

The Youth's Instructor



"THESE THREE"

By Joyce Scott



MAJESTIC strains of organ music reverberated among the arches of the great cathedral. They smote the beams and rafters and touched the very hearts of mortal men. The music faded as suddenly as it had begun, and left lingering to comfort the shadows were soft strains of an angel choir that provided an accompaniment for the stirring of souls in that vast abode of God.

Candles glowed in stately white beauty upon the golden altar and a cross of gold lace extended its arms up and outward as though to reach the dome and its madonna and still grasp the tinted windows at its side.

There before the altar knelt a solitary figure. In her eyes was a gleam of faith as she prayed to her Maker

and Redeemer for light and for life. "Dear, merciful God and Father of men, I thank Thee for the good things that Thou hast bestowed upon me. I come in faith, knowing that in my obedience Thou wilt save me. Amen." As she slipped silently from view into the shadows and made her way toward the door, another figure came slowly down the aisle.

Upon her face was a light of hope. As she came to the altar rail, a radiance shone from her eyes. Kneeling, she clasped her hands and raising her eyes to the heavens, she prayed: "Dear God and Builder of the New Jerusalem, it is with hope in my heart that I come before Thee this day to thank Thee for the guidance which Thou hast given me and to ask Thee that Thou

wilt lead me ever onward to the Holy City which Thou hast prepared for them that love Thee. Amen."

The candles flickered and wafted the prayer heavenward to the throne of the Father. Soft melodies were all the while pervading the place, drifting in and out of the shadows as the music rose and fell.

Silently she of the hope arose and disappeared into the shadows. All was still. Even the organ ceased to play. In the quietness another figure came into view.

She was clothed in white, but her garment was soiled and spotted with blood. Upon her face was serenity mingled with love and pity. As she approached the altar, the light from the candles empha- (Turn to page 10)

Let's Talk It Over

RATIONED! Rubber, gasoline, fuel oil, certain foods, shoes, and rumor has it that clothes and other things are to be added to the list as the United States, richest nation in the world, undertakes a gigantic program of relief to a plundered, war-torn world. But there is one important commodity that is not being suggested for curtailment in production on this side of the Atlantic and Pacific—that is the Bible.

The British and Foreign Bible Society may have been bombed out of its commodious London quarters, and its capacity for service may have been greatly limited by the contingencies of a war which is raging not only on land, but on the seven seas; occupying forces on the Continent may prohibit the use of paper for the printing of this Book of books; but the American Bible Society steps into the breach to meet, in so far as is possible, an unprecedented demand for the word of God.

Its own presses are running—and have been for two years—on a twenty-four-hour schedule. Now it has speeded production to the point where eleven thousand finished New Testaments, including also the ten commandments and some of the great psalms, are turned out in a single day for Uncle Sam's armed forces and the Merchant Marine.

In addition to the tremendous needs at home there have gone out from this lighthouse of the Inspired Word hundreds of thousands of Bibles, Testaments, and Gospel portions in twenty different languages to prisoners of war.

Though it is difficult to get shipments through to Latin America, owing to lack of transportation, the Society's report shows that the circulation of Bibles last year in our sister republics to the south was the largest in the history of its work. Long before the year was out the agents' shelves were empty, so eager are our Latin neighbors to possess the Bible.

Though hostilities in China have made the work difficult, the Chinese in West China, which is still free, are able, with a lift from America, to publish their own Bibles. How eagerly they are received and read! It is impossible to keep a supply on hand, and so in order to be ready for the day when the Burma Road shall reopen, ten thousand copies of the Book are being prepared in India and made ready for shipment to Chungking.

In addition to all this, new translations are being made in Africa, into Indian dialects in Central and South America; and even in parts of the

world cut off for the present from contact with Bible headquarters, the Scriptures are being prepared in tongues which have never spoken the name of Jesus, against the war's end, when they can be printed.

We cannot give the world figures, for the American Bible Society has a number of branch publication offices, but in the United States alone this organization has manufactured in the last year 8,200,000 books in more than a thousand languages!

Rationed? Oh, no, not yet!

But do we really appreciate this wonderful Bible? Or is it so easy of access that it has become a commonplace, and do we glance at it with scarce a thought about the marvel of its inspiration, the miracle of its preservation, the majesty of its story, or its unique power to change a life when the reader catches a clear view of the matchless Man of Calvary, who is the central figure of its word picture?

Suppose you check up on yourself and your attitudes, remembering the while that "this Book will keep you from sin," and that "sin will keep you from this Book."

A TRAVELING man was packing his suitcase, preparing for a sales trip through his territory. He remarked to a friend who had come to call and who commented upon the skill with which he utilized every fraction of an inch of space:

"There is still a little corner here, where I shall pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymnbook, a sharp sword, a small library containing sixty-six volumes."

"How are you going to manage that?" queried the guest in surprise, when you have only *that* little corner [pointing] which can't be more than three by two inches?"

"Easily," was the answer, "for the Bible contains all these things."

And it does—it *really* does!

Do we dare slight such a comprehensive volume?

Not if we wish to be well informed, up to date—even ahead of date—and prepared to meet the problems and perplexities of everyday life.

For what other book can we make—and substantiate—such a claim?

A STRANGE impulse seized me some time ago," says M. E. Dodd. "It was to read the Bible from cover to cover, and to allow no

other reading whatsoever to interfere.

"I found in it a feast of good things. I ate locusts and wild honey with John the Baptist in the wilderness, and Heaven-sent manna with the wandering Israelites in the desert. I tasted the grapes of Eshcol, and sat at the tables of King David and King Solomon. I drank of the brook Cherith, was fed by the ravens, and sat down with the disciples in the upper room and at the table with Abraham, Isaac, and Jacob.

"It was a triumphant tour of summer trips. I crossed the desert sands with Abraham from Ur of the Chaldees to Canaan, the Land of Promise. I journeyed with Joseph to the land of the Pharaohs and followed Moses for forty years as he kept the flocks of Jethro in Midian. I went abroad in the ships of Tarshish, and sailed in fishing smacks on placid Galilee.

"It was a university course. I studied what I believe to be the most accurate science of all centuries concerning the origin of things. I delved into the world's profoundest philosophy, read classic literature, followed the divine outlines of history, and was thrilled by the sweetest poetry of all time.

"It was a Bible conference. Moses, Isaiah, and Paul were the principal speakers. I sat at their feet in rapt attention. There were classes in theology and ecclesiology and eschatology and prophecy. There were many discussions, conferences, and even debates on practical and doctrinal subjects. It was the greatest Bible conference I can ever hope to attend. King David with his harp of gold and a choir of a thousand voices led the music.

"Such a blessing as this, reading the Bible through without unnecessary delay! I think I shall reread it in this way at least once a year for the rest of my life."

NO, it isn't rationed—not yet—this Peer among books.

"Fountainhead of inspiration for the ages!
Teacher of all nobleness and good!

Poets, humble men, and consecrated sages—

All have sought and all have understood

That truths recorded in its sacred pages
Are living water and eternal food."

How fortunate we are to have easy and unlimited access to these wonderful pages—God's inspired personal letter to each one of us.

Lora E. Clement

Because of You

By GERALD SHAMPO



GALLOWAY

"Why Do You Want to Associate With Me, Ed?" He Asked.
"I'm No Good."

EDWARD had just entered the dormitory. Tom was playing ping-pong, and the game was not going very well for him. He let out a flood of words which would certainly never be uttered by a Christian.

Edward had been acquainted with Tom for a time, but had never known him intimately. He was aware, however, that Tom had been going steadily downhill in his experience. He knew that the language which had met his ears had come from certain types of books and magazines which this boy usually read as a pastime.

Edward shot a quick glance at Tom, whose eyes met his; then he passed into his room. But that evening he formulated definite plans in his mind. With God's help he was going to win Tom back again to the highway of right living. It was a warm summer evening, and the roof of the dormitory would be a fine, cool place to sleep. Perhaps Tom would join him there. So he went to Tom's room and extended the invitation. Tom looked surprised but readily accepted.

Both boys carried their mattresses and bedding out, and after a few minutes spent in general conversation, said good night. Edward, as his custom was, knelt and prayed. It was a long prayer and definite. He asked God to use him in a positive way to bring Tom back into the fold of Christian service.

The next day Edward learned that Tom was not planning to continue in school. He had quit his job and was leaving in two weeks. His plan was to "go out and have a good time." This was disappointing, but Edward determined to do his best for this schoolmate in the time that was left.

Several nights passed. Ed and Tom continued to sleep on the roof of the dormitory. Then one night as Ed knelt to pray, he decided to ask Tom to join him.

"Tom, I'd like to—"

"I know what you want, Ed," Tom interrupted him.

As he spoke, he had already reached the neighboring mattress. Together the two boys prayed. When they finished, tears were rolling down Tom's cheeks.

"Why do you want to associate with me, Ed?" he asked. "I'm no good. For the past week you've been wonderful to me, but you don't know how rotten I am inside. I've broken the Sabbath, I've attended theaters, my language isn't fit, I—"

Ed interrupted, "I know what you are now, Tom, but that doesn't worry me. I'm looking forward to what you're going to be. You have a great deal of good inside you; let it come out." Nothing further was said, but for hours Tom lay awake, too deeply stirred to sleep.

The next day was his last, and Ed was busy every minute. That evening all the fellows gathered in the parlor while Ed and Tom took their usual walk together. As they approached the dormitory, Ed suggested that Tom go on in, since he had an errand to do. Tom bounded up the stairs, and what a sight greeted him! Spread out on the ping-pong table were gallons of ice cream, plates piled high with cookies and candy, and two or three cakes. Cries of "Surprise! Surprise!" greeted him.

Tom will always remember that party and will treasure the neckties the boys gave him and the autograph book in which each one of them had written a message.

A little later that evening Ed walked out onto their open sleeping room,

where Tom had already retired. Nothing was said for a long time. Then Tom silently crept over to Ed, threw his arm about his neck, and as the tears streamed down his face, said, "You've been a great pal to me. I don't know why. I know that you had a large part in that party this evening, and I appreciate it. I haven't the words to— It was just great, Ed. Thank you. I wish I weren't leaving tomorrow. I really and truly wish I were staying. These last days have proved to me how wrong I've been, but I've got to go now."

Ed felt that the opportunity to speak had come. "Tom," he said, "we haven't been friends very long; but I guess it hasn't taken very long for me to find out that deep down inside you've a heart of gold. I know that you've gone to the movies. I know that you've broken the Sabbath. I know the bad habits you've acquired. But, Tom, I've grown to love you as a brother. We've had some fine times together since we've known each other. I'd hate to see you wreck the fine body God has given you. If you go out into the world, Tom, you're bound to slip downward fast; and though you don't think you'd do some things, you'll never be able to stand out against the influence of your associates. One thing naturally leads to another. I've seen it happen many times. I want to see you pure and clean and strong, Tom, and there's only one life you can live to obtain that state. That's the Christian life.

"How about it, Tom, will you right-about-face tonight and walk the Christian pathway with me? Will you, Tom? Let's do it together and help each other along."

"I'll—I'll do it, Ed, for your sake and for His."

Ed took from his pocket a small box. "Here, Tom, take this and keep it as a token of our friendship. When you feel tempted, I hope it will help you remember you've a faithful friend who wishes only the best for you and who is praying for you."

Tom took the box and drew from it a small sterling silver baseball which Ed had won in a baseball tournament a few years back. He knew that Ed prized it highly, and yet he was giving it to him. Nothing could have bound their friendship more firmly.

"Thank you, Ed. I'll always remember," Tom choked.

Then in the quietness of the evening

Tom and Ed knelt down together and rededicated their lives to God.

You, too, may have a friend who needs a helping hand. Don't sit back and criticize him; be a real pal to him. He may turn out to be one of the finest friends you'll ever have. Don't preach to him; live your Christianity before him wherever you are every moment of every day. He'll watch you and test your sincerity. Because of you another may someday enter the heavenly kingdom. Never fail to speak an encouraging word, for it may mean the difference between life and death to another.

Ed had finished his studies and was planning to go to bed early, when he heard someone crying down the corridor. He crept silently into Fred's room and over to his bed. "What's the trouble, Fred? Aren't you feeling well? Can I help you?"

Fred trembled all over as he replied, "I'm all through, Ed. I'm going to end it all. Everything's gone wrong. I've tried to live the life I should, and I've lost out. I've made a miserable failure of everything I've tried. I can't see any use in living on the way I've done. I've written to Dad and Mother and told them good-by, assuring them that they

need not worry about me any more."

Ed straightened up. He wanted to take hold of Fred and give him a good shaking. Giving up! A coward! Where was his backbone?

But another feeling came into Ed's heart as he looked into those frantic, desperate eyes. He knew the power of discouragement. He knew that it is the devil's most successful tool and often causes the strongest Christian to stumble. He walked over and lifted Fred to his feet.

"Look me straight in the eye, Fred."

Fred lifted his desperate blue eyes to Ed's, which were warm with sympathy and strong-rooted confidence.

"I have all the faith and confidence in the world in you, Fred. Do you really believe God's word and His promises?"

"I do," Fred assured him.

"Do you do as Jesus asks you to do by taking all your burdens and cares to Him, or do you try to bear them all by yourself and in your own strength?"

"I guess I haven't taken them to Him," Fred admitted.

"Well, discouragement comes, Fred; the devil tries to break down our morale that way. He tells us that we're making a mess of things, that

we're not getting anywhere. If we can accept this as a challenge and go to work for God with greater zeal, that feeling will soon pass away. We can't quit now; God has called us out, and we must answer the challenge. As His soldiers we must go all the way with Him. Stand firm. Don't waver. Ride over the storm, Fred; don't let the storm ride over you. Keep your chin up; be a faithful soldier. I'll help you along and carry some of your pack—only don't give up now, will you, Fred?"

With that Ed turned and left the room. Alone in his own quarters, he asked God to give Fred a really strong conviction of His presence and sustaining grace.

As he was dozing off to sleep, there was a knock on his door. In response to his "Come in," Fred entered.

"Ed, I want to thank you for your encouraging words. I've got a new hold on things now and can see the future in a new light. Here are the farewell letters I wrote; you tear them up. I'll let Christ carry me over the tough spots from now on. Thank you again, Ed; you've saved me from a very cowardly step, and you've also started me on an (*Turn to page 10*)

"Nor Speaking Thine Own Words"

By L. A. SKINNER

WHAT do you talk about on the Sabbath? When you are eating Sabbath dinner with friends, when you are walking in the park with acquaintances, when you are riding to the Sunshine or Literature Band appointment, do you frequently come to the abrupt realization that the conversation has side-slipped into automobiles or Broadway's bargain basement or some phase of sports? Do you feel helpless to maneuver it back to a safe level? Perhaps you search vainly for subjects of conversation in which the group can and will participate eagerly and yet keep the Sabbath holy.

To sober, thinking youth, who make up the main source of recruits for a Christian army or a militant crusade against the godlessness and skepticism of this generation, this is a problem keenly recognized. The prominence of Sabbath sacredness in the array of truths presented to the world makes the solution of this problem urgent.

Never shall this solution be found, however, until we learn that conversa-

tion springs from life's experiences. Proper Sabbath discussion is not exclusively a Sabbath perplexity. It is a call to examine carefully the events in one's life during the entire seven days of the week. Peter and John said, "We cannot but speak the things which we have seen and heard." And neither can you!

Aside from certain regimented, routine, secular obligations, every Seventh-day Adventist young person during a given week selects his life experiences. With the stimulation of present stupendous world events, a portion of each day must be given to spiritual activity. This might take the form of prayer, study of the Bible, some systematic study of Spirit of prophecy books, participation in some missionary project, personal witnessing for Christ, or attendance at religious services. These, balanced carefully with one's schooling, work, and play, will provide a happy, satisfying pattern of life.

Today's trend, and a dangerous one, too, is to permit the secular activities

of the week to take up most of the six days and then try to engage in a conversation on Sabbath that will honor Christ. This is just as impossible as trying to pour orange juice out of a bottle that is full of sand.

Remembering that our eyes and ears admit over ninety per cent of all our sense perceptions, we will take time each day in a studied plan to supply our mind with material which will produce for us an ample amount of subject material for proper Sabbath discussion when the opportunity comes. The individual who is constantly making some new discovery in spiritual truths, who is experimenting in the fields of faith and prayer, who is earnestly striving to lead some soul to Christ, will have embellished the spiritual room of his mind so that he will delight in the Sabbath as a day in which he can engage in uplifting conversation with friends on those themes which are exalted and full of interest. Not only that, but conversation at any time will revolve around themes that ennoble the life.

If the difficulty in keeping our Sabbath conversation on a high level is but a reflection of the shallowness and superficiality of our life experiences through the week, then it is time that we take warning; and in rescuing our Sabbath talk from low levels, we shall rescue our souls from spiritual poverty. Soul culture is a phase of life practically neglected by the world. Let us cherish it as advent youth heralding to the world the good news of the soon-coming Saviour.

Let's Write a Poem

(PART VIII)

Questions Answered

By

JESSIE WILMORE MURTON

ASKING questions is a perfectly legitimate way to obtain information. But while the best student, at times, will find it advisable, he will never allow this form of seeking information to become a habit. Although inquiry of individuals is by far the easiest and quickest route to an answer, it may not always give the most satisfactory results. Personal study and research or the trial-and-error method of experiment, quite often produces more accurate information and makes a deeper imprint upon the memory. These observations are merely preliminary to the Question Box promised as a conclusion to this series. The very brief bird's-eye view of verse writing which has been given should serve as a stimulus to further study on the part of interested persons.

There is much to learn on the subject, and new and interesting vistas continually unfold before him who sincerely pursues it.

It is suggested that each student make a practice of saving clippings and quotations on various phases of this hobby. These should be neatly pasted in a durable scrapbook, under suitable headings—definitions of poetry, observations on its meaning and purpose, notes concerning technique, interesting items about poets, market information, etc. Such a collection will supply answers to many future questions, and more satisfaction than could ever be gained from the simple expedient of asking someone else. If you are unable to purchase necessary books on appreciation and technique,

for reading and study, obtain these from your local library. In copying quotations, record the name of author, book, and publisher, and the page number. A brief list of books and magazines useful to verse writers is given at the end of this article. Since there are many publications in each of these fields, it is obvious that such a list must confine itself to a representative few. Very modestly priced, small paper-bound works, helpful to beginners, may be found among the little Haldeman-Julius Blue Books published at Girard, Kansas. And now for the questions our space will allow:

Please suggest books on technique. See list at end of article.

Do you advise a correspondence course in technique? If so, please suggest a school.

There are many such schools. To answer this question adequately would take considerable space. It will be answered at length if a stamped, self-addressed envelope is sent to the author in care of this periodical.

Should a letter accompany the poem submitted? What should be said?

There is a difference of opinion among poets on this point. The best authorities seem to favor sending only the poem and return envelope. If a letter accompanies, it should be brief and of the poet's own composition.

What is the best rhyming dictionary?

This author does not feel competent to decide. Some excellent ones are listed at end of article.

What poetry organizations conduct contests, and should entries be published or unpublished poems?

Many such contests are conducted, for both published and unpublished poems. Consult recent writers' magazines and poetry journals for current contests, rules governing them, and dead line for entries.

What should one do when he receives no acknowledgment of, or report on, a submitted poem?

Many markets are slow in reporting. If, after a month or more, the author has received neither a rejection, an acceptance, a check, nor a clipping indicating the editor's reaction to the poem, he may ask for a report. In rare instances he may never get an answer. As a last resort he may notify the editor—by registered mail if he desires proof of delivery—that he is withdrawing the poem. As long as its status is in question, he should not submit it elsewhere.

Do editors always send copies of published poems to the author?

MONKMEYER

If a Letter Accompanies the Poem, It Should Be Brief and the Poet's Own Composition



Not always, although this is customary. The complete periodical, clippings from the magazine, or proof sheets may be sent. The author who furnishes an editor with such material, especially if he receives nothing for it, surely is entitled to a copy of the printed product; but this practice does not always prevail. In some instances, if he wishes a copy for his file, he must buy it.

Shouldn't editors tell authors why contributions are rejected?

One popular monthly receives approximately 60,000 verse contributions a year, an average of 200 a day. No editor has time to read and criticize 200 poems a day and write that many letters telling why they were rejected. The above magazine uses about 90 poems a year. It is obvious that many good poems must be returned. This is an excellent illustration of why poets should not become discouraged because of rejection slips. A popular contemporary poet wrote recently that he sold a poem on its thirty-second trip out! Even the best authors are not unacquainted with rejection slips. Continue submitting a poem as long as you have faith in it; but examine it carefully on each return to be sure your faith is justified.

How may I learn where to submit poems?

Most writers' journals carry market lists. Ascertain whether a verse market list is included before you buy. Study the poetry in the various periodicals at your local library. See Part VII of this series.

What firms publish book collections of poetry?

Most publishers will print books of poetry, but the author—unless he is famous—must bear the expense of such publication. Generally speaking, the best plan is to consult your local printer. Lists of book publishers may be found in writers' journals.

Name some writers' journals, also poetry magazines.

See list at end of article.

Should the author copyright his poem? What rights are retained?

That is a matter of personal choice; some do, some do not. The contents of most periodicals are copyrighted by the publisher. Included poems share this copyright automatically. Unless otherwise specified, the author sells or grants first publication rights only, retaining all others. As a matter of ethics, permission to reprint is usually requested of the original publisher, even though no remuneration was received for the poem. A few magazines prohibit reprint without such permission. Every editor performs an act of courtesy in printing and circulating a poet's work, and is entitled to such a request. All reprints should carry the credit line of the original publisher, as well as the author's name.

Why do many poems, even in reputable publications, break the rules of technique?

Every teacher of verse writing meets this question sooner or later. It is hard to answer to a beginner's satisfaction. It is legitimate to take some liberties with technique if the poem can be improved thereby. But one must be sufficiently versed in technique to know he is taking such liberties, and why. While flawless technique is a

thing to be desired, a poem must have inherent quality as well. Among the offerings coming to his desk, the editor endeavors to find a combination of both. But if a choice must be made between perfect technique, on the one hand, and freshness, originality, and universal appeal, on the other, the decision is likely to be in favor of the latter. The fact that poor technique is sometimes condoned in high places is no excuse for slipshod work on the part of any poet. While a "diamond in the rough" is more precious than even the most highly polished piece of ordinary glass, it is many times more so when its crystal clearness and scintillating colors are enhanced by many carefully cut and polished facets.

Should I stick to the pattern easiest for me, or try a variety of patterns and meters?

By all means endeavor to master the recognized forms, even though you do not use them freely. Variety of pattern, as of word and idea, gives your work attractiveness and individuality. See list at end of article for books on poetry patterns.

What is the difference between verse and poetry?

These terms are used interchangeably. No one has yet determined at just what place or instant the "caterpillar" of ordinary verse takes unto itself wings and flutters away as the beautiful "butterfly" of pure poetry. Even a mediocre poem by an obscure author may contain one or two lovely lines, a single outstanding stanza, that would compare favorably with the work of the masters. One editor of a poetry magazine, at least, is of the opinion that the reputations of even the great poets are built upon such isolated fragments rather than upon their work as a whole. We know that certain familiar quotations from the classics are cited over and over as proof of the author's greatness, while the bulk of his work may be unknown except to the few who have made a special study of it. This should be an encouragement and an incentive to every verse writer.

Do you advise membership in a poetry club?

Membership in a group which provides a regular, systematic program of study and criticism can be very helpful, especially to beginners. But a club which allows itself to degenerate into nothing more than a "mutual admiration" society—a place to read, and have one's work admired—is hardly worth the poet's time and effort.

What chance is there for poetry in time of war?

Good spirit-lifting verse is especially needed at such a time. Surveys show that soldiers are reading a great deal of poetry today. Clippings of verse are exchanged (Turn to page 13)

Slips That Pass

By CHARLES E. WENIGER

IF you are an American, by birth or by adoption, you ought to be proud of your heritage, proud enough not to sound the second syllable of **America** like the **er** in **merge**. Rather, say it as if it were spelled **mare**. Say **A-mare'i-kan**, not **A-mur'i-kan**. The same sound occurs in **herald** (say **hair'ald**) and in **terrible** (don't say **tur'i-ble**).

If you are a good American, don't slaughter two of the most useful little words in the language. What are they? **Just** and **such**. Too many of us Americans mumble these words with clinched teeth, set jaws, and immobile lips, so that the results sound something like **jist** or **jest**, and **sech** or **sich**, the short vowel sounds almost obscured. Sometimes I think that our American devotion to food fads influences us even to puree our words through the strainer of our tightly set teeth and inflexible lips. But there's no virtue in such puree-ing. Let your jaw swing freely, open your mouth, and say **just** to rhyme with **rust**, and **such** to rhyme with **touch**.

Then before you stop, try this twister, clearly distinguishing the vowels in every word: "The gist of his jest was just such." Be sure to let your jaw swing loosely. A mirror will help!

A Man After His Own Heart



D. L. Moody

By WILLIAM
H. SHELLY

work. Of course, these are great assets when used in the right way, but Jesus says: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Perhaps you feel that God has passed by a great deal of good talent and risked choosing material that does not look very promising. True enough, it often does appear that way. But God does not judge men by human standards; and if we listen, we hear Him say, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

It is the heart that counts with God. The jeweler takes the rough stone and cuts it to his pattern; the potter takes the shapeless clay and makes what he pleases of it. Jesus does no less. "Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand." With His eyes upon the heart, He picks the man and molds the life. The Lord does not design for all His ways to be mysterious; that so many of them are is because we attach undue importance to the plain and simple things which are easily understood.

At sixteen years of age Dwight Moody thought himself quite a lad. In fact, he was proud of himself. Actually he was very deficient and ignorant. He went through half a dozen terms in the little red schoolhouse, "but very little ever went through him." And his spiritual condition, he says, was of "the deepest darkness." The time came when he was soon to leave home and he "detested Sunday." He says of himself, I "resented my mother's compelling me to go to church to hear a sermon I could not understand." He neglected his work, avoided books, but excelled in buffoonery and jokes.

We find him a year later in Boston at work in his uncle's shoestore. That shrewd uncle, with an eye to the boy's

state of mind, laid down several conditions when giving him employment in his shop, among them one that Dwight must join and attend the Mount Vernon Sunday school.

He became a member of a class of boys taught by a Mr. Kimball, who later wrote to a friend concerning this pupil: "I can truly say, and in saying it, I magnify the infinite grace of God as bestowed upon him, that I have seen few persons whose minds were spiritually darker than was his when he came into my Sunday school class; and I think the committee of the Mount Vernon church seldom met an applicant for membership more unlikely ever to become a Christian of clear and decided views of gospel truth, still less to fill any extended sphere of public usefulness."

About a year later this same teacher began to feel a burden for the conversion of this boy, and one morning in April, 1855, determined to speak to Moody about his soul, he went down to the shoestore. In telling of this experience, he said, "I made a dash for it to have it over at once." The boy was in the back of the store wrapping shoes. He looked rather small, with his one hundred and thirty-five pounds, a mass of black hair which had not seen a barber for some time, full lips, heavy eyebrows, and dreamy brown eyes.

Mr. Kimball put his hand on his pupil's shoulder and made as he thought, "a weak appeal." Years later he said that he could not remember just what he did say but thought it was "something about Jesus and His love." But it led to the young man's conversion. He went out of the store and walked the streets "as in a dream." He relived this experience of becoming a new creature in Jesus a thousand times in future years.

"I went out of doors," he says, "and I fell in love with the bright sun shining over the earth. I never loved the sun before. And when I heard the birds singing their sweet songs on the Boston Common, I fell in love with the birds. I was in love with all creation."

Moody began his work for God by starting a Sunday school gleaned from the streets. This enterprise grew, and some years later he put aside all his business interests and made the preaching of the word of God his one business.

At thirty-four years of age he was well known as a preacher, but just when he seemed to be climbing rapidly up the ladder of success, he suddenly felt ill at ease and his work became bondage. He looked into the darkness of his heart and saw there, to his amazement, that this unrest came from the performance of the very work that he so greatly loved. He had reasoned that the gospel would not draw people of itself—that he would have to resort to sacred concerts, or get someone to lecture to draw the crowds. This was

AS God looks down upon the earth to choose those who will do a special work for Him, He often passes by the rich, the talented, the self-sufficient, the proud, and picks out a humble man here, another there. He wants those whose hearts are filled with love and who will serve Him even though the road they must travel be rough and dangerous, though persecution threaten on all sides, though gross darkness cover the land and they must make their way through that darkness.

Those servants may not be finely shaped vessels; some of them may be only rough clay, but this clay can be molded into just what the Master needs. When a man will submit to being molded, he can be used. Christ made the world and brought forth a beautiful, useful creation out of nothing—so can He do with human beings who are yielded wholly to Him.

Dwight Lyman Moody, the great preacher, was a plain man, but he was God's man, every bit of him. He once said, "God hath chosen the weak things of the world to confound the mighty, that no flesh should glory in His presence. Let us take our place in the dust, and give God the glory! When God delivered Egypt, He didn't send an army. We would have sent an army or an orator, but God sent a man who had been in the desert forty years . . . [and who thought himself inadequate and slow of speech]. It is weakness and dependence that God wants. Nothing is small when God handles it. God wants us to ask great things of Him. Pray, 'O God, give me the Holy Spirit!'"

Moody was right; this is just the way God works. We look to oratory, position, wealth, learning, when we talk of the endowments one must have in order to be successful in God's

compromise and brought to him a sense of shame. The gospel was not weak. "O God, have mercy!" he prayed. "There is something wrong with me! In His dear name, correct me! I'd rather die than go on this way."

In listening to the great Spurgeon speak one day, while on a visit to England, he discovered his trouble. The words, "I am bound to say, if Christ's servant be not in the power of the Spirit, then His works become bondage, and he feels forced to do them," startled him out of his despondency.

Shortly before this, in a letter to a friend describing his busy days and his crowded office, he had said: "I do not get five minutes a day to study; so I have to talk just as it happens." Now he remembered that the young London preacher, Henry Moorhouse, had said to him, "You are sailing on the wrong tack. If you will change your course, and learn to preach *God's words* in-

stead of your own, He will make you a great power."

When Moody had suggested a course of reading, Moorhouse's quick answer was, "You need only *one* Book for the study of the Bible!" Moody remembered his answer, "Moorhouse, you must have studied *many* books to come by your knowledge of the Bible;" and Moorhouse's reply, "I am a man of *one* Book. If a text of Scripture troubles me, I ask another text to explain it; if this will not answer, I carry it straight to the Lord."

The discouraged man awoke to the startling truth that he must first know exactly what the Bible *says* before he would be able to explain what it teaches! He must overcome his habit of haste to read a text and then expound its teaching, and must first master the text itself. When he thought of the farcial character of his preaching, his heart smote him; for he had

always had a great deal to say *about* a text, which, to save his life, he could not actually quote.

It was a new Moody who walked down a New York street one November night. Suddenly he sobbed, "O God, why don't you *compel* me to walk close to Thee, always? Deliver me from myself! Take absolute sway! Give me Thy Holy Spirit."

Suddenly his heart filled as with a mighty rushing wind. He could hardly bear it. He stopped in at the home of a friend who lived near by and sat there for hours without speaking. He had to be alone. Four years later as he spoke to several thousand ministers and laymen, a battery of reporters gave this report:

"He felt constrained against all his habits to communicate a personal experience. The fruits of his preaching had been small and few. In distress he walked the (Turn to page 12)

A Student Goes Colporteuring

By R. J. ROY



YOU are going out as a colporteur, a minister of the gospel in printed form. What a thrill! You have been a student, poring over the same books in the same rooms with the same teachers, with the same companions, at the same time for days and weeks and months. Now you are to have a change! And the changes that will come to you will be so marked, such a contrast to your former experience, that you will feel as though you are in a different world.

You will meet many pleasant and happy experiences. But there will be many a time when you will wish for the well-regulated school routine, activities, and friends, when it will seem that there would be nothing more satisfying, more soothing, than just to be back in the old grind. My guess is that you will be straining at the leash and all but pushing the bus or train along with frenzied energy when the day comes to get back to school or home at the close of the summer's work.

It will be interesting to go to new places, to see new pictures from your window, to hear new sounds, to make new friends. You may be somewhat startled as you get to your new place of temporary abode to find that a room in somebody's home is not quite like your room at home or in the dormitory. The bed may have inner springs; yet somehow it is not equal to the good old bed you have been used to. But cheer up! It may be that many a night will overtake you while you are out in the field, and you will sleep in other places and in stranger beds, from which you will arise so stiff and

cramped that you will feel your couch was not worth the price you paid for it. But that too is all worth while and a vital part of colporteuring.

Food will present another problem. You will get good food and you will get food not so good. There will be times when you will long for mother's cooking and when the roast served in the school dining room, at which you were wont to cast aspersions, would taste delicious! And the price you must pay for "that which is not bread"! It is outrageous! But you ordered the food and there is nothing that can be done about it but pay the bill. This, too, is all well worth while. You will

have to learn the art of appreciation sooner or later. You will come to a new realization of what your parents and your school have done for you.

Then there are other things which you learn by colporteuring. No bells awaken you in the morning; and you learn that unless you have an alarm clock and a self-starter in your system somewhere, you will face a lean payday. Payday always comes too, for everyone. There is no one to ask you why you are loafing on the job. You may loaf as long and as often as you wish. But eventually you will learn too that loafers are likely to be thrown out of their rooms, meet with a cool reception because their clothes make a poor impression, and die young. True, there are no examinations, but there is a delivery day, which always shows how well lessons have been studied.

You will find many treasures in colporteuring. New friendships among the advent believers in the community where you work may very well become your most precious possessions. Hungry hearts seeking the Bread of Life, men and women lost in sin and eager for comfort and guidance, will welcome you as a messenger from heaven, and you will leave them with joy in your heart that will surpass any joy you have yet known. I hope that you will find many such jewels this summer and that it may be your joy to lead some of them into the kingdom of God.

You will become much better acquainted with God as you follow in the footsteps of the Master, visiting from door to door. (Turn to page 14)

Eyes Right!

A Page Devoted to
Your Personal Problems

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.



Making Decisions

QUESTION: *I find it very difficult to make decisions. I do not mean important decisions alone, but such trivial ones as which dress to buy, what food to choose at a cafeteria or restaurant, where to park the car, what to do for my vacation, and things like that. How can I learn to make up my mind, and keep it made up?*

ANSWER: I assume that the writer of this question is a young person. However, those of maturity and age, many of them, have never learned to make decisions for themselves, but have you noticed how easy it is to tell others what they should decide? The younger one is, the less time it will take him to overcome the weakness of indecision if he resolutely sets about to do it.

You are to be commended in that you recognize this lack in your make-up. You must resolve to dare to follow your own independent judgment. Remember that strong, independent men and women should not cling to others for support, "like an ivy to an oak tree."

Those who plan for others to do their thinking for them are not fully developed. Ellen G. White, writing in "Testimonies for the Church," told a certain man that he was too slow and advised him to cultivate the opposite quality. She told him that God's cause demands men who are quick to see and to act independently at the right time and with power. "If you wait to measure every difficulty and balance every perplexity you meet, you will do but little. You will have obstacles and difficulties to encounter at every turn, and you must with firm purpose decide to conquer them, or they will conquer you. . . . It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position; to be hesitating, sometimes inclined in one direction, then in another. More perplexity and wretchedness result from thus hesitating and doubting than from sometimes moving

too hastily. . . . God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage. My brother, you need to reform."—Volume III, pp. 497, 498.

There is very much comfort for us all in this last statement—great comfort for all who hesitate. A doubting or indecisive person can reform. The power to take decisive action at the right time can be acquired. If you acquire ability quickly to decide in that which is small, you will have it when it comes to decisions in larger matters. Once you make decisions, abide by them. Your judgment will likely be just as good as it will be twenty minutes after. Do not let trivial things worry you. Strive to learn to make up your mind like lightning, and once having made it up, stay with it. If you make a mistake, determine not to make the same mistake again. You will find further helpful admonition in "Testimonies," Volume III, page 193 and onward.

I refer you also to page 527 in "The Desire of Ages:" "He who does the will of God, who walks in the path that God has marked out, cannot stumble and fall. The light of God's guiding Spirit gives him a clear perception of his duty."

And this from page 668: "We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. . . . The Lord will teach us our duty just as willingly as He will teach somebody else. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."

Please note the positive assurance "will know" and the promise of "clear perception," and then thank the Lord that you can claim His promises and make decisions.

H. H. HAMILTON, *President,*
Southwestern Junior College.

Employment—Inside or Outside?

QUESTION: *I am a stenographer and bookkeeper, graduated from a high-grade business college with honors. I have been offered work in a Seventh-day Adventist organization, and I have also been offered a position with a non-Adventist business firm where as a beginner I would receive just twice the denominational wage paid to experienced stenographers and bookkeepers. Which position would you advise me to accept? My financial help is greatly needed at home, and younger brothers and sisters must have an education too.*

ANSWER: I feel that it is hardly possible to answer this question in such a way that it will apply to everyone in your situation. If you are well established in the third angel's message and have been able to maintain a consistent Christian experience during your period of training in a business college, I would assume that if you accepted a position in the world, you would not be easily influenced by temptations to imitate your worldly associates either in dress or speech or manner. Then this lucrative position would enable you to give brothers and sisters a Christian education. You yourself must make the decision.

If your motive is to help provide a Christian education for the younger members of the family, I would not advise you against accepting the employment. If it were merely a matter of accumulating money to spend on yourself, I would most certainly urge you to deny self and take your place side by side with those who are sacrificing in denominational institutions to carry forward God's work. Your talent is needed and would be appreciated. It is more than an opportunity, it is a real privilege to have a personal part in denominational endeavor. I hope you will make your decision in the light of actual needs.

G. ERIC JONES, *President,*
Atlantic Union College.

"These Three"

(Continued from page 1)

sized the pallor of her face. She knelt in prayer with bowed head and hands clasped tightly in supplication.

"Almighty God, Creator of the universe, incline Thine ear to hear a humble child of Thine who comes in love. To Thee all our affections turn. Upon Thee all our love is poured. From Thee we inherit love that we may bestow it upon our fellow man. O Father, put down Thine hand from heaven to touch the mind of this Thy servant and show me how better to serve others—" She raised her face and the garment stirred—the garment stained in service. As if in immediate answer to her prayer, the shadows of the place receded and gave way to a glorious light that beat back all thought of greed and selfishness and left nought but love.

She beheld and, lo, from out that light a scene appeared:

"The earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light. . . . And God made the firmament. . . . And God called the firmament Heaven. . . . And God said, Let the earth bring forth grass . . . and the fruit tree yielding fruit. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. . . . And God created great whales, and every living creature that moveth . . . and every winged fowl. . . . And God made the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth. . . . And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image. . . . And God blessed them. . . . And on the seventh day God ended His work which He had made; and He rested on the seventh day. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Charity beheld the woman and felt that she knew her and loved her. The man and the woman kept the garden and obeyed their Maker until one day the woman wandered to the foot of the tree of knowledge of good and evil, and there she was tempted and ate of the fruit "and gave also unto her husband with her; and he did eat. . . . And they heard the voice of the Lord God walking in the garden in the cool of the day. . . . And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." To the man God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. . . . Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."

Charity bowed her head and wept.

Again she beheld and, lo, the ark of Noe floated upon the waters. Then "God made a wind to pass over the earth, and the waters assuaged. . . . The waters were abated from off the earth. . . . And God said, This is the token of the covenant which I make between Me and you: . . . I do set My bow in the cloud." Whereupon a glorious bow was seen as though it emanated from the throne of God.

Once again the vision changed and there passed before her eyes the children of Israel wandering for forty years in the wilderness under the leadership of the prophet Moses. In rapid succession were portrayed the glories of Solomon's

temple and the cries of Israel in captivity. The venerable prophets strove with wicked Israel and sought to turn them from their wicked ways. The heart of Charity burned within her breast as she saw those people for whom God had done so much turn their backs upon Him and reject Him—their Father and their Friend.

As she beheld the changing scenes before her, lo, a multitude passed by, and there amidst the throng were a man and his wife. Onward they plodded toward their city—the city of David, Bethlehem. There in Bethlehem Mary "brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The GUIDEBOOK



The gift of prophecy will be manifest in God's remnant church.

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

There are two infallible rules by which we may test whether a prophet is true or false.

"By their fruits ye shall know them." Matt. 7:20.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Special blessing is promised to those who believe God's prophets.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

Prophetic messages are a light to guide God's children through this world darkened by sin.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

We are not to scorn the gift of prophecy.

"Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:20, 21.

Serious results follow the rejection of this gift.

"Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18.

There is one certain test by which a false prophet can be detected.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18:22.

The gifts of the Spirit will not continue forever.

"Whether there be prophecies, they shall be done away." 1 Cor. 13:8, A. R. V.

These gifts will not be needed after Christ's second advent.

"When that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:10.

Charity beheld the Son of God as He grew into stately manhood and went about doing good. She longed to follow in His footsteps and help others as He had helped them. She witnessed the long nights of prayer on a lonely mountain-side, the miracle of the loaves and the fishes, the mocking priests and Pharisees, the humility of the Lord at the last supper, the agony of Gethsemane, and the betrayal of Judas. The Son of God was tried before the rulers and before the people, and the shout ascended from the multitude: "Crucify Him, crucify Him." In weariness of mind and soul the Saviour bore His cross to Calvary and there He hung raised above the world which had rejected Him, and shut out of the heaven which He had renounced for the saving of mankind. The agonizing cry went up, "It is finished: and He bowed His head, and gave up the ghost."

And then in a voice of thunder the promise He had made before His death was reiterated: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

Charity saw great streams of light that followed the journeyings of the apostles as they went into all the world and sent epistles of instruction and exhortation to the churches. She saw John exiled to a lonely island where with pen in hand he wrote the divine Revelation of God to man.

Suddenly all became darkness. Sweet music twined in and out among the shadows and played between the arches. Ah, a chorus! A sunset hymn!

Again a brilliant glory lighted the altar, and there appeared the city of God descending from heaven. High above the city wall could be seen the throne of God. "He that sat upon the throne said, Behold, I make all things new." At the right hand of God appeared His Son, holding before Him two tables of stone upon which were inscribed in letters of fire the ten precepts given on Sinai, and He said: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The vision has faded and the light has gone, leaving the cathedral to the shades of night. The flickering candles now burn low. Charity kneels, motionless. From the shade beside the altar comes a voice: "Now abideth faith, hope, charity, these three; but the greatest of these is Charity."

The air is suddenly rent with a triumphal strain:

"Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee; . . .

God over all who rules eternity! . . . Only Thou art holy; there is none beside Thee,

Perfect in power, in love and purity."

In the stillness all but one of the candles flickers and goes out. That one candle burns alone and a voice is heard, saying: "As unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Because of You

(Continued from page 4)

upward journey. Good night, and please pray for me."

Would you know the depth of joy in such an experience? Your experience may not be like this, but it can be similar.

Ask God to work through you to help others. Then when you have done this, be on the alert. Never let an opportunity pass, for because of you another may gain the victory over temptation, discouragement, and sin.



Grandmother's Story

By TRALECE DURNING

THE Barker household was in a general state of uproar. Beth and Mary stood near the window, looking out at a dismal downpour of rain. They were usually bright and cheery, but today their faces reflected the stormy weather outside.

"Why do we have to go to camp meeting now?" asked Mary, aiming a vicious kick at a near-by footstool.

"Oh, Mary! we were having so much fun with our friends, and you know that new girl is coming, and then camp—" Beth's voice trailed off into nothingness.

"Now, girls, what are you two doing here? Smile and don't let the weather bother you. It may be rainy outside, but it can always be cheery in here." Grandmother Barker's sweet voice broke in upon the disgruntled conversation of the girls.

"Oh, Grandma, you are just the one to help us. Why do they always have camp meeting at this time of year? Just look at the weather. Besides, camp comes now, and we were having so much fun. We wish we didn't have to go."

Grandmother laughed at the barrage of questions that greeted her. "Sit down, children, and let me tell you a story of how we went to camp meeting fifty years ago. You should be glad to go even if it does rain. What if you do lose a little fun here? You will gain a blessing at camp meeting. Tents are really much fun. We didn't have tents, only covered

wagons. Now, when I was a little girl about seven years old—"

The girls gathered around the little old lady as she seated herself in her armchair, one on the arm of her chair and the other on the footstool at her feet. They nudged one another and smiled, for they knew what wonderful stories Grandma could tell. Wasn't she the best storyteller in the whole city? Their big eyes were fastened on the little woman's face, so that they could catch every expression which emphasized the story.

"A long time ago when I was a little girl, just your age, Beth, we lived in Oklahoma City, 'way down South. My father was a minister, and besides he sold books, so he was gone most of the time. My uncle stayed with us on our little farm to help Mother with the work, as well as to help care for us five children. We certainly were a handful. There was Georgie, nine; myself, seven; Josh, six; Helen, five; and little Billy, about three. We were always together, and since I was the oldest girl, Mother made me responsible for the children.

"We lived in a little mud house out on the prairie, about five miles from town. The long prairie grass was all one could see as it spread for miles in every direction over the flat plains. We didn't have much; in fact, a few boxes and log seats made up our furniture.

"It was nearing camp meeting time,

just as it is now. Father had to help with pitching camp, which meant he had to leave two weeks earlier than we did. My! what a time we did have before Father left. Mother baked cakes, bread, and all kinds of good things to eat. She packed it all in a big basket very carefully, because it would have to supply him the four or five days till he reached the camp. She filled several gallon jugs full of water and one with

rich creamy milk for a treat. She hid a little surprise in one corner of the big basket. Besides, in every dish she had placed a little Bible verse written on a tiny slip of paper.

"Father had the fast horses hitched up all ready to go. Georgie had everything packed in the wagon, and we had gathered around Father. He led us into our living room for a last word of farewell. He picked up the worn Bible from the box table and read a few verses; then we all knelt to ask God's protection. I remember how Father tenderly kissed us good-by, and then he was off. Perhaps it was a good thing that none of us knew what would happen before we saw him again.

"In two weeks we would start for camp meeting. What a busy two weeks that was! Mother made two trips into town with the mules, starting early in the morning and not returning until evening. I remember once she left Uncle Henri to take care of us. Now, Uncle Henri was only a lad himself, and very easily frightened. On this particular day we children were playing quietly beside the cabin when all of a sudden we heard a yell! Uncle Henri came running as fast as he could. 'Run and hide. I saw somethin' a-comin' like somethin' a-goin'.'

"By the look on his face we could see he was scared; so we started on the run. Josh grabbed little Helen and I grabbed Billy, and we started for the prairie grass. We made one dive and landed in a heap. There we stayed, huddled together. Uncle Henri didn't know what it was; and when Mother came home, the nearest conclusion we could draw was that he had seen a wild buffalo.

"Finally the day arrived for us to leave. We were in a great state of excitement. Just to think of the wonderful things we would see on our trip! At camp meeting we would meet many little friends. We were all looking forward to it. We were up at four o'clock ready to go. Now that I am older I better understand what that trip meant to Mother, for she knew how dangerous it would be with five children. Uncle Henri was to stay on the farm.



Mother Shooed Us Into the Covered Wagon, Got Up Into the Driver's Seat, and We Were Off

That left Mother to take care of us, the mules, and anything else that needed her attention. We didn't think the trip would be very exciting, but little did we know what lay ahead. I knew Mother was a little frightened, because just before we were ready to leave, I saw her on her knees in her little room. When she came out, she was smiling bravely. She shoed us into the covered wagon, got up into the driver's seat, and we were off.

"The first night it wasn't too bad. Mother cooked a tasty supper for us. We made good time traveling the first two days; nothing of importance happened, but the middle of the third day the mules began to act queer. Their actions frightened Mother because she didn't know just what they would do. All of a sudden they stood still. She did everything in her power to move them, but to no avail. She coaxed, pleaded, whipped, and pulled, but do you think they would move? Not on your life! One could see Mother was getting exasperated. One hour passed by; time was precious. What was she to do? A little prairie dog darted from his hole. This was unexpected, and the mules—! What a breath-taking ride we had! We were so relieved that they had started we didn't mind the scare nor the ride.

"The fourth evening we halted beside a group of shrubs. After making the fire, we children decided to have a game of Indian. We all had Indian suits, which we wore a great deal. Decked out in these costumes, we did look like Indians. Little Helen, who was sitting on a log, demanded a great deal of my attention. 'Ellen,' she said, 'I'd love to see a real Indian, wouldn't you?'

"She turned around, gasped, screamed, and grabbed my arm. 'Look, a real Indian!'

"He sidled up to us, and through some signs, showed us he was hungry. We led him over to the fire where our supper was cooking. Mother didn't like the idea of his visiting our camp at all, but she tried to make him welcome. He motioned for some food; there was only a little left, and what if—! The Indian ate and ate. He demanded this and that, and the more he ate the surlier he became. Mother was frightened; but before she would expose any of us to danger, she would gladly give all our food away. Finally the Indian left, taking most of our food with him. Our breakfast next morning almost finished what was left. We started on with the hot sun beating down on us. We were thirsty, but we had no water, and no food to satisfy our hunger. Billy began to cry; and when the rest followed his example, we had a lively chorus. Mother would let us have only a little food at a time, and by night our supply was gone. One and a half more days of travel and no food!

"A cabin! Oh, I hope there's somebody there.' As we drove up and tumbled out of the wagon, a woman opened the door. She looked rather surprised to have visitors. Mother explained how hungry and thirsty we were, and to our surprise the woman brought out a large plate of cookies and a pitcher of cold milk. We children reached for it, but Mother pushed us back. There were big, running sores all over the woman's arms! What could Mother do? She thanked the woman, took the food, and drove on. We begged for the cookies, but Mother sadly shook her head. When we were a long way from the cabin, she dumped every bit of the food, in spite of all our cries and tears. She was so silent as we drove on I stopped my sobbing to glance at her. Her eyes were lifted toward heaven and I knew she was praying. By this time we had had about all we could stand; so Mother stopped the mules and told us all to pray that God would send some water. Fifteen min-

utes later we came upon a spring. The water was so refreshing that we praised God right then and there. Best of all, we drove into camp about sunset. There was Father, and we were surely glad to see him! We each tried to tell the story first, but they hustled us off for supper and some clean clothes before meeting. That first meeting was wonderful. Everyone, even little Billy, gained a blessing from the entire camp meeting. After those trying experiences we still loved to go on that trip every year."

Grandmother settled back in her chair. For a few minutes nothing was said. Then Beth spoke, "O Grandma, you tell the best stories! My, I know we shall like camp meeting. Come on, Mary! Let's help Mother get ready to go. I can hardly wait." The two children ran off happily, forgetting the rainy weather outside.

STAMPS

CONDUCTED BY LOUIS O. MACHLAN, JR.

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

THREE cheers and congratulations for Takoma Academy Stamp Club! They have just completed their first Annual Stamp Exhibit under the sponsorship of Miss Jean Hannah of the academy faculty, and it was a success. The club put a great deal of effort into the project and were more than pleased at the way their labors were received. They used the academy library as the display room, and three or four hundred collectors and friends passed through to admire the stamps. Every member of the club displayed some of his collection, and several collectors from the surrounding community added to these to make a very interesting exhibit.

Miss Hannah had arranged with the Post Office to have two large, artistically arranged frames of stamps at the exhibit. One of the frames included United States stamps in all issues and values from 1847 to 1893; and the other, from 1894 to 1937. It would delight any stamp collector to see the Columbian Issue perfect in all values.

The club had made up three beautiful ribbons for first, second, and third awards. The first award ribbon was won by Harry Twing's map of Europe before the war. Each country was represented by a stamp from that country, the stamps making the border for the map and connected by fine threads to the countries which issued them. The second-prize ribbon went to Miss Dorothy Spencer for her stamp map of South America, and the third-prize ribbon was won by Paul Keeler for a United States stamp map displaying the 1940 issues of the Famous Americans, Educators, Composers, and Scientists.

Roland Franklin submitted an exhibit that would appeal to any United States stamp specialist. He had neatly and artistically framed an exhibit of first-day covers of the current six-cent air-mail stamps, showing the three types of cancellations used. These were accompanied by cards with these cancellations displayed and also by a first-day cover of the current six-cent air-mail in the block of three as they come in the booklet pane now on sale.

Miss Hannah's collection of the Famous American series of stamps in all thirty-five varieties was beautifully mounted on artistically printed pages.

The pages were printed in red and blue on white and had space for a first-day cover and a mint copy of each stamp. The envelopes, which were all first-day covers, were especially printed for the purpose, and each was decorated with a picture of the individual shown on the stamp that carried the cover.

There were other interesting items displayed: a portrait of General MacArthur by Paul Keeler, a National Parks display by Roland Franklin, covers and stamps by Paul Workman, Roland Franklin, Bob Gibson, and Miss Hannah. Personally, I spent a very enjoyable hour at the first Annual Stamp Exhibit of the Takoma Academy stamp club, and I hope I will have the privilege of visiting their second showing next year.

We extend thanks to Miss Viola Church of Oregon for her donation of stamps for beginners' packets. A penny card will start a packet of twenty-five different stamps to any beginner.

Since queries keep coming for the address of the Philatelic Control Unit, we list it again for your convenience: Philatelic Control Unit, U. S. Postal Censorship, 244 Seventh Avenue, New York City.

Canada's new stamps have the same pictures that the old values had. The four-cent red is like the old three-cent; the fourteen-cent green, like the old thirteen-cent; the seven-cent blue air-mail, like the old six-cent; and the seventeen-cent violet special-delivery air-mail, like the old sixteen-cent stamp.

Interesting Stamps

Ceylon is the romantic little island just south of India that has long been under British rule. The two-cent stamp of the current series is printed in two colors, red and black, and pictures an Indian tapping a rubber tree. Rubber is one of the important industries of the country. The trees are planted in large plantations and are worked by the natives, who do the tapping. The stamps are perforated $11\frac{1}{2} \times 13$ and have a multiple crown and script C. A. watermark. One of these stamps is found in the ten-cent packet of stamps of Ceylon, along with nine other stamps of this island.

Man After His Own Heart

(Continued from page 8)

streets of the great city by night—"O God, anoint me with Thy Spirit!" . . . God heard him . . . and gave him right on the street what he had begged for. . . . Words could not express the influence upon him. . . . He had been trying to pump water out of a well that seemed dry. . . . He pumped with all his might and little water came. . . . Then God had made his soul like an artesian well that could never fail of water. . . . He knew now what a Lovely Someone meant when He said, "But the water that I shall give him shall be in him a well of water springing up into everlasting life!"

So we find in the experience of Dwight L. Moody another simple story of what a man can become after he seeks God with his whole heart. Now he presented no new truth; yet thousands were converted under his ministry. Some time before his purging experience he had heard a friend say, "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him." Moody was greatly moved by this chance remark. A few days later, high in the gallery of Spurgeon's tabernacle, as he listened to that mighty preacher, those

words came to him again and again: "The world had yet to see! with and for and through and in! A man!" Varley meant any man! Varley didn't say he had to be educated or brilliant or anything else! Just a man! Well, by the Holy Spirit in him, he'd be one of those men. And then suddenly in that high gallery, he saw something he'd never realized before—it was not Mr. Spurgeon, after all, who was doing that work: it was God. And if God could use Mr. Spurgeon, why should He not use the rest of us, and why should we not all just lay ourselves at the Master's feet, and say to Him, "Send me! Use me!"

And so it is the simple things that confound the wise. We have so much energy and are so busy that we often go about as furiously as did Jehu, but how many do we bring to Jesus? Well may He look at us quietly and ask: "What doest thou here?" In full and complete surrender to Him, in allowing Him to work in us and through us, therein lies our strength to fight His battles successfully.

Let's Write a Poem

(Continued from page 6)

freely by soldiers and friends at home. Some keep scrapbooks which have popular circulation among their comrades in arms. Poetry programs at the front during the World War I were outstandingly successful. Commenting on those programs, a recent writer said the men "listened breathlessly—men of every rank, commissioned and noncommissioned, and of every sort, down even to those who would have been considered hopeless toughs. It was a remarkable demonstration of the appeal of pure poetry." It is generally recognized that many turn to poetry for strength and solace in time of great spiritual extremity.

What about greeting-card verse?

If you can say "Merry Christmas," "Happy Birthday," or "Sorry you are ill," in a new and different way—or express an Easter, Mother's Day, or Valentine sentiment in fresh, original style—the greeting-card markets will welcome your contributions. The same rules for submitting full-length poems, and keeping records of same, apply to greeting-card verse. Each sentiment should be submitted on a separate 3 x 5 sheet or card, bearing the author's name and address. This is the most remunerative of the verse markets. Technical standards are not strict, nor is sustained effort required.

Should I read poetry I do not like or understand, just because it is acclaimed by critics?

It would be a physical impossibility to read all the printed matter pouring from the presses of today, or even a minority of it. Much of it isn't even worth reading. It is well to have a slight "speaking acquaintance" with recognized contemporary poets. If we do not like them, we need not strive to make bosom friends of them. Most critics are just human beings like the rest of us, with similar diversions of taste and temperament. And the ways of the money-changers are often quite strange and wonderful. The flamboyantly advertised best seller of today is as likely as not to be the forgotten book of the day after tomorrow. Confine the bulk of your reading to that which is wholesome and informative—much of which is at the same time intensely interesting and entertaining—and you needn't worry about the critics. So much good poetry has been and is

being written that you will probably not have time to read all that you do like.

What is poetic license?

See Part VI of this series.

What class of subjects is considered suitable for lyric interpretation?

Through his five physical senses, the individual maintains contact with his fellow creatures and the world about him. These contacts awaken certain spiritual and emotional reactions in his mind and heart. A poem is merely a word picture of some such reaction which the author has experienced, either actually or vicariously. Any object or experience which awakens such reaction is considered by the majority of verse writers of today as legitimate material from which to construct a poem. This writer believes there should be reservations, however. Time spent on lyric interpretation of unworthy reactions, sordid scenes, or questionable experiences (even though not our own) is worse than wasted—no matter how flawless the technique, how beautiful the expressions. I seem to remember, in this connection, something about "casting pearls before swine." The evil one has not overlooked even this lovely art in his search for means to further his cause. Do not allow it to be prostituted, in your hands, to the work of the enemy. Choose the poetry you read as carefully as you choose your friends; choose the material you use in writing it even more carefully.

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words. . . .
Thoughts, unexpressed, may sometimes fall back dead;
But God Himself can't kill them when they're said."

—Will Carleton.

This is a thousand times more true of the written or printed word. Let us, as verse writers, strive toward the end that the words we write may partake of the quality of those described by an ancient poet as "apples of gold in pictures of silver," and of those other words, of which the Word made flesh declared, "They are spirit, and they are life."

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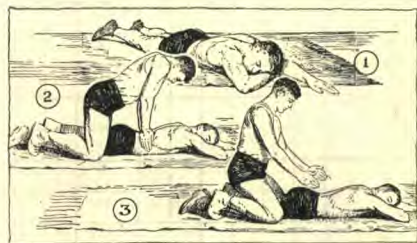
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Lifesaving

BY BLANCHE E. JONES

THIS is a call to swimmers—to all of you who have passed the swimmer's test in the Junior M. V. Handbook, or to those of you who know that you can pass it. If you are so qualified, I want you to think seriously about taking your lifesaving test. Some are saying, "Oh, I can't do that!" Don't give up so easily. If you passed the test given for swimmers, you will find the lifesaving test not only interesting but great fun. Moreover, when you have completed it, you will have acquired valuable knowledge and ability.



Anyone who lives near a lake, or the ocean, perhaps, should be especially interested in receiving his Vocational Honor token for lifesaving. Anyway, all good swimmers will want this knowledge.

Besides this, some of you may desire to be lifeguards at beaches and camps. The requirements for lifesaving given in the Handbook are the standard requirements for Junior Lifesaving as offered by the American Red Cross. To qualify for the Senior Red Cross Lifesaving, you must pass the Junior requirements first; so I recommend that you take the test given in the Handbook at your first opportunity.

One of the finest places for young people under sixteen to pass their tests is the Junior Camp that is held each summer in most of the local conferences. In some sections a Senior Camp is conducted for those over sixteen.

At these camps you will find capable instructors who will help you understand the vital points involved in lifesaving.

Junior or Senior Camp will be a wonderful help to any of you who can at-

tend; but if that is impossible, don't give up. Ask some officer in your local Missionary Volunteer Society to witness your completion of the requirements. You should determine to practice the carries and swimming strokes whenever you can.

To all of you, I say, you *can* do it—if you really want to!

A Student Goes Col-porteuring

(Continued from page 8)

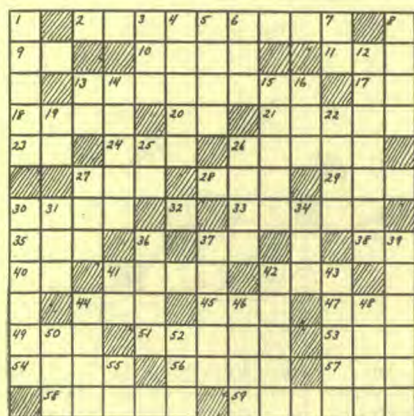
You will come back to school with the assurance that you can talk to God and He will hear you; that He waits to help you in answer to your prayers. This will give you strength in time of trial that will be invaluable.

You will come to know a great deal about life, both good and bad. You will gain a new realization of sorrows and misery, of the joys and blessings experienced by others. Sin and right living, with the respective wages they pay, you will see in an entirely different light after you have canvassed.

Finally, not the least of the good things to be acquired in this colporteur work is a scholarship, the opportunity to attend school one more year, to grow and develop and fit yourself to do even greater things for God. What an opportunity! Every student should spend at least one summer during his school experience in this work, and more if it seems feasible. If some of you find that you have special gifts of salesmanship, you can do no better than to make such literature ministry your life's task.

Crossword Puzzle

The Woman of Samaria



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Horizontal

- 2 and 13. "... of this water shall thirst again." John 4:13.
9. Hebrew deity.
10. "In their hands they shall ... thee up." Matt. 4:6.
11. Equality (comb. form).
13. See 2 across.
17. Transpose.
18. "Springing up into everlasting ..." John 4:14.
20. Sabbath school.
21. "When they had ... about five and twenty or thirty furlongs." John 6:19.
23. "I have meat to eat that ye know not ..." John 4:32.
24. "But ... hour cometh, and now is." John 4:23.
26. "From whence then hast Thou that living ... ?" John 4:11.
27. Bag.

28. "Now Jacob's well ... there." John 4:6.
 29. Lighted.
 30. "How is it ... Thou, being a Jew, asketh drink?" John 4:9.
 32. "... that speak unto thee am He." John 4:26.
 33. "True worshippers ... worship the Father." John 4:23.
 35. "Sir, I perceive that Thou ... a prophet." John 4:19.
 37. Grand Tyler.
 38. Plural ending of nouns.
 40. The (Fr.).
 41. "... Me to drink." John 4:7.
 42. "Thou wouldst have asked of ..." John 4:10.
 44. 2,000 pounds.
 45. Royal Scottish Academy.
 47. Grandson of Benjamin. 1 Chron. 7:7.
 49. Ephesians.
 51. "... be in him a well of water." John 4:14.
 53. "... Thou hast nothing to draw with." John 4:11.
 54. "And the well is ..." John 4:11.
 56. Silkworm.
 57. Final.
 58. "Good were it for that man if he had ... been born." Mark 14:21.
 59. "Sir, give me this water, that I ... not." John 4:15.
- A saying of Jesus is 2, 13, 23, 24, 26, 30, 32, 33, 41, 42, 51, 58, and 59 combined.

Vertical

1. Violoncello.
3. Japanese sash.
4. Reason.
5. "He was strong as the ..." Amos 2:9.
6. "How long will it be ... they attain to innocency?" Hosea 8:5.
7. Japanese measure.
8. "Many more believed because of His own ..." John 4:41.
12. Aseptic.
13. Defender of the faith.
14. To tat again.
15. Rubbish.
16. "Thou art neither cold nor ..." Rev. 3:15.
19. "... thou knewest the gift of God." John 4:10.
22. "Our father Jacob, which gave us the ..." John 4:12.
25. House of Commons.
26. "Which art, and ... , and art to come." Rev. 11:17.
27. "Wearied with His journey, ... thus on the well." John 4:6.
30. Jesus ... with the woman of Samaria.
31. Holy Roman Empire.
34. One of Solomon's servants. Ezra 2:57.
36. "Repentance for the remission of ..." Luke 3:3.
37. Ancient city south of Gaza. Gen. 10:19.
39. "God is a ..." John 4:24.
41. "He must needs ... through Samaria." John 4:4.
42. Place to which a portion of the Israelites were transported by Shalmaneser. 2 Kings 17:6.
43. Money hoarder.
44. "He would have given ... living water." John 4:10.
46. Long cut.
48. Tears.
50. "Not with ink and ... write unto thee." 3 John 13.
52. "Jesus saith unto ... , Woman, believe Me." John 4:21.
55. Post village.

Answers to How Keen Are You?

1. That they are privately conducted in the judge's chambers.
2. Coal. Nut coal, type ordinarily used in kitchen stove; pea coal, next smaller in size; buckwheat and rice, "junior sizes of anthracite," most commonly used in stokers; barley coal, the smallest graded size, also used in stokers.
3. The new Congresswoman from Connecticut.
4. Eight. Mrs. Clare Boothe Luce; Mrs. Mary Norton, New Jersey; Mrs. Edith Nourse Rogers, Massachusetts; Miss Winifred Stanley, New York; Mrs. Margaret Chase Smith, Maine; Mrs. Frances P. Bolton, Ohio; Miss Jessie Sumner, Illinois, in the House of Representatives; and Mrs. Hattie Caraway, Arkansas, in the Senate.
5. Ten per cent.
6. Freedom of speech, of religion, from fear, and from want.
7. "Thou shalt have no other gods before Me." See Exodus 20:3.
8. A poisonous snake.
9. With a bow and arrow.
10. A sudden flood in a stream.



SENIOR YOUTH

XI—Moses Called to Deliver God's People

(June 12)

MEMORY VERSE: Psalms 91:10.

LESSON HELP: "Patriarchs and Prophets," pp. 251-256 (new edition, pp. 250-255).

THE LESSON

1. While keeping the flock of Jethro, where did Moses at one time lead his flock? Who appeared to him? What caused him to wonder? Ex. 3:1, 2.

2. What did Moses then do? What warning did God give him? How did this affect Moses? Verses 3-6.

3. What had God seen and heard? For what had He come down? What work was Moses to do? Verses 7-10.

4. What reply showed the unreadiness of Moses to go? What promise did God make to him? Verses 11, 12.

5. What question did Moses ask? How did God answer him? Verses 13-15.

6. What was Moses to say to the elders of Israel? How would this message be received? Verses 16-18.

7. How would Pharaoh respond to their request? How would the Egyptians finally favor the Israelites? Verses 19-22.

NOTE.—The word "borrow" in Exodus 3:22 means to ask. The Egyptians had been enriched by the labor unjustly required of the Hebrews, and now God meant that they should ask for some reward for their years of toil.

8. When Moses expressed fear that Israel would not believe him, what three signs did the Lord give him? Ex. 4:1-9.

9. When Moses tried to excuse himself because of slowness of speech, what promise did God make? Verses 10-12.

NOTE.—"Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed distrust of God. ... But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man."—"Patriarchs and Prophets," pp. 254, 255.

10. When Moses still hesitated, what plan did God propose? Verses 13-17.

THE YOUTH'S INSTRUCTOR

11. Where did Moses and Aaron meet? When they reached Egypt, whom did they first call together? How did Israel relate themselves to what Moses and Aaron said and did? Verses 27-31.

NOTE.—“Aaron, being instructed by angels, went forth to meet his brother, from whom he had been so long separated; and they met amid the desert solitudes, near Horeb. Here they communed together, and Moses told Aaron ‘all the words of the Lord who had sent him, and all the signs which He had commanded him.’ Together they journeyed to Egypt; and having reached the land of Goshen, they proceeded to assemble the elders of Israel. Aaron repeated to them all the dealings of God with Moses, and then the signs which God had given Moses were shown before the people.”—*Id.*, p. 257.

12. How did Pharaoh reply to the request of Moses and Aaron to let Israel go? How did the king increase the burdens of Israel? Ex. 5:1-9.

13. When Israel could no longer endure the afflictions of Pharaoh, what complaint did the people make to Moses and Aaron? What did Moses then do? Verses 20-23.

NOTE.—“The Hebrews had expected to obtain their freedom without any special trial of their faith, or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling, patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage, rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king, and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service.”—*Id.*, p. 260.

14. What encouraging promises did God make through Moses? Ex. 6:6-8.

JUNIOR

XI—From the Lowly Cradle to Greatness

(June 12)

INTRODUCTION

God's people were in great sorrow, for a wicked king had issued a decree that all male children should be slain at birth. Do you wonder that God had decided to raise up a strong man to deliver His people out of Egypt? Where would He find such a leader? God knew that sleeping in a humble cradle of bulrushes was a little boy who would some day come to greatness and deliver His people from bondage.

Guiding Thought

God had a plan for the life of Moses from the hour He chose him to be the deliverer of His people.

Verse to Be Remembered

“Moreover the man Moses was very great in the land of Egypt.” Ex. 11:3.

LESSON OUTLINE

LESSON SCRIPTURES: Exodus 1:22; 2:2, 9, 10; Acts 7:22; Exodus 3:1, 10, 11, 14; 4:1, 2-7, 10, 12; 7:5; 8:13, 18, 19; 9:14; 10:7, 11:3.

LESSON HELP: “Patriarchs and Prophets,” pp. 242, 243, 245, 246, 248, 254, 266, 270, 272.

STUDY PLAN FOR THE WEEK

Assignment 1 (Sabbath afternoon)

Read carefully all the lesson scriptures, the Introduction, and the Guiding Thought. Be able to answer: 1. Why was a certain little cradle of bulrushes very precious to God? 2. How did God deal with hindrances to His plans for Moses?

Assignments 2, 3 (Sunday)

2. A helpless babe in a lowly cradle was God's choice when looking for a leader for His people. Why? Study Exodus 2:2; also “Patriarchs and Prophets,” p. 242, paragraph 2. Consult lesson notes.

3. God used Satan's wicked schemes to open the way for Moses to escape death and to receive a training for leadership. Explain. Study Exodus 1:22; 2:9, 10; also “Patriarchs and Prophets,” page 242, paragraph 1; page 243, paragraph 4; page 245, paragraph 1. See lesson notes.

Assignments 4, 5 (Monday)

4. When the time came for Moses to make an important choice he chose bravely and wisely. Prove this statement. Study Acts 7:22; also “Patriarchs and Prophets,” page 245, paragraphs 3, 4; page 246, paragraph 1. Consult lesson notes.

5. What did Moses learn in his forty years of training in the wilderness that he could not learn in the schools of the Egyptians? Study Exodus 3:1; also “Patriarchs and Prophets,” page 248, top of page, paragraphs 1, 3. See lesson notes.

Assignments 6, 7 (Tuesday)

6. Show that depending upon God, Moses saw his weakness become his strength. Study Exodus 3:10, 11, 14; 4:1, 2-7, 10, 12; also “Patriarchs and Prophets,” page 253, paragraph 6; page 254, paragraphs 1, 2. Consult lesson notes.

7. In the plagues that were poured out upon the Egyptians, show that (1) The God of heaven was exalted. (2) Moses became great in the land of Egypt. Study Exodus 7:5; 8:13, 18; 11:3; also “Patriarchs and Prophets,” page 265, paragraph 2; page 266, paragraph 2; page 270, paragraph 3; page 272, paragraph 4. Consult lesson notes.

Assignment 8 (Wednesday)

8. Pharaoh, defying the God of heaven, became a weakling in the eyes of his nation. Explain. Study Exodus 10:7; 8:19; also “Patriarchs and Prophets,” page 271, paragraphs 1, 6; page 272, top of page.

Assignment 9 (Thursday)

Learn memory verse.

Underline the words that best answer the question in each case:

a. What did God see in the heart of the baby Moses? Innocence, trust, a will to do right.

b. After being educated in all the learning of the Egyptians, why was Moses still unprepared to do God's work? He lacked wisdom; he was without experience; he needed a better knowledge of God.

c. The weakness Moses felt became a fitness for his task. Why? It helped him to see the greatness of his task; it caused him to depend entirely upon God; it showed him his own helplessness.

d. Why did Moses become great in the land of Egypt? God was with him; he was the leader of the children of Israel; he was highly trained and educated.

Assignment 10 (Friday)

Review assignments 2-9.

LESSON NOTES

1. At forty years of age Moses made a very important choice; he chose the kingdom of heaven in preference to the kingdom of Egypt. It was a brave choice, because it meant to him a life of affliction as the humble leader of God's people. It was a wise choice, because his place in the Egyptian kingdom was soon to come to nought, but his place in God's kingdom would last forever.

2. Deep down in the heart of the little child Moses, God saw the will to do right, the will that would someday cause him to choose the kingdom of heaven in preference to the kingdom of Egypt.

3. *God's Plan:* Moses to be the leader of His people, Israel.

Satan's Schemes

(a) Pharaoh's decree aimed at life of Moses.

(b) Separation from mother aimed to deprive Moses of a Christian education.

(c) Education at court aimed to draw Moses from God.

God's Turning of Satan's Schemes

(a) Moses adopted by princess who gave him her protection.

(b) Moses' mother permitted to teach him about God.

(c) Moses remained true to God and received a military training for leadership.

4. Let us compare the training Moses received in Egypt with that received in the wilderness.

The Training in Egypt

(a) From the indulgence by his foster mother, Moses grew to be haughty.

(b) His high position as the king's grandson gave him a feeling of power in himself.

(c) The grandeur of the magnificent palaces impressed Moses with the greatness of Egypt.

The Training in the Wilderness

(a) The tender care of his flock taught him to be patient and tender.

(b) In the hardness of the wilderness Moses learned his own weakness and dependence upon God.

(c) The grandeur of the rugged mountains impressed Moses with the greatness of God.

5. Let us list Moses' weaknesses and show how his weaknesses became his strength.

Moses' Weaknesses

(a) Moses felt himself to be as nothing when he said, “Who am I?”

(b) Moses felt his lack of ready speech.

(c) Moses felt his helplessness when he said, “They [Israel] will not believe me.”

God's Strength

(a) Moses went forth in God's strength, saying, “I AM hath sent me unto you.”

(b) God put His own words into Moses' mouth, “I will be with thy mouth.”

(c) God by His miracles showed that one mightier than Moses was leading Israel.

6. (a) In sending the plagues upon Egypt God was but answering Pharaoh's question, “Who is the Lord, that I should obey His voice to let Israel go?” As plague after plague fell upon Egypt, there was no help for the Egyptians from any source. Pharaoh received this answer to his question. “I will at this time send all my plagues upon thine heart, . . . that thou mayest know that there is none like Me in all the earth.”

(b) Moses felt his weakness when He returned to Egypt to lead Israel forth, but depending upon God's strength, Moses became very great in Egypt. God was with him and entrusted him with great power.

7. As Moses became great in all the land of Egypt, Pharaoh became a weakling in the eyes of his nation. Moses was working with God. Pharaoh was working against God. Moses had power over the plagues. Pharaoh had no power. Even his magicians, speaking of the plagues, said to him, “This is the finger of God.”



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LORA E. CLEMENT

EDITOR

ASSOCIATE EDITORS

C. L. BOND
J. E. WEAVER

S. A. WELLMAN
FREDERICK LEE

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The Listening Post

★ **HUGE** unloaders remove seventeen tons of iron ore from Great Lakes ore boats in a single "bite."

★ **TRANSATLANTIC** travel by Pan American Airways increased 140 per cent in 1942 over the previous year.

★ **MEXICO'S** currency circulation in 1942 reached the highest point in her history—1,859,100,000 pesos (\$371,820,000, U. S. currency).

★ **AN** estimated 11,000,000,000 board feet of lumber will go into packing cases for domestic, lend-lease, and military purposes during the year 1943.

★ **BETWEEN** September, 1939, and November, 1942, the American Red Cross distributed supplies worth \$66,071,977 among civilian war victims in Europe and Asia.

★ **THE** addition of didymium, a rare metal, to the glass regularly used in welders' goggles, makes it possible for the wearer to see through the flames to the spot on which he is working, an improvement which adds much to his efficiency.

★ **THE** British Women's Land Army now numbers 60,000, and officials anticipate that it will double in size during the next year. Members are regular civilian employees and receive from the farmers who hire them a minimum \$3.60 a week besides board and room.

★ **THE** U. S. Government has been assigned patent rights on a safety hand truck for moving explosives in munitions factories. The special feature of the conveyor is the use of brass or other metals that do not produce sparks for all metal parts except the axle, which is carefully shielded.

★ **EXPERIMENTS** on rats offer promise that a carrot diet may fortify high-altitude fliers against the effects of oxygen deficiency. The number of carrot-fed rats that survived the tests under low pressure comparable to the atmosphere at 30,000 feet, was four times that of the control group. Scientists have not yet discovered what element in carrots is responsible for the results observed.

★ **THE** United States Army has set up nine rehabilitation camps for soldiers who have committed minor offenses such as absence without leave and insubordination. In these camps a program of military drill, hard work, and classroom education in military and ethical subjects is tried in an attempt to avoid the waste of time and money and potentially good soldiers which resulted from imprisoning such recalcitrants in World War I. The maximum capacity of these centers is 18,000.

★ **CAREFULLY** picked Army and Navy officers are being trained in the U. S. School of Military Government set up a year ago in Charlottesville, Virginia, for the duties of administering occupied territories. The training includes a thorough knowledge of the countries to be taken over between the entrance of Allied armies and the signing of an armistice, of the government and psychology of such territories, and of the principles of military government. The officers chosen for this training were engineers, lawyers, public officials, economists, etc., in civilian life. In groups composed of various specialists they are given concrete problems in government to work out.

★ **A** RETIRED businessman in Morristown, New Jersey, is conducting one of the few extensive experiments in American silk-worm culture. In the six years since he began his project, Mr. Gil, who believes that the United States could easily become self-sufficient in regard to its supply of silk, has devised means of eliminating much of the time-consuming handwork and consequent cost which has been the principal deterrent to the development of the industry in America. Last year he grew 4,000 cocoons on the leaves of his 6,000 mulberry trees.

★ **MARRIAGES** in the United States in 1942 reached the record-breaking total of 1,800,000, two thirds of which involved servicemen. This figure represents an increase of eleven per cent over 1941, which was itself a banner year.

★ **ACCORDING** to the Soviet Embassy in Washington, D. C., Russia has exempted authors and actors from compulsory military service, considering their contribution to national culture an essential service.

★ **A** NEW "ology" has taken its place among the sciences—paleopedology, the study of ancient soils, sponsored by C. C. Nikiforoff, soil specialist of the U. S. Department of Agriculture.

★ **THE** plastic used over the pilot's compartment and the gun turrets in planes is also providing a superior type of unbreakable watch crystal.

★ **WATERPROOF** New Testaments are now included in the standard equipment on all lifeboats and rafts of the American Merchant Marine.

★ **THE** United States is at the present time producing a hundred times as much magnesium as it did in 1939.

★ **AS** much as forty-five tons of grease is applied to the ways before a ship is launched.

★ **ANCIENT** Egyptians and Babylonians named iron "stone of heaven" because they knew it in pure form only in fallen meteorites.

★ **THE** United States Department of Agriculture has promised adequate supplies of fertilizer as an inducement to victory gardeners.

★ **SULFATHIAZOLE** crystals, finely powdered and used as a dressing, have proved a twenty four-hour cure for impetigo, a contagious skin disease.

★ **THE** American Red Cross in 1942 maintained 2,934 Highway Emergency First-Aid Stations and 7,855 Mobile Emergency Units in the forty-eight States and Alaska.

★ **ACCORDING** to some enterprising statistician's estimate of the average number of hairs on the human scalp, blondes take the lead with 140,000. Brunettes have an average of 120,000 hairs and redheads only 90,000.

★ **A** UNITED STATES Army infantry division in the first World War had 4,400 horses and 153 motor vehicles with 3,300 horsepower; today a similar division is regularly supplied with 3,500 motor vehicles with 400,000 horsepower, and no horses.

★ **A** SPECIAL train recently made a trial run on the first five miles of Chicago's long-anticipated \$240,000,000 subway system. When the other fifty-six miles of the project are finished, eighty-three per cent of Chicago's population will be within a mile of this transportation system.

★ **MRS. ANNA KNIGHT**, whose father served as a drummer boy in the Revolutionary War, and who celebrated her one hundredth birthday recently, almost incredibly links the entire span of American history to the present. This elderly woman made bandages in the Civil War, knitted for the Red Cross in World War I, and today has a great-grandson in the U. S. Army Air Force.

★ **THE** exigencies of war have brought about surgical feats which would have been considered incredible under more normal conditions. The U. S. Navy released one such story of an appendectomy performed in a submarine by a pharmacist's mate with flattened spoons and pliers from the engine room for instruments. Although the appendix was ruptured and the operation was performed under great handicaps, no postoperative shock was reported.

★ **AMERICAN** refrigerating engineers are planning striking improvements in both design and function of the refrigerators which will be manufactured after the war. Changes will include an automatic button arrangement for opening and closing, automatic defrosting, a separately regulated zero compartment for frozen foods, ice water from a spigot, and ice cubes that float free on the surface of the water tank. A rearrangement of space will also add to the convenience of the new refrigerators. It has even been suggested that a warm, dry storage space might be provided for crackers and such foods by using the heat given off by the condensing unit.



1. When proceedings of a trial are said to be held "in camera," what is meant?
2. Nut, pea, buckwheat, rice, and barley are types of a fuel. Can you name it and tell how each type is used?
3. Who is Clare Boothe Luce?
4. How many women are there in the United States Congress?
5. A War Production Board order recently curtailed the use of newsprint in the United States by what percentage?
6. What are the Four Freedoms, for which Allied statesmen say the present war is being fought?
7. Can you quote the first commandment?
8. What is an asp?
9. How is archery played?
10. What is a freshet?

(Answers on page 14)