



C. L. BOND, PHOTO

An Attempt to Dam the Turbulent Stream of Sin Is a Losing Battle Without Divine Aid

Building Dams

By FRANK H. YOST

DID you use to play the civil engineer, when you were littler than you are now, and build dams in brooks? I did. On summer days it was a joy to find a narrow place in a stream where a stone might form the core of a sod-and-gravel dam, behind which presently a little pond backed up.

But those ponds did not last. A trickle of water would appear; the dam was leaking. Hastily I would plaster more mud on the outside of the dam, where the leak showed. Again a trickle would appear around the patch and more lumps of mud were added. But it was always a losing fight. The water always won. Eventually I would stand aside in despair and watch the leak develop into a stream and the feeble little dam wash away. My prized little pond would disappear.

Well, you say, I did not use good material. True, the material was not good, though it was the best I had. But it was not only the material. Great things can be done with poor stuff. God works miracles with the poor stuff we entrust to Him. Something besides the material was bad.

It was my method, of course. I plastered the leaks in those little dams on the *outside* where the water was coming *out*. The water was already inside the dam itself, weakening it. I did not see that. When the water leaked through, I saw it and tried to patch the dam. But the repairs needed to be made inside the dam, to stop the water before it got in.

Later I found myself making the same mistake with life. Sin seeped in; sometimes it swept in. I built my dams of high resolve. But that material was not good, and although I usually tried very hard, the dams broke. I became discouraged and for a long

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Let's Talk It Over

COURAGE," someone has said, "is fear that has said its prayers."

"Were you afraid?" I asked a young soldier who had received just about every decoration that his country could give him, including the Congressional Medal of Honor.

"Of course," he assured me. "I'd have been a fool not to be. Practically all the men—infantry, tank, air, Navy—whatever their branch of the armed forces—were scared plenty, not only during an attack, but even before the shot and shells and hand grenades began to fly. I've seen fellows cry like babies while we waited for the zero hour; but when the moment came, they were up and at it. We all knew that we had a job to do, and did it the best we could. As I see it, courage is not, shall I say, unafraidness; it is doing what has to be done even though you are afraid."

FOR instance, there was Donald Owen Clarke, a seventeen-year-old ship apprentice in the Royal Navy. When his vessel was torpedoed in mid-ocean, his courage was put to a supreme test. He was caught below by the explosions, and escaped to topside by climbing a red-hot accommodation ladder. There he found only eight of the crew still alive, all burned and broken—helpless. He was the only one who had strength left to lower a lifeboat. A high wind fanned the flames toward him as he tugged at the ropes, but finally he got the boat and his comrades out of the inferno and into the water.

They must get away from the blazing ship. None of the rescued men could help; so Donald fitted his seared hands to the oars and began to row. By inches he made clearance, for he had not much strength left. Finally the boat was well away, and only then did he stop the pulling that must have been veritable torment with each move. Two days later a scouting plane sighted the drifting boat. Tenderly the other casualties were lifted out, but the oarsman—! His rowing had "stripped the charred flesh from the bones" of his hands; they had to be cut away before he could be taken from the boat. The gallant lad fought valiantly for life, even as he had fought valiantly with fire and waves, but it was a losing battle. Even highest courage could not save him. But knowing the odds, he did the job he had to do, valiantly.

AND there was Olaf Vidkunsson, who glanced again at the map of the countryside below him, which was strapped to his knee, as his plane zoomed through the clear morning air. He was over enemy territory which once had been Norwegian, and the plane swept low above a white-walled, thatch-roofed farmhouse, surrounded by its barns and outbuildings. It seemed deserted. Not a sign of life was visible. He noted the location carefully and exactly on his map, checked again to make sure that the penciled cross he had made would be a safe guide to the Allied artillerymen, who were such expert marksmen that they could drop a shell—yes—even on a pencil mark. Then the nose of the observation plane pointed up and away.

"The gun is here, sir," he said when once more he stood before the senior artillery officer.

"Are you sure, lieutenant? We don't want to destroy any farms unless it is

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absolutely necessary. These people in these hills are our friends and allies."

"The gun is there, sir," the observer assured him. "It is hidden in the farmhouse, and at night a part of the roof is pushed aside and the gun fires. I know, because the force of the explosions has split and killed one tree that grows close to the house."

"A dangerous guess, lieutenant. The tree may have been dead for years," observed the officer.

"There were buds on its branches this spring, sir, when I told my mother good-by as she stood beneath it," answered Olaf Vidkunsson, who, courageous in spite of fear for his loved ones, did with honor the task that was his to do.

A YOUNG man stood in the Seventh-day Adventist pastor's office in old Jerusalem. He was grasping his courage firmly with both hands. He was a Mohammedan from Damascus, and he had accepted Christianity. "I wish to assure you," he said, addressing his good friend, "that whatever happens to me, I will be true to God and to this Book," holding up the Bible.

He had been interested in Christianity before he came in touch with our church. His father was, and is, one of

the best Arabic scholars in the Near East, and when he learned about the studies his son was carrying on, he beat him unmercifully. Then the boy left home, and a price was placed upon his head. He was discovered, his father was notified, and one day the door of his room was suddenly opened and he was shot—but only wounded. Finally he escaped to Palestine, but he was still being hunted.

He was starting out on a dangerous journey to attend our denominational training school in Beyrouth. He could not get a passport; he *hoped* he could get across national borders, but had no surety. However, he was sure of one thing—"Whatever happens to me I will be true to God."

Did he make it? Was he able to stay? Was he discovered and did he make the supreme sacrifice for his faith? No one knows. But we know that he had stanch courage despite his fears, a courage born of fears which had said their prayers.

HOW is your courage, friend o' mine? Do you have a good supply? For in the not-far-distant future you are going to need a great deal of that commodity. The time of trouble "such as never was since there was a nation," which inspired prophets tell us will come upon the earth just before the second coming of Christ, is even now with us. Then probation will have closed; then humanity must stand before the Judge of the universe without an Intercessor; then for a brief space of time Satan will have his way with the earth and its inhabitants; then the seven last plagues will bring desolation and distress; then the little company who keep God's commandments will be singled out as special targets on which the evil one and his angels will concentrate their wrath; then all earthly protection will be withdrawn from them and their death decreed; then, as they flee for their very lives, weapons raised against them break and fall "as powerless as a straw." But there is no promise that they will not have to discipline their courage in that awful hour, when the heavens shall be rolled back as a scroll, and the King of kings comes to claim His own.

Oh, 'tis high time to take stock of your courage! Is it sufficient to hold you steady in the face of death itself?

Lora E. Clement

THIS is it," said the pilot, his eyes watching the bomber to his left and his hands pulling at an unusual row of odd switches. The radio operator yanked off his headphones and the two sprinted for the back door of the plane. Together, they jumped. As the two men sank down toward the blossoming English countryside, their empty Flying Fortress continued evenly on its course out across the Channel waters. The companion Fortress, still flying in formation, now took radio-direction control of the empty bomber—empty except for its heavy load of superexplosive called Torpex. Hours later, over German territory, the "empty" Fortress zoomed down at an enemy target and exploded with terrifying force. The lone plane circled once and turned home to England.

Old, battle-weary bombers, tired in every rivet, bolt, and screw, were thus guided on sacrificial missions of death. The men who started them from the ground risked life and limb. "Hitting the silk" in clearance of one of those droning chambers of destruction was no "patch-happy," "roll-out-the-barrel" affair. Every move was timed. No guage was set by approximation, no switch was uselessly fingered. Conclusions—accurate conclusions—were on the briefing schedule. Guessing meant death.

"This is it," smiled the short, fat man, leaning sharply against his side of the sedan and pointing a stubby finger in the direction of a row of trailer houses.

"We'll stick new prices on these roosts. Our investment should be cleared in no time." Speculating and price changing had been his business. When he and his companion had their heads in conjunction, they usually were in line with a crooked deal.

"The idea is to act quick, talk big, and give extras! Lots of extras! Give them sidewalks, play lawns, little white picket fences, patches of ground for flower gardens, even packages of free seeds. Give them favors that show, and charge them plenty."

"Not so fast," grumbled his companion in the driver's seat, as the car eased to a stop. "Let's make this air-tight."

Then the OPA was born. Into the mails went long and complicated forms, forms to landlords, forms to builders, forms to tenants, reams and reams of forms. Price-holding, economic life lines were thrown in two directions. They reached back and fastened a holding line at a reasonable price-level peg. They reached ahead into future years and bundled all available materials of strategic importance into restricted heaps. The flood of war booms that some sharp calculators had concluded would flood the country barely ran into a trickle.

My talkative friend with the chubby



ILLUS. LONDON NEWS

"Hitting the Silk" Was No Haphazard Maneuver. Accurate Conclusions Were on the Briefing Schedule. Guessing Meant Death

Jumping to Conclusions

By THEO. G. WEIS

fingers is not merely so much imaginary avoidupois to give life to an incident. He is real. To dozens of citizens in my community he is a shrewd, swift-bargaining businessman. His trailer-rental establishments can be pinpointed on Maryland county maps. But his business is not so big as it could be. He does not have the excess profit he would like to have. Of course, in spite of war and peace, he still has trailers, and they are all rented. However, there is something about his conclusions that is a long jump from what he figured it would be back in the last month of 1941.

Every time I walk down Georgia Avenue, past the Army Medical Center, Walter Reed Army Hospital, in Washington, D.C., my heart jumps a beat. As men on crutches wait for taxis, my mind hits the silk from explosive-laden planes flying out of England, from packed gliders over France, from flak-riddled fighters over Germany. I knife out of nowhere into sweltering island jungles, and I drop

feet first onto ice jags in Iceland, Norway, the Aleutians, and wherever else men had to risk their necks and ribs on long, long jumps.

The more I think about this bailing-out business that young paratroopers "take to" with the serene nonchalance of a homing pigeon, the more I am inclined to believe that jumpiness is going to be a future characteristic of our civilization. Well, perhaps not physically any more than having elongated ears from day-and-half-night-long listening to much so-called radio music—and noises. But making rapid-fire, machine-gun-quick decisions day after day, being trained in accuracy almost to perfection, and using those exactnesses to influence our doings for hours, days, weeks, months, and years is bound to affect the mode of our thinking. The mental radars flash. Conclusions? Snap! Quick! Jump!

Three things I shall always remember about my grammar school teacher. He was a man, a working man with hard rough hands. (The pioneer coun-

try of my boyhood had a hard time luring women teachers into the district schoolhouses.) It seemed that he could hardly wait for recesses to come around. Then he enjoyed leaning back in the school's rickety swivel chair and talking. His eyes half closed, his hands folded behind his smooth bald head, he would roll out the advice, the humor, and sometimes the hair-raising stories. Once in a while he would refuse to talk. It was the only way he could get rid of us children and make us go out to play. During school hours, during recess, regardless, his source of stories was endless. One of his pet warnings was, "Don't snap!"

"My boy," he would growl with make-believe, impish fierceness, "only worthless pups snap at their friends!" Any boy with a sharp tongue or ready to fight at the drop of a chip was jerked into line by him for having misplaced the rule book for civilized beings. His mental processes resented anything dealing with heated arguments, snap decisions, spur-of-the-moment conclusions, jumpy judgment—going first left, then right, never being quite sure which was correct. Day after day he would dwell on his favorite themes: "Look before you leap!" "Think before you speak!" "Ask before you do!" "Count before you fight!" "Consider before you accept!"

All his conclusions seemed to have embedded in them the ripeness of years. How one man could know so much bewildered my third-grade understanding. In afteryears his unhurried personality has frequently stalked my memory. I know he never was a paratrooper! I wonder, if he were living today, whether he would *jump* at some—at least a few—conclusions, and then pleasantly growl at himself, "Don't snap—at anything!"

When at the age of twelve Sam Rosoff shivered in his torn trousers and stained shirt, clutching a thin handful of papers to sell on a corner of New York's Park Row, one conclusion had established itself in his thinking—this was *his* living. So, when a burly young ruffian sneaked up behind him, knocked him into the street and scattered his papers, the violence may have stunned him but it did not muddle his thinking. After he regained his senses he saw his tormentor watching him challengingly. He made one quick move, reached to the gutter for a piece of brick and let his opponent have it. Several similar encounters established Rosoff's undisputed right to sell his papers on that corner.

For years now Sam Rosoff has been in the heavy construction business. The risks have been tremendous. His decisions had to be instantaneous, involving millions in money and the safety of many lives. But that boyhood incident on the sidewalks of New York still clings to him. When he talks, college men listen, though he has no

formal education himself. When he moves, it is with a punch.

Early in 1911 he built the Cape Cod Canal breakwater at \$300,000. He built subways in New York to the tune of \$4,600,000 apiece, handling as high as \$50,000,000 worth of contracts at one time. He has maintained his standing in a tough business mainly because he had ideas of his own. He launched out—he risked—he jumped to accurate conclusions before his competitors could get their thinking straps adjusted.

Perhaps Andy Bahr, the indomitable veteran Lapp reindeer herder, did not have to *jump* to conclusions. Whoever heard of a herder racing his charges through the routine of some snap formula instantaneously arrived upon. Herds are guided by instinct—sometimes prodded a bit. One will think so, if it is recalled that it took Bahr and his nine companions five years and two months to drive a herd of 3,500 reindeer from Napaktolik on Kotzebue Sound, Alaska, to the Mackenzie River delta. It took them two years to travel the last seventy miles. Quick action? Alertness? Why, a stampeding small herd of a mere twenty of these semitame, restless creatures would be enough to give the average crossword puzzle fan chess player's delirium tremens! Herding 3,500 of them for sixty-two long months, battling treacherous ice, shrieking blizzards, marrow-freezing cold, savage wolves, and Arctic night, was a disaster-filled triumph of unmatched courage. It was excellence bar none. Back in 1922 the Dominion of Canada Government concluded that the only way to keep the Eskimo race from dying at the altar of civilization was to replenish their land with reindeer. On March 6, 1935, Bahr and his compan-

ions wrote the last chapter of that inspiring saga of the north. Perseverance and alertness had triumphed.

Even fish jump—perhaps not to conclusions. At least the biologists of McGill University argued that if fish could hurdle over waterfalls and not harm themselves, what harm would come to them if dropped from the air? Result: in the last ten years millions of fingerlings (trout two to five inches long) have been dropped from planes into the backwoods, semiaccessible lakes of Quebec and Ontario. Literally, it is raining fish up in fisherman's paradise.

Anyone driving six miles west of Pompano, Florida, may chance to stop at Bud Lyons' 4,000-acre bean patch. Stories have it that Lyons gets all the breaks, except once when he lost \$28,000 in three hours. It is easy to forget that only a few years ago he was a hired hand without a dollar to his name. He settled one thing at a time, and in so doing he ripped his farm piece by piece from the morasses of the everglades. With decision he battled floods, hurricanes, wildcats, and discouragement. Sometimes he had to hurry like lightning or storm like a breeze from the Keys. Seldom did anything come easy and without planning. Even beans need timing.

Whether it is cultivating bean patches, throwing fingerlings into lakes, herding reindeer, selling newspapers, teaching small boys arithmetic, renting garages to neighbors, or dropping Molotov breadbaskets over Berlin, each in its own process involves an element of consideration, judgment, and conclusion. To escape so inevitable a law is no more possible than to unravel eternity. The great flywheel of habit stabilizes most of

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Today

By

GRENVILLE KLEISER

I will start today serenely
With a true and noble aim;
I will give unselfish service
To enrich another's name.

I will speak a word of courage
To a soul enslaved by fear;
I will dissipate drab discord
With the sunshine of good cheer.

I will be sincere and humble
In the work I have to do;
I will praise instead of censure
And see the good in you.

I will keep my mind and body
Sound and flexible and pure;
I will give my time and study
To the things that long endure.

I will do what I am able
To advance a worthy cause;
I will strive to lessen evil
And obey God's righteous laws.

I will pray to Him to guide me
In the strait and narrow way;
I will shun false pride and folly,
I will live my best today.

SOME time ago I read a lengthy article with a very curious title. The heading, printed in bold type, was this: "Purgatory Is Real—and a Suburb of Hell." It appeared in *Our Sunday Visitor* of November 26, 1944, which is the Roman Catholic periodical with the widest circulation in the United States.

Many Protestants who speak of purgatory and hell think of these terms as being synonymous. But not so the Roman Catholics. To them they are very distinct places, for they have the world to which the supposedly departed ghosts of men go at death mapped out into four different zones, two of which are called purgatory and hell, while the other two are spoken of as the limbo of infants and the limbo of the fathers.

According to papal teachings, the *limbus infantium* is "the permanent place or state of those unbaptized children and others who, dying without grievous personal guilt, are excluded from the beatific vision on account of original sin alone."¹ By the expression "beatific vision" is meant the blessedness of entering into the presence of God.

In this same connection we are told that "the New Testament contains no definite statement of a positive kind regarding the eternal lot of those who die in original sin without being burdened with grievous personal guilt."²

Thus this notion of the existence of a limbo of dead unbaptized babies living in confinement apart from God and in the vicinity of hell is a man-made invention.

Papal theology alleges that the *limbus patrum* is "the temporary place or state of the souls of the just who, although purified from sin, were excluded from the beatific vision until Christ's triumphant ascension into heaven."³

In this connection we are also informed that "though it can hardly be claimed, on the evidence of extant literature, that a definite and consistent belief in the *limbus patrum* of Christian tradition was universal among the Jews, it cannot on the other hand be denied that, more especially in the extra-canonical writings of the second or first centuries B.C., some such belief finds repeated expression; and New Testament references to the subject remove all doubt as to the current Jewish belief in the time of Christ."⁴

In other words, this notion of a limbo in which the righteous souls were confined prior to the death of Christ is a tradition that can be traced back to a few Jews of the first and second centuries B.C., whose teachings are not those of the writers of the Holy Scriptures.

Purgatory is defined by Roman Catholics as "the state or the abode of temporary punishment for those



EWING GALLOWAY

"A SUBURB OF HELL"

By Robert Leo Odom

souls, who having died in the state of grace, are not entirely free from venial sins or have not yet fully paid the satisfaction due to their transgressions. It is not a state of positive growth in goodness and in merit, but of purification effected by suffering."⁵

In other words, purgatory is supposed to be a place where a certain class of the saved must spend some time to be purged by fire before they can be fit to enter into the presence of God in heaven. To aid such dead souls said to be living in purgatory, the Romanists have set up in different places what is called a purgatorial society, "an organization whose object is to assist the souls in purgatory by prayers, masses, and good works."⁶

While they admit that "Holy Scripture does not expressly mention purgatory,"⁷ they say that "purgatory is firmly established by tradition."⁸ Thus this is another notion that lacks clear support in Holy Writ.

The doctrine of purgatory serves as a means of bringing in much revenue to the Roman church. Its members are told that by having masses said for their beloved dead they can "assist the souls in purgatory." The church receives, in turn, a mass stipend or mass tax in compensation for saying those masses for the people.

The Romanists say that hell is "a place of privation and punishment after death." They speak of it as "a place of eternal punishment of fire for those who die in the state of mortal sin,"⁹ and remark, "The location of hell has never been revealed and is a matter on which the opinions of theologians differ."¹⁰ It is supposed to be an eternally burning fire into

which those who die in mortal sin are cast to endless torment throughout the ceaseless ages of eternity.

While it would be easy to take each of these notions individually and show that it is erroneous, it is just as easy to take them all together and prove from the Bible that they are based on error.

Through the apostle Paul the Holy Spirit expressly warned the early church that in days to come "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."¹¹ Note particularly that evil angels are authors of certain doctrines. The followers of Christ must be on guard against such teachings.

The first doctrine of devils that was ever taught to men was the lie that Satan presented in that sermon he preached to our first parents in Eden in order to turn them from God. The Lord had plainly warned Adam and Eve against disobedience by eating of the forbidden tree, and declared, "In the day that thou eatest thereof thou shalt surely die."¹² But Satan taught them the very opposite, saying, "Ye shall not surely die."¹³

Thus one of the doctrines of devils is that at death men do not really die but merely change their place of abode from this world to some other, and that they go on living regardless of the fact that their funeral has been held and the corpse has been laid under six feet of dirt. This papal notion that dead men are really alive and now reside either in heaven or in a limbo or in a purgatory or in a hell of billowy flames is contrary to the teachings of the Bible.

The Holy Scriptures affirm that "the

living know that they shall die: but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *the grave, whither thou goest*." ¹⁴ This scripture not only tells us where men go when they die but also tells us what they do when they get there. At death men go to "the grave," and when they get there, all their activities, both mental and physical, cease.

Furthermore, when the great resurrection day shall come, it will find the dead in their graves. This we say on the authority of Christ the Head of the Christian church. He has said that "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." ¹⁵

"The dead praise not the Lord, neither any that go down into silence," ¹⁶ says the Inspired Word. Hence the psalmist wrote, "In death there is no remembrance of Thee [God]: in the grave who shall give Thee thanks?" ¹⁷ In another place the royal song writer states why he speaks about the dead as he does. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in *that very day his thoughts perish*." ¹⁸ No wonder, then, that he wrote about the departed as he did, for dead men cannot think!

The patriarch Job, almost sick unto death, declared, "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." ¹⁹

The Word of God repeatedly refers to death as a sleep, because in that state the dead person rests in unconsciousness until the Lord Himself, the one in whom "we live, and move, and have our being," ²⁰ calls him from his dusty bed.

The notable demonstration of this

is seen in the case of Lazarus, the brother of Martha and Mary. All efforts failed to save him in his sickness. Several days after Lazarus had died and been laid in the tomb, Jesus said to His disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." ²¹

Indeed, Lazarus was so dead that his body, which had already laid four days in the grave, was stinking. ²² But when the Saviour came He bade them roll away the stone. Then, looking up toward heaven, He prayed a brief but touching prayer to His Father and ours. "And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." ²³

Jesus did not say, "Lazarus, come up out of purgatory, put on that
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Looking and Seeing

By F. S. HARTWELL

NOT long ago I was standing by the mailbox, waiting for the mail carrier, whom I could see coming in the distance.

Across a small ravine on the far side was a pile of tin cans and other items. I had *looked* at these often during the weeks but had not *seen* much. There is a difference between *looking* and *seeing*. To look is to direct the eyes. To see is to perceive by the eye, and "perceive" means "to obtain knowledge."

Being in a studious frame of mind this particular morning, I decided to *see* this pile of worthless matter, and was greatly surprised as I learned the difference between looking and seeing.

First, there was a tin can. Who invented a tin can? There are hundreds of thousands of them in grocery stores all over the country. What would the world do without them? And yet I had not the slightest idea who produced the first one, nor had I ever heard of a tin-can factory. I began to

see that there were some things I did not know.

The next thing I *saw* was a bottle. This one bottle brought to my mind the unnumbered variety of shapes and sizes of bottles, and yet I had to admit that I did not know who had begun the making of bottles nor how they were made.

The third item to catch my attention was a small wheel. What would the world do without wheels? At this point the mail carrier arrived, and I turned homeward, still pondering the importance and value of wheels. There would be no trains or automobiles or baby carriages or wheelbarrows, no watches, or machine shops, no dress goods, and none of thousands of things if it were not for wheels.

I took my Bible to see what that would tell me. And I learned that bottles were mentioned in the first book of the Bible, Genesis 21:14, to be exact. And the first mention of a wheel was in Exodus 14:25, where

it is recorded that when the Egyptians followed the children of Israel into the Red Sea, the wheels came off their chariots. The Lord took those wheels off, and even the Egyptians recognized that fact.

Since about 1500 years before Christ wheels have been in use. So it is not surprising that I do not know who invented the first one. And bottles were in use before wheels!

This was by no means all that I discovered in that pile of trash. There was a paper on the cans. Who first invented paper? And who invented the process of printing on the paper? I could continue on at length, but this will suffice to illustrate the difference between *looking* and *seeing*. There are things we should not look at, but anything worth looking at is worth seeing.

What we see influences us. When Peter saw Jesus he could walk on the water; when he saw the waves he began to sink. It would be well for us all to keep our eyes under control. The world has many things arranged to attract the eye for which the child of God has no time. *Looking* cost the life of Lot's wife, while *seeing* Him who is invisible made Moses one of the greatest men in all history.

Since Paul gives us the thought in his second Corinthian letter that we are changed by what we see, let us resolve to look at and *see* only those things that will change us for the better. This is part of our work in character building.

THE YOUTH'S INSTRUCTOR

The Road Back

Part VI

By R. E. FINNEY, JR.

NO! That is not square. This woman should have the \$100.

I can show you the text is right! Let me read here in my Bible. I—"The speaker, a tall, gaunt, roughly clad man, had risen near the center of the audience in the tabernacle, and was gesticulating with one hand while he held his Bible in the other. Just at this point he was interrupted by the evangelist.

"One moment, my good friend. This is not a debate. You will recall," turning to the excited audience which had turned as one man to see who the cause of the disturbance might be, "you will recall the conditions of my offer. I offered these one hundred silver dollars to anyone who brought a text from the Bible specifically setting forth the first day of the week as a holy day, and *commanding that we keep it as such*—a weekly day of worship. You will also remember that I said the audience was to be the judge. I shall now read the text to you again and you may vote as to the outcome. If my friend, who just spoke, is not satisfied with your decision I shall be more than glad to meet him privately and discuss the matter further. We have a great deal of material to present here tonight and we do not have time for discussions from the floor, but we are anxious to be entirely fair.

"Here is the text that was handed in, and which I read just a moment ago. 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' 1 Cor. 16:1, 2.

"I do not believe that this text either sets forth the first day of the week as a holy day or commands us to keep it holy. How many in the audience agree with this decision? Will you please raise your hands?" Evangelist Freeman scanned the tabernacle, jam-packed, with every seat filled and many standing at the rear of the section of benches. "Practically a hundred per cent decision against the claim. And now, let me say further, I shall consider this text in more detail later in my presentation of the evidence for the evening."

"Whee-e-w!" exclaimed Jack Fox to the evangelist as he stepped through the door from the platform into the

dressing room, indicating that the trial was about to start. "That was really getting warm for a moment. But you handled the situation superbly. Now, I think that everything is in order. Ballots have been distributed to the audience. I have interviewed each member of the jury who will give their decision at the close of your presentation. They are in their seats at the right of the platform, and I am ready to read their religious affiliations to the audience and let them vote as to their suitability."

"All right, Jack, go ahead. And don't forget to pray while I preach. This is extremely important and delicate material to present, you know."

"Indeed yes. But I know that God is with us, and that you can do it successfully," and Jack flashed a big grin down at the stocky evangelist, who was dwarfed by his song leader's towering six feet and more of height. "Here I go!"

"Ladies and gentlemen, I have here the names of the jury who will listen to the arguments and decide which day of the week—the first or the seventh—is the Sabbath of God's creation. I shall not read the names, but I shall read their religious affiliations for your approval. In the jury there are two Baptists, three Methodists, one Presbyterian, two Episcopalians, one with no church affiliation, and one Catholic."

There was a little murmur of surprise at the last statement, as many in the audience remembered the material that had been presented in the previous sermon, when the Catholic Church had been pointed out as the fulfillment of the prophecy of the little horn of the seventh chapter of Daniel.

Fox quickly took a vote as to the audience's acceptance of the jury members, the choice was ratified, and he delivered the charge to the jury. "And now, friends, let me present the attorney for the plaintiff, Evangelist Freeman."

Freeman stepped through the door onto the platform and quickly advanced to the pulpit. At the right of the pulpit was a small table upon which was a pile of books and papers, among which were several Bibles. Opening the Bible he held in his hands, Freeman began to speak.

"There will be five propositions that I shall present to you and to the jury tonight. Each of you, and each mem-

ber of the jury, has in his hands a ballot which sets forth the five propositions, with a place to vote opposite each. As I present the evidence I am going to ask you to mark your decision for or against the proposition in the appropriate place.

"My first proposition is that God Himself has never changed the Sabbath from the seventh day of the week to the first. In Genesis 2:2-3, we read, 'On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. 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.'

"Thus we find that God created the Sabbath, set it apart, and sanctified it in the beginning of this earth's history. We already know that it is a part of the moral law—the fourth commandment of the Decalogue, and we find that the law itself is declared by the Bible to be perfect. 'The law of the Lord is perfect,' converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.' If the commandments were created perfect, certainly there should be no reason for change. We find this thought of perfection repeated in the New Testament as well, where we read, 'The law is holy, and the commandment holy, and just, and good.' Rom. 7:12.

"But this is not all. The Sabbath commandment is the only one of the ten pointed out with special emphasis as perpetual. 'The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant*. It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.' Ex. 31:16-17.

"The law of God is an expression of His character. It cannot change, for the character of God does not change. In Ecclesiastes 3:14 we read, 'I know that, whatsoever God doeth, it shall be *for ever: nothing can be put to it, nor any thing taken from it*: and God doeth it, that men should fear before Him.' And again in Psalms 89:34: 'My covenant will I not break, nor alter the thing that is gone out of my lips.' If you will examine the Scriptures you will find that the only time that God has ever spoken audibly directly to humanity was when He pronounced the Ten Commandments—His holy law—to the thousands of Israel gathered at the foot of Mount Sinai. The *law* is the thing that came out of His lips. He says He will not alter it.

"And, we have this additional proof: We are not to be Sabbathkeepers only

in this life; the Bible tells us that we are also going to keep His Sabbath in the earth made new. 'It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.' These words I read from Isaiah 66:23, a chapter telling of the conduct of God's redeemed in the life to come.

"God made the Sabbath day in the beginning. It is a part of the moral law, which the Bible declares is perfect and therefore unchangeable. Out of the law the Sabbath commandment is especially singled out as one which will endure forever. Proposition one is therefore proved, and I ask you to so mark it on your ballots.

"Proposition two is that Jesus Christ did not change the Sabbath. This idea may startle some of you, but it is nevertheless true.

"First of all, let us notice that Jesus was co-Creator with God at the beginning of this world. We read in Ephesians 3:9 that 'God . . . created all things by Jesus Christ.' It is only reasonable to assume that He would have the same attitude toward it that God Himself has.

"However, since this is such an important phase of our question this evening, let us examine it in a little more detail. If Jesus *did* change the Sabbath, we would find the record in the New Testament. In all the New Testament there are only eight places where the first day of the week is even mentioned. I believe that a good way to find out whether Jesus changed the Sabbath would be to examine all these eight texts and see whether in any of them He indicated such a change.

"To begin with, I shall read the first three of the eight together. 'In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' Matt. 28:1. The second reads, 'Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.' Mark 16:9. And the third, in the same chapter of Mark, verses 1 and 2: 'And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.'

"Now, let us see what we have in these three references. Certainly no change in the holiness of the day is mentioned, nor is there any command to keep the first day holy. It is said that on the first day of the week Jesus rose from the dead, but we already knew this; there can be no real argument about that fact. We do learn something on the other side of the

question, for Mark tells us that on the first day of the week 'the Sabbath was past,' which indicates that when he wrote his account he still considered the seventh day as the Sabbath. We would do well to keep in mind as we go along that all these accounts were written from ten to sixty years after the events themselves took place, and if there had in the meantime come a change in the sacredness of the day, the writers very likely would have so indicated. But let us hasten on to examine our next text.

"We find it in the twenty-third chapter of Luke, verse fifty-four and onward, and in the twenty-fourth chapter, verse one. 'And that day was the preparation, and the Sabbath drew

Do not attempt to do a thing unless you are sure of yourself; but do not relinquish it simply because someone else is not sure of you.

—Stewart E. White.

on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.'

"This reference is noteworthy. In it we are told the experience of a group of the closest friends that Jesus had on earth. Of them the Record says that they 'rested the Sabbath day according to the commandment.' Here they were, engaged in the very process of embalming the dear Saviour's body; yet they stopped with this important work and rested on the Sabbath. Do you think it is likely that they had been told about a change in the Sabbath by Jesus? No, not at all; they remembered that Jesus was careful to keep all the commandments, and, anxious to do nothing that would have been displeasing to Him whom they mourned, they rested on the Sabbath. Here we have one of the very strongest proofs that the Sabbath was *not* changed at the time of the crucifixion.

"Our fifth text we can dismiss with a reading: 'The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.' John 20:1. Aside from noting that this is the last of the Gospels written and that John mentions nothing about any change in the

weekly holy day, we need spend no more time on this text.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you.' John 20:19.

"Here is a text that we must spend some time on, for many people have felt that here was the first meeting of the new Christian church on the first day of the week—the inauguration of Sunday as a holy rest day. Therefore, we are interested to know whether this *was* actually a religious assembly gathered, as some assert, to celebrate the resurrection of the Lord.

"Why were the disciples gathered here? The text we have just read answers this question: 'For fear of the Jews.' Nothing is said of any religious meeting. As further proof of the fact that this was not a religious meeting, we notice that they had been eating a meal, for when Jesus came to them, they gave Him 'a piece of broiled fish, and of an honeycomb.'

"The second phase of our question is, Was this meeting a praise service in honor of the resurrection? This idea is manifestly absurd, as we shall see. 'Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, *believed not*. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed *they* them.' Mark 16:9-13. Here we are told that twice in this one day the disciples received news of the resurrection, and that *neither time* would they believe it! How absurd, then, to think that this meeting was in honor of an event that they refused to believe had taken place!

"In our next text regarding the first day of the week—number seven on our list, we have a reference which will also need some study. The text reads, 'We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together.' Acts 20:6-8.

"This was a religious meeting—the first one mentioned in connection with the first day of the week; in fact, the only one directly spoken of in all the

(Continued on page 10)

Advent Youth in Action



A Little Child Shall Lead Them

George Kiyabu reporting from the Hawaiian Islands:

"Recently a company of earnest boys and girls seeking for truth was found in rural Oahu in the town of Aiea, about ten miles from Honolulu. They had been studying the Voice of Prophecy lessons under the leadership of a boy only fourteen years of age. This fourteen-year-old lad had studied the Bible with the help of a young man, whose religious affiliation is unknown, serving in the United States armed forces and stationed at Aiea Naval Base.

"Day after day the sailor boy took this lad into the cane field near by, and beside a quiet, trickling stream they opened their Bibles and studied the Word of God. They went through each doctrine carefully until they were fully persuaded on each point. The lad's interest in studying the more intricate truths was aroused. He began to search the Scriptures for himself, and one day he studied the Ten Commandments and discovered that Saturday is the Sabbath of the Lord. At first he was not easily convinced that he was worshiping on the wrong day and that Saturday instead of Sunday should be kept holy.

"In the midst of this study with the sailor, the serviceman was called by order of the Navy to return to the States, and had to leave the base. Before he left he talked and prayed with the lad and told him to study the Bible diligently so that someday when he returned the lad would be prepared to receive the baptism of Christ. The sailor left the island, but the lad continued to study his Bible until he was convinced of the Sabbath truth and began keeping it.

"In the meantime he found the Voice of Prophecy program on the radio and began listening to the broadcasts. He enrolled immediately in the Voice of Prophecy junior correspondence course and persuaded others to enroll. One by one his group began to grow until he had as many as fifty boys and girls enrolled.

"Then one day, after discovering that the Voice of Prophecy disapproved of Hollywood movies, this boy began telling his fellow Bible students that God is not pleased to see children attending the theater. This was a severe blow to most of them, and many dropped out of the Bible course. Others gave up on other points, but the faithful ones persevered and remained true in the face of trials and personal sacrifice.

"The continual outpouring of God's Spirit did not cease to fall upon this group. The lad finally decided to organize a Bible class, which he named in honor of his new-found faith—The True Sabbathkeeper's Bible Class. They built a little meeting place in the basement of his home, and with their own hands improvised the pews and a pulpit. They even chipped in some money to buy books and Bibles for their library.

"This Bible class, numbering twenty-three boys and girls, is a little different from a Seventh-day Adventist Sabbath school in that it meets not only on Sabbaths but on *every day of the week!* With the fourteen-year-old lad leading out in worship, each afternoon they gather at the appointed time and place to study the Word of God. Each day they seek God after their own simple childlike fashion, and with the singing of hymns and the reading of the Scriptures they praise the Creator.

"Not long ago a demonstration of what they had learned in their Bible class was given. It was most inspiring and gratifying for a group of workers from our Hawaiian Mission who were present. They sang gospel hymns and repeated the Scriptures from memory. It is even more remarkable to note that none of these children are members of the Seventh-day Adventist Church and they had never heard nor met an Adventist preacher until very recently.

"A branch Sabbath school is now being conducted at Aiea on Sabbath afternoon, and a special Bible class on Friday evening. We expect this fourteen-year-old lad, together with his parents and several other Bible students in this group, to be ready for baptism in a short time. Perhaps this may be an evidence of the outpouring of the latter rain in the islands, and only God knows what will be the outcome of this interest that has sprung up. As the Bible says, 'A little child shall lead them.'"

Doctors Must Know

L. M. Nelson, M.V. secretary for Southern California, drops this hint to his local society leaders and secretaries.

"How would you like a doctor who never studied your report, didn't care how much temperature you had, didn't care about your respiration, and in general simply took things for granted? There is no word that would fit; we would 'fire him.'"

"Yes, a good doctor 'must know'—and that is the reason we need a good report from your society! We study it! After all, we need to know what is going on—and a report shows the true

"Did you know that figures of our Ingathering are compiled from your report? Did you know that these figures compiled from our missionary work permit us the privilege of Ingathering in the city of Los Angeles? Did you ever stop to think that the time is coming when we may be granted a few more months to work because we can show facts and figures concerning the great missionary program that we have been carrying on?"

"Yes! We are interested in your report! And there is another Doctor who is interested in your report—and that is the Great Physician. Let us keep our society in a spiritual atmosphere that will promote healthy missionary zeal. The Great Physician is watching!"

Reporter's Notebook

The leaders of one of the Missionary Volunteer Societies in Southern California recently selected, unknown to the members, a "roving reporter." She was asked to make contact with as many as she could and ask them this question: "Do you wish we had good, lively society meetings like the ones we had at college? Why can't we? What do we lack?"

Here are some of the things she learned and passed on to the executive committee:

"Talk about a lively society! This is the liveliest one I have ever seen! But it should be run by the young people. I would like to see more musical programs, because they are restful after a week of hard work."

"The singing doesn't seem to be organized. The programs at college had more special music."

"The Missionary Volunteer meetings are pretty good. That impromptu meeting was very clever! I would say they are interesting!"

"I wish they would start on time."

"People sit too far back. I would like a more definite subject covered. At college we had forums and round-table discussions—more talks and less reading. Also poems and question-and-answer forums, taking up problems of our young people."

"At college the M.V. meetings were run by young people—and they did a good job! Well, the ones here are good. — does very well. But we could use more young people on the programs!"

"Well, well!" said the committee to one another, "So that's what our members think!" And they went to work on them, because "a hint to the wise is sufficient."

(Continued on page 13)

The Road Back

(Continued from page 8)

New Testament. It deserves special attention, for there may be something in this reference which would lead us to believe that this was the established practice of the early church. Now, not only was this a religious meeting, but the text further states that the 'disciples came together to break bread,' and immediately some people come to the conclusion that this was a communion service; therefore, the group considered the first day of the week holy.

"How much justification is there for such a belief? In order to know how much significance the disciples attached to the breaking of bread on a certain day we should know something about their practice in this respect. The only text that gives us any information on the subject occurs in Acts 2:46, where we read, 'And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.' Now, we do not know positively what this expression, 'breaking bread,' actually means in either text. It may have meant communion; it may have meant only the taking of a meal, for the Bible commonly speaks of eating a meal in this language. It cannot be proved that either meaning is surely the right one. I will challenge anyone to do so. At any event, whatever the disciples were doing in Acts 20:6-8, they did also every day; therefore, there is no reason to believe that they considered the first day of the week as sacred on this account.

"An unprejudiced reader would immediately be justified in drawing the conclusion that this was a special meeting—out of the ordinary course of events. As we are told in the chapter, the disciples had been in Troas a week. They had doubtless had a meeting on the Sabbath. This was a special farewell meeting. If they had considered the first day of the week sacred they were certainly showing it in a queer way, for on that same day they began a journey which they had been waiting a week to start.

"This last statement may surprise some of you, but it is nevertheless true. This was at night, for 'there were many lights.' According to Bible reckoning there is but one dark part to any day; and that dark part is the beginning of the day. The Bible day begins at sunset. 'From even unto even, shall ye celebrate your Sabbath,' we read in Leviticus 23:32. Therefore it would seem that this meeting occurred on what we term Saturday night, and the next morning, Sunday morn-

ing, the disciples began their journey. It is quite obvious that the disciples did not consider the first day sacred, for had they done so they would never have waited a whole week to begin a long and arduous journey.

"And now we come to the text that we received among those handed in at the beginning of the meeting by those who wished to win the \$100 cash prize. 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' 1 Cor. 16:1, 2.

"In this text some people have thought they saw evidence that the disciples and early church members observed the first day of the week as sacred. In other words, they have felt that this reference told of a collection taken during a church service on the first day. A little analysis will show that this is an unwarranted conclusion. Notice carefully what the text actually tells us. 'Upon the first day of the week let every one of you lay by him in store,' we read. Note well that nothing

is said about an offering in church, but rather the contrary—the money was to be laid by *at home*. Paul says that this was to be done that 'there be no gatherings [gathering up of money or goods] when I come.'

"The real meaning of this text is brought out when we read it in some other translations. For instance, I have here in my hand a Scandinavian Bible and in the text we find that the believers are counseled to lay by 'at home'—the very contrary of what some people believe the text to say. The Spanish version reads, 'Each first day of the week, every one among you shall lay aside *by himself*.' The Greek has it, 'On each first day . . . let you *by yourself* store up,' as you can read for yourself from this Greek Testament here on the table.

"Here is a German Bible. I wonder whether there is someone here tonight who reads German who will translate this passage for me so that all can see that I am not mistranslating this text. Will someone volunteer?" Evangelist Freeman paused expectantly and was about to go on with the reading himself when in the center of the crowd a tall gaunt figure rose to his feet. Instantly an excited murmur ran through the crowd.

The figure was that of the man who had demanded the payment of the hundred dollars at the beginning of the meeting! (To be continued)



Original puzzles, acrostics, anagrams, cryptograms, word transformations, quizzes, short lists of unusual questions—anything that will add interest to this feature corner—will be considered for publication. Subjects limited to Bible, denominational history, nature, and geography. All material must be typewritten. Address Editor, YOUTH'S INSTRUCTOR, Takoma Park 12, D.C.

True Friend or False?

By NELLIE M. BUTLER

1. How may a person have friends?
2. What may make false friends?
3. What will a true friend do when not appreciated?
4. What should we tell our friends?
5. What is the conversation of a false friend?
6. What did God forbid His people to do because it would destroy friendship?
7. What did praying for friends do for one in affliction?
8. When do friends love?
9. How may the friendship of a king be gained?
10. How close will a true friend stick?

Bible Query

By CLYDE ROSSER

1. How did Paul say the covetous should be treated?
2. Why did Jesus teach in parables?
3. What man was hanged on the gallows which he himself prepared for another?

4. Who was Ishbosheth?
5. Who is known in the Bible for his rapid driving?
6. Who said the following, and of whom was it said: "Never man spake like this man"?
7. Who saw, in a dream, a sheet descending from heaven, containing all kinds of unclean beasts, which he was told to eat?
8. Which was the first of the twelve apostles to be a martyr for the cause of Christ?
9. What does the word "manna" mean? and why was the food sent by God to the children of Israel in the wilderness so called?
10. Who was Joseph's wife?

Who Was Called—

By LAURAL L. SAGE

1. a devil?
2. Satan?
3. a friend of God?
4. the sweet psalmist of Israel?
5. a fruitful bough?
6. bald head?
7. a heifer?
8. head of gold?
9. a lion's whelp?
10. the preacher?
11. the evangelist?
12. a fox?
13. a preacher of righteousness?
14. the Baptist?
15. a strong ass?
16. a son of thunder?
17. the beloved physician?
18. a hind?
19. a serpent and adder?
20. a god?

(Answers on pages 14, 15)

THE YOUTH'S INSTRUCTOR



VERNON NYE, ARTIST

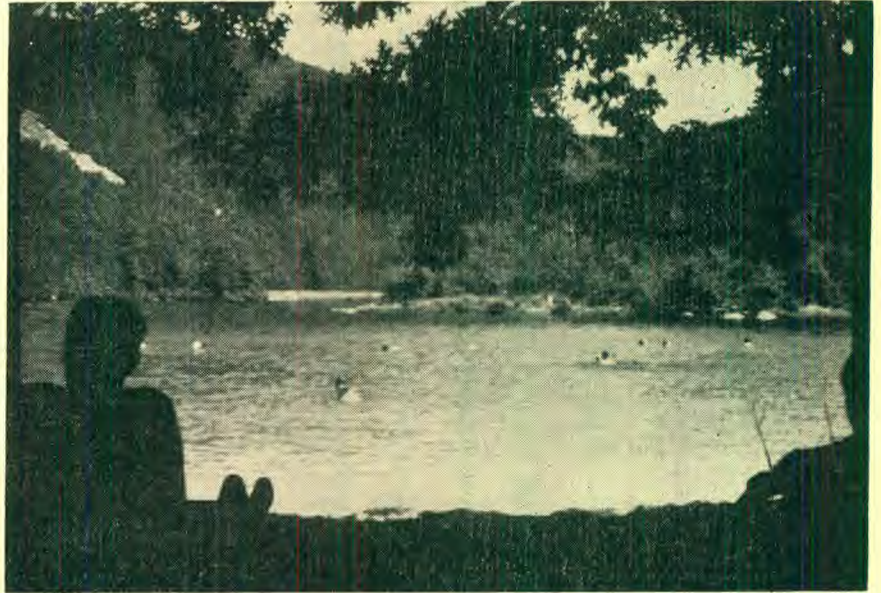
IT won't be long till Junior camp. I know. I heard Little Sister listing her dresses the other day, and Big Sister said, "Well, I'll shorten that old brown skirt of mine for you, and with a new blouse or two you'll have enough to keep clean."

Junior camp is the big event of the year for me. I went to camp ten years ago, and I've gone every year since. I'm only an old blue suitcase, and I know I'm not much to look at. My sides are dented and scuffed. One end of my handle is reinforced with baling wire. There's a big crack along one side of me; it started the time Rex and Elden and David all sat on me part of the way home from Beulah, but I don't care; I've had a good time in my day, and I'm not superannuated yet. Why, the very mention of Junior camp sets new blood coursing through my veins. Dad can tack my corners and rope me up well, and I'll make it for a few more years.

Big Sister wasn't very big the first time she and I went to camp. She hadn't quite turned ten. We got there early, before any other girls. The aunt and uncle who brought us had to go on, and they left us there together. Big Sister didn't cry, though she admitted privately, later, that she did feel very "funny inside." When Professor and Mrs. Beitz drove up, she was sitting there close to me, a disconsolate little figure perched on top of a bed roll. The matron came along then, too, and took Big Sister off to stir gravy for dinner. She was still a little shaky, and she let the gravy get lumpy. It was bad at the time, but in later years it made her feel proud and ancient and historic, like Valley Forge or the Alamo; for was she not the first girl ever to arrive at a Pine Crest Junior Camp?

Big Sister and Bernard, the neighbor boy, spread abroad the news of the fun they had had, and next year five Juniors went from our home town. There was a misunderstanding at the end of camp, and the car that was to take them home did not arrive. They waited and waited; everybody else's father or mother or big brother came, but not theirs. Finally one of the leaders started phoning and found that their car would not be there till the next morning. It was a long way; the trip could not be made in an hour or two.

Those in charge of the camp could wait no longer. Already the Method-



There Is Nothing Quite Like Junior Camp for Real Fun

Blue Suitcase

By MARJORY BAKER

ists who were to use the campsite during the succeeding ten days were arriving. The matron gathered up the bread and butter and beans that remained and made sandwiches. The five Juniors were growing up, too, learning to take care of themselves. They pooled their money. There was one dollar and twenty-seven cents, most of which went for milk and candy bars. They unpacked the bed rolls they had bundled up earlier in the day and made up their bunks again.

The friendly Methodist campers kept an eye on them, invited them to meals, but they were shy and refused that invitation. The sandwiches and candy bars sufficed, and the milk bottle was passed around. They thought it might be a little harder to go to sleep that evening than it had been the preceding nine nights, but in a surprisingly short time morning was there, with Lyle's older brother and the pickup.

The boys rode in front on the way home, and the three girls were packed in the back with the bed rolls and me and the other luggage. All the way home those girls sang the songs and choruses they had learned around the campfire. I remember yet, as if it were yesterday, they were singing—

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still."

And Ruth said, her dark eyes shining and her voice low with reverence, "That is the most beautiful song I have ever heard."

We had moved before another year rolled round, but ten Juniors went from our new community, the largest group at camp, next to Denver's. We couldn't help feeling proud, for hadn't we come over the continental divide, from the very farthest corner of the great State of Colorado?

Money was very scarce the next two or three years, and once or twice it began to look as if we should be unable to attend camp. But always at the last minute something happened. Once a salesman who flew his own plane all over the State, taking orders, attempted to land on the field on Reservoir Hill. A ditch had grown up with weeds, and his plane, striking the ditch, tilted over and lost a wing. Could he get a truck to haul his plane back to Denver? Surely! Somebody called daddy—and

there was Big Sister's ten dollars and more besides.

Then there was another time when we came up to the very last minute and there didn't seem to be any hope at all of our going to camp. But mother received a letter. If she could come and help in the kitchen, her work would pay one child's expenses. It didn't take mother and Big Brother long to pack their things in me that time! Big Brother's interest in radio and electricity dates from a vocational class Mr. Paulson conducted at that camp.

Boy! those camps were fun! There was the jalopy Mr. Leach's class in auto mechanics manufactured, and the bread Mr. Stone's campcraft class learned to make. There was the hummingbird's nest down by the river, and the falcons the woman in a near-by summer home had trained.

Every year the nurse weighed the Juniors at the beginning of camp and again at the end of the ten days. One year a group of boys groused continually about the food. But would you believe it? at the end of ten days they had gained more weight than any other unit! And the matron's voice rang out, triumphant and a bit scornful, "And that was the unit that was so starved!"

There was the camp in Arizona where Pastor Hare in person told the story of Clever Queen. It was continued from night to night, and he would stop in the most interesting places! And always at night there have been campfires. Usually the boys and girls have to bundle up in sweaters and blankets then, for there's a chill that creeps up with the long shadows from the pine trees. But they sit around the fire and its light throws flickering shadows on their faces, and they sing, oh, how they sing!

"As sure as stars are shining
There'll be a by-and-by
When we'll be looking down the years
To see with memory's eye
A picture of good comrades,
With faces all aglow,
Who sat beneath the stars and sang
Around the campfire's glow."

I always felt as if the angels came down close to listen when the Juniors sang. I know the neighbors did. We've seen them, standing quietly, in open doors.

Last year Big Sister was one of the counselors at Camp Idylwild. She combed hair, demonstrated the art of bedmaking, and passed out good-night kisses to her eight ten-year-old girls. She came perilously close to tears once when her noisy unit was ordered to their cabin from the line. She climbed San Jacinto, and lost weight, but she loved it all, and in midwinter a postal card came from one of her girls:

"DEAR MISS BAKER:

"Are you going to be at Junior camp this year? Hope you will be our counselor. If you will be, we will be bet-

ter than we were. . . . Try to be at camp."

Surely we'll be at camp. Won't you meet us there? Short of money, you say? Well, try what Miss Swenson once suggested to a group of girls. Get a sugar sack and start putting your pennies away in it, *right now*.

Not much interested? Try it once; pack your Bible and Sabbath School Lesson Quarterly; your slacks and shirts and comb and tooth paste. Shine your shoes and get a fresh haircut. Stick some postal cards and a pencil into your pocket, for mother and dad will be anxious to hear how you are making out.

True, there are minor discomforts. But what price rain and mosquito bites and blistered heels? If you'll try it once, *just once*, you'll agree with me that there's nothing, *absolutely nothing*, quite like Junior camp.

Jumping to Conclusions

(Continued from page 4)

our waking minutes. But now and then there flashes into the consciousness of our being a moment of decision. The conclusions we reach are the straining parachute cords by which we graciously lower our lives into newer, richer fields of usefulness.



Address all correspondence to the Stamp Corner,
YOUTH'S INSTRUCTOR, Takoma Park,
Washington 12, D.C.

The following are excerpts from the article, "George 6th, Royal Philatelist, King and Emperor," by Hil F. Best, and published in the November, 1945, issue of the *Society of Philatelic Americans Journal*.

"The number one Royal Philatelist is George 6th, present king of England. He is a patron of the Royal Philatelic Society. He has become one of the greatest stamp collectors of the world. It is understood that King George the 6th should interest himself in stamps since, in the case of all British stamps, it is the king who finally approves or disapproves a design and issue.

"There are two famous Royal collections, the Red and the Blue collections. The Red Collection, so named because it is bound in three-quarters Red Levant Moroccan, was the collection of the late King George V, who became interested in stamp collection when he was a midshipman in the Royal Navy, and he had the opportunity to acquire stamps in his tours of the empire. Over fifty years ago, in 1893, he joined the Philatelic Society of London. In 1896 he served as its

Counsel Corner

Conducted by the Missionary Volunteer
Department of the General Conference.

I am a girl in my late teens and a member of a Seventh-day Adventist church where there are about six or seven young people. We have no entertainment of any kind. We just go to church on Sabbath and back home for another week.

I am asking you for advice on how so few young people in the church can entertain themselves.

Your inquiry really involves two questions: first, what can a small group of young people in a church do to enrich their social life? second, what can be done by a young woman who is isolated and who craves association?

It is implied in your letter that you do not have a Missionary Volunteer Society. We would suggest, first of all, therefore, that you counsel with your church elder and other members of the church board regarding the formation of a Missionary Volunteer Society or a Missionary Volunteer Band. A small Missionary Volunteer Society, or even a band, can form the nucleus, or center, for rallying the

president, this was when he was Prince George of Wales. This collection grew until it consisted of 330 volumes.

"King George V twice presided over the Royal Philatelic Society meetings while a patron, and read papers on stamp collecting. In 1932 one hundred members of his society visited Buckingham Palace, where he personally discussed and showed his collection. It was in such an atmosphere that George VI trained to the throne of England, and now, of course, is the owner of both the Red and the Blue collections.

"The Blue Collection is not so valuable as the Red Collection, which is estimated to be worth \$20,000,000. Like George V, the present king considers his stamp-collecting hobby a vital relaxation from the strain of his office. He exhibited in the Century Exhibition (1940) and each year opens the annual Royal Philatelic Society exhibit with a Royal display. Like his father, King George VI has been a tremendous influence for the good of philately in general, and all honor to him from those of us in the hobby. We are all philatelists, even though we are not all kings."

A CORRECTION

The stamp note on page 18 of the March 19 issue should have read: A United States stamp with a punched perforation is usually considered a *poor* specimen.

young people of the church. It is intended that the Missionary Volunteer Society shall be the place where the young people of the church may center their activities, devotional, educational, missionary, and recreational.

It is suggested that you get in touch with your conference Missionary Volunteer secretary. He will be glad to visit your church as soon as possible, help you organize your Missionary Volunteer Society, and lead you into those activities which will meet the needs of the young people of your church. Doubtless there are others who feel the same need that you express.

There are many things that Missionary Volunteers can do together and thus satisfy their longing for association.

A band can be organized to give out missionary papers or to conduct Bible studies or to visit the sick and sing for them or to conduct a branch Sabbath school or to do many other things. Young people like to do things together. Social gatherings and outings can be held. We would suggest that you get the book *Recreational Plans for Missionary Volunteers*, procurable from your Book and Bible House. A group could be formed to pursue some nature hobby, such as bird study, tree study, star study, shell study, or a hobby in the arts and crafts, as weaving, or any of a large number of other M.V. Honor projects. These interests may form a common ground upon which young people can meet for social activity. We would suggest that you order from Your Book and Bible House *The Master Comrade Manual*, a book full of ideas and plans for senior young people who are interested in hobbies.

Also, in most churches, the Juniors greatly need someone to take an interest in them. This group could work for them and with them and do an enormous amount of good as well as have fun.

Perhaps a reading circle could be organized for the reading of *Messages to Young People* and our good M.V. Reading Course books.

I am sure that your conference Missionary Volunteer secretary will be very glad to help you organize the young people for profitable association together.

Now, regarding the matter of going with a young man who is not a church member. There is, indeed, real peril in this. Adventist young people ought to marry Adventists. If this is to be done, there must be opportunity for association with other Adventist youth. I would suggest, therefore, that you endeavor to enlarge the circle of your friends among Seventh-day Adventist youth. You can do this by attending one of our schools. You will find wholesome friends there. Not only will you find friends there, but you

will be putting yourself in the channel of God's planning, where He can lead you into the kind of service He would have you do in these last days when the advent message must be carried to all the world. Your conference Missionary Volunteer secretary will be glad also to plan with you regarding your going to school.

ALFRED W. PETERSON.

Advent Youth

(Continued from page 9)

Why not try it out in your society. Have the "reporter" give an oral report. It will add interest to your meeting and be of great help in planning your future programs.

Special Invitation

The Missionary Volunteer Society of Pasadena, California, has organized a new band. We do not know the official name, but it has 27 members, and their purpose is to mail announcements and enrollment blanks for the Voice of Prophecy Bible lessons to every home listed in the city telephone directory. In one afternoon recently this band addressed 950 envelopes for this purpose. These young people have undertaken a great task, but think of the possibility of souls won to the kingdom of God.

Junior Day

The Long Beach, California, church had one not so long ago—a special Sabbath service featured especially for the younger young people. It was a great success. A select group of boys

and girls were invited to join with the church choir. Not only did they take part in singing with the choir, but they sang two special numbers alone, assisted by musical instruments. The remainder of the group of boys and girls of the congregation had the privilege of sitting in the very front of the church so that the preacher could talk as if just to them. The program as a whole took many hours of careful planning and preparation, but the response to the rousing appeal to the Juniors to take Jesus into their hearts and serve Him more than repaid those who had made the effort.

Unique—and Worth Trying

M.V. Secretary Nelson of Southern California makes another suggestion for keeping society members literally "on their toes." Here it is.

"The last talk had ended, and all thought the meeting was soon to close, although a bit early, when all at once the leader announced that he had a gift for each one present. You should have felt the suspense!

"Each individual was asked to help himself to one of the small 'gifts' which were piled upside down in the offering basket. When all had taken one, the leader read off one of the cards drawn at the side, and asked all who had this card to stand. He knew exactly how many were given out, and if any failed to stand, he made sure they did by saying something like this: 'Take a look at the other fellow's card and see if he has it.' There was no escape!

"The leader then proceeded to have those standing promise that they would follow the instruction written on their card during the week and would be

Youth's Forum

As you read this, the opportunity to have a part in this Forum discussion will be open to you just

ONE MORE WEEK

CURRENT PROPOSITION:

What attitude should we as Seventh-day Adventist young people take toward foreign mission service? If a call came to me, personally, would it be consistent for me to base my acceptance or refusal on the consideration of what course would bring to me seemingly wider opportunities for advancement? What course would make my future comfort and position more secure? Is a young man or woman who goes to a mission field "literally buried alive"? Or does foreign mission service today offer the greatest opportunities and the greatest challenge that have ever come to youth who have ability and ambition, who confidently look for the soon coming of Jesus, who gave them the commission, "Go ye into all the world, and preach the gospel to every creature"?

If you are interested in this important question, let us hear from you without delay. Address your statement—which should not be more than one-and-a-half typewritten pages in length—to

Editor, YOUTH'S INSTRUCTOR, Takoma Park, Washington 12, D.C. And be sure to sign your name in full. Mere initials will not do. Also tell us what Missionary Volunteer Society you attend, and what you are doing at present.

THANK YOU FOR YOUR CO-OPERATION!

sure to report their work as 'missionary work' on the report blank the coming Friday night. And so it went with each group. At the close of the meeting these small cards were gathered—to be used again several months later.

What was written on the cards? These good resolves:

"I will make at least one missionary visit within the next week, call on the sick, discouraged, or interested, and make a personal appeal.

"I will write at least one missionary letter this week to some relative or friend that will be encouraged by hearing from me.

"I will distribute at least two missionary periodicals or tracts during the next week.

"Yes, I will help the Correspondence Band to wrap and mail the *Signs of the Times* this evening after meeting.

"I will take a new person to a religious meeting this next week—church, Sabbath school, prayer meeting, or Missionary Volunteer meeting.

"Oh, yes—what were these cards made of? Small blocks of masonite. Of course cardboard or almost anything of that nature would do. On these blocks were glued the tiny messages printed above. Give it a try!"

A Recreation Center

The Christian Watchmen, the men's missionary organization in the Portland, Oregon, Seventh-day Adventist churches, is sponsoring a new \$60,000 recreation center for the Missionary Volunteers of that great city. The plans include a hall to seat 2,000 persons and where recreational activities can be carried on, a basement with shower rooms, a kitchen, a library, hobby and work shops, and a Federated Dorcas room. Provision is to be made for a full-time attendant to supervise games and instruct in various arts and crafts, especially in the Master Comrade requirements. Equipment will be provided for such games as indoor tennis, badminton, volleyball, basketball, table tennis, and other M.V.-approved recreation.

A United Nations Fair

The young people of the Sunnyside, Portland, church gave an interesting Saturday evening program a few weeks ago, which they called "A Man Without a Country," which, of course, is an American classic. Living pictures were presented in the colorful costumes of France, Russia, Holland, and other of the United Nations, with appropriate music. The thrill of being an American and the real meaning of our great and free country in the troubled world of today was brought home with new force to everyone present. After the program the audience enjoyed visiting the attractive booths which had been prepared, where wares typical of many of the United Nations were available. All proceeds went to missions.

Building Dams

(Continued from page 1)

time stopped trying altogether. At last I realized that my life had to be rebuilt, and I asked the Lord to do it. Dams were needed to keep out sin. He let me build them. But the waters of sin seeped in. Each time they broke through I applied to my soul the patches of another rule of living, another high resolve, another good intention. I vowed that I would be a better man. Still the waters of sin found a way around each patch, and another had to be added. All the time sin was within, working evil and finding every chance to break out and damage the structure of my character. As in childhood with my earthen dams, I began to despair, for it seemed a losing fight.

It was a losing fight. That kind of fight always is. The Lord let me struggle for a while; then He said, "You do not need more rules and patches and struggles. Let me show you something." He took my poor material and rebuilt my dam; in His hands that material took on strength and adhesiveness. As the waters of sin pressed upon it, He put in just ten pieces of solid material—just ten. They were labeled: "Worship God only"; "worship God spiritually"; "receive God's character"; "serve God exactly as He wants to be served"; "respect authority"; "respect life and rights of living"; "be pure"; "be honest"; "be truthful"; "be content." Just those ten pieces of material to keep out sin! He put them inside to hold sin off. But the important thing was that His own dear hands held these in place. The leaks stopped. Patches of rules and resolutions were no longer needed. Whenever I tried to hold in place those ten, my hands slipped and sin leaked through. Whenever I let Him, Christ overruled and the dam held.

I am learning now to let the Divine Engineer do the work. He knows how. He can keep out sin. I want Him to take the whole business into His hands, and then we will have success. He and I, and by His grace we will go together into His everlasting kingdom.

There Is a Difference

(Continued from page 6)

shroud you were buried in, and get into the grave, for we are going to show these people how I raise the dead!" Neither did he tell him, "Come on down from heaven, man; get those old gravedclothes on you and get into this tomb, for I am going to prove to these people that I can raise a dead person to life!" Nothing of the kind.

He simply said, "Lazarus, come forth." In modern English it would have been something like this: "Lazarus, come out here!" And out of the grave the dead man came, still wearing the same suit of clothes he had on when they buried him.

Of course, when Jesus shall come to raise the dead at the last day, not only their clothes but also the very flesh and bones of the deceased of the ages will have decayed to dust. But we need not let that worry us a whit, for He that made man of the dust of the ground in the beginning¹ is still all-wise and all-powerful, and He can resurrect the dead whose bodies are now mingled with the sod beneath our feet. The Saviour's unfailing promise to His own is written thus in the Good Book: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."² While this prophecy was fulfilled in part by the resurrection of a special group of righteous dead when Christ rose from the tomb, and later took them to heaven, yet these are merely the first fruits of the general resurrection of the dead that will take place at the last day.

The purging of men and women from sin is a spiritual work that God proposes to perform now. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."³ "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."⁴ Not fire, but the blood of Jesus cleanses men from sin. "The blood of Jesus Christ His [God's] Son cleanseth us from all sin."⁵

REFERENCES

¹ *The Catholic Encyclopedia* (New York City: Robert Appleton Company, 1910), vol. 9, p. 256, art. "Limbo."

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *The New Catholic Dictionary* (New York City: The Universal Knowledge Foundation, 1929), p. 801, art. "Purgatory."

⁶ *Ibid.*, art. "Purgatorial Society."

⁷ *Ibid.*, art. "Purgatory."

⁸ *Ibid.*

⁹ *Ibid.*, p. 436, art. "Hell."

¹⁰ *Ibid.*

¹¹ 1 Tim. 4:1.

¹² Gen. 2:17.

¹³ Gen. 3:4.

¹⁴ Eccl. 9:5, 6, 10.

¹⁵ John 5:28, 29.

¹⁶ Ps. 115:17.

¹⁷ Ps. 6:5.

¹⁸ Ps. 146:3, 4.

¹⁹ Job 14:11, 12.

²⁰ Acts 17:28.

²¹ John 11:11-14.

²² John 11:17, 39.

²³ John 11:43, 44.

²⁴ Gen. 2:7.

²⁵ Isa. 26:19.

²⁶ 1 John 1:9.

²⁷ Isa. 1:18.

²⁸ 1 John 1:7.

Key to Who Was Called: (1) John 6:70, 71; (2) Matt. 16:23; (3) James 2:23; (4) 2 Sam. 23:1; (5) Gen. 49:22; (6) 2 Kings 2:23; (7) Judges 14:15-18; (8) Dan. 2:38; (9) Gen. 49:9; (10) Eccl. 1:1; (11) Acts 21:8; (12) Luke 13:31, 32; (13) 2 Peter 2:5; (14) Matt. 3:1; (15) Gen. 49:14; (16) Mark 3:17; (17) Col. 4:14; (18) Gen. 49:21; (19) Gen. 49:17; (20) Acts 28:6.

Key to Bible Query: (1) 1 Cor. 5:11; (2) Matt. 13:10, 11; (3) Esther 7:10; (4) 2 Sam. 2:8-10; (5) 2 Kings 9:20; (6) John 7:45, 46; (7) Acts 10:9-18; (8) Acts 12:2; (9) Ex. 16:15; (10) Gen. 41:45.

Key to True or False? (1) Prov. 18:24; (2) Prov. 19:4; (3) 2 Cor. 12:15; (4) Mark 5:19; (5) Prov. 17:9; (6) Lev. 19:16; (7) Job 42:10; (8) Prov. 17:17; (9) Prov. 22:11; Genesis 41; John 15:13; James 2:23; (10) Prov. 18:24.

Sabbath School Lessons

Senior Youth

III—Unfathomed Love: God's Messengers

(April 20)

LESSON SCRIPTURE: John 3:16-36.

MEMORY VERSE: 1 John 4:9.

LESSON HELP: *The Desire of Ages*, pp. 178-182.

1. How did God reveal His great love for the world? What was His purpose in sending His Son into the world? John 3:16, 17.

NOTE.—“By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. ‘God so loved the world, that He gave His only-begotten Son.’ He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race.”—*The Desire of Ages*, p. 25.

2. What experiences in the knowledge of God’s love did Paul desire to see in the life of the Christian? Eph. 3:14-19.

NOTE.—“‘May be filled.’ This is the climax, the summing up of the prayer—that God’s children ‘may be filled unto all the fullness of God.’ That does not mean that the human soul can include all the wisdom and the knowledge and the power of God; but it does mean that all that there is of him will be filled to its fullness with the divine. As much as he is capable of receiving, God designs that he shall receive; and not only that, but the reception of these divine things will enlarge heart and mind, and enable him to grasp more and more. The power over sin will be complete.”—MILTON C. WILCOX, *Studies in Ephesians*, p. 60.

3. By what is an individual condemned? By what is one saved? John 3:18; Eph. 2:8, 9.

NOTE.—John 3:18 may be thus paraphrased: “All men are by nature condemned. There is but one way of being delivered from this state—by believing on the Son of God. They who do not believe or remain in that state are still condemned, for they have not embraced the only way in which they can be freed from it. Nevertheless, those to whom the gospel comes greatly heighten their guilt and condemnation by rejecting the offers of mercy.”—*Barnes’ Commentary*.

4. What is the condemnation of the unbeliever? Why does the evildoer hate light? John 3:19, 20.

5. Who only comes to the light? Verse 21.

6. After the interview with Nicodemus, where did Jesus go? How is this verse further explained? Verse 22; 4:2.

NOTE.—“Jesus did not Himself administer the ordinance of baptism, but His disciples did it by His direction and authority.”—*Ibid.*

7. Where was John the Baptist at this time? What work was he doing? John 3:23, 24.

8. What report was brought to John concerning Jesus? Verses 25, 26.

9. In his reply, how did John reveal true greatness? Verses 27-30.

NOTE.—“John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour’s work. He said, ‘This my joy therefore is fulfilled. He must increase, but I must decrease.’ Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract

men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life.”—*Ibid.*, p. 180.

10. What comparison did John make between his work and that of Christ? Verses 31-33.

NOTE.—“Everyone who has passed from death unto life is able to ‘set to his seal that God is true.’ He can testify, ‘I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ. Do you ask why I believe in Jesus?—Because He is to me a divine Saviour. Why do I believe the Bible?—Because I have found it to be the voice of God to my soul.’”—*Steps to Christ*, p. 117.

11. What did John say of Him whom God had sent into the world? How fully was the Holy Spirit given to Him? Verse 34.

12. What has God given to His Son? What is promised those who believe on the Son? What will be the fate of the unbeliever? Verses 35, 36.

13. Where only is eternal life to be found? 1 John 5:11, 12.

Junior

III—God’s Great Love: His Messengers

(April 20)

LESSON TEXT: John 3:16-36.

MEMORY VERSE: “In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him.” 1 John 4:9.

Guiding Thought

“I will sing of Jesus’ love,
Sing of Him who first loved me;
For He left bright worlds above,
And died on Calvary.”

“O the depths of love divine!
Earth or heaven can never know
How that sins as dark as mine
Can be made as white as snow.”

“Nothing good for Him I’ve done;
How could He such love bestow?
Lord, I own my heart is won;
Help me now my love to show.”
—F. E. BELDEN.

ASSIGNMENT 1

Read the lesson text and 1 John 4:7-11.

ASSIGNMENT 2

1. In what way did God show His love for us? Why did He do this? John 3:16, 17.

NOTE.—“He [Jesus] was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share.”—*Testimonies*, vol. 8, pp. 208, 209.

2. What does God desire that we know? Eph. 3:18, 19.

3. How only may we come to understand this love? Eph. 3:16, 17.

NOTE.—Only as we allow Jesus, by His Holy Spirit, to live in our hearts, can we learn to know this measureless love of God for us.

Study the memory verse.

ASSIGNMENT 3

4. What is the result when one does not believe in God’s Son? John 3:18.

NOTE.—In *The Desire of Ages*, page 490, we are told that a person will be condemned or proved guilty in the judgment not because he has been in error but because he has neglected to learn what the Bible teaches about Jesus.

5. What do evil men love, and why? Verses 19, 20.

6. Who only can understand God’s love and truth? 1 John 4:7-11.

Study the memory verse.

ASSIGNMENT 4

7. Where did Jesus and His disciples now go? What did they do? John 3:22; 4:2.

8. Who also was baptizing at this same time and where? John 3:23.

9. What had not yet befallen John? Verse 24.

ASSIGNMENT 5

10. What occurred that might have led John to manifest a jealous spirit? John 3:25, 26.

NOTE.—“When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. . . . Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. . . . The disciples of John looked with jealousy upon the growing popularity of Jesus. . . .

“The disciples of John came to him with their grievances, saying, ‘Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him.’ Through these words, Satan brought temptation upon John. . . . But the touch of divine love had transformed him. . . . He manifested no sympathy with the dissatisfaction of his disciples.”—*The Desire of Ages*, pp. 178, 179.

11. What wonderful spirit did John reveal in his answer? John 3:27-30.

NOTE.—“John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour’s work. He said, ‘This my joy therefore is fulfilled. He must increase, but I must decrease.’”—*Ibid.*, p. 180.

ASSIGNMENT 6

12. What exalted position does the heavenly messenger hold? John 3:31.

13. What does he speak? Verses 32, 34.

14. How much is given into his hands? Verse 35.

15. What opposite results follow believing and disbelieving God’s Son? Verse 36.

ASSIGNMENT 7

The memory verse is—

True or false:

1. God’s love to man can be measured.
2. God sent Jesus to condemn the world.
3. Those who have Jesus’ love in the heart love truth and God’s way of life.

Give three reasons why John was a truly great man, a real Christian.

Cross out the incorrect statement:

1. Those who truly believe in Jesus have everlasting life.
2. Those who choose evil shall have life eternal.

1 John 4:7-11 means to me— (List three statements.)

Read Guiding Thought. Perhaps you know it as a song found in *Christ in Song*, No. 194.

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ARE YOU MOVING?

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

The Listening Post

❖ BELIEVE it or not, but Roger Stearns, pianist of New York, has played the piano four hours a day for the past twenty-four years!

❖ SEVERAL thousand tons of captured German and Japanese synthetic oil fuel plants and laboratories have been brought to America to be used in the synthetic liquid fuels research and development program now being carried on.

❖ THE speed of light can now be measured with accuracy to .0000000000000003 of a second, according to the director of the new microwave laboratory at Leland Stanford University. The speed of light is commonly measured at 186,000 miles a second.

❖ A UNIQUE testimonial dinner was recently held in New York City, by Brand Names Research Foundation. It was attended by representatives of leading manufacturers, and its purpose was to honor more than 200 famous brand names known to the buying public of the United States and other countries for from 50 to 100 years.

❖ WHEN the Pennsylvania State Capitol at Harrisburg was house-cleaned several weeks ago, a piece of paper signed by Lieutenant Governor John Penn, grandson of the State's founder, William Penn, was found. All but crumbling with age, it has been placed under silk and every effort has been made to preserve it. The paper is a charter issued to the "Philadelphia Contributionship for Insuring of Houses from Loss of Fire," and the date is 1768, when Pennsylvania was still a British province. Officials say this is the original of the first insurance company in America.

❖ HAVE you been under the delusion that snuff went out of style and use with powdered wigs and three-cornered hats? Then you are mistaken! On the last day of 1945 the U. S. Treasury reported that "the snuff business was pretty good last month." It banked \$674,939.97, as against four million pounds of snuff that was sniffed," with Government tax at eighteen cents a pound. It seems that the South is the prime snuff user, but New England mill towns are steady customers, too. And then, of course, there are snuffboxes in the Senate. "Nobody in the Senate uses it regularly any more," says Les Biffle, who keeps the boxes filled, "but several of the members dip snuff when they have colds."

❖ IN 1611 Protestantism got its first great Bible translation, the King James Version. Matthew's Gospel, 9:16, read: "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Recently the latest translation went on sale, the result of 17 years of work by scholars of 40 Protestant bodies. It is identified as the Revised Standard Version, and puts the "thees" and "thous" and all "old words" into modern form. For instance, Matthew's words read in the new version: "And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made." Only the New Testament of this newest version has been completed; the Old Testament is expected in 1950.

❖ THE five-cent pieces coined during the last three years are still called nickels, but strictly speaking there is no nickel in them. Nickel is too valuable a war material to waste in coins, so by special act of Congress in late 1942, the U. S. mint started making these coins out of silver alloy. Each coin contains a little less than four cents' worth of silver, stiffened with copper and manganese. If Congress had not taken action when it did, the United States would have suffered from a severe nickel shortage. Now that the shortage is officially over, Congress has voted the country back on the nickel standard.

❖ THE largest mercury mine in the world is the Almadén mine in Spain, which has been operated for more than 2,000 years.

❖ A NEW fuel for airplane and submarine motors that does not come from petroleum has been developed by du Pont. Its base is ammonia, and it can be made synthetically.

❖ COMMERCIAL airplanes whizzing along at 1,000 miles an hour, and tearing across the American continent with the mail in two and one-half to three hours, are being predicted for the not-too-distant future.

❖ No more can Japanese goods be stamped "Made in USA." American occupation authorities have outlawed the practice, and the two villages, one on Kyushu and the other on Shikoku, have now reverted to their former status when there was no manufacturing there at all.

❖ SHORTLY before Robert Todd Lincoln's death, in July, 1926, he gave the Library of Congress a large collection of private papers of his father, Abraham Lincoln, with instructions that they be kept sealed until twenty-one years after his (Robert's) passing. The time will be up in July, 1947. Scholars and historians are anticipating this event, and at least one author has postponed writing Volume II of his biography of Lincoln until he can have a look at them. It is said that the papers consist chiefly of correspondence between the Civil War President and contemporary leading figures in the political world.

❖ THE Buffalo, New York, Industrial Bank is trying out a new plan, which promises to be successful. It facilitates installment buying of everything from electric gadgets to airplanes. The key to the system, which is known as the "bank-away plan," is a cover-all credit card. It eliminates the necessity of a credit interview each time a customer wishes to buy on the installment plan. Once a year he goes to the bank, establishes his credit, gets his card, is told the amount of installment buying he can do that year, and given a directory of 200 participating business concerns. When the customer makes a purchase he signs a contract which the dealer sells to the bank. Payments are made to the bank, which charges interest at the regular rate.

❖ THE U. S. Army Signal Corps recently beamed a radar signal on the moon and 2.4 seconds later received an echo reflected by that celestial body. This marked the first man-made contact with the "lesser light" of the heavens. The signal, covering a round-trip distance of an estimated 477,714 miles, was sent out from the Evans Signal Laboratories at Belmar, New Jersey. The sound that the moon sent back to the earth took the form of a 180-cycle note, or somewhat higher in pitch than the hum to be heard of a home radio receiver when a station is not tuned in. It lasted half a second. The echo was also recorded visually on the oscilloscope. There the epic-making "peep" appeared as a series of jagged, saw-tooth lines. Applications almost beyond immediate comprehension were foreseen as the result of this electronic achievement.

Still STRIKE STRUCK!

We regret that the mill which makes the INSTRUCTOR paper stock is still strikebound. And we cannot do a thing about it! So this second 16-page paper brings you all of the 24-page contents we can squeeze into it, and our continued apologies.

—Editors.

❖ To its total of 13,344,753 square miles and 558,350,760 people, the British Empire recently added 50,000 square miles and half a million people. This newest addition is Sarawak, on the island of Borneo, which is being ceded to Britain by Sir Charles Vyner Brooke, seventy-two-year-old "White Rajah." He is the great-nephew who a century ago was given Sarawak by a native ruler for his aid in suppressing a revolt. For almost sixty years it has been an independent state under British protection.

❖ THE "Star of Bethlehem" (Pennsylvania) shone again last year, the war being over at last. It is a huge star on a 91-foot steel frame atop South Mountain, and shines down on Bethlehem's seven and one-half miles of decorations. Its 280 electric bulbs add high radiance to the city's 27,000 colored lights and 150 gaily decorated Christmas trees. Before the wartime black-out thousands of sight-seers came to see the star, which is singularly appropriate to "the Christmas City of America."

❖ IN a work of Catholic scholarship hitherto unattempted on this side of the Atlantic, the writings of the church fathers are to be brought out in a 72-volume edition. Publication for the first two volumes is scheduled for next May.

❖ TURKEY eggs for eating may soon join the familiar chicken eggs on the market. A small-sized turkey has been bred which is a heavy layer and produces eggs throughout most of the year.

❖ THE Associated Press reported that January 25, 1946, was the first day in eighteen years on which no fighting occurred in China.