

The Youth's Instructor



Stewin?

By MAY COLE KUHN

DINNER was in the making. In fact, it was about ready to be served. Because there would be many present, my mother was a little perturbed and excited—perhaps more than just a *little*. The white-coated, colored waiter who had been helping us for some months was the recipient of certain unlawful words which were the result of her nervous reaction, but he took it bravely for a time.

Finally, with an attitude of utter, bored weariness, he exclaimed, "What am you stewin' about? Nobody am gwine scol' you!"

Mother ceased her "stewin'" right then and began to laugh. I was eight years old or thereabouts, but the words that young colored lad uttered long ago have come back to me through the years, when I have found myself in some dilemma, or in a situation which demanded calm, sensible action. Just as surely as nerves or disposition would begin to get the upper hand, a soft, mellow voice would echo, "What am you stewin' about?" and usually I would find it to be some nonessential which was easily adjusted with a little careful planning and waiting.

In the final analysis I found that "stewin'" didn't pay; affairs go off better without such reaction. I, as well as my mother, would probably not be scolded by anybody, and I learned that assurance and calm good sense are of more worth and greater effectiveness than any hasty expression, perturbation, or pother.

Of course we want things to go right. We want them to come our way and to be perfect in finality; but it doesn't always happen that way.

David records that once he found himself in a situation which got the better of him as far as his spirits were concerned. In the thirty-ninth psalm he says that he had covenanted with



H. A. ROBERTS

Patience and Calm, Careful Thinking Will Achieve a More Effective Solution to a Difficult Situation Than Worry or Exasperation

himself to take heed to his ways and not to sin with his tongue. "I will keep my mouth with a bridle," he declared, "while the wicked is before me."

Then he exaggerated his good intentions by not speaking at all. Perhaps a king could do that. And some ordinary human beings might also, but the inner reaction is the same.

At first David disdained to speak to these wicked ones, and then he committed an unworthy act. He passed them by with an averted face and haughty mien. Those who walk the humbler ways of life may take the same haughty attitude toward those who have offended them.

What happens?

David says, "My heart was hot within me, while I was musing the fire burned." (There he was—in a stew!)

"Then spake I with my tongue," he adds.

Now I do not imagine the words that David uttered were either pleasant, flattering, or profitable. Words spoken in anger usually are neither just nor merciful. Often they border on the edge of exaggerated criticism of some individual, and if a person repeats them often, he begins to think he is telling the truth, whatever the facts!

Whatever David said was not pleasing to God, for soon he reaped the results of his incautious words.

He goes on to say, "Remove Thy stroke away from me: I am consumed by the blow of Thine hand." He had already confessed his consternation at his punishment. Like a boomerang his too free speech had returned to him.

"I was dumb, I opened not my mouth; because Thou didst it." Like a blow, a box on the ear, experience had taught David the effect of unwise words.

He had thought (Turn to page 13)

Let's Talk It Over

EVEN though it was the second day of March, the thermometer registered exactly zero. Six inches of glistening snow had transformed the foothills of the Rockies into a veritable fairyland and added a fresh, dazzling splendor to the majestic, always ermine-clad peaks that look down benignly upon the quiet valley city of "Beautiful Boulder" in the beautiful State of Colorado. The sun sank out of sight in a blaze of trailing glory, and as the short twilight deepened into darkness, the words,

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus,"

rang out on the crisp, frosty air from the assembly room in the nurses' dormitory of the Boulder-Colorado Sanitarium. It was the theme song of the North American Educational and Missionary Volunteer Secretaries' Council, just getting under way for a ten-day discussion of field problems, which are looming large in these hectic, uncertain times. Ninety-eight delegates were present to answer the roll call at this first meeting, and the missing few arrived the next morning as the Council organized for business and swung into the crowded but keenly interesting agenda which had been arranged by the Educational and Young People's Missionary Volunteer Departments of the General Conference.

The interests of these two departments are closely interrelated; therefore H. A. Morrison, with his associates, W. H. Teesdale and J. E. Weaver, and A. W. Peterson, with his associates, C. L. Bond and D. E. Rebok, took the chair in turn as alternate sessions of the Council considered Educational or Missionary Volunteer Department work. The men and women upon whom rest the responsibilities for leadership in these fields in local and union conferences were eager to discuss their problems and to have the help of the varied experience of fellow workers in finding the best solution.

The devotional services with which each day's program opened were seasons of deep heart searching and high resolves.

A very few of the topics and discussions were technical, but by far the most of them concerned ways and means of helping Seventh-day Adventist youth measure up to their responsibilities and opportunities in this crisis hour of earth's history, and to do their part in speeding the news of a soon-coming Saviour to all the world.

The importance of Christian education was strongly stressed, with special emphasis on church schools and the necessity of having consecrated, well-trained elementary teachers to lead these "lambs of the flock" in laying a solid, well-balanced foundation upon which they can build a life motivated by Christian service and get the most from a secondary and college training which will enable them to be workmen for the Master who need "not to be ashamed" as they take their places in the world. For example:

Billy, a lad ten or twelve years of age, was entertaining a visitor, as the story was told, and in course of the conversation he remarked: "Bobby, who lives over there, wants to be a Seventh-day Adventist."

"How is that?" asked the guest.

"Well, he plays with me and with the other boys, and my folks always call me in on Friday evening, and I do not play on the Sabbath."

As the lad talked, it came out that Bobby wanted Billy to tell him *why* he kept Saturday as the Sabbath. Billy not only told him, but got his Bible and read the fourth commandment to him. A few weeks later there was a program at the church school, and Billy asked Bobby to go with him. Bobby thought it was the finest program he had ever heard. Then Billy told his friend about Sabbath school. Bobby wondered whether he could go to Sabbath school, and soon he was attending regularly. Some time later Billy was visiting at Bobby's home when a number of guests were being entertained. At a moment when there was a lull in the conversation, Bobby said: "Billy, I wish you would take the Bible and read to the folks what you read to me about the Sabbath." So he produced a Bible and Billy read the fourth commandment. Then Bobby said to his father: "Why do we keep Sunday, Daddy?" "I don't believe I know," was the answer. At last reports, Bible studies were being held in that home, and Bobby's family were deeply interested in the truths of the third angel's message.

More power to our church schools and to the faithful, devoted teachers who stand before their pupils from day to day!

The work that Missionary Volunteers are doing to evangelize their fellow youth received special attention, since this is the real aim of the Missionary Volunteer organization.

C. H. Lauda, of the Central California Conference, is leading an out-

standing effort in a Youth for Youth half-hour broadcast every Sunday morning, at eight-thirty, over the San Francisco station KOW. After he had described in detail the mechanics of this broadcast, how listeners are encouraged to write for literature, and how they are finally interested and enrolled in the Voice of Prophecy Bible School of the Air, we had the privilege of hearing a recording of one of these services. Mr. Lauda's appealing message, in which he upheld the Bible as God's inspired word, was interspersed with appropriate music. Each solo, duet, youth's choir, and organ selection, fitted perfectly with the text of the theme. And the young people themselves came before the microphone and personally witnessed for the Blessed Book, God's inspired word to man, which, if its instructions are followed, will safely guide all of us on our journey from earth to heaven.

The results from this broadcast for the several months since it was started have been most encouraging. Financial returns have enabled it to be more than self-sustaining, and interests which have been awakened and decisions which have been made to follow the Christian pathway have fully persuaded these young people that the effort is well worth their while.

Many of you have joined the Missionary Volunteer Crusaders and are already at work for the young people around you, but long to become more efficient; others of you have hesitated to join this group of active soul winners because you do not know just how to go about making a personal appeal to your friends in behalf of Christ. All of you will be happy to learn that a special Crusaders' Bible Course has been prepared with the thought of helping young people engaged in any phase of evangelism. This sets aside all excuses for delayed effort!

Space fails us to give more than these few high lights of this inspiring Council. But be assured that your Educational and Missionary Volunteer leaders are bringing back to you a wealth of new plans, new enthusiasm for old plans, a new and fuller consecration to God and your welfare and interests, as well as the determination to give to you, so far as is possible, the inspiration for more abundant and effective service which came to them during this round-table discussion of ways and means and methods.

Lora E. Clement

"Let Your Light So Shine"

BY ETHEL BOYD



Mark Jones and Mary Brown Were Both Seniors and the Only Seventh-day Adventists in Stony River High School

LOOK! Here is a new notice on the bulletin board. It says, 'All schools in the Valley Basketball League are asked to send a delegate to a speaking contest to be held in the Morrisville town hall on Friday evening, November 11.' I think Mark Jones should be our delegate, don't you, Mary?' Martha Adams was talking to her friend, Mary Brown.

"He is a good speaker, but I know he won't go," replied Mary. "Come on; let's hurry, or we'll be late to class."

When noon came, everyone was wondering who would enter the speaking contest to be held in their own school for the selection of their delegate to Morristown. A group of students had gathered around Mark and were urging him to try. "Please try, Mark. We know you could win the contest here at least, and maybe the other one too." And aside among themselves: "You should have heard the speech he gave in English class this morning. I don't see why he doesn't try."

"Well, I should like very much to try, but since the final contest is going

to be held on Friday evening, it would be useless for me to enter the contest at all," explained Mark, "for I could not be present on a Friday evening."

That settled it. Mark Jones was not going to enter the speaking contest. Many had heard him say so, and others soon learned of his decision, but few stopped to think seriously about the reason he had given. One of these few was Martha Adams. She was puzzled, and she pondered his words over and over in her mind. "He said that because the contest is to be held on Friday evening, he cannot be there. What difference does Friday evening make? Perhaps he is a Seventh-day Adventist like his cousin Mary."

Mark Jones and Mary Brown were both seniors and the only Seventh-day Adventists in Stony River High School. Mark had just entered the school, but Mary was in her fourth year there. Martha had known Mary all those four years. She had known, too, that she was a Seventh-day Adventist, but neither of the girls had ever discussed religion.

Martha was a Methodist. Ever since she could remember, she had gone to Sunday school and church at the Methodist Episcopal church, and until recently had been contented with what she received there. Now, however, she was beginning to ask herself: What do Seventh-day Adventists believe? Why do they keep Saturday instead of Sunday? But she mentioned her thoughts to no one.

Mary would have been glad to answer some of Martha's questions, but she did not know what Martha was thinking. When June came, Mark and Mary were graduated. Through the summer months Martha and Mary saw very little of each other. Stony River High School reopened as usual in early September. One of the new students was Tillie Jones, Mark's sister. Finding it impossible to return to the Christian academy she had attended the year before, she had enrolled here.

Tillie and Martha were both friendly girls and soon were quite well acquainted. Knowing that Tillie was a Seventh-day Adventist, as was her brother, Martha decided to ask some questions that she had been wondering about. From time to time, when opportunity arose, she asked them, and in her own tactful way Tillie answered them.

One night it happened that Martha invited Tillie to stay with her. In the evening she and her mother spent several hours talking with their guest. Both of them questioned Tillie, and before any of them realized it, they were deep in a discussion of which day of the week is the true Sabbath.

"There's a text somewhere in the New Testament which says that because Christ rose on the first day of the week, people should keep that day holy," remarked Martha. "I haven't time to find it for you now, but when I do find it, I will tell you where it is."

Later, in early spring, as the girls were talking about their religious beliefs, Tillie said, "Martha, would you like to go to church with me next Sabbath?"

The girl thought for a moment and then replied, "Why, yes, I should like to go if it won't inconvenience you to come for me."

Later it was arranged that Tillie's aunt and cousin, Mrs. Brown and Mary, should call for her, as they usually passed Martha's home on the

way to Sabbath services. The rest of the week Martha looked forward to going to the Seventh-day Adventist church with her friends, and she was ready and waiting when they stopped for her. During the ten-mile ride Martha asked some questions about how Seventh-day Adventists conduct worship.

Tillie met them at the church. She and Mary took Martha into their class. She found the discussion very interesting, and the teacher and others urged her to come again next week. The sermon was interesting and enlightening.

Arrived at home again, she thanked her friends and remarked, "I enjoyed it all very much. If you care to stop for me next week, I should like to go to your church again."

During the week Martha studied the Sabbath school lesson from a Quarterly that her teacher had given her. She attended church with Mrs. Brown and Mary not only "next week" but for several weeks following. In fact, she became a regular member of the Sabbath school class and was more faithful in studying her lesson daily than were some of the other members of the group. Martha liked the spiritual atmosphere of the church and enjoyed the association of Christian young people.

Meanwhile Tillie had been letting her light shine. That she had interested a friend in what Seventh-day Adventists believe was not enough. Since she wanted to see Martha accept the third angel's message, she did more. She lent her a copy of "The Marked Bible." "What did you think about the little book that I lent you?" she asked Martha the next time they met.

"I don't know yet. I'll have to see my minister first," was Martha's reply.

A few days later, when she was rummaging through the storeroom, she came across a book entitled "Bible Readings for the Home." She opened it at various places and read portions. Before long she felt sure that this book taught the belief of Seventh-day Adventists. When she looked at the name of the publishing house, she knew that she was right. She questioned her mother and grandmother about the book and found that her grandmother had bought it several years before, but that no one had read it. On Sunday afternoons for several weeks Martha read to her mother from this book, and from it she learned far more about the Bible than she had known before.

One Sabbath on the way home from church, Martha said to Tillie and Mary, "I don't know what I should do, but I do want to do what is right."

Through the summer the two Adventist girls visited their friend frequently. When they were together, they always talked about the Bible truths which Tillie and Mary knew well and which Martha was learning.

When autumn came, Martha went back to Stony River High School.

Most of the young people who attended the Adventist church went away, some to academy, some to college. Tillie found it necessary to go away to work but hoped that she could attend college the next year.

Now that most of those whom Martha knew well are gone and she has schoolwork to do, she doesn't go to the Seventh-day Adventist church very often. She is still loyal to her own church, but she is deeply interested in the Adventist faith and may someday decide that she should join.



UNSATISFACTORY!

"Drinking does not drown your sorrow," says the Denver (Colorado) "Post;" "it only irrigates it."

EMPTYIES!

It happened before the day of national prohibition in the United States, but the news item is still up to date. A distiller sent out a circular lauding a brand of whisky which he produced, and said that he would be glad to pay freight on any empty bottles which his customers might return. A Methodist minister in Des Moines, Iowa, secured one of the circulars and published his reply in the Des Moines "Register and Leader." It is pithy and to the point:

"I note you pay freight on returned empties. I would like to send you a full carload of empties if you will honor your agreement. I suppose their freight will be much cheaper on full carload lots. To be honest with you, the empties are not in first-class condition. They consist of empty men—empty of manhood, energy, ambition, prospects, self-respect, and necessities of life—empty head, empty heart, empty soul, empty stomach. Also empty women—empty of womanhood, refinement, modesty, and hope. Will it be worth while making return of this carload of empties? Will they be worth the freight to you?"

DRINKING BUT NOT DRUNKEN!

"Sometimes the scientific laboratory of a motor club becomes a place for giving advice as well as drivers' examinations," says "Pilgrim Highroad" (November, 1942) in a study entitled "Science Looks at Alcohol."

"Such was the case shortly before Thanksgiving a year ago when some persons wanted Charles M. Hayes, president of the Chicago Motor Club, to prove this shocking statement: 'From now until after New Year's Day traffic injuries and deaths will mount, with liquor a substantial, but unmeasured, contributor to the increase.'"

"Motor club engineers engaged two expert drivers, a man and a woman, to make a before-and-after test. Both drivers were sure that two whiskeys could not possibly interfere with their ability to see stop lights and put on the brakes in time. Before the drinks were served, they romped through the tests given them.

"Both drivers made high scores. They peeked through stereoptical binoculars into a long box that enclosed toy automobiles on tracks. Looking in and registering their reactions, drinkless drivers were good at judging distances. They tapped a telegrapher's key, automatically timed, on noting a tiny light change from green to red.

Martha is now in her senior year at Stony River High School. She is very busy with her studies, for she is a girl who always does her best. Although Mary and Tillie are far away, they write to her frequently and try to keep her interest growing. They are sending her the YOUTH'S INSTRUCTOR regularly, and she finds much enjoyment, inspiration, and information in reading it. Both girls are praying for Martha in the hope that someday soon she will give her heart to her Saviour and that when she (Turn to page 12)

They scored high on reaction ability. They poked a stylus into graduated little holes in time with a metronome, like those used for music lessons. This proved that their hand-and-eye co-ordination was good. With flying colors they passed the tests devised to rate their physical qualifications behind the wheel.

"But all that was 'before taking.' During a half-hour recess these drivers drank two whiskeys each. With 'I-can-take-my-liquor' confidence they went back to the laboratory 'do-funnies.' The second time they finished the tests more quickly than the first. But when the results were checked, the tester brought humiliating evidence.

"The big danger from just a couple of drinks is that the ego is stimulated," he told the drinking, but not drunken, drivers. "You become overconfident when you should become extra cautious. You don't realize that you are not at your best physically to cope with an emergency. The only safe rule is not to drive if you've had a drink."

"The Seagram Company, one of America's leading distillers, said the same thing, even more forcefully, in large newspaper advertisements that read: 'We who make whisky say drinking and driving do not mix.'"

BE FAIR!

Just to be perfectly fair, does beverage alcohol make any contribution to your community? How does the dispenser of liquor compare in service with the grocer, the baker, the dairyman, the carpenter, the hardware or the dry-goods merchant, the seller of books, the schoolteacher? Have you noticed that these servants of the community, every one of them a distinct asset, extend credit, while the trade in beer, wine, and whisky is almost always on a cash basis?

DARE TO BE DIFFERENT!

Some misguided persons insist that it is a breach of etiquette to decline to drink alcoholic beverages when it seems to be the thing your host and hostess expect you to do. Virginia Westcott Wieman, in her book, "Popularity," tells of attending a dinner and receiving a bit of cheese with her apple pie. She says, "For reasons known only to myself, and which I did not think it necessary to explain, I refused to eat the cheese." Later, when alcoholic cocktails were served, she says, "For reasons known only to myself and which I did not think it necessary to explain to anyone, I refused the cocktail." And was it anybody's business but her own? Not at all!

Let's Write a Poem

By JESSIE WILMORE MURTON

Part VII

AS we near the end of this adventure in verse writing, I am wondering what our readers now think of poetry as a hobby? For it is principally as such that we have been considering it. Yet it is a hobby that brings with it much that is interesting, instructive, and desirable. A well-written poem gives the author a certain satisfaction of work well done, the joy of having created some bit of beauty to add to the world's store, of which there can never be a surplus. It gives him that inner consciousness of having properly used and increased the talent left in his hands by the Master Poet. Through this hobby he also often acquires worth-while friends whom he might never have known but for the drawing power of a few lyric lines. Last, but never least, he has the knowledge of having touched other lives for good, of having given moments of pleasure or profit to his fellow man.

But the most pleasant activities bring with them responsibilities, and poetry is no exception. One of these responsibilities could perhaps be summed up in the expression, "good sportsmanship." All of you know what that means. From the standpoint of poetry it means sportsmanship in which jealousy or envy of another's work has no part—since there is room

Note

The writer of these articles cannot undertake to criticize individual work, or to suggest markets for particular poems. We will, however, be glad to answer questions about source material or any points not made clear in the articles. But we can do this only if request is accompanied by a stamped, self-addressed envelope.

Our last article will be in the form of a Question Box, in which we will try to answer the more interesting of these questions.

for all, and the subjects for songs are inexhaustible; sportsmanship in which there is no place for resentment or indignation toward the editor who rejects our offering, for there are many good reasons why he should do so; sportsmanship which welcomes and appreciates criticism of our efforts—since the critic has nothing to gain, the author much; and finally, sportsmanship which never appropriates the exact words or ideas of another for our own use—since that is theft as verily as if we took his purse.

Each of us is an individual; God has made no two of us exactly alike. Our work should bear the imprint of this individuality. It should not be the copy of another's. If we strive for this, the work of no two verse writers will be identical; hence there is no place for jealousy. As to the editor, his job is to accept only that material which con-

forms to the policies, the standards, and the limitations of the particular magazine he edits. Even though you offer him a good poem, he may find it necessary to reject it for any one of these three reasons—without discredit to the author.

Criticism of one's work is the most touchy point in the poet's code of ethics. Yet this is the one thing by which he actually profits, by which he improves his work, by which he makes progress toward his goal. I was once told by a widely published poet, of years of experience, that she carefully studied every bit of criticism of her work, no matter by whom; and if she found it would improve her work in any way, she acted upon it. If it is hard for one to take such criticism, it will be made easier by his remembering two things: first, the critic gains absolutely nothing by such criticism, although he gives time and effort to it; second, if the poem is in any way enhanced by acting upon such criticism, if it stands a better chance of being accepted by an editor, or produces added honor or financial remuneration because of it, the author, and not the critic, profits thereby. It is the author's privilege to accept or reject any suggested changes in his work; why should there be any feeling about such suggestion? Criticism, if obtained from a professional critic, commands a generous fee; but we often disparage that which comes gratis.

Appropriating the exact words or ideas of another to our own use, or for our own enrichment or honor, is called plagiarism, and is punishable by law when proved. The information and ideas we collect from reading the work of others must be fused in the crucible of our own minds, so that when used, such material bears the imprint of our own individuality and is not recognized as the property of another.

A homely illustration which I often use is this: We take wheat from the field, water from the stream, sugar and salt and yeast, and combine them into a loaf of bread. While the loaf partakes of the qualities of the separate ingredients which contribute to it, it is in no way identical with any separate entity, but a fusion of all. The flour, the sugar, the yeast—each has gone through a certain processing before it became that ingredient; and the whole has been combined to form what we call bread. Likewise, the poet gathers material here and there, "processes" it in the laboratory of his own mind, and from the resultant fusion produces his own creative effort. But the poem produced should bear the individual stamp of his own personality; it should not be an exact copy of the words or ideas of another. If at any time it seems expedient to use the expression



H. M. LAMBERT

An Editor May Reject Even Good Poetry for a Number of Reasons Without Discredit to the Author

or idea of another, one should quote it or give its author proper credit in some other way.

In a previous article we considered the preparation of the poem for its journey to the editor. But which editor? The cost of submitting a poem to an editor is six cents for postage, two envelopes, and at least one sheet of paper, in addition to whatever physical and mental effort is involved. Should we not, then, use some care in choosing the market to which that poem is going? The one where it would have the best chance for publication? A market list, giving names and editorial requirements of mediums using poetry, is helpful; but personal study of individual magazines is a better guide. No one, of course, has access to all these markets for personal study, but he can find in his local library many periodicals which publish poetry, and can there acquaint himself with the type of verse used by each. His poem should go to the one whose needs it most nearly seems to fit.

A frequent cause for the rejection of seasonal verse is the fact that it arrives too late for use. Weekly magazines are made up three or four months ahead of publication; monthlies are prepared about six months in advance. A poem meant for publication the following spring should be mailed around Thanksgiving time; Christmas and Thanksgiving poems should reach the editor in the previous early summer. Each magazine allots a certain amount of space for verse, or merely uses it as "filler" for space otherwise unoccupied. When the editor has accepted enough verse to supply the current need, it is obvious that he must return the excess, no matter how good it is.

Even as with many less worth-while hobbies, the writing of verse must be, generally speaking, its own reward. There is scant financial remuneration in this endeavor, even for the better poets. One contemporary poet says that the first thing a poet should do is to get himself a good self-supporting

job! Most poems must be furnished to editors gratis. Often it is even hard to give them away. But do not let that fact discourage you. There is ample reward in the enjoyment we get from "riding" this hobby, in the fine friends it helps to make for us, in its refining and uplifting influence on our lives and characters.

That poetry is an influence is demonstrated in very concrete ways. Have you ever noticed how patriotic fervor may be aroused by the stirring words and music of a martial hymn? How deeply the spiritual experience can be affected by the touching message of a beautiful sacred song? This is because of that illusive quality which enables poetry to say more by suggestion than it actually says in words. Because of this quality, the sinister ideologies and isms of today have also recognized the possibilities of this form of writing as a medium with which to insinuate their ideas and ideals into the minds of people. Since poetry is an emotional means of communication, it speaks even more directly to the spiritual and moral nature than does prose. It is, therefore, a hobby which may and should be used to *build* character, rather than to destroy it; for the betterment of mankind, rather than for its degradation. We should strive to counteract with *good* verse that type which veils the sordid, the evil, the destructive idea. Many a "wolf" has masqueraded—and still does—in the lovely "fleece" of some well-written poem. The mere fact that a selection is clothed in beautiful rhythmic language is no guaranty of its truth and integrity. This makes it necessary for us to be as careful in the selection of the poetry we read as in our prose reading.

The greatest poetry of the world is to be found in the greatest Book of the world. A study of this poetry will do much to develop acquaintance with and appreciation of majestic imagery and chaste expression. Biblical poetry is written in cadenced verse, a sort of

language which—while using neither regular rhyme nor metrical pattern—is still too melodic for prose; its beauty of imagery and musical rhythm lift it into the realm of poetry. The modern use of this form is popularly called "free verse;" it is "free" of any set rhythm or rhyme pattern. Some free verse is excellent, but much of the modern product is nothing more than prose divided into irregular lines. If you attempt free verse, be sure the result is truly poetry before you offer it as such; that the beauty of its imagery, the music of its rhythm, is considerably in excess of that of prose. In the Book of books we find, as well, more subjects and ideas for poetic interpretation than we could use in our combined lifetimes. Romance and adventure, history and biography, drama and essay—the Book is an inexhaustible mine of these, waiting to be used by the verse writer.

Before closing, there is one brief warning I should like to give the beginning verse writer. Never allow yourself to be lured into *paying* to have your verses printed in what are popularly known as "vanity" or "pay-as-you-enter" publications. These are publications which require purchase of copies—either magazines or books—in return for printing your poems. The number of copies you are required to purchase is in proportion to the space your verse occupies—a certain number of copies for each selection, or page. Since this type of publication is purely a commercial proposition, in spite of the rosy prospects and promises printed in the circulars, poems to be included are usually chosen with little regard to quality or merit. Ability and willingness to buy the finished books or magazines are the only requisites for inclusion.

The sad fact is that many who are *not* able, help to support such ventures through the mistaken idea that it is necessary in order to obtain publicity for their work. As a matter of fact, the profitable publicity accruing to the author from such sources is practically negligible, since most "vanity" mediums are printed in editions only large enough to supply the contributors, with perhaps a few extra copies for review purposes. Only recently the manager of such an enterprise was haled into court and convicted on charges of racketeering in this type of publication. If you are willing to pay to see your work in print, it is much better to consult a reputable printer in your own community.

This does not mean that *all* anthologies of poetry are "vanity" publications. There *are* anthologies published by reputable firms, the contents of which are chosen on a basis of merit. These are printed at the publisher's expense, without obligation to authors represented, and purchase is optional. It is necessary, therefore, for the verse writer to investigate thoroughly before engaging to contribute to such mediums. One of the (*Turn to page 14*)

Slips That Pass

By CHARLES E. WENIGER

THIS story of faulty substitution in pronunciation has many chapters. Here's another, and its subject is **a**.

Pronounce a strong **a**-sound as in **mate** and **rate**, just as you do when you begin to say the English A B C's.

Now distinguish the short **a**-sound in **mat** and **rat**.

It's the long **a**-sound that occurs in the following words: **audacious**, **sagacious**, **aviator**, **chasten**, **radiator**, **status**, and **verbatim**. If you don't pronounce these **a**'s as in **mate**, someone may be justified in calling you an **ignoramus** (with the same long **a**).

(But here's the rub: even though **chasten** has a long **a**, its other forms, **chastise** and **chastisement**, both have short **a**-sounds.)



GALLOWAY.

One Problem of the Seventh-day Adventist Soldier Confronts Him When He Enters a Crowded Mess Hall

Beside the Man BEHIND THE GUN

By Pfc. JOSEPH B. PIERCE



Part Two

AMONG other problems, two habits of the Christian will become questions for immediate settlement, once he is in the Army. One of these confronts the new soldier when he takes his place in a crowded mess hall; the other challenges him upon retiring and rising in a strange barracks, full of strange companions, where morning and evening devotions are not a common practice, to say the least!

To give thanks before meals is a Christian practice repeatedly exemplified in the Scriptures. Though carried out in an inconspicuous manner among strangers, it is, nevertheless, a silent testimony that we recognize the Creator to be the owner and giver of all we have. To God, it is our thanks; to the world, it is a confession of Christ; to the devil, it is a blow which he would gladly excuse us from dealing him. And he is adept at suggesting excuses! There is no intention here to formulate inflexible rules for others; but it is one soldier's conviction that grace at meals is an opportunity and privilege which the Christian serviceman can ill afford to neglect.

If this simple custom seems a practice of small importance, let me illustrate my reason for giving it prominence here.

At one mealtime occasion while I was a trainee, after I had silently bowed my head, expressed my thanks, and started to eat, I noticed that I was

being keenly observed by a soldier opposite me at the table. Then he addressed me with deep sincerity in these words: "I wish I had the courage to do what you have just done. It reminds us of something better which we used to see back home." When the meal was over and the crowd was thinning, he stopped a moment on his way out to say in a subdued tone, but with emphasis, "Keep it up! I mean it!" Weeks later, when the time came for our training battalion to break up as the men left for various assignments, this soldier bade me such a farewell as he might well have given a near relative.

And a very recent experience in this connection. Just last Friday morning when I had sat down at a crowded table for breakfast, the soldier at my left reverently bowed his head. Shortly I asked, "Where are you from?"

"Camp Barkeley."

"How long have you been here?"

"I came last night," he replied.

"Did you get acquainted with many people in Abilene?" I ventured. (Abilene is the town nearest Camp Barkeley.)

"Not many," he grinned.

"Did you know anyone by the name of Ragsdale?" (A. M. Ragsdale is the Seventh-day Adventist camp pastor for that district.)

"Yes!"

"I'm a Seventh-day Adventist, too," I assured him.

We later agreed that our guardian angels were well acquainted with each other and knew how to get us together conveniently in advance of the approaching Sabbath; yet, though the angels ushered us to adjoining places in the large mess hall, they doubtless were depending upon our recognizing each other by that simple little sign of allegiance—thanks at meals.

Then, speaking of that other Christian habit, morning and evening devotions, it may seem a cross to some timid soul (or even to those who thought themselves to be not so timid) to slip out of their bunks onto their knees in consecration upon arising and to kneel in communion with their Lord as they prepare to retire at night—for the

atmosphere in an Army barracks is not generally conducive to worship! Still, if maintaining these vital habits of Christian living seems a cross, let it be remembered that in appearance a cross is not unlike a mighty sea anchor, and that what in early days of Army life may appear to be a cross, will later be found to be a powerful anchor to the soul.

I must tell you an experience that will not soon be forgotten by a number of us Seventh-day Adventist soldiers who were for a time in a certain camp. At that particular time I was assigned as a clerk in one of the companies of a training battalion. Scattered throughout the companies of the same battalion were other Seventh-day Adventist soldiers who were then in training. "Behold how good and how pleasant it is for brethren to dwell together in unity."

The training period is generally climaxed with a three-day bivouac in which the trainees learn by experience how to get along with such things as they can pack on their backs. When the schedule for the bivouac period for this particular battalion was posted, it was with concern that we Seventh-day Adventists noted that the date for the long march back to camp fell on the Sabbath. As we considered the matter, we could find no solution for our problem. However, we assured ourselves that in His own way God would make our course clear. *Turn to page 14)*

Heroes of Science

By HELEN E. SPICER

SIR RONALD ROSS

"Out of the darkness of night
The world rolls into light;
It is daybreak everywhere."

IT was the "time of the end"—the time when, according to Bible prediction, knowledge would be increased. Events began to happen as God had foretold. Men found methods for harnessing electricity so that messages might be transmitted. Steam was harnessed to propel steamships over the seas and locomotives across the continents, carrying men and merchandise to every corner of the earth. The gospel must go to all the world and missionaries must travel.

In another respect Divine Providence prepared the world for the widespread missionary activity of the last days. Hot, unhealthy regions were made habitable by the discovery of cures for tropical diseases.

For centuries in every country of the world men had been dying from "fever and ague." No one knew the cause of this terrible sickness, but most observers thought that the night air was full of disease. There are still people today who believe that night air is unhealthy—a hang-over from the superstitions of earlier days.

Long ago Jesuit priests in Peru discovered that the natives ate the bark of a certain tree when they were suffering from this fever, and when they returned to Rome they took some of this precious bark with them. As early as 1639 Countess Chinchon of Spain made a trip to Peru and brought back some of the bark to the laborers on her estate. In gratitude they named the tree from which she had secured the bark, the cinchona tree.

So many people came to Peru to get this bark that the natives began to suspect that they were trying to take away their only remedy; hence, they refused to reveal the identity of the trees. After many difficulties and dangerous adventures, cuttings from these precious trees were finally transplanted to Jamaica, India, and the East Indies. From the powdered bark, quinine, the chemical which has been the means of saving millions of lives, has been extracted.

Thus a cure was found; but, unfortunately, it was not a permanent one. Soon came chills and fever again. It was a continual round of misery, and the world was crying for relief from this terrible malady. Medical skill was helpless.

In the year 1880 Charles L. A. Laveran, a French army surgeon, found malarial parasites in the blood cells of those whose teeth were chattering with chills and whose bodies were burning with fever. Word of the Frenchman's discovery reached Dr. Ronald Ross in India, and he began taking drops of blood from any of the poor Indians who would allow him to prick their fingers. He put this blood under his microscope, but failed to see any "germs." Later he went back to London and there met a young doctor named Patrick Manson, who had been doing some research work on his own and was enthusiastic about finding the cause of malaria, the dreaded "fever and ague."

The young experimenter had watched mosquitoes as they sucked blood from their human victims; then he had opened up the mosquitoes and was sure he had seen things happening in their stomachs. He had mentioned his idea to others but was scoffed at and made the butt of ridicule and criticism. When Ross returned to London, this young Doctor Manson persuaded him that there were parasites in the blood of men who were having chills and fever. Leading Ross over to his microscope, he showed him how these new parasites developed inside the red

cells and how, as they grew larger, they burst open the cells and little wigglers appeared swimming through the drop of blood. This time his idea was not met with ridicule, for right then Ross began to make plans to go back to India and prove that the mosquito carried malaria. "Why, there are multitudes of people dying of malaria in India every year," he said. "I must prove that mosquitoes are the carriers."

At once he returned to India. There he was ordered by the British government to a desolate post, where he began his experiments. He was the butt of jokes and was held up to ridicule for his silly ideas; he spent long hours peering through the cracked eyepiece of his only microscope, sweat pouring from his body; he caught all kinds of mosquitoes and put them under nets, trying to get them to bite natives sick of the fever, then looked into the stomachs of the mosquitoes. If only he could see malarial parasites moving about as he had seen them in the blood of the victims of the disease! He kept writing letters back to Doctor Manson, telling him what he was doing and asking for his advice.

Through the long, hot, stifling days of India, Ronald Ross stayed at his job. The years were full of disappointments and struggle. He was nearly insane with the heat. He couldn't have a *punkah walah* fan him, for the stirring of the air would blow his precious mosquitoes away. His poem, written when he first began his search, reveals something of the intensity of his effort to solve the riddle:

"In this, O nature, yield, I pray, to me.
I pace and pace, and think and think,
and take
The fever'd hands, and note down all
I see,
That some dim distant light may
haply break.

"The painful faces ask, Can we not cure?
We answer, No, not yet; we seek the
laws.
O God, reveal through all this thing
obscure
The unseen, small, but million-mur-
dering cause."

He found a patient who was dying with malaria and (*Turn to page 12*)



Modern Medicine Has Provided the Weapon With Which the Missionary Doctor Fights Malaria, One of the Greatest Scourges of Tropical Countries

Eyes Right! Y T

A Page Devoted to
Your Personal Problems



The Selection of a Life Mate Is a Decision Which Demands
Careful, Balanced Thinking

Have you ever longed for the privilege of sitting down with some man or woman of good sense and experience, and asking counsel about the perplexities which you are meeting in the day-by-day effort to live a worthy, satisfactory life? We are offering you that privilege. Send in your questions. They will be answered frankly, sympathetically, and helpfully by those whom the INSTRUCTOR editors consider qualified to give advice on the subject, those who have had experience in dealing with young people and are sympathetic with their problems. Each answer will appear over the signature of an individual, but in no case is any reply to be taken as a denominational pronouncement. Rather each answer will reflect the personal convictions of the writer, though it will be in harmony with accepted principles and practices of the Seventh-day Adventist Church. Please sign your questions with your full name and address, but we assure you that neither names nor initials will be attached to queries appearing in print, and that every confidence will be fully respected. Send all communications to Editor, YOUTH'S INSTRUCTOR, Takoma Park, Washington, D. C.

will do. Many other considerations count. Let the young man beware of the flirting, showy kind of girl. Let him look for good judgment more than merely good looks. A wife may make or break a man. And let the young woman likewise be careful. Never take up with a young man who is popular with the girls and not equally popular with the men. The same principle holds true for the girls. Look for worth. Look for religion.

However, it is not my intention to tabulate the virtues that each must possess. I am merely answering the question whether or not God creates just one person in all the world as a life mate for another. I do not believe that He does.

M. L. ANDREASEN,
Professor of Bible, Seventh-day
Adventist Theological Seminary.

A Mistaken Idea

QUESTION: *Do you think that God creates just one person in all the world as the special life mate for each one of us? Or can a person be just as happy with any one of a number of persons who are of the type suited to his or her make-up, if the two who would make this "ideal match" do not meet under favorable circumstances?*

ANSWER: I do not believe that God creates "just one person in all the world as the special life mate for each one of us." This doctrine has caused much harm in the world and will probably do much more.

A person is married to a mate not altogether perfect. He has his doubts as to whether he has married the one intended for him. Suddenly he imagines himself to have found someone else who is his real soul mate. He may get a divorce and remarry, but before long he may discover that even the second wife is not the complete match he had hoped. So he tries again.

Or maybe his principles will not permit him to seek a divorce. He remains faithful to his first wife, but is all the time under the disheartening conviction that she is not the one intended for him. Life becomes a drudgery to him, and marriage an endurance contest.

No, I do not believe that God creates just one person in all the world as a special life mate for another. God is not creating men today as He did Adam and Eve. Though God is the author of all life, yet men are born of women; and too often God has little to do with the matter. God enters into

the new creation, in which He takes a man and makes him over into His own image. Even then God does not always have His way. He simply does the best He can with such material as He has to work with. It is for the Christian to choose out of such as have been born again one whom he believes to be a true Christian. Having made the choice, he should never permit the thought to come into mind that he may not have married the right one. Such would only lead to unhappiness and sorrow. That God gives man—and woman—freedom to choose whom he wishes to marry, is evident from Scripture. "Let him do *what he will*," he sinneth not; let them marry." Again, the woman "is at liberty to be married to *whom she will*," with the proviso, however, that it be "only in the Lord."

Lest any should get the idea from the foregoing remarks that marriage is entirely left to the persons concerned, let me hasten to add that such is not at all the case. God is vitally interested. He wants all to marry "only in the Lord." And that means much. He has not "created" anyone for the purpose of union with another specific one, but God does limit the choice to such as are "in the Lord." Within that choice she may marry "whom she will." And God expects all to use good judgment.

How many men "fall in love with a dimple or curl, then foolishly marry the entire girl!" How many girls look to stature, wealth, or education, and find themselves bitterly disappointed. "In the Lord" does not mean that any and all who bear the name of Adventist

Sabbathkeeping

QUESTION: *I work in an airplane factory on the assembly line. It is difficult to get Sabbath off, but the Lord has opened the way before me step by step thus far. However, I am advised that it would be all right to continue work on the Sabbath if I give my money to the church, as do nurses and doctors when they are on duty on that day. It is presented to me that this work is also "necessary" in this national emergency. What do you advise?*

ANSWER: The advice you have been given that it would be all right for you to do your ordinary work upon the Sabbath in an airplane factory on the assembly line or in any other defense activity, or in any activity whatsoever, and then give the money earned upon that day to the church, is advice which ought not to be followed. That is a very poor understanding of the meaning of Sabbathkeeping, and anyone who followed such advice would be following a wrong course. There is nothing in connection with the war effort which should be allowed to interfere with our obedience to God. There is no circumstance and no combination of circumstances which can ever arise, in war or in peace, which would justify us in going contrary to the plain meaning of the commandments of God. They are just as binding at this time as they ever were before. Our safety is in following them closely.

CARLYLE B. HAYNES,
General Secretary, Seventh-day
Adventist War Service Commission.

LOYALTY

Dorothy J. Lashier

YEARs ago an earnest Christian slave in the South was banished from his home plantation by his atheist master and sent to a distant estate in the hope that this change of environment would cure him of praying. On this estate the exiled Christian Negro made a new friend, David, who through his influence was brought to serious concern for his soul, which ended in his conversion. David, full of zeal for his heavenly Master, spoke often to his fellow slaves about Jesus, the Man who died that sinners might live.

The radiant life of this humble servant was richly blessed by God, and in time thirty of David's fellow slaves also began to pray. This little group built a small hut in which, after the toil of the day was ended, they assembled to seek God.

Tidings of these evening prayer meetings reached the ears of the over-

seer on the estate. Straightway David was summoned for an interview. Calm and clear-eyed, he stood before his superior. "David, have you been teaching the slaves to pray?"

The reply was a gentle, "Yes, suh."

Immediately the little prayer hut was burned, and David endured severe and prolonged punishment. Finally he stood once more before his master, who asked, "Now, will you pray again?"

"Massa," replied David, "you know I'se a good slave; but when trouble come, I mus' pray and I mus' teach de oder slaves to pray too."

True loyalty to God! Such a lesson as this unveils our own spineless condition; for, in one sense, loyalty is having enough backbone to stand for right, no matter what may be the outcome. How few of us have such unwavering courage! It is strange that true loyalty to God should be such a rare quality in the human family. Perhaps

the reason is that we find it hard to subordinate our own willful wants and desires to Him who is all-wise. Remember, He first loved us; therefore He deserves our reverent allegiance.

In our relationship to man as to God, roots of loyalty reach down to the fundamental and elementary things in life. It involves a constant and faithful devotion to the welfare of others, with little thought for our own selfish desires.

Francis Ouimet, the celebrated golf player, tells of such outstanding devotion from the little ten-year-old boy who caddied for him when he won an amateur open championship. On the first day of the match the boy was waiting for him at the tee.

"Say, Mr. Ouimet, c-could I caddy for you today?" he queried eagerly.

"Surely, I suppose you can," replied the genial Ouimet, having made no previous arrangements for a caddy.

The boy caddied regularly during the remaining days of the match. Finally, when the last and most important day arrived, Ouimet's friends began to appreciate the importance of giving him every possible aid to win the match. One of them—himself an experienced golfer, a much older and very wealthy man—went up to the starting tee and said, "Francis, I'm going to carry your bag and see whether I cannot help you to win."

"Well, I don't know," answered Ouimet. "Eddie, here, has been carrying it all week. I don't like to turn him away."

"Oh, I can easily take care of that," and the wealthy golfer went over to the little fellow, who was patiently waiting to go onto the field with Ouimet. "Here's ten dollars," he said. "I'm going to carry the bag today."

"N-no sir, I don't want your money. I just want to carry his bag," Eddie stammered, biting his lip.

"I'll give you twenty dollars."

"No sir."

"Then how about fifty dollars?"

"No sir."

"All right, I'll carry the bag anyway," and the man sauntered across the green to pick up the clubs. Then he saw Ouimet's face.

There was silence for a moment, then a quiet, "No, my friend. When a boy has been as loyal as that boy has been to me all this week, I won't turn him away if he wants to finish the match. He'll carry the clubs."

Eddie wiped his eyes with his sleeve. His mouth twitched, and he picked up the bag with a grin at Ouimet.

What won the match that day? Francis Ouimet says it was the loyalty of that little redheaded lad who was so devoted to him that he would not accept fifty dollars in exchange for the opportunity of carrying that bag of golf clubs for the man he so admired.

Yes, our loyalty is tested in many ways every day. Loyalty to our friends means among other things to refrain from criticizing them behind their backs. It means following closely the familiar rule, "If you can't say anything good about a person, don't say anything at all."

Disloyalty to a friend by gossip is said to be like a pistol fired in the mountains. The sharp report is caught up, intensified, echoed, and re-echoed by rocks and ravines until it emulates the thunder. So a thoughtless, unkind word passing from mouth to mouth takes on progressive exaggeration, and snowball-like, grows as it rolls. In the end it brings destruction to wide areas of peace and love.

Great stress is laid, and justly, on loyalty to our superiors, but as Seventh-day Adventist youth grow in service and, one by one, file out to take up their work in the world's great harvest fields, another loyalty should be remembered—loyalty, not only to the man above, but (Turn to page 13)



H. M. LAMBERT

Loyalty Must Form the Basis for Every Lasting and Worthwhile Human Relationship



From Farmer Lad to Army Nurse

By DELBERT E. LONGWAY

GE ONE was born way up in the heart of Anhwei Province in a little country village. The usual painted eggs and candy were sent to the near friends and relatives of the family in honor of this event, but after a few days of feasting not much attention was paid to him. He was the son of a poor but honest Chinese farmer and lived in a typical Chinese home in this little village. This was a walled village, for there were bandits and robbers in that section of the country, and a wall afforded about the best protection possible.

While Ge One was still a very small lad, his mother and father picked his future wife for him, as was the custom then in China. He was too young to understand all this, and he never once saw his wife until the day they were to have been married. This really caused him some trouble, as later on in life he became a Christian and, of course, could not marry a heathen girl.

A river flowed near the little village, and here it was that Ge One and his young friends used to spend much of their time. They would go swimming, fishing, and boating in a houseboat belonging to one of his friends. He was a real athlete and led the rest of the boys in almost every activity. To show his skill, he would dive down to the bottom of the river and stay there, quietly, not moving a muscle, till some curious fish came along; then he would reach out and grab it as quick as a flash. This is a feat that is very difficult.

All was not play for Ge One, however, because in China children begin working very early in life. Before he was old enough for real hard work, he used to help his mother about the house, take care of the chickens and pigs, drive the geese to the pond, and herd the water buffalo every afternoon. This was his favorite task, as most of his friends had to do this chore, and they could all be together as they perched on the backs of their buffaloes and rode off to pasture. They usually would stay right on the backs of the buffaloes and ride around until it was time to bring them home in the evening.

When Ge One was six years of age, he started to help in the rice planting, which is difficult and tiresome work. For such a young lad he was really an excellent worker. Great care must be taken not to harm the little rice plants

and also to see that they were in straight rows. Ge One would be especially tired after a day of such labor, but not once did he ever admit it.

As the boy grew older, his father decided to send him to the little school in the center of the village. He went to this school for the first few years of his education, but he had a great desire to attend the Baptist mission school, which was not far away. When Ge One was almost fourteen years old, his hopes were realized. In this school, aside from his other studies, he took a class in English every day. This was to be a great help to him later in life. As he had been a good athlete and a leader of the boys in his village, so now he was a good student and a leader in the mission school. He was never satisfied with anything but the best.

But one cold night the school caught

fire and burned to the ground; so classes were discontinued. Ge One therefore decided to go back to his home village and help his father on their little farm again.

Ge One had been down to the city of Pangpu with his father several times and had seen cars, trains, electric lights, and many of the modern conveniences of city life. As a result he decided that he did not care to stay home all his life. So one day he and a number of his friends left their home village for Pengpu. From there they went by train to the city of Nanking, which was then the capital of China. From there they journeyed on until finally they arrived in Shanghai. Ge One had never seen so many towns and villages before. When they arrived at North Station in Shanghai, several friends from his own little village were there. These friends had come to Shanghai several years before this. One of them was a cook for a Seventh-day Adventist missionary who lived in the Yangtzepoo sector of the city. This cook secured a job for him as gardener for one of the other missionaries.

(Turn to page 12)

A Strange Visitor

By RILLA M. KNISTER

WELL, Nancy, I must see to my saddlebags today; for if this fine weather lasts, I will go to the settlement tomorrow for supplies." So spoke sturdy Adam Everett to his wife.

It was a bright winter day in 1834. The Everett family—father, mother, five boys, and three girls—lived in a log house in a Canadian forest, some distance from their nearest neighbor and sixty miles from the nearest store.

Needless to say, the trips to the store were not frequent, and when one did go, he brought back enough to last several months. Since the Everetts did not have a store just around the corner where they could run for a spool of thread or a paper of pins, they took great care that such things were not carelessly used or lost.

The next day dawned clear and bright, though cold. They had an early breakfast of potatoes, applesauce, buckwheat pancakes spread thickly with butter and maple sirup, and tea made from the bark of the sassafras tree.

Adam put on his heavy coat and coon-skin cap, wrapped a warm muffler around his neck, and took his heavy mittens, knit by Nancy's clever hands; then bidding

them good-by, he sprang into the saddle and was off on a three days' trip.

After Adam had gone, William and Joseph, the two oldest boys, went to the woods. They took twelve-year-old John with them to help pile brush. Mary, the oldest girl, was soon busy helping her mother with the housework. Rachel and Betsy, the two girls of eight and ten, washed the dishes and did what they could to help, while Seth and Thornton, the two little boys, brought in wood or did other light work. They had great fun playing with their homemade toys. Then, too, the mother and girls spent much time knitting, sewing, and weaving.

The first two days of Adam's absence passed. The second evening, they were gathered around the fireplace sewing, knitting, cracking nuts, or eating apples. Nancy had been telling a story about her girlhood at home in Ireland, when they heard a rap at the door. They were all surprised, as visitors were rare.

The mother told Rachel to see who was there. She went to the door, prepared to welcome whoever it was. Imagine her surprise and amazement when in walked, not the neighbor or friendly Indian they expected to see, but a great big wolf!

At the sight of such an intruder the younger children ran to their mother for protection, while the older boys seized their guns. But before anyone had time to do anything, the wolf walked over to the fireplace, lay down, and yawned. The mother, who had been watching, laughed and said, "Don't be afraid, children; she won't hurt you." She then filled a pan with bread and milk and put it on the hearth before the strange visitor.

In a very short time the pan was empty, and the wolf stretched out again before the fire. She stayed there for an hour or more, then got up, stretched, and walked to the door. They let her out, and she trotted off into the forest. They never saw her again.

The children were anxious to know why their mother was not afraid. She told them that when the wolf yawned, she saw that it had no teeth and so could not bite.

When their father reached home the next night, he had the usual supplies and a little gift for each of them, while they had a marvelous story to tell him of their strange visitor.

I have often heard my grandmother tell this story, for she was Rachel, the girl who opened the door for the wolf.

Farmer Lad to Army Nurse

(Continued from page 11)

Since he was a humble young man and had accepted a humble job, Ge One never let anyone know that he could speak English. As the weeks went on, he proved to be the best gardener in the whole mission compound, because he always put the best he had into whatever task was before him. The good wife of the missionary, seeing what a capable boy he was, soon let him help with the work about the house, such as cleaning, dusting, and putting things in order. Because he showed a desire to learn how to cook, he was given a chance at that, and soon he was cooking most of the meals for the missionary family. He became such a good cook that few Americans could excel him in making a cake or a pie, and he chose the weekly supplies for the larder wisely when that responsibility was given him.

One day when the missionary housewife was telling him what to buy at market, she forgot the Chinese word for one of the vegetables. While she was trying to think what it was, Ge One gave it to her. This was the first time he had ever given any hint that he had a knowledge of English. This greatly surprised the missionary, and it was then that she found out about his earlier life and of his experience in the mission school.

As time passed, Ge One began to attend the Sabbath services with the other servants of the Seventh-day Adventist compound. He showed a real desire to know more about the soon coming of Jesus and how He died to save us from sin. When an evangelistic effort was held toward the end of the year, Ge One was a faithful attendant. When the meetings closed, he was happy to join the baptismal class and was subsequently baptized.

About a year later he told the missionary that he wanted to prepare to be of real service to his needy fellow men and expressed a desire to take the nurses' course. He did this and became a nurse at the Shanghai Sanitarium. His patients all agreed that he was the most gentle and polite attendant they had ever had in time of illness. Thus again he had proved himself.

The great disaster of war with a ruthless enemy came to China just about the

STAMPS

CONDUCTED BY LOUIS O. MACHLAN, JR.

Address all correspondence to the Stamp Corner, YOUTH'S INSTRUCTOR, Takoma Park, D. C.

THERE has been no Exchange for two months, but it will be run whenever there is a demand for it, that is, as often as there are at least three names to enter. We welcome correspondence from those in the armed services and will be glad to list their names, regardless of the size of their collections.

It is still possible to exchange stamps with philatelists outside the United States. If you will drop a card to the Office of Censorship, Philatelic Control Unit, 244 Seventh Avenue, New York City, they will send you application blanks to fill out. Upon return of these blanks properly completed, you will receive a permit number and forms to fill out with each lot of stamps. We now have a permit to send free sample packets to beginners in foreign countries.

Two weeks ago we suggested the organization of stamp clubs. We shall be glad to enter the names of the members of such groups in the Exchange. Remember, of course, that each one listed must have at least 500 stamps and duplicates.

time Ge One's class was graduated. Everyone was frightened and wondering what to do and where to go. Not so with Ge One. He stayed by his post and helped the mission doctors. When the war came to the vicinity of the sanitarium and the other nurses fled, he stayed till the last minute and then joined the Chinese army to escape the invaders. Here he thought that he could be of the most use to his country.

As the Chinese were pushed farther and farther back, he stayed by and cared for the wounded. How glad he was that he could be of service to his countrymen.

For a long time no one knew where Ge One was. Not even his father had received any word. No one knew whether he was dead or alive. Finally news came through some of his friends that he was still alive and serving in the medical corps down on the South China front, also that he was still faithful to God. While performing his duties in the field hospitals, he would tell the gospel story to the injured and dying soldiers. He had not heard from his old father for many months and did not know whether he was alive or dead. When he did hear at last that his father was alive, he rejoiced but said that he must keep on with his work and could not take time for a visit home. There on the battle front, so far as we know, he is still a witness for God and His truth.

"Let Your Light So Shine"

(Continued from page 4)

is ready for college she will decide that the place for her is in a Christian school.

By letting their light shine, Tillie and Mary have sown the seeds of truth in a schoolmate's heart, and they have confidence that God will care for the harvest.

This is a fine time to finish your work on the Vocational Honor in philately. The Progressive Class work is in full swing, and there will be others glad to join you. This would make a good basis for beginning a stamp club. Work together gathering your material, exchange your duplicates with each other, and you will soon have every requirement finished. You will find the little book "Stamp Collecting" (price, 25 cents) an excellent guide in this project. It lists all the requirements for the Vocational Honor and either furnishes the necessary material or gives instructions for obtaining it. If you order a copy of "Stamp Collecting" from the Stamp Corner, we will include with it free of charge your choice of the ten-cent packets which we carry or a packet of stamp hinges. A list of these packets will be furnished upon request.

Interesting Stamps

A placid, well-fed bull looks out unblinkingly from the face of the fifteen centavos, slate-blue Argentine stamp of the 1936-39 series. He is a symbol of a great industry of that most modern of our South American neighbors. For many years sheep raising took precedence over cattle raising, but since the inauguration of large American and British chilled-beef plants in 1901, beef packing has become one of the Argentine's largest industries. This stamp is easy to obtain and will add interest to your collection. It is lithographed in a slate ultramarine color as well as in slate blue, and is found in two perforations, $13\frac{1}{2} \times 13$ and $13 \times 13\frac{1}{2}$.

Heroes of Science

(Continued from page 8)

allowed several of his mosquitoes to bite the sick man. Then he took these mosquitoes to his laboratory, opened up one of them, and there he found something growing along the walls of the stomach. He was overjoyed. He waited another day to kill his second mosquito and there he found the same small bodies lining the stomach, but they had grown larger. Trembling with eagerness, he opened the last few mosquitoes, and there, wonder of wonders, were the same little wigglers that he had seen in the blood of the patients who had malaria! Could this be what he had been praying for? Yes, he had found the secret, hidden cause. In joy he wrote on August, 1895:

"This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised; at His command
Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering death!
I know this little thing
A myriad men will save.
O death, where is thy sting?
Thy victory, O grave?"

This was just the beginning for Ross. He received neither sympathy nor commendation from his superiors. Manson, however, remained his staunch backer and adviser and set him up in a laboratory for further study.

So the search went on. Grassi in Italy discovered that only certain kinds of mosquitoes carried malaria. He also found that those who stayed behind screens and did not allow the mosquitoes to bite them were free from malaria.

The triumph of Ross heralded a new era in the fight against disease. Others followed his lead. "The spirit of Ross," says one writer, "sent Walter Reed on

his Cuban adventure, from which he returned with proof that in the bite of the mosquito lies the mystery of yellow fever. It was the inspiration of Gorgas in the uncertain years on the fatal isthmus, and he never failed to give the discoveries of Ross the credit for the successful completion of the Panama Canal."

For in that Isthmus of Panama "were two little kings called Stegomyia and Anopheles, who for centuries had reigned unchallenged in that warm, moist, luxuriant land. They had no throne of gold, but held the power of life and death over every man, woman, and child in Panama. They took no taxes, made no laws, raised no armies, and commanded no respect. Yet in their grip lay the destinies of that beautiful land; without a single word, without a single sword, they drove back mighty hosts of men and broke the power of nations."

The French, who started the building of the canal, had to give up, for an army of workmen died every year from malaria and yellow fever. Tons and tons of rusty iron and broken-down engines, remains of which can be seen today, told a mute tale of the ravages of these diseases. When later American General Gorgas took over the project, his first and foremost work was to clean out the breeding places of the mosquitoes.

Thus Sir Ronald Ross, sweating and toiling away year after year, longing to return to England but going doggedly on with his endless experiments, paved the way for the conquest of the dreaded plague of malaria. Other scientists, equally determined, carried on where he left off; still other workers have found that mosquitoes carry many other diseases of which he never dreamed. So was forged another link in the long chain of man's achievement in conquering disease.

Stewin'?

(Continued from page 1)

that because he was king he could do and say what he wished. We who have all the blessings and assurances of Christian living may sometimes come to the place where we, too, consider ourselves in a position to speak with considerable vehemence and power; yet the Saviour dared not speak thus to His worst adversary. When disputing with Satan over the body of Moses, Christ simply said to the devil, who wished to hold the servant of God in the grave, "The Lord rebuke thee."

When Christ reproached the scribes and Pharisees for their wickedness, "tears were in His voice;" and he uttered no reproaches to those who spat upon Him and smote Him as He walked the road to Calvary.

This was the Christ! Abused by false lips, sneering faces, and cruel blows, He could take up His cross and calmly, evenly go on His way through the most inhuman treatment man has ever received on this harrowing sphere.

Prayer was the secret of His power, His calmness, His imperturbable behavior under such torture as we shall not be called upon to bear. But real Christianity goes farther than this. Christ did good to those who reviled Him.

"Be assured," says Lavater, "those will be thy worst enemies, not to whom thou hast done evil, but who have done evil to thee, and those will be thy best friends, not to whom thou hast done good, but who have done good to thee."

By the same token, we become friends to those for whom we have done a kindness. That is why the Master declared it to be "more blessed to give than to receive."

"While I was musing the fire burned," said David.

He mused. He thought of all the things he would say to those wicked men when he saw them! Then when he had spoken, he was appalled at the results of his foolish words, and he was sorry for what he had done. That did not mend matters. In abject humiliation he begs God to forgive him, and again purposes to keep his "tongue from evil."

Is it not always so when one's words are uncontrolled?

Underneath, the fire burns. Sometimes it is only the crackling of thorns, but it smolders and fumes and finally flames; and when it does, somebody is burned. Or there is a simmering, a bubbling, a boiling over, and again someone is injured. Someone has to pay for these accidents of speech, and more often than not the one who speaks is hurt more severely than the one who is the victim of the outburst.

"What am you stewin' about?" I ask myself. "Watch the pot. This is the kind that never boils if it is tended! If it isn't watched, it will overflow violently and there may be pyrotechnics. Drop a silver spoon into the kettle, some oil, or a few drops of cooling water."

Sometimes the heat is too strong. There is the sound of simmering in the clay vessel that holds us. Then again I see a tired, patient black face, and a reproving voice repeats, "What am you stewin' about? Nobody am gwine scol' you!"

Loyalty

(Continued from page 10)

also to him who is a bit below them in rank or responsibility.

A great utility corporation once asked an experienced engineer for advice concerning an important construction problem with which they were faced. The president of the company told the expert that he was being consulted because the concern did not have full confidence in its chief engineer; however, the two men were to work together. The chief engineer was told to co-operate with the expert in every way possible.

After a period of study the consulting engineer reached a conclusion regarding the solution of the problem. Just as he was about to close his study and make his report, the chief engineer came to him and said, "Sir, I have thought of another solution to the problem which I wish to submit to you, because I believe that it has several advantages over the one upon which you have decided."

Careful consideration proved that he had really developed a superior plan which would save the company thousands of dollars. The expert promptly scrapped his own scheme and made another report, to which he appended a note stating that full credit was due the chief engineer for conceiving the plan which would greatly advantage the corporation.

Consequently, the chief engineer was promoted to the vice-presidency; and as the years passed, he proved himself to be a real expert. Such loyalty as the consulting engineer showed to the man below him was marked as unusual, and his generous act was never forgotten.

Loyalty is a very common word, for it has been stressed until the subject is seemingly threadbare; yet as one of the most essential elements in the character of men and women, true loyalty is quite uncommon.

As youth facing the future, we shall do well to cultivate this quality in all our relationships with God and with our fellow men. Its possession will mark us as true blue, for it is the cornerstone of a worthy character.



Flowers and Ferns

BY C. LESTER BOND

BOTANISTS think of a blossom as a leafy branch that has failed to grow out long. But the student of the Bible knows that the flowers of plants or trees occupy a very important place in the propagation of plant life and that without question God designed them for this very purpose at the time of creation. Not all flowers are constructed in the same way. The flowers of many forest trees lack the corolla, or group of petals which makes the blossoms of fruit trees so attractive. They have, however, the essential parts of the flower, the stamens and the pistils.

Seeds cannot be produced by trees or other plants unless pollen from the same kind of tree or plant, or one very similar to it, falls on the top of the pistil, which is called the stigma. The stigma is covered with a sweet, sticky liquid, and the pollen grain, when it lodges upon the stigma, absorbs the liquid and grows into a tiny plant which extends down inside the pistil to the ovary. In the lower extremity of this tiny plant is a minute cell which unites with an egg cell that grew in the ovary. This union is called fertilization. After it has taken place, the egg cell divides, giving rise in time to a number of cells so arranged as to form an embryo with tiny stem and leaves. By examining acorns, beans, or other seeds that have been softened in water, you can find the embryo.

In many plants and in some trees, such as the birch, oak, and fig, the stamens and the pistils are not found in the same



flower. In the willows, poplars, date palm, and box elder they are not even on the same tree. In such instances the pollen must be conveyed from one blossom or tree to the other by insects, birds, or the wind. Thus God has designed that all nature should co-operate in the work of sustaining life and beautifying the earth.

With this in mind, how interesting the study of wild flowers becomes! But added to this is the interest to be found in flower study because of the exquisite beauty, the blending of delicate shades of color, and the thousands of various shapes and sizes in floral life.

Ferns may not be so colorful, but they likewise are intensely interesting. One may well spend time and effort to become acquainted with them and thus count them among his friends who live in the great out-of-doors. You will greatly enjoy earning your Vocational Honor in this field of endeavor.

The GUIDEBOOK



Having accepted Christ as a Saviour from sin, we are to follow Him faithfully.

"Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

He is a perfect pattern.

"Being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:9.

Following Jesus is not an easy task.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

He understands our struggles with sin.

"We have not a high priest which cannot be touched with the feeling of our infirmities." Heb. 4:15.

He was tempted when here on earth even as we are tempted.

"In all points tempted like as we are, yet without sin." Heb. 4:15.

The same divine power which enabled Him to overcome is available to us.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

To the Christian, Satan's temptations are a challenge to perfection.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

Jesus Christ is the link which connects sinful man with a sinless God.

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:23.

Perfection is not only a privilege but an obligation.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Perfection in daily living is not an impossibility for you or for me.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

Beside the Man Behind the Gun

(Continued from page 7)

Several days before the opening date of the bivouac, I approached the first sergeant under whom I worked. Not knowing whether I would be among those to go out with the trainees or whether my lot would be to stay in camp and help look after affairs there, I put my problem before him.

He said in effect, "You say you could march on Saturday in order to care for the wounded if you were out in the field, but you cannot march on Saturday to train and prepare for that work? That does not make sense to me!"

Before I could explain the difference between essential and nonessential Sabbath duties, the commanding officer entered the room and took the situation into his own hands. Sitting down at his desk, he asked me what I wanted. When I had made my request to him, he looked thoughtful and quietly said that Catholics go to church on Sunday and observe various regulations, but that their church makes special provision for the Catholic soldiers and relieves them of binding regulations so that they may be free to pursue their military duties. Then the

captain added that he felt sure someone in the church of which I was a member would do the same for its soldiers.

Respectfully I answered that the Catholic Church is consistent in doing as it has done in this matter, since the basis of Catholic faith is not the Bible only, but the Bible and tradition; but that the Seventh-day Adventist position has its foundation on the Bible only and that we do not believe there is anyone on earth to whom we can appeal to change God's requirements.

The captain urged, however, that it was a great handicap to the Seventh-day Adventist soldiers to be thus restricted, that it prevented them from receiving "ratings." I suggested that this was doubtless the reason the Army is so liberal and considerate with Seventh-day Adventist soldiers—they are willing to give up so much for their faith. The result of the interview was that the kind officer promised to try to arrange for me to be among those that were to stay in camp.

As the time for the bivouac approached, I spoke again to the captain, to see what had been arranged. He seemed quite perplexed about what to do, as he said it would do no good to leave me in camp, because those who were to remain would have to work on Saturday. I replied that I had no objection to going on the bivouac, but asked for the privilege of hiking back to camp after sundown, following the Sabbath. I think that the officer was pleased to know that I was not seeking a way out of the long march, but he declined to let me hike in alone at night. He offered, however, to put me on one of the trucks carrying equipment. Thankful for his consideration for my principles, I gladly agreed.

But I found that things were not going so well with the other trainee Seventh-day Adventists, all but one of whom were under other commanding officers. When one of them asked his sergeant what he would do on the Sabbath while on bivouac, the sergeant told him plainly that he would do just what the other men were to do.

With the stars and electric lanterns for lights, the battalion swung out of camp Thursday morning. With light hearts and heavy packs, the men stepped to the cadence of "hut . . . hut . . . hut, toop, treep, ferp" in the familiar Army chant, which was taken up first by one then by another of the various non-commissioned officers of the different companies.

Soon after reaching the bivouac area, we started putting up our "pup tents," and before long it seemed that every tree, be it ever so scrubby, that afforded camouflage for protection against "attack from the air," was sheltering one of the tiny tents. And when the shadows lengthened, solidified, and gave place to darkness, a healthy weariness made our crude beds a welcome retreat. But there were several pairs of eyes upon which slumber could not fasten its grip that night until earnest petitions had been sent heavenward.

The next morning was Friday. Daylight hardly arrived in time to light our way to breakfast, but before the day's busy routine could start, an announcement was made. It was worded about as follows: "All Seventh-day Adventists will report at the company headquarters tent at twelve forty-five this afternoon with their packs ready to march back to camp." A similar notice was given in each of the other companies of the battalion. The immediate cause of that order I have never learned, but I know some men who with thankful hearts will not hesitate to join me in saying that its ultimate Source was Him who in mercy and love ever cares for His own.

Let's Write a Poem

(Continued from page 6)

strictest rules of the poet's code of ethics should be this: I will not contribute to any medium which makes purchase of copies a requisite of publication of my work. About the only exception to this rule is the publication, by a small poetry group or class, of co-operative volume. Even in this case merit should be the first consideration.

Make and keep high standards for your verse writing and for your relationships with other writers. You will never be sorry. Honors won by sincere, persevering effort are, oh, so much to be preferred to those bought with money and so much longer lasting! The Creator of all things looked upon His finished handiwork and found it all "good." Should we not use this as our example in the exercise of the "creative" talents He has given us?

This series will come to a close with the next article, which will take the form of a question box, dealing with whatever questions have come in during the series. Should the "question box" overflow, the overflow will be answered individually.

And now, fellow adventurers, farewell! And I wish you many happy hours in the pursuit of that winged steed which the imaginative ancients called Pegasus, but which we more realistic moderns know by the name of poetry.



SENIOR YOUTH

III—The Evil Results of Lot's Choice

(April 17)

MEMORY VERSE: Luke 17:30.

LESSON HELP: "Patriarchs and Prophets," pp. 138-140, 156-170 (new edition, pp. 133-135, 153-165).

THE LESSON

1. While Abraham dwelt in Mamre, who appeared to him one day while he sat in the door of his tent? How did he greet the men? Gen. 18:1, 2.

2. What hospitality did he offer the strangers? Verses 3-8.

3. What message did the Lord through the three men give to Abraham? Verses 9, 10.

4. After eating their meal, toward what place did the men go? Why did the Lord not hide His purpose from Abraham? Verses 17-19.

NOTE.—"The secret of the Lord is with them that fear Him." Abraham had honored God, and the Lord honored him, taking him into His counsels, and revealing to him His purposes. . . . God knew well the measure of Sodom's guilt; but He expressed Himself after the manner of men, that the justice of His dealings might be understood. Before bringing judgment upon the transgressors, He would go Himself, to institute an examination of their course; if they had not passed the limits of divine mercy, He would still grant them space for repentance."—"Patriarchs and Prophets," p. 139.

5. As two of the strangers went on to Sodom, what did the Lord Himself do? Verses 20-22.

NOTE.—"Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the Son of God. And the man of faith pleaded for the inhabitants of Sodom. Once he had saved them by his sword; now he endeavored to

THE YOUTH'S INSTRUCTOR

save them by prayer. Lot and his household were still dwellers there; and the unselfish love that prompted Abraham to their rescue from the Elamites, now sought to save them, if it were God's will, from the storm of divine judgment."—*Ibid.*

6. How did Abraham plead with God for the inhabitants of the city? With what success? Verses 23-33.

NOTE.—"Though Lot had become a dweller in Sodom, he did not partake in the iniquity of its inhabitants. Abraham thought that in that populous city there must be other worshipers of the true God. . . . Abraham asked not once merely, but many times. Waxing bolder as his requests were granted, he continued until he gained the assurance that if even ten righteous persons could be found in it, the city would be spared."—*Id.*, pp. 139, 140.

7. When the two angels reached Sodom, who entertained them? Gen. 19:1-3.

NOTE.—"In the twilight, two strangers drew near to the city gate. . . . Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion—lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom."—*Id.*, p. 158.

8. What did the angels tell Lot to do? What response did Lot receive from his sons-in-law? Verses 12-14.

NOTE.—"Lot went out to warn his children. He repeated the words of the angels, 'Up, get you out of this place; for the Lord will destroy this city.' But he seemed to them as one that mocked. They laughed at what they called his superstitious fears. His daughters were influenced by their husbands. They were well enough off where they were. . . . Lot returned sorrowfully to his home, and told the story of his failure."—*Id.*, p. 160.

9. What command was given Lot by the angels early the next morning? When Lot lingered, what was it necessary to do? What final plea did he make? Verses 15-22.

10. As soon as Lot entered Zeor, what did the Lord do? What judgment came to Lot's wife because of her disobedience? Verses 24-26.

NOTE.—"The effect of our daily life in influencing others counts for more than the words we speak. 'If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning.'—*Id.*, p. 161.

11. Why did the Lord spare Lot? Where did he eventually go to live? Verses 27-30.

12. What conditions will prevail in the earth before Christ comes? What should we remember? Luke 17:28-30, 32.

JUNIOR

III—Abraham's Friendship Proved

(April 17)

INTRODUCTION

IN our last week's lesson, Abraham's trust in the promises of God was severely tested. In this way God was seeking to purify Abraham's character. Character is tested and purified by trial. God purified Abraham's character in the furnace of trial until He could say, "Now I know that thou fearest Me." "Now I know that Abraham is My friend."

Guiding Thought

In this week's lesson Abraham is passing through the greatest and hardest test of all. Notice that obeying God's command promptly, without questioning, helped Abraham step by step to that terrible moment when he must lift the knife to slay Isaac.

Verse to Be Remembered

"Now I know that thou fearest [lovest] God." Gen. 22:12.

LESSON OUTLINE

LESSON SCRIPTURES: Genesis 21:1-5; 22:1-13.

LESSON HELP: "Patriarchs and Prophets," pp. 147, 148, 152, 155.

APRIL 6, 1943

STUDY PLAN FOR THE WEEK

Assignment 1 (Sabbath afternoon)

Read thoughtfully the entire lesson scripture, the Introduction, and the Guiding Thought, and be able to give one thought from each.

Assignments 2, 3 (Sunday)

2. The birth of Isaac filled the hearts of Abraham and Sarah with joy after a life-long waiting for the fulfillment of the promise. Why was the birth of Isaac important not only to Abraham and Sarah, but to all the world? Study Genesis 21:12, and consult notes.

3. Doubtless Abraham was beginning to think now that his trials and sorrows were over. Why do you think God thought it necessary to bring to Abraham one last great test, the greatest which any man was ever called to endure? Study Genesis 22:1; "Patriarchs and Prophets," page 147, paragraph 2; and lesson notes.

Assignment 4 (Monday)

Do required map work. How heart-breaking to Abraham were the words, "Take now thy son, . . . and offer him . . . for a burnt offering." Satan was on hand with his cruel suggestions to tempt Abraham. What do you think they were? Study "Patriarchs and Prophets," page 148, paragraphs 1, 2, 3; also page 153, paragraph 2.

Assignment 5 (Tuesday)

Find out all you can about Mount Moriah. From the time that Abraham received God's command until he reached the land of Moriah, he had but one thought, "obedience to the very letter." What do we learn about Abraham's obedience from the following statements?

a. Verse 3, "Abraham rose up early in the morning" (after his night vision).

b. "Patriarchs and Prophets," page 153, Abraham did not stop to question how the promise would be fulfilled if Isaac should be slain.

c. "Patriarchs and Prophets," page 151, Abraham did not awaken Sarah to tell her of God's requirement.

d. "Patriarchs and Prophets," page 148, Abraham felt that the command must be obeyed, and he dared not disobey.

Assignments 6, 7 (Wednesday)

6. Isaac had been trained from childhood to ready, trusting obedience. Find facts to prove this statement. ("Patriarchs and Prophets," p. 152, par. 2.)

7. The angels of heaven watched with intense interest as step by step Abraham fulfilled God's command. At last all was ready. He lifted his knife, and the angel of God stayed his hand. Explain why God commended Abraham. Study verses 10, 11, 12; "Patriarchs and Prophets," page 152, paragraph 3; page 155, paragraphs 2 and 3; also consult lesson notes.

Assignments 8, 9 (Thursday)

8. What verse shows that God was now fully satisfied? Consult lesson notes.

9. SUMMARY.

a. Promptness in obedience helped Abraham in carrying out God's command because—

b. If Abraham had stopped to question God's command, he would have failed utterly because—

c. The greatest proof of love to God is—

d. Meeting courageously the smaller tests of life prepares us for—

e. This was Abraham's greatest test of all because—

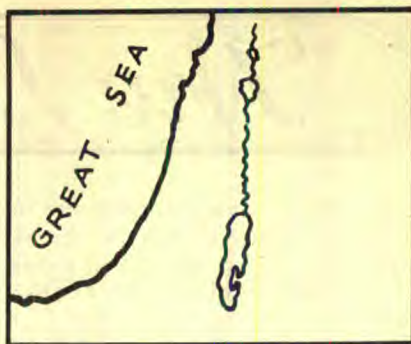
Assignment 10 (Friday)

Review assignments 2-9 and learn memory verse.

LESSON NOTES

1. The birth of Isaac was important to all the world, because it was through Isaac's family that Christ, the Saviour of the world, was to come. This is the meaning of the verse that says, "For in Isaac shall thy seed be called."

2. God must have proof of Abraham's first and greatest love for Him. Abraham loved his son Isaac so dearly that there was danger he might love him more than he did God. When Abraham left his home in Ur of the Chaldees, he proved that he loved God better than his relatives. Now he must prove that he loves Him better than his son.



Trace with a dotted line Abraham's journey from Beersheba to the land of Moriah.

Fill in blanks:

It required _____ days for Abraham to travel from Beersheba to Mount Moriah.

Beersheba was _____ miles from Mount Moriah.

Mount Moriah is said by some to be the same as Mount _____.

3. The land of Moriah is a mountainous region in southern Palestine. One peak rose above the others, and here Abraham was led of God. This mount was later selected as the site for Solomon's temple.

4. Abraham's real intention to slay Isaac was not fully revealed until he lifted his knife. The angel of the Lord did not say, "Stop," to Abraham while he was building the altar or laying the wood in place, nor even while he was binding Isaac. This was all hard, but Abraham's real agony came when he lifted the knife. In the sight of God, and as far as his own feelings were concerned, he had slain his son. God delights in the proof of our love for Him.

5. God does not always ask us to give up our dearest treasure, but He does ask us to lay it on the altar to be given up or to be kept as His love and wisdom see best.

6. Promptness in obedience helped Abraham in carrying out God's command, for if he had lingered or hesitated, he might have been hindered by Sarah, by his friends, and most of all by his own feelings in the matter. To delay may mean to fail when one has a hard task to do.

7. If Abraham had questioned God's command, he would have failed right at the start. He would have shown that his trust in God was not a perfect trust.

8. This was Abraham's greatest test of all because his greatest treasure was involved. How could the promise of a great family as numerous as the stars of heaven, or, most of all, the promise that Abraham should become the father of Jesus, the Saviour of the world—how could these promises ever be fulfilled if Abraham's only son should be slain, for in Isaac was not all this to be made possible? This was indeed a great test for Abraham, but the greater the test the greater the victory.

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ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

The Listening Post

❖ THE 1943 goal for steel production in the United States is 97 million tons.

❖ RICE PUDDING has been added to the list of foods dehydrated for overseas shipment.

❖ DEPARTMENT stores faced with the problem of personnel shortages are giving a tryout to serve-yourself systems similar to those used in grocery stores.

❖ OUT of a population of less than 400,000, American Indians have sent more than 11,000 men to war. For this reason a manpower shortage on the reservations is reported.

❖ WHEN the first U. S. census was taken in 1790, the center of population was a few miles east of Baltimore, but by 1890 it had moved to Indiana, where it has remained ever since.

❖ A NEWLY patented stretcher, described as "an oversized papoose case," makes possible safer and easier transfer of wounded men. The carrier has loops and rings for use in hoisting it over the side of a ship.

❖ THE presence of fluorides (salts of the gas, fluorine) in the drinking water inhibits tooth decay, according to experiments reported by the United States Public Health Service. Excessive amounts of these chemicals, however, give teeth a mottled appearance.

❖ WHEN United Nations planes meet with disaster over continental Europe, the fliers know that their chance of escape is good if they can reach the sea before bailing out or crashing. In waters around England the Air-Sea Rescue service, with its speedy ambulance boats and specially equipped planes, has saved more than 1,300 air crews since 1940.

❖ THE national debt of the United States had reached \$112,000,000,000 at the close of the year 1942. Congressional fiscal experts are now agreed that \$300,000,000,000 is the debt limit which the country should carry. At an average interest of 2 per cent the annual cost of this would be \$6,000,000,000. Even in peacetime this would be a heavy burden upon John Q. Public.

❖ THE British Ministry of Agriculture has in preparation a new Domesday Book, containing the most complete survey of English land since the first of these records was made in the days of William the Conqueror. The information gathered regarding types of soil, farm improvements, management, etc., has already been of value in planning for the maximum yield from every available acre of land, a matter of vital importance in view of wartime food shortages.

❖ SINGER has put out a new sewing machine—a surgical machine which stitches up incisions and speeds suturing (surgical sewing) by providing a continuous surgical thread, which makes it unnecessary for a surgeon to stop to rethread his needle. By pressing a button with his thumb, the surgeon can regulate the thread tension to keep it feeding as he wishes. Needles can be set at eight different angles so that a surgeon can get at tissues on the surface or deep inside. These machines come in several types and sizes. A variety of stitches is possible, including a sort of chain stitch which can be pulled out in one piece when the wound is healed.

❖ DUST FILTERS—either the electrostatic type which acts as a magnet or adhesive-coated, glass-fiber filters—are performing vital functions in America's manufacturing plants. Dust in the atmosphere will destroy the accuracy of precision instruments, act as an abrasive in the lubrication system of engines, and cause explosions in ammunition factories.

❖ A NEW material for windowpanes, compounded of plastic and wire mesh, has successfully survived tests of 150-pound bomb explosions only eight feet away.

❖ BAKED dishes in which sirup, honey, or molasses is substituted for sugar should be cooked at lower temperatures.



Turtles are toothless.

Brazil has more than 47,000,000 head of cattle.

Almost 20,000,000 goldfish are reared annually in the United States.

Whale milk, wildlife experts say, is not essentially different from cow's milk.

The macadam road gets its name from John L. McAdam, a Scotsman, who invented it.

Sugar, unknown to the Greeks and the Romans, was introduced into Europe as a medicine.

The Spanish Armada (1588) consisted of 132 ships, 3,165 cannon, 10,854 seamen, and 23,200 soldiers.

Northern Ireland is now sending to England an average of 1,000,000 eggs and 10,000 gallons of milk a day.

Wooden apples are used by the Farm Security Administration to teach apple packing at a Washington State migrant labor camp.

In Mexico the ministry of national defense has prohibited the sale of 45-caliber pistols, revolvers, and ammunition to civilians.

With the possible exception of the tortoise, man probably has a longer life expectancy than any other animal known, says a government scientist.

Among Americans of less than twenty years of age, more deaths result from rheumatic heart disease than from diphtheria, scarlet fever, epidemic meningitis, infantile paralysis, and tuberculosis combined.

General Emilio Mola originated the expression "fifth column" when he said in a radio broadcast, after the fall of Toledo, "We have four columns advancing upon Madrid. The fifth column (sympathizers within the city) will rise at the proper time."

❖ THE American Red Cross War Fund goal has been set at \$125,000,000 this year.

❖ IN a single month the United States spent \$3,000,000 on vitamins for its armed forces.

❖ MOLD spores, or seeds—invisible specks which float in the air—are a hitherto unsuspected cause of hay fever and asthma.

❖ THE guayule plant is found to produce more rubber when cultivated than it does in its wild state. Some estimates place the increase at twice the amount present in wild plants.

❖ COMPRESSED, space-conserving foods are revolutionizing the eating habits of the United States Army. One of the latest is a potato brick, the size of a shoe box, which can supply mashed potatoes for one hundred men.

❖ PLANS are being made for U. S. troops stationed in England to grow food supplies in areas near their camps during time not devoted to training. It is expected that they will be able to save 50,000 tons of shipping in 1943.

❖ NYLON paintbrushes are proving an excellent substitute for those made of natural bristles before war cut off the supply from China and Russia. The new paintbrush bristles are tapered, resistant to paint ingredients, and much longer wearing than pig bristles.

❖ LAMINATED board—used in airplane manufacture and other industrial processes—is made from sheets of fibrous paper soaked in a soybean solution and compressed by heat and pressure into board. The use of soybeans eases the demand for the limited supply of phenolic resin, formerly used in all such board, and shortens the manufacturing process.

❖ A WAR DEPARTMENT order signed by General G. C. Marshall, Army Chief of Staff of the United States Army, has added officers' clubs and messes to the military premises where the sale of liquor is prohibited. Army canteens and post exchanges had previously been forbidden by law to sell anything stronger than 3.2 beer, and the new ruling places officers' clubs under the same prohibition.

❖ THROMBIN, the substance which makes blood clot, is being used in concentrated form to stop the bleeding from dangerous wounds. Russian scientists have perfected a procedure for preparing it in solution in large quantities, and surgeons are using it in operations which would otherwise be impossible. An injection or local application of thrombin will cause blood to clot in three to five seconds and is entirely harmless.

❖ Two Swedish scientists have announced the successful isolation of the virus of infantile paralysis. In America experimenters at the University of Pennsylvania and at Yale have had similar success, but have not yet published the results of their work. Both in Sweden and in America the observation and photographing of the virus—much smaller than ordinary disease germs—was accomplished by the use of the electron microscope, which magnifies from 50,000 to 1,000,000 times. The announcement was welcomed in scientific circles as an important step in the conquest of infantile paralysis, and it is hoped that it will lead to the development of a preventive vaccine.