that voice. I knew that it was not my father's; for he was in the next room, asleep. It was a voice that I had never heard before. I like to think now that perhaps it was the voice of my guardian angel, speaking to me that night as a warning of a great trial that was to come.

"Oh, mother, did you hear that?" I asked, thoroughly frightened.

"No, I didn't hear anything. Why?"

"Mother, my name was called twice right here beside my bed. I heard it. I *know* I did! Oh, mother, maybe it was a warning!"

"A warning about what, dear? You were probably asleep and just dreamed

that you heard your name called."

"But I wasn't! I couldn't have had time to drop off to sleep, because we were just talking."

Mother, convinced that I had been asleep, didn't say much more about it, but I was worried. I knew that *I had not been asleep*, and that *I had heard my name called*. I knelt down beside my bed and took it all to Jesus. As I was praying, a peaceful calm came and quieted my troubled heart. I was sure that Jesus knew all about that voice, and that He was watching over me. In bed once more, I was able to sleep undisturbed.

The morning came, and with it the hope of a new day. When both mother and I were awake, I spoke first. "I don't feel very well, mother," I said, still wondering about the voice that I had heard.

"Don't you, dear? You need not go to school if you are ill."

"Oh, I'm not that sick, but I am still wondering what that voice I heard could have meant. I feel as if something is going to happen."

"Come on; let's get breakfast," she suggested. "Forget about last night. I still think that perhaps you were asleep."

After breakfast I got ready to go to school. I usually rode my bicycle to school, and I did that morning. Mother, as usual, came to the front door to tell me good-by. Little did either of us realize that it might easily have been our last good-by. Just two blocks from home a car hit the rear of my bicycle. After I had been taken to the hospital, it was found that I had two broken ribs, a broken collarbone, a fractured hip, and a severe concussion of the brain.

God, in His tender mercy and compassion, looked down on me. I did not even see the car coming toward me, or feel the jar of being hit or the pain of crashing to the ground after I was knocked about eight feet into the air. He blotted from my mind a remembrance of all these things. When I regained consciousness, I suffered great pain. At different times I would ask mother, when she came to visit me, why the accident had to happen. She tried to help me understand that God's way is the best way, even though I couldn't see it at that time. She told me that God sometimes has to permit sorrow and disaster to come to us to teach us certain lessons that we must learn.

Oh, if we could but remember that in everything that happens to us *God has a purpose*; that, even though we may not understand, He knows just why, and does not allow anything to come to us that *is not for our best good*. "The very

trials that task our faith most severely, and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at His feet, and experience the peace which He will give us in exchange."

Because of my severe concussion I had to lie for ten days or more with a broken collarbone unset. The doctor said that it was better to lie with it broken, than to set it and put a cast on. That would slow up the circulation, and I would need a free circulation because of the concussion.

When my doctor thought I was well enough to have the cast on, he had to break the bone, which had started to knit together. For a reason that perhaps I will never understand, he attempted to break the bone without giving me an anesthetic. He put me under the X-ray machine while a nurse, who had wrapped a sheet around me, pulled me toward her, another doctor pulled me by the legs down toward him, and my doctor took the arm on the side of the broken collarbone and pulled me in his direction. I tried hard to be brave and not cry, but the pain was insufferable, and I screamed in anguish. Finally it broke, but the doctor was unable to set it without giving me an anesthetic. This he did the next day. Back in my room once more, I was still crying, for my arm and shoulder were throbbing painfully. "Why did I have to endure more pain?" I asked. Hadn't I suffered enough? Why did God permit me to go through this, too?

I asked my father to read me a poem that I love. While he read it, I was praying that Jesus, the Master Physician, would take away my pain. The poem is by Grace Troy, and the verse that seemed especially written for me just then was:

"I know not why, when faith looks up
And asks for rest from pain,
That o'er my skies, fresh clouds arise,
And drench my path with rain.

"But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know for me He cares."

By the time father had finished reading this poem to me, my pain had stopped, and Jesus gave me rest.

As I look back over my experience, I find that many things resulted from it, that helped not only me, but others. I have had several friends come to me to tell me that since my accident they were making a more determined effort to be true Christians. They said that when my accident happened, it impressed on their hearts and minds the uncertainty of life. They decided by God's grace to strive so to live that if He called them at any moment, they would be ready.

And the experience made me want to consecrate my life to Jesus more fully than ever before, to give of my very best to my Master, that each day I may build a character which will reflect His image. I have taken for my motto a verse which

I pray will enable me to live a true Christlike life.

"A mind through which Christ thinks,
A hand through which Christ gives,
A voice through which Christ speaks,
A heart in which Christ lives."



Men cannot depart from the counsel of God and still retain that calmness and wisdom which will enable them to act with justice and discretion. Read "Patriarchs and Prophets," chapter 63 and 64, and then take this quiz:

1. Which of the following apply to Saul? to David? to Goliath? to Jonathan?
 - a. It was not true repentance that bowed his proud head.
 - b. He had no clear perception of the offensive character of his sin.
 - c. He was ever occupied in anticipating the ruin that had been brought upon his house.
 - d. His lofty and heaven-inspired strains had the desired effect.
 - e. Was growing in favor with God and men.
 - f. His haughty spirit became desperate, until he was on the verge of losing his reason.
 - g. While he was absorbed in deep meditation, and harassed by anxiety, he turned to his harp.
 - h. He came forth with insulting language.
 - i. Fired with zeal to preserve the honor of the living God and the credit of his people.
 - j. Filled with amazement and anger.
 - k. Allowed his impulses to control his judgment until he was plunged into a fury of passion.
 - l. Pleaded with the king to spare the life of the deliverer of Israel.
 - m. After the remarkable exhibition of the power of God, he could not believe that his father would still harm David.
 - n. Displayed noble traits of character, and his moral worth had won him favor with the people.

"The Heavens Declare" in December

(Continued from page 6)

power field glasses up to the best professional telescope.* Saturn's rings are in fine position, and his moon Titan is always visible with low power. Mars is not so interesting as the other planets, but is well worth telescopic attention. Of course you will not fail to check Uranus, whose position on December 15 is right ascension 3 hours 41 minutes, declination $19^{\circ} 22'$ north. It remains close to this position all the month.

The moon is specially good in winter because it rides much higher than in the summer and thus sheds more light. December this year brings long moonlight nights during the first and last parts of the month. Thus the best time for star work, including the watch for the Geminid meteors, will be between the seventh and Christmas.

* Send 15 cents to Ed F. Bowman, Centropolis Station, Kansas City, Missouri, for simple directions for making a cheap, but effective, telescope.

One great advantage of star observation during the winter is the number of hours of darkness. We may begin on the way home from work, or take a few glances before sitting down to the evening meal. We may easily take a glance before or after breakfast and, as we have already suggested, or even during the day when Venus is on parade. One may in a single evening, sunset to late bedtime, see the Big Dipper swing from a point directly under the polestar to a vertical position high in the northeast. During the same six-hour period he may see the Milky Way shift from a northeast-southwest line to a southeast-northwest line. Any star or constellation which rises in the northeast at dusk will be near the zenith at 10:30 P.M., and any star or constellation which is near the zenith at dusk will be on the northwestern horizon at 10:30 P.M. All this happens because the earth turns one fourth of a complete revolution in six hours. By observing at 6 P. M. and again at 6 A. M. (both dark hours in winter) we may see the effect of a half turn of the earth. The northern constellations are completely reversed by this half turn and the southern constellations are entirely different.

December is a good time to review or learn the zodiacal constellations. Capricornus must be seen in the early evening during the early part of the month, or it will be lost entirely. Next to the left come in order Aquarius and Pisces, the Water Bearer and the Fishes. These are difficult, as we have said before, but if we use the great square for a starting point, we shall have little trouble with Fishes on clear, dark, moonless nights. This winter Mars is an even better sky mark, for he will spend this month and next in this dim constellation.

The three stars of Aries, the Ram, are very distinct. Taurus, with the Pleiades and the Hyades (face of the Bull), is quite the most beautiful of the twelve. After the Bull come the high-riding Twins, and with these six we may close the evening lesson, unless you wish to stay up until nearly midnight. At that time we can see Leo and the dim donkeys and manger of Cancer, which lie halfway between the Twins and the fierce Lion. Then between breakfast and sunrise we can add the Virgin and the Balances to our list. Scorpio and Sagittarius are in the sun's December path, and so cannot be seen either in the morning or in the evening.

To what constellations shall we bid farewell this month? Corona, for one. Far in the northwest at dusk during early December we can make out the circle of gems, the brightest of which is called Gemma. But the loss is only a technical one, and need cause no regrets, for we may recover the treasure any morning by looking in the eastern sky before daylight.

Another picture that drops over the rim during the supper hour is the "butterfly" of Hercules. Lyra, with the incomparable Vega, stands high in the western sky at dusk on December 1, but drops out of sight in the northwest as early as seven o'clock on New Year's Eve. Aquila, with its first-magnitude star, Altair, and the little constellation called Job's Coffin, disappear soon after Lyra; and, following them, the Cross, now standing upright in the northwest, will be lost to view.

All these losses are made up for by our having Orion and his friends with us every clear night. Even the moon cannot outshine the mighty hunter and his dogs. No true amateur ever tires of looking at the part of the sky bounded on the north by Perseus and Capella, on the west by Aries, on the east by Leo, and on the south by Lepus, the Hare that flees from Orion's big dog, Sirius. Fortunately, the major part of this extravagant

spread lasts all winter and well into the spring, so that no amount of cloudy weather can rob us entirely of the glittering riches.

At this point I shall drop out of the class. Many people have told me that they have followed the articles as they have appeared. A very few have written about their success in some of the more difficult searches that have been suggested. I have enjoyed the monthly outdoor sessions, and sincerely hope that for a large number of readers these 1941 experiences may mark the beginning of a quest that will yield rich dividends all through their lives and help them to meet all entrance requirements for the advanced astronomy class taught by Him who planned and made these wonders.

Do You Ring True?

(Continued from page 5)

I expressed my disappointment to this man that a girl who claimed to be a Seventh-day Adventist was not representative of our high standards, and went my way to try to find at our near-by college a girl to work in his home. But I tried in vain, for I learned from the dean of women that all the girls on the campus who wanted work had found it. In fact, many of them had been spoken for months in advance, for non-Adventist housewives are more than glad to secure their help.

But these are not the only instances which illustrate how Seventh-day Adventists are being watched and judged by their dress and conduct. Recently I drove into a gas station several miles from my home. The driver of the gasoline truck, who was filling the tanks, was talking to the station operator about the men in the car just ahead of me. "Those are surely fine people," he said as it drove off.

"Here is another customer who belongs to the same group," observed the station operator, turning to me.

Then the truck driver, a total stranger, told me what he thought of Seventh-day Adventists. He said that he had been watching the young men and women from our college for years. "They are vastly different from the average run of young people," he declared; "they are sober, serious-minded, seem to have something worth while to live for, and to know where they are going."

I asked him if he meant by their being serious-minded that they were not having a good time. "Not at all," he answered. "Everyone who does any thinking at all knows that no genuine and lasting good times can be had without sobriety and serious thought. There is no happiness," he went on to say, "in the giddy swirl and shouting that so many count as a good time. It is only a bitter pill, sugar-coated."

Recently I learned of a lumberman in a northern California town who always gives—no one seemed to know why—special discount prices to Seventh-day Adventists. One day while an Adventist, the one from whom I learned the story, was visiting him, a man drove up in his wagon and wanted to buy some lumber. He stated that he was a Seventh-day Adventist. The dealer supplied his need at the usual "Adventist," near-wholesale price. As the man drove off down the street he made a mistake. Just before he turned the corner he lighted a pipe. At once the lumberman ran after him and directed him to come back. Surprised, the man returned to the yard and asked, "What is the trouble?"

"Just this," explained the irate merchant, as he unloaded the lumber and returned the man's money, "anyone who is as crooked as you are cannot buy lumber in this yard. Seventh-day Adventists

don't smoke, and I refuse to do business with crooks who represent themselves to be what they are not." The man drove away cursing because the deception had been discovered. The lumberman, though not a Seventh-day Adventist, knew what a Seventh-day Adventist ought to be.

One day during the recent General Conference I saw five women struggling with baggage and their car in front of a San Francisco hotel. I took one look at them and said, as I offered to help, "You are Adventists, come to attend General Conference." "You're right," they replied. They were total strangers, and I saw no other marks about them or their car to indicate that they belong to the "separate and peculiar people;" yet they were easily recognizable on sight!

Recently I asked a non-Adventist young man who lives in an Adventist community if he noticed any difference in facial expression between our Adventist girls and those in the near-by city which he frequently visits.

"I should say so," he replied. "The girls down there look worried, unhappy, and hardened. Adventist girls look a hundred times more wholesome and beautiful. Their faces shine with an inner light, and they look happy."

There we have it. We are a marked people. Wherever we go, if we are living what we profess, we stand out from the crowd as being different, as having the highest standards in dress, in thought, in conversation. We have the respect of our enemies if we live up to our profession. We have nothing of which to be ashamed. Our standards are sensible, not difficult of attainment, and they are admired by those who may disagree violently with our religious beliefs. Never before did I realize, as I do at this moment, how careful we must be to make our lives agree with our sermon, how much our dress, our conversation, and even our facial expression means to those who do not know and hold fast to the truths of the third angel's message. What we as Seventh-day Adventists do is the loudest sermon that can be preached among our fellow men today.

Seed Sowing Bears Fruit

(Continued from page 8)

the spine. Janet immediately began taking exercises, but to no avail; she had to go to the hospital and lie on a frame to straighten her back. The days, weeks, months, and years were long, but she tried to pass away the time by keeping busy. Before long she did well at crocheting, tatting, knitting, and embroidering. She read the Bible, and after studying it carefully she believed its teachings and was baptized. At the time of her baptism she had been in the hospital nearly two years. Soon after her baptism she was allowed to go home, but she still had to lie on a frame. Through her cheerfulness Janet encouraged and inspired all who came in contact with her. Many prayers were offered in her behalf. After she had spent four long years on the frame she was allowed to get up, and as soon as possible she resumed her studies in school. She is now studying earnestly to obtain an education which will prepare her for service in the Master's vineyard.

Altogether there are ten young people in the church. They form an active group, taking part in the work of literature distribution and many other lines of missionary endeavor.

He was just a humble colporteur, but see what God has wrought through his efforts. Thousands of dollars have gone into the denominational work from this church during the last seven years. There

are known to be thirty-seven persons won for the kingdom, and just now several more are earnestly studying the teachings of the word of God. The young people have begun to enter Christian schools where they are being trained for a place in God's work. Eternity alone will reveal the full fruitage of the seed this man has sown. Great indeed will be his reward.

Seventh-day Adventists and War

(Continued from page 4)

ment that Christians are servants and followers of Jesus Christ. They are to have His Spirit; they are to have His mind. (Rom. 8:9, 10; Phil. 1:25.)

The purpose for which Christ came into the world was not to destroy men's lives, but to save them. (Luke 9:56.) And if His followers partake of His Spirit, they cannot engage in taking men's lives. Their whole effort must be to save them.

These are some of the reasons why Seventh-day Adventists take the non-combatant position in war. They are not all the reasons.

The basic and determining principles by which Christian conduct is to be always governed are complete love of God and unfailing love of men.

Jesus Christ summed up His teaching in two stupendous statements containing the essence of these principles. These statements are:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

Because Christ exemplified these principles of love by laying down His life for us, we, in turn, as His followers, are to carry out this same principle in a supreme willingness to lay down our lives for our brethren.

This love, however, is not exclusive. It does not stop with our brethren, with our neighbors, with our friends. It is to be manifested even to our enemies. (Matt. 5:43-45; Luke 6:27-35.)

Among those things which Jesus declared to be incompatible with Christian conduct are physical retaliation and revenge. (Matt. 5:38, 39.)

Evil is not to be returned for evil. The pursuits of peace are to be the engagements of Christians. Revenge for injuries done is never to be taken by a follower of Christ. Enemies, instead of being killed, are to be fed and loved. Evil is not to be met with evil, but overcome with good. (Rom. 12:17-21.)

The sword is forbidden to the follower of Christ. (Matt. 26:52.)

Christ's servants are not to fight. (John 18:36.)

Their warfare is not a fleshly warfare, nor are their weapons material weapons. (2 Cor. 10:3, 4.)

When injury is done a Christian, he is to suffer it, not to seek revenge. (Matt. 5:11, 12.)

This suffering for righteousness' sake is a Christian duty in a world of evil and opposition to Christ. It is to be endured with patience. (Matt. 10:16-20; John 15:19; Heb. 10:31-36.)

Christ carried out these teachings in His own life. He *was* what He taught. Consequently the best commentary upon His words is His life, just as the best interpretation of His life is His words.

When He was reviled, He reviled not again; when He was injured, He did not retaliate. (1 Peter 2:21-24.)

When the soldiers crucified Him, He prayed God to forgive them. (Luke 23:33, 34.)

His whole life is one long record of deeds of forbearance, tenderness, and mercy. He went about doing good (Acts 10:38), doing things which are the exact opposite of destroying human life.

The reason for Christ's submissiveness was that He came into the world to save men by His atonement, and establish His church by His example. His church was to be founded and built on these same principles of love, self-sacrifice, patience, and faith, which characterize its divine head.

We understand these to be the fundamental principles of His church and of His followers who take His name.

On the basis of this teaching and example of Jesus Christ, the taking of human life, to a Seventh-day Adventist, seems so completely incompatible with his profession of Christian discipleship, that he is constrained to take the position of a noncombatant in war.

In taking this position, however, he has no intention of sitting in judgment on Christians who conscientiously take another position.

These Be Mighty Men

(Continued from page 3)

beneath Him seemed to reel in space, He remained Master. That crisis in the garden demanded submission of Jesus. It also demanded courage, determination, an unbreakable will. All these were possessed by this Mighty Man of God. He broke through the garrison of Satan's host. He brought back to you and to me the water of life.

What will you do with it?

It is a supremely precious gift, and what you do with it will indicate your character, and what your life may become. Will you drink it selfishly for your own refreshment alone? You can, you know, for your very physical existence depends upon Christ. Or will you join the royal company of the great-hearted, and with David say, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" Should you not esteem this flask of living water that has been given you—at such a cost—as too precious to be selfishly absorbed, and use it in the service of the world—pour it out as an offering of unselfish service unto the Lord?

"These be the names of the mighty men," we read in the introduction to the story of the cave of Adullam recorded in Second Samuel. There is such a roster in the archives of heaven. Let us pray that our names may be found there, and the names of those whom we have won to Christ by our faithful witnessing.

SABBATH SCHOOL LESSONS

SENIOR YOUTH X—Spiritual Growth

(December 6)

MEMORY VERSE: 2 Peter 3:18.
LESSON HELPS: "Steps to Christ," chapter, "Growing Up Into Christ;" "Acts of the Apostles," pp. 309-315.

THE LESSON

1. By what parable is Christian growth illustrated? Mark 4:26-29.

NOTE.—“The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through co-operation with divine agencies. As the plant takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so are we to receive the Holy Spirit. If our hearts are stayed upon Christ, He will come unto us ‘as the rain, as the latter and former rain unto the earth.’—*Education*, p. 106.

2. What exhortation is given by Peter concerning spiritual growth? 2 Peter 3:18.

NOTE.—“When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end.”—*Steps to Christ*, p. 118.

3. How does Paul counsel the Christian regarding stability and growth? Eph. 4:14, 15.

4. How does he show that spiritual growth is progressive? Phil. 3:13, 14.

NOTE.—“The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to ‘go on unto perfection,’ to grow up ‘unto the measure of the stature of the fullness of Christ.’—*The Great Controversy*, p. 470.

5. What progressive changes take place in the renewal of one’s spiritual life day by day? 2 Peter 1:4-8.

NOTE.—“The virtues enumerated here are often called ‘Peter’s ladder,’ and very properly. Another conception would be ‘Peter’s rainbow,’ for as the seven colors of the rainbow combine to form white light, so the seven traits of Christian character enumerated by the apostle blend into the one supreme virtue—charity, or love.

6. Even when the Christian reaches old age, what should be true of his spiritual life? 2 Cor. 4:16.

7. What is one necessary agent in spiritual growth? 1 Peter 2:2; John 6:33, 63.

NOTE.—“In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.

“Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.”—*Christ’s Object Lessons*, p. 38.

8. What will be seen in the life of one who is filled with the Spirit? Gal. 5:22.

NOTE.—“Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’ They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure.”—*Steps to Christ*, pp. 62, 63.

9. In the Christian race, tell what will be the result of our efforts to win the prize. 1 Cor. 9:24-27.

NOTE.—“In the heavenly race we can all run, and all receive the prize. There is no uncertainty, no risk, in the matter. We must put on the heavenly graces, and, with the eye directed upward to the crown of immortality, keep the Pattern ever before us. He was a man of sorrows, and acquainted with grief. The humble, self-denying life of our divine Lord we are to keep constantly in view. And then as we seek to imitate Him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can, we shall certainly secure the prize.”—*Counsels on Health*, p. 47.

10. What should be the goal of every follower of Christ? Matt. 5:48.

JUNIOR

X—Philip Preaching in Samaria

(December 6)

LESSON SCRIPTURE: Acts 8:1-25.

MEMORY VERSE: “Create in me a clean heart, O God; and renew a right spirit within me.” Ps. 51:10.

LESSON HELP: “Acts of the Apostles,” pp. 103-107.

PLACES: Jerusalem and Samaria.

PERSONS: Saul; Philip; people of Samaria; Simon, the sorcerer; Peter and John.

Setting of the Lesson

The persecution of the believers in Jerusalem became more bitter after the death of Stephen. Many who had temporarily resided in that city now returned to their distant homes. The means by which the enemies of Christ sought to crush the gospel, were the means of scattering it, and “those holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading everywhere the sacred flame by which they themselves had been illuminated.”

QUESTIONS

1. What man is especially mentioned as agreeing to the death of Stephen? What caused the members of the church at Jerusalem to scatter to other places? Acts 8:1.

2. By whom was Stephen buried? Verse 2.

3. By whom and in what way was the persecution continued? Verse 3.

NOTE.—“Saul made havoc of the church, devastated it as an army devastates the enemy’s country, or as wild beasts ravage a flower garden. He put men and women in prison, going as far out as Damascus, one hundred and thirty miles north of Jerusalem, ‘breathing out threatenings and slaughter.’ But this very fierceness of persecution was the means of extending the church, and building it up. There was danger that the disciples would remain too long in Jerusalem, instead of going everywhere preaching the gospel as Jesus had commanded. Therefore the Christians were scattered abroad as the farmer takes the seed from his barn, and scatters it in all directions. . . . The persecution opened the way, in each town or village where they found shelter, for speaking about Jesus and His gospel; for they must explain why they left Jerusalem, and were now wanderers. Their persecution would excite the sympathy of many. It strengthened the faith, and aided the growth in character and in every virtue. It broadened their vision, and increased their power and spiritual life.”—*Peloubet*.

4. What is said of those who were scattered abroad? Verse 4.

NOTE.—“From now on, in the book of Acts, we see the Lord leading the disciples out toward the peoples and nations round about. They were tempted by their national prejudices and narrow vision to settle down at home and work only for their own people. But, as we learned in the first chapter, the Lord’s command was that they should witness ‘both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.’

5. Where did Philip go? How did the people receive him? What did they hear and see? Verses 5, 6.

NOTE.—The Philip here mentioned is not the apostle Philip, but Philip the deacon. Acts 6:5.

Read the story of how Jesus revealed Himself to the people of Samaria. John 4.

6. What special miracles were performed? What did Philip’s work bring to that city? Verse 7, 8.

7. What certain man is mentioned as living in Samaria? What had he done to the people? What had he led the people to think concerning himself? Verse 9.

NOTE.—“Used sorcery.” “Sorcerer” was “a name given to wise men, teachers, astrologers, interpreters of dreams, but coming at this time to denote any enchanter or wizard, and in a bad sense, a juggler, a quack. Simon doubtless exercised the same arts as the modern fortuneteller, with, perhaps, a knowledge of chemistry and the powers of hypnotism, mesmerism, together with sleight of hand and ventriloquism.

Many of these effects are very wonderful, and inexplicable to all but the initiated; so it is not strange that Simon bewitched the people, ‘astonished them out of their wits.’” —*Peloubet*.

8. Who had given heed unto Simon? What did they say of him? Why did they regard him so highly? Verses 10, 11.

NOTE.—“Among the converts in Samaria was one Simon, who, by the power of Satan through sorcery, had gained great fame among the people. . . . When he saw a greater power manifested by the apostles in healing the sick and in converting souls to the truth, he thought that by uniting with the believers in Christ he might do wonders equal to those accomplished by the apostles. He hoped thus to add greatly to his fame and wealth, for he made merchandise of his sorceries and satanic arts, pretending to impart their secrets to others. His darkened mind could not distinguish between the power of the Holy Ghost and that of Satan.”—*The Spirit of Prophecy*, Vol. III, p. 302.

9. How did Philip’s preaching affect the influence of Simon? How did it affect Simon himself? Verses 12, 13.

NOTE.—“Then Simon himself believed also. He believed the facts with his mind, that Jesus was the Messiah; but he did not believe with his heart, and make Jesus his teacher and Saviour and guide, as his subsequent conduct shows. He knew all about the tricks of magic, and the character of magicians, and he knew that miracles wrought in the name of Jesus were real and divine. He was amazed at the miracles and signs wrought by Philip, and wished that he might become a greater magician than ever by working such wonders. It would be ‘money in his pocket.’” —*Peloubet*.

10. How did the believers in Jerusalem seek to help the work in Samaria? Verse 14.

11. When Peter and John joined Philip, for what did they pray? Why did they do this? What was done before they received the Holy Spirit? Verses 15-17.

12. When Simon saw this, what did he do and say? Verses 18, 19.

13. With what words did Peter rebuke him? Verse 20.

14. What did he say of Simon’s condition? What did he urge Simon to do? Verses 21-23.

15. For what did Simon then ask? Verse 24.

NOTE.—Simon’s prayer showed that he was not truly penitent, for he sought to be saved, not from sin, but only from punishment.

The crime of simony is named after Simon. It means the obtaining of preferment or office in the church by the payment of money. It was very common in its worst forms in the Dark Ages. Some doubtless thought to purchase the gift in order to exercise its powers to gain selfish honor or to make money by it. The gifts of God’s Spirit and power are not given to advance anyone’s selfish desires or commercial interests.

16. After finishing their work, to what place did Peter and John return? What did they do on the way? Verse 25.

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THE LISTENING POST

❖ THE female mosquito bites. The mouth parts of the male are not equipped for the sucking of blood.

❖ It is authoritatively stated that since 1938, 50,000,000 Chinese have been taught to read and write in anticipation of the new day and the new need of their country.

❖ THE United States Department of Agriculture announces that one eighth of the fuel oil used in heating a home can be saved by properly adjusting the burner with an instrument called a "flue-gas analyzer."

❖ UNDER the defense program Puerto Rico is slated to become the "Gibraltar of the South Atlantic." Washington has been spending some \$65,000 a day to transform the island, midway in the arch of islands stretching from the South American mainland to Florida, into a key link for Caribbean and Canal Zone defense.

❖ THE United States Army is buying some thirteen kinds of gloves—from those made of thin rubber to bulky "affairs" for high-altitude flying. In addition to the needs of the Army, the fall of France, which has shut off imports of fine gloves for the fashion trade, has made a heavy demand on glove manufacturers in the United States.

❖ THE New York Telephone Company has found an ingenious way to get rid of wasps. It seems that telephone-company linemen were always having wasp trouble—climbing up poles to work on terminal boxes only to find the boxes housing hundreds of wasps—until they discovered that these creatures would move out and build their nests elsewhere if a small bag of moth balls was hung in each box.

❖ A PROMINENT medical journal writes that "the yolk of a hard-boiled egg weighing half an ounce contains more vitamin D than do four ounces of calf's liver, besides notable quantities of food iron, lime, and other minerals, and all the vitamins known except C and A. C is easily supplied by tomato juice, orange and other fruit juices, and fresh vegetables. Vitamin A is supplied in such great abundance by parsley, kale, dandelion, turnip tops, and other greens, that one small dessertspoonful of purée of these mixed greens will supply a hundred times as much as three pounds of lean beef."

❖ THE alchemists' goal of making tin more valuable than silver has been accomplished by the defense program. This was disclosed by a report from a committee of the National Academy of Sciences, which urged the substitution of silver for tin in solder. For an entire substitution, about 65,000,000 ounces of silver would be required annually. It is feared that this program would result in the theft of bits of soldered rain pipe or repaired electrical gadgets for the content of the coin metal. However, the fear is alleviated by a finding that the silver solder would cost no more than present tin-lead binding material. Forty to fifty pounds of tin can be replaced by two and a half to five pounds of silver. "At present prices for tin and for industrial silver, the raw-material cost of two and one-half per cent silver solder is practically identical with that of solder composed of 45 per cent tin and 55 per cent lead."

❖ TODAY our radios furnish almost any kind of music we wish. But did you know that the ancient Chinese enjoyed music from the air? They got their music by fastening little whistles to the tails of thousands of pigeons that flew over their towns and cities. Some of the whistles were made of gourds, some of reeds. Some had two pipes, others were of different numbers up to eight. They made different notes when the air passed through while the pigeons were in flight. All during the day the Chinese could hear the melodies coming from the air high above them. One of these pigeons has been mounted with his whistle, and is on exhibition at the Field Museum of Natural History in Chicago.

❖ A HURRY-UP plant for the production of maps of many kinds for the national defense programs is being completed in Clarendon, Virginia, across the Potomac River from Washington, D. C. The maps will be prepared from aerial survey photographs employing the Aerocartograph. Two shifts of technicians will be employed. The three floors of the plant will include drafting, computing and finishing rooms, as well as an optical laboratory, an instrument shop, and a fire-proof vault for photographic negatives.

❖ It is said that seven Chinese universities have been moved from one thousand to two thousand miles beyond the range of enemy guns. Notwithstanding this long and perilous trek, China now has the largest enrollment of young people in school in its history. Approximately 40,000 are in training.

❖ THERE is a law in San Antonio, Texas, against killing bats. Years ago the town was plagued with mosquitoes, which brought malaria to the inhabitants. Bats were brought in to eat the mosquitoes, and the town became healthy again. Because of this, there is a heavy penalty for killing a bat.

❖ It is said that the exceptionally heavy rains in the Southwest last winter supplied cactus plants there with enough moisture to last through three years of drouth.

❖ NEW YORK is now only two hours from Toronto by plane. Trans-Canada Air Lines makes three flights daily each way.

❖ WILFRED J. FUNK of dictionary fame says that the average pet dog has a vocabulary of sixty words which it can understand.

❖ THE Kola Peninsula, north of Leningrad, is a rich asset for its possessor. Two thirds of the world's known chemical elements are found there, as well as some twenty minerals not found elsewhere.

❖ It is estimated that the defense program will eventually require one quarter of the working time of the entire employed population of the United States, and an equal fraction of the national income.

❖ BRITISH dentists have found that many of their once fearful patients, now bomb-conditioned, consider extractions and fillings child's play. But they report that many cases of loose fillings and gum troubles can be traced to the average person's natural inclination to grind his teeth during a raid.

❖ THIS year a new name—the seventy-third—has been added to the list of busts in America's Hall of Fame, that of the beloved composer, Stephen Collins Foster. America's Hall of Fame is an open-air colonade overlooking the Hudson River in New York City. It was begun in 1894, and is the only one of its kind in the world.

❖ JAMES TEMPLETON & Co., Glasgow carpetmakers, report a new and unique carpet order. Speaking of the order, they state: "The firm has, during its long history, supplied carpets for many and varied uses, but never before for use 100 feet below ground. This particular order is for an emergency deep air-raid shelter which can be used by the British Cabinet for its meetings, if required."

❖ JACQUELINE COCHRANE (Mrs. Floyd Odlum) is the first woman to ferry a bomber from the United States to Britain. In private life Miss Cochrane operates a chain of beauty shops, and while she believes women can play a valuable role in the nation's defense, she believes also that they should be mindful of their appearance. On arriving in London, she refused to be photographed because her clothes needed pressing, stating, "I may fly bombers, but I'm still feminine." Three times Miss Cochrane has been awarded the coveted Harmon Trophy given each year to the world's outstanding woman flier.

❖ EASTMAN KODAK COMPANY recently introduced an improved method of printing color photographs direct from color transparencies. Up to now, making color prints has involved three separate operations, three separate negatives, and has cost the amateur about two dollars for a 2¼ x 3¼ inch picture. Most color photographers have been content with kodachromes, which are not prints at all, but transparencies which must be held up to the light or projected on a screen to be seen. Eastman's new method produces a print in one operation. The main principle is a triple coating of sensitive chemicals on the surface to be printed, each layer of chemicals picking up a different set of colors from the transparencies. Final prints are not on paper, but on a sort of celluloid, and are at present processed only in Eastman's laboratories.



Even an empty barrel can go down hill; CLIMBING—that takes something.