

# The Youth's INSTRUCTOR

The Highway of the Bells  
Soldiers With Songs

AUGUST 11, 1953

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## WE HOLD THESE TRUTHS



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HARRY ANDERSON, ARTIST

If the times teach us any lesson at all, it is that we should be done with dawdling, done with indecision, done with doubting. Jesus is coming soon. What thinking person can deny it? Yet it seems that the excitements of new discovery, new invention, new advance on the knowledge fronts of the world, keep us absorbed in the cares and pleasures of this life.

I pass every day on my way to the office a Harry Anderson picture. It shows the patriarch Noah, feet planted firmly on a heap of hewn logs, arms uplifted, eyes intent with his desire to save a world soon to be swept away by flood.

But the people mock him. They touch fingers to heads in understood gestures. Young women laugh in unconcealed amusement at his weird ideas about a coming doom. That people returned to its work, its play, its wonder of invention and discovery. But the one great sign to that generation, an ark a-building, was laughed to scorn.

Are we wiser than they, unless we "turn away from a thousand topics that invite attention," and by our personal preparation and public witness testify to the soon coming of Jesus?

*Walter T. Crandall*

## Grace Notes

**BELLS** We introduce in this issue Elton A. Jones and his series of articles on the California missions. His interest in them dates from his youth, when an uncle living in the West wrote and sent picture postals to whet his curiosity. Son of a stonecutter, he was born in Maine "a long time ago." He was graduated from South Lancaster Academy, which grew into Atlantic Union College. After a period of service in the General Conference Sabbath School Department, he served successively as home missionary secretary of the Northern New England, Southern New England, and Kansas conferences. Pastoral work took him to Wellington and Topeka, Kansas, and Toronto and Hamilton, Ontario, Canada. There was also a term as secretary-treasurer of the Quebec Conference. Now out of print, his book *The Cup That Cheers* was first serialized by the *Signs of the Times*, was reprinted by the *Christian Record*, our magazine for the blind, and was later used as a Big Week book. Many of his contributions to denominational papers and secular magazines have been illustrated with photographs he has taken for the purpose.

**WRITER** Dorothy Tanner, who submitted our page 14 junior story, "Just One Little Lie," was enrolled last school year as a student at the Pacific Union College Preparatory School.

**PHOTOGRAPHER** All the pictures used to illustrate our Pan-American Youth Congress stories, unless otherwise indicated, were taken by T. K. Martin, official congress photographer. Mr. Martin is head of the art department of the Review and Herald Publishing Association. It was his quick eye and ready camera that preserved so many of the high lights that will bring to many of our readers quickened memories of a great congress. They will especially enjoy this week's cover, which is just about as large a picture as we can print!

**NAME** "Her Name Is a Command" brings a striking lesson for Christians—a short short in next week's issue, by Cecelia Stanley Derry.

Writers' contributions, both prose and poetry, are always welcome and receive careful evaluation. The material should be typewritten, double spaced, and return postage should accompany each manuscript. Queries to the editor on the suitability of proposed articles will receive prompt attention.

Action pictures rather than portraits are desired with manuscripts. Black and white prints or color transparencies are usable. No pictures will be returned unless specifically requested.



Early American history is still reflected by  
California's Spanish missions. Come, travel

# The Highway of the Bells

By ELTON A. JONES

## FIRST OF SEVEN PARTS

apart. Although that may have been the intention, it is sure that it failed of fruition. The trail was called El Camino Real—the Royal Road—or less literally, the King's Highway. In only a few obscure spots is the original El Camino Real now visible; one of these is at San Juan Bautista. The main highway from San Diego to San Francisco follows the general course, however.

The Franciscan missions are not the first missions to the Indians of the Southwest. Older missions can be found in Arizona and New Mexico. These, however, were not all Franciscan. And historians tell us that the Indians to which the padres came in southern and Lower (Baja) California were of a considerably lower type than those farther east. The men were incredibly lazy, with filthy personal habits. The women did most of the work. Polygamy was common.

Since these natives were unaccustomed to any sort of sustained effort and were constitutionally allergic to hard work, it may have seemed like quite an undertaking to build great buildings, raise crops, and develop great herds by using this sort of voluntary help. But under mission organization they were controlled by severe and strict discipline. No doubt some would more readily submit than others, and those who were too disinclined to work were whipped by the soldiers, or were put into shackles, without regard to sex. In one instance, at least, Father Serra felt somewhat abused because a governor interfered in some ways with the discipline and punishment of the Indians. Some ran away, as did the Southern slaves later, and were brought back by the soldiers.

There were three colonizing institutions in this period. They were the mission, or church; the pueblo, or village; and the presidio, or fort.

In the pueblo, life was easy and care-free, with a moral tone of dubious quality. Colonists held only temporary titles to their holdings, and could not transfer the

title to their property or mortgage it without consent of the king. Such conditions did not encourage citizens of a high type, and as a result many of the residents in the pueblos were of a sort that left much to be desired.

The presidio was planted for the purpose of holding the country in the name of the Spanish monarch, and of protecting it. But the presidios existed mostly in intent; in 1780, after ten years, the grand total military force in the presidios numbered eighty men.

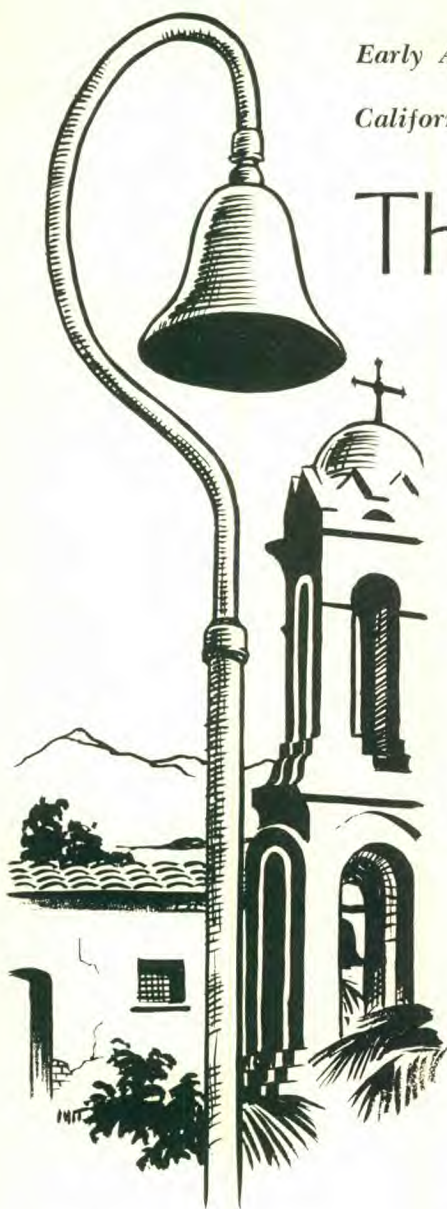
The mission was the place of religious education and worship; in the adjacent workshops was the place of vocational training. Here the Indians were taught what the padres knew of agriculture (sometimes very little); and here they learned weaving, soapmaking, candlemaking, shoemaking, rugmaking, and blacksmithing. The Indians were also to be taught Spanish, Christian doctrine, and music. Generally the Indians could be taught at least some of the handicrafts, but only a few of the most intelligent of the boys could master book learning. These were taught reading, writing, and some simple arithmetic. Many of the Indians showed musical ability, and this was developed either vocally or instrumentally, and a number of the missions became famous for their singing.

An interesting side light on the financing of the expeditions and the establishing of the missions of Upper (Alta) California is provided by a look at the Pious Fund. This fund was originally gathered by the Jesuits, who were working on the California peninsula, known still as Lower California. The moneys were gathered by the faithful for the purpose of mission work among the heathen. The administrator of the fund lived in Mexico City.

Finally loans to the Franciscan enterprise of Upper California enabled them to continue when money was running low, especially about 1769, and a little later in 1775-76.

Following U.S. highway 101 northward along the coast, the traveler will see a

To page 22



THOSE who are at all interested in the old Spanish missions of California and all who read this short series of articles about them are entitled, I feel, to some general information on the subject.

These twenty-one missions are generally known as the Franciscan missions. The name doubtless comes from Saint Francis of Assisi, who founded the Franciscan order. He was the son of an upper middle-class merchant. Education: very meager. Finally disowned by his father because of his generous alms giving, he devoted himself to solitude, prayer, service to the poor and otherwise needy, such as the lepers and the hospitals. He loved nature and was most observant. One of his strictest rules was that one must ever rejoice in the Lord.

It is said that the plan of the padres was to have these missions placed a day's walk



# DEATH VALLEY CAMP

By JEAN KRAFT, R.N.

*As told to Inez Storie Carr*



Midsummer days are hot in Death Valley, temperatures ranging from 130 degrees up, with the ground temperature around 160 degrees. But at night the thermometer reads a cool 110 degrees!

**W**HAT a desolate-looking place to spend two whole days," I exclaimed as we unloaded our camping outfit right in the center of the valley that had brought lingering death to many of yesteryear's pioneers. But in two short hours I was under the spell of Death Valley, and felt I would like to live there always.

My reaction reminded me of an old settler who operated a filling station on the hot sands of Arizona. I asked whether he liked his location. He paused, caught up a damp towel, mopped his wet brow, and answered with vigor, "I hate it, but I love it so I can't leave it." These forgotten-looking areas of North America have their own peculiar magic and fascination.

Midsummer days are hot in Death Valley, with temperatures ranging from 130 degrees up, and the ground temperature around 160 degrees. But at night it's a cool 110 degrees! Our trip being in the last of January, the days were only ninety degrees and the nights were really cold. We were glad to slip into our sleeping bags as soon as the sun disappeared, taking the heat along with it.

The moon and stars seemed to look

down at us in a protective way as we lay stretched out on the still-warm sand of old Mother Earth. The deep-purple mountains draped themselves in moon mist and cast their spell of witchery about us. In the distance high snow-capped mountains formed a semicircle about us. Many odd peak formations pierced the sky, looking like ruins of old fortresses and castles in the deepening twilight.

Camp activity had ceased for the night's

rest, and all was very still with a velvetlike silence that could be felt, when suddenly the quiet was shattered by spine-tingling, hair-raising shrieks and howls that ended in long wails. We had some four-footed friends that were also gazing at the moon from the black crevices of the mountainsides. Coyotes seemed to fit in appropriately with the loneliness of the region, as did also the odd music, if such it could be called, of many burros deep in the mountain shadows.

These are wild creatures of the desert now, but their forebears had stood patiently, at some time, waiting for pioneers who sank never to rise again. These beasts had, we were told, wandered off alone to seek survival as best they could. Also, we learned, hidden in the depths of these same mountains there are a few remaining members of the Indian tribe that was once forced into those deep recesses by a stronger tribe. Whether true or not, the conjectures regarding them give the valley a still deeper atmosphere of mystery.

About five-thirty the moon went down like a great orange disk behind the dark mountains. Right then and there, mentally at least, I staked a claim in Death Valley for beauty's sake and verified it those early morning hours when glorious colors began to play over the lofty heights announcing the coming of the sun. Long before the golden globe peeked over the

*To page 22*



Baking in the hot California sun, the mule-team wagons of yesterday are now tourist attractions.



*Not three, not thirty, but three  
hundred volunteered their talents  
to give a foretaste of the*

# MELODIES of HEAVEN

By FRITZ GUY

**F**IRST—a trumpet fanfare. Next—"The Captain Calls for You," by Bradford Braley on the great concert pipe organ.

And the Pan-American Youth Congress is on the way. Listen as Charles Keymer sings "My Heavenly Father Watches Over Me," Violinist John J. Hafner plays "My Jesus, I Love Thee," John T. Hamilton sings "Unseen, But Not Unknown," and J. Wesley Rhodes sings "There's a High and Beautiful City." The Faith for Today quartet sings "Onward, Christian Soldiers"; John Hancock leads the congregation in singing his own chorus "I'll Share My Faith"; the King's Heralds sing "Ride On, King Jesus"; the two quartets join for "A Volunteer for Jesus" and "Beneath the Cross"; and the whole congregation, with the congress music director, Caris Lauda, leading, sings the keynote chorus "Christ Above All."

And all this is only the very beginning.

From the first notes of the opening fanfare to the final "God Be With You Till We Meet Again," sung by the entire audience, a little more than four days later, the congress sparkled with music—the enjoyable, invigorating music of choruses written especially for this occasion; the mighty, moving music of great anthems sung by the congress choir; and the heart-stirring appeal of music by vocal and instrumental soloists.

They came from everywhere—from Massachusetts and Mexico, from Kentucky and Korea, from Idaho and Indochina, from Boston and Bangalore—Missionary Volunteers came with hearts full of music to share with ten thousand listeners. They sang in big groups, in small groups, and in middle-sized groups. They played on marimbas, violins, trumpets, trombones, guitars, and sleigh bells. But with all the variety there was one wonderful uniformity: it was all dedicated to the glory of God.

But wait a minute—what's all this music good for anyway? Well, certainly not just to add spice and interest to the programs. Music is just as definitely a part of the Advent message as praying and preaching. It is uniquely effective in

expressing the enthusiasm, energy, and experience of Missionary Volunteers around the world. And that is why it was a major feature of those glorious four days labeled PAYC.

Among the three hundred MV's who made a musical contribution to the congress were many familiar names and faces—such as the King's Heralds and the Faith for Today quartet, the Triple Trumpeteers, and the Pacific Union Col-



lege A Cappella Choir. Well-known, well-liked soloists included Del Delker, Charles Keymer, Bradford Braley, John J. Hafner, Alfred Walters, John T. Hamilton, and a host of others. These—besides choral organizations from two colleges, four academies, and a junior academy; duos, trios, quartets, and quintets from six other schools; and groups formed especially for the congress—provided us with many

memorable moments of inspiring music.

But famous people were not by any means the only MV's to contribute to the music of the congress. From south-of-the-border way, for instance, came a quartet of young people (Lilia Gamboa, Asuncion and Jose Atila Arias, and Bulmaro Aguilar) who all played on the same larger-than-average Mexican marimba. Three of the group—who, by the way, are all students at Colegio Vocacional y Profesional Montemorelos, 250 miles south of the Rio Grande—came from Tobasco, a town in the heart of Mexican marimbaland, where tigers and wildcats roam the hardwood forests and have to be chased from railroad tracks.

Another fascinating foursome from



The giant organ used for the Pan-American Youth Congress responded to the artful touch of Brad Braley's hands on the console. At left: Mr. and Mrs. H. T. Wardman, won by youth evangelism, play for the delegates.

Mexico was a guitar quartet. These four boys (David Martinez, Ruben Calderon, Mateo Rios, and Ezequiel Jimenez) are all Zapotecan Indians who had hardly ever left their home village of Ixtaltepec in southern Mexico before their four-thousand-mile trip to PAYC. At home they are part of an eighteen-member regiment of hard-work-

ing Missionary Volunteers who have organized three branch Sabbath schools in the past ten months as a result of their seven-night-a-week evangelistic program. (Here is their formula: four or five hymns by the guitar-playing singers while the crowd, which usually averages 250 people, gathers; then a lively Bible study illustrated with View Master picture disks. It's simple, and it works.)



As the grand finale to the Wednesday evening Pan-American Pageant, the marimbists, the guitarists, and other delegates from Central and South America combined their musical talents, and then invited their North American brothers and sisters to join them in singing an Adventist hymn, "Mas Alla del Sol" ("Far Beyond the Sun"), written by Henry J. Westphal,

One of the most impressive musical moments of the congress came in the middle of a song service when the audience suddenly stopped singing, and from the rear balcony the congress choir echoed back the words of the powerful hymn, "O God, our help in ages past, our hope for years to come."

The unusual too was thrilling in the



president of the Mexican Union Conference.

And from north-of-the-border way too came a musical quartet: John Popwick, Ralph Diminyatz, Elmer Koronko, and Richard Lange—the Royal Ambassadors. Three of these men, who are a regular part of the G. D. O'Brien evangelistic team now in St. John, New Brunswick, Canada, are self-supporting workers. They made their expenses to and from the congress (as did several other groups) by concertizing along the way.

In an inspiring sample of the unity of Adventist youth in many lands, the Royal Ambassadors from Canada, the King's Heralds from California, and the Faith for Today quartet from New York joined together for several songs, including the vigorous "Soldiers of the Captain."

The chorus that sounded the keynote of the congress, "Christ Above All," was brand new, from the pen of Harold A. Miller, of Southern Missionary College. It was introduced to the nation as nine thousand Missionary Volunteers sang it on the Voice of Prophecy broadcast released over five hundred Mutual and A.B.C. stations coast to coast.

"If you love Him, why not serve Him?" This was the forceful message of the spiritual "Jacob's Ladder," one of the hymns and anthems sung by the congress choir under the direction of J. Wesley Rhodes, of Union College. Others included the popular Ringwald arrangement of "Battle Hymn of the Republic" and the dynamic Hallelujah chorus from the oratorio *Mount of Olives* by Beethoven.

Upper right: Mr. and Mrs. Brad Braley, of Broadview Academy, together carried heavy responsibilities in making PAYC the smooth-running congress it was. Another much-enjoyed musical feature was the one-hundred-voice congress choir, under the direction of J. Wesley Rhodes. Below: The larger choir—the entire congregation—sang heartily with the enthusiastic leader Caris Lauda.



music of the congress. Something totally different in music filled the San Francisco Civic Auditorium as Mrs. Elton H. Wallace, on her way back to Saigon, French Indochina, with her husband, sang unaccompanied a song in native Vietnamese, describing nostalgic village scenes in that tropical Far Eastern land—rice fields ripening, a mother rocking her child to sleep, girls threshing grain. Because it is so hard to write music in this native style, Mrs. Wallace says, she teaches her little Sabbath school students Vietnamese words and American tunes, and they learn

to sing the same choruses and hymns and gospel songs that help to tell the Advent message everywhere.

From Rhinelander, Wisconsin, Mrs. Floyd Ford brought her set of 420 sleigh bells, which she likes to use in providing music for camp meetings, youth rallies, and evangelistic programs in several Midwestern States. The bells are suspended on twenty-nine leather straps from an iron frame, and are arranged like huge piano keys, with a range of two and a half octaves. This unusual instrument, along with the talents of Mrs. Ford, is dedicated to missionary activity.

Virginia-Gene Shankel Rittenhouse, who as a second-generation missionary will soon be returning with her husband to the continent of Africa, where she was born, brought to the congress her violin interpretation of an original melody she learned from people of the Dark Continent. It was their song of gratitude—"Greetings to you, O great white people."

Among the larger groups organized especially for the congress were two that brought together instrumentalists from across the continent—the band, which provided spirited martial music to precede the Thursday afternoon Pathfinder Fair; and the orchestra, which provided music for Sabbath services. Both of these organizations were under the baton of John J. Hafner, of Pacific Union College, co-ordinator of congress instrumental music.

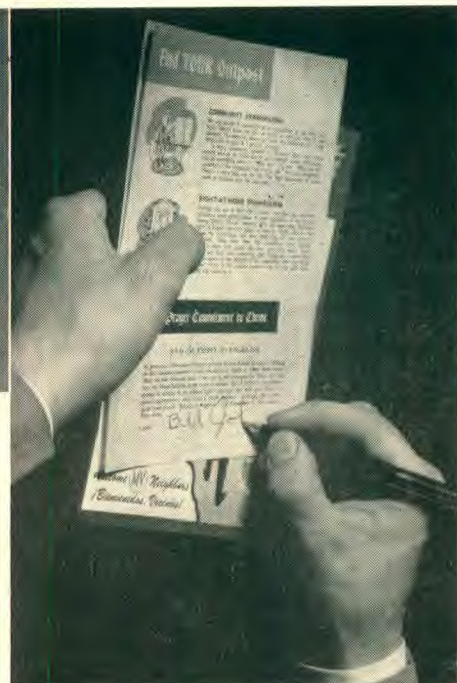
The man who produced more music—both in duration and in volume—than any other one person was unquestionably the

To page 18





BOB MARTIN



# Man the OUTPOSTS!

By MARJORIE GRANT BURNS

**S**TANDING several hundred yards away, it still looked tremendous, its block-wide front brilliantly lighted and flag-decked top reaching up into the night.

Built during the pioneer era of gold and cattle, the Civic Auditorium of San Francisco, with its huge proportions, is a bold embodiment of progress more than of art. It is a far cry from the lavish Opera House just across the way, yet it has its own challenging appeal and takes its full share of aroused emotions.

If you should wander in alone, to sit lost and unseen among the nine thousand seats, the vastness would simply rise up and suffocate you. The dome, hung with Oriental chandeliers, arches into blue dimness; the gallery seats rise toward that dome in tier on endless tier. And somewhere down below is the stage, on which people appear so small as to be unrecognizable from the balcony.

Behind the platform stand the pipes of one of the world's largest organs. Four manuals, stops too numerous to count, pipes sixty-four feet tall, huge bellows vibrating between the weights from without and the pressure of air from within, sending forth tones that actually make the building tremble—that organ is a thing alive, an object that suddenly halts you in your tracks with an impact all its own.

The auditorium has played host to thousands of conventions. It has been hushed

as it awaited the voice of some great artist. It has listened for the first notes of a master's violin. It has quivered under the onrush of its organ in full concert, and has sighed as the notes died away and silence came.

But tonight it is different. Tonight is the last night of the great Pan-American Youth Congress. I sit part way up in the second balcony, a seat I have occupied since seven o'clock this Sabbath morning. Hundreds await every vacated seat, so I dare not leave mine.

Long before the song service all nine thousand seats are taken. Seven-fifteen comes. There is an expectant hush. The lights dim, and three young trumpeteers, dressed in blue and gold, quickly cross the darkened platform to a central microphone. The organ sounds, the two seven-thousand-watt floods come on, the horns cut a gleaming arc as they swing up, the notes vibrate through the great auditorium clear and true and strong, and the last meeting is under way.

Charles Keymer comes out, his progress along the platform lighted by the great balcony mobile floods. He pauses near the pulpit; the organ softens; then he speaks, quietly, personally, as though to each listener singly.

"Well, young people, we've come to the end of the day. A great Sabbath is going from us, to be kept only in memory. It's been wonderful, hasn't it? The Braley

The call to man the outposts in service for our Lord was the climax of the congress. On Saturday evening youth leaders past and present—M. E. Kern, Alfred W. Peterson, C. Lester Bond, E. W. Dunbar, Meade MacGuire, Mrs. Matilda Erickson Andross, and Mrs. C. A. Holt—called upon the youth to pledge unflagging soul-winning effort.

team are at piano and organ now, and I've asked them to play 'The End of a Perfect Day.'"

We delegates lean back and relax, giving ourselves up to the spell of two consecrated artists pouring forth their gifts through piano and organ. The floods pinpoint the tall back of Brad Braley, and light the marvelous agility of his feet upon the pedal base. They catch the beautiful profile of Mrs. Braley as she bends over the concert grand, her hands graceful in the revealing light.

Then the notes fade, the lights dim, then go out. There is a slight pause. Suddenly the six large side floods come on, the men are marching in across the platform, and Caris Lauda motions for the audience to stand. The song is announced, the organ sounds the note, Pastor Lauda raises his arms, and nine thousand voices join in singing "What a Fellowship," quickly followed by "Redeemed" and "That Will Be Glory for Me." You can hardly put down how you feel, singing with an audience like that. Somehow it carries your thinking forward to the day we shall, if faithful, join with that chorus upon the sea of glass.

The audience is seated now, and musical numbers follow—from the much-enjoyed marimba group, from one of the guitarists, and from the combined quartets of the Voice of Prophecy, Faith for Today, and the Royal Ambassadors of Canada.

The floodlights are busy the next half-hour, lighting an amazing variety of sacred musical renditions. It is a treat, mentally, emotionally, and spiritually. It makes us wish that the thousands back



home could be here. We especially recall the words of the song: "Are you ready for Jesus to come? Are you ready to look in His face? Can you look up and say, 'This is my God'? Are you ready to stand in your place?"

And then Charles Keymer urges quietly, "We can be ready, if we make Christ above all. Let's stand and sing our congress theme song."

We stand and sing, and many eyes are drawn to the great eighty-foot white drape backdrop, on which hangs the twenty-foot beautifully wrought portrait of Christ. C. Lester Bond, known and loved by thousands of youth, offers prayer, one sentence of which we quote: "O God, help us to remember that we were born to live for Christ."

Now the congress choir, under the direction of J. Wesley Rhodes, renders the less-known but beautiful Hallelujah chorus from *Mount of Olives*, by Beethoven.

A pause, and the floods are turning, slowly across the stage, to stop on Theodore Lucas, associate secretary of the Missionary Volunteer Department. His hand is outheld to someone seated nearby. "Ladies and gentlemen, I want to introduce a man who began the Missionary

Volunteer work, a man who carried the secretaryship from 1907 to 1930, a man who established the Morning Watch, who began the Bible Year, who inaugurated the Reading Course. Ladies and gentlemen, Pastor M. E. Kern—Mr. MV himself!"

The floods swing to the slender, rising figure; the mikes pick up a strong, firm voice. "Young people, I've been asked to tell why I believe in the triumph of Advent youth. I can put it very plainly and quickly. 'I have faith in the triumph of Advent youth, because I have faith in the triumph of the Advent Movement. . . . The solemn and heart-searching question for me, for you is: Will we triumph with it? If so, we must triumph over every besetment. All this congress will mean nothing unless we do. . . . We must remember that 'the books of heaven record the sins that would have been committed had there been opportunity.' . . . But with that is the promise that the 'youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.' On this we must stand."

Pastor Kern pauses there a moment, looking at us, then he turns and goes slowly to his seat. And somehow we feel

he has passed the torch on—on to each one of us.

Now the floods turn on Lawrence Skinner, also an associate secretary. No one can mistake his brisk walk or erect military bearing. With him walks another former MV secretary of the General Conference, Alfred W. Peterson. Pastor Peterson organized the Junior MV Societies, and it was he who first conceived the youth congress idea. In fact, after helping to plan the great congress of '47, he accepted a call to the Australasian Division, and he sailed from the docks of San Francisco just one day before those cherished congress plans were realized. Surely his is an example of real devotion to service. He too told why he believed in the ultimate victory of Advent youth. Why? "Because they love Jesus more than the whole world. That's why I believe in Adventist youth!"

Listening to these men, tried and proved in the faith, we could but answer, "How could we dare to fail them?"

The great floods sweep across the platform now, and into their light steps our beloved world leader, Eldine W. Dunbar. He introduces quickly in turn the conference MV men; the union MV men; Mrs. C. A. Holt, pioneer leader in Junior camp work; Mrs. Matilda Andross, author and MV worker; and Pastor Meade MacGuire, known and loved by thousands.

Now thanks are said to all, beginning with W. H. Branson, president of the General Conference, and ending with the faithful janitors of the auditorium.

The floods swing suddenly into the balcony to pick up the South American delegation as they wave to Pastor Dunbar in response to his thanks to them.

These things all graciously and thoughtfully said, Pastor Dunbar turns directly to us.

"Young people, tonight you are part of a great enlistment. This day, young man, young woman, is set before you life and death. If you choose wrongly, the hopes and fears of all the years could go down with you.

"You have been born in the hour of destiny. You are earmarked for greatness. You must be strong and unafraid . . . at the banquet table as well as on the battlefield.

"You must do hard things, you must have courage, you must never waver.

"You must be true, come what may. You must have what it takes to be faithful—when your heart is broken.

"Young people, we must man the outposts. The opportunities that lie at our very door, use them. That corner store, that bereft neighbor, that back-yard chat, that sentence in some letter, that idle book on the shelf, that so-easy-to-give smile that can lift someone's heart—for these God holds us responsible.

"Young people, join the invasion army! Don't come to God groping; come with your heads up! Walk and talk and act like

To page 17



# Straight Talk

## CRIME BREEDER!

"Booze is the mother of crime. It gives life and sustenance to slums, dives, gambling dens, and payoff joints," said the Honorable William M. Gemmill, judge of Chicago Municipal Court. "It moves to his deed the homicide, the stick-up man, the burglar, the thief, the thug. It fires the brain of the prostitute and panhandler. . . . I have tried an army of 50,000 human derelicts, most of whom were booze soaked."

## NEW TESTING FOR DRINKING DRIVERS!

An intoxication test that measures the reaction time of an automobile driver rather than the alcoholic content of his blood has been demonstrated by Rudolf Feldt of the Allen B. Du Mont Laboratories, in Clifton, New Jersey.

The new test equipment consists of an automobile seat, a simulated brake pedal, a traffic light and an electronic device with a cathode ray oscillograph.

A driver suspected of overindulgence is placed in the seat, facing the traffic light. When the light changes from green to red he applies power to the pedal. The electronic device, attached to both light and pedal, measures the time reaction.

The time interval registers on the elec-

tronic screen as a light that can be measured in fractions of a second. It can be photographed for permanent police or court records.

Later, when the suspected driver is known to be sober, he may be given the same test. The two records may be compared to determine whether he was intoxicated when first given the test and, if so, to what degree. —New York Times.

## NO BEERCASTING HERE!

George Dodd, owner of radio station WGGH, Marion, Illinois, says he refuses at least ten thousand dollars annually which brewers would spend for the privilege of "beercasting" over his station. A single contract for six thousand dollars was rejected, reports *Youth on the March*.

His reason: "I don't carry beer advertising on WGGH because I think it is a blight on the intelligence of the nation. If our country doesn't give up some of the things that are harming it we are going to go to the dogs, and that's for sure."

Mr. Dodd, who is also superintendent of the adult Sunday school of the First Baptist church, says that WGGH will never carry any beer or liquor advertising as long as he is owner of it. He has applied for a television permit, but he will not operate on television if he has to carry beer programs.



# Are You Getting Your Money's Worth?

By PAUL K. FREIWIRTH

**T**HE story is told of a man who was graduated from Rensselaer Polytechnic Institute, but he never did know how to spell the name of his alma mater.

This anecdote may or may not be true, but it calls attention to something far more pathetic: There are thousands of men and women who are yearly being graduated from secondary schools and colleges, secular as well as religious, who have little idea of what their education is supposed to have done for them.

Many Adventist young people may argue that if their stay in school results in a call to denominational work or a good position elsewhere, their education has been a success. The tragedy of it is, however, that if a young person has not received certain definite benefits from school, the diploma may be nothing more than a piece of paper, and he will have a hard time holding a job.

Curiously enough, the most important fruit of education is not the acquisition of knowledge, important as this may be. It is doubtful whether anyone remembers half of what he has learned. But since most of us are never called upon to use even half the facts we arduously gather in school, this mental drainage is no catastrophe at all.

What, then, are the most important benefits one may gain from education?

To begin with, upon graduation the student should have a decided leaning toward one type of work. He should be convinced that there is at least one kind of work he is suited for. This work ought to be something that he is well able to do physically, mentally, and spiritually. It should also be something he thoroughly enjoys doing and is of definite benefit and service to mankind.

This vocation should become, next to the Word of God, the standard by which all the experiences of life are measured. After the student has launched out into

his work, each major decision in life that has to be made should be considered in the light of two questions exclusively: Will the choice I am about to make help me be a better Christian? Will it also help me to be more successful in my chosen calling?

André Maurois, brilliant French thinker, has stated in his book *The Art of Living* that there are only two kinds of people in the world: those who are satisfied when they have something to live *on*, and those who strive after something to live *for*. The second group will always be by far the happier. In the great majority of cases those who have a transcendent purpose in life will not suffer for want of the material things of life.

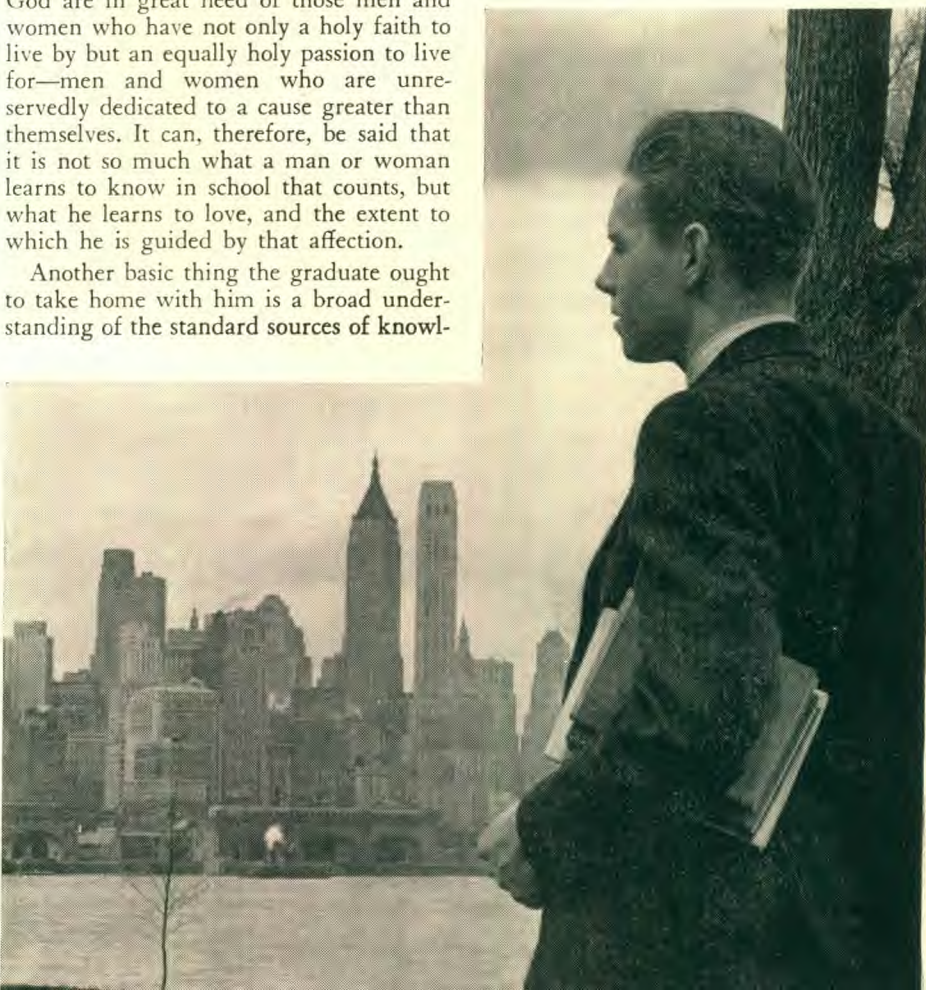
The world and especially the cause of God are in great need of those men and women who have not only a holy faith to live by but an equally holy passion to live for—men and women who are unreservedly dedicated to a cause greater than themselves. It can, therefore, be said that it is not so much what a man or woman learns to know in school that counts, but what he learns to love, and the extent to which he is guided by that affection.

Another basic thing the graduate ought to take home with him is a broad understanding of the standard sources of knowl-

edge. Half of knowledge, so they say, is in knowing where to locate facts.

It is profitable to devote some time to browsing around and leafing through the pages of all types of good books. This exercise is not taxing but very rewarding. No person will ever have time to read and study all the books with which he ought to acquaint himself, and even if he did, he could not possibly retain all their contents anyway. If, however, he can make a mental note of what is in them, this will prove to be a real help. Then, when he needs certain facts, his subconscious mind may come to the rescue, telling him where the desired knowledge can be found. This is a practical scheme.

One's education should also include the



EWING GALLOWAY

The Christian student must be free from cynicism. There is no period during which it is easier to become cynical than in the late school years.



acquiring of a genuine spiritual and intellectual humility. Some of life's strongest temptations may come if this virtue is weak or lacking. But if one has been truly educated and his training is properly balanced by spiritual qualities, then there ought not to be much trouble on this point.

The student who has spent not only long hours in the classroom but periods of time sitting at the feet of the Master will not leave school with smug conceit, thinking how vast is the knowledge he has acquired. Instead, he will be awed by the amount of wisdom yet to be explored. And best of all, he will ever be deeply conscious of the God-given responsibility resting upon his intellectual shoulders, constraining him constantly to use his training to the utmost and to the glory of God.

The Christian student must be free from cynicism. There is perhaps no other period in life during which it is easier to become cynical than during one's late school years. One reason is that the moods of manhood and womanhood begin to announce their presence at this time, and the assertion of new power and liberty is invariably accompanied by an undercurrent

of cynicism. Youth is easily deceived into believing that a hypercritical attitude is not only the normal attitude but also a distinguishing characteristic of the adult.

Adolescent cynicism is also a reaction from the gullibility of childhood. In his study of certain subjects in school, one finds that many ideas he has held are not true. Many George Washington and the cherry tree stories have to be rejected. Because some long-trusted authorities have to be abandoned, the temptation arises to abandon others. So the tentacles of cynicism gain a hold upon one's mind. Let the student make this a matter of prayer, "looking diligently lest any man fail of the grace of God; lest any *root of bitterness* [such as cynicism] springing up trouble you."

The successful Christian student must avoid cynicism, but he must on the other hand acquire good, regular habits. It may be that he will be forced to accept a non-professional occupation when he graduates, not the one for which he had been preparing himself. This is disappointing, but if he brings to his assigned task the good habits with which his education should have endowed him, then his days

in school will not have been in vain. It is far better to accept a nonprofessional job, if necessary, to which one brings good habits, than to plunge into skilled labor without having first organized one's life into good habits.

In this connection it should be remembered that the supposedly disagreeable phases of schoolwork contribute much toward the development of good habits. For instance, the student finds himself frequently pressed for time; this teaches him to organize. He must meet certain deadlines, and this should convince him of the folly of letting things pile up at the last moment. He may also have a struggle trying to get along financially, but if this teaches thrift and economy, he will have been more than repaid, for he will have learned one of life's greatest lessons.

One of the complaints heard perhaps most frequently in denominational schools, as well as in secular liberal arts colleges, is that in order to receive the B.A. degree, one is not only permitted to take few classes in his chosen field but also required to delve into many subjects that apparently have little relationship to his lifework. This may seem frustrating, but it ought to be an eye opener. All knowledge is inseparably related, and cannot be torn apart. Even as the medical student planning to specialize on just one part of the body must study the whole anatomy if he would excel, so every student must acquaint himself with several branches of learning to succeed in his chosen profession, whatever it be.

The warning of the famous French physician, Dr. Alexis Carrel, to beware of the superspecialist, is applicable not only in medicine but in other sciences as well. The would-be specialist must have a working knowledge of related fields. And blessed indeed is the student who realizes that not only all knowledge but all life is definitely related. In fact, failure to understand this limits the good that might come from one's education.

In these serious times it behooves all students in Christian schools and all graduates to re-examine prayerfully their personal philosophy of education, and to rededicate their lives to the consummation of the great purpose for which Adventist schools were founded. Only then will their education truly have been a success, and give them rich rewards in this life and in the life to come.

Secular education, which fails to put God into first place, seems to be slowly admitting that it has reached the end of its tether. At least this appears evident when we hear remarks like the one made recently by a noted scholar who called education "a colossal housing project designed to keep young people out of worse places until they can go to work." Somebody had better "go to work" on such a philosophy of education!

In the days of Israel's kings God's

To page 16

## God Give Us Youth

By GERI CULLEN

God give us youth  
Stronghearted and true,  
Youth unafraid  
To dare and to do,

Youth whose conscience is clear and free,  
Unbiased by pride or jealousy,  
Who in their innermost soul will fight  
With fervent love for truth and right.

God give us youth  
Who'll take the lead,  
And break the fetters  
Of race and creed,

Youth who will stand, alone if they must,  
And conquer for Christ, the Holy and Just,  
Youth unallured by worldly applause  
But fired with zeal for a godly cause.

God give us youth  
Who are firm and pure,  
Youth with strong faith  
And the strength to endure,

Youth with a purpose and youth with a goal!  
Youth with the Christ as King of their soul!

[This poem was penned under the inspiration of the Pan-American Youth Congress while it was still in session. Miss Cullen lives in Prosser, Washington, and will be a senior at Auburn Academy next year.—EDITOR.]



# MV Youth in Action

## Do You?

By Charles Dart

Suppose the Lord should come to you and offer you a promise of wealth and long life if you would do some great and hard thing for Him, such as confining yourself to a room for a period of a year or two with nothing to do but read, pray, and study; attempting to climb Mount Everest; or even lying on a bed of nails. Many of us would try to do such things in order to gain much wealth and long life.

We are prone to be like Naaman of old, who, when commanded of God to dip himself seven times in the river Jordan for his healing, became very angry, thinking God should have asked him a much harder task to perform. So if the Lord would ask us to do one of these difficult tasks, we would be eager to perform it in order to get the reward.

But did you know the Lord has *promised* us much wealth and long life? All we have to do is just one simple thing. And that is to honor and respect our parents. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This fifth commandment is the only commandment with a promise.

The Lord established the home in order to teach respect and obedience to Him. During the early years of childhood, parents are to stand in the place of God to their children. If children learn to respect and obey their parents, they will also in later years respect and obey God. "Those who do not respect and love their parents will not respect and honor God." This fifth commandment also teaches "respect for ministers and rulers, and for all others to whom God has delegated authority."

Some young people say, "I can hardly wait till I grow up and can get away from my parents' restrictions and my teachers' rules and endless regulations. Then I can be out on my own, be my own boss, and do as I please."

Many mistakenly think that when they get away from home, troubles will be over and freedom will be theirs at last. If they could only realize that the sooner they learn respect and honor for those in authority, the happier, better, and wiser they will be.

If one would stop to reason it out, no one will ever come to the place where he can do exactly as he pleases. Even if he would become the President of the United

States, which is one of the most powerful positions in the world, he would still have to obey the laws of the land and would be subjected to many regulations, restrictions, and authorities. So actually the Lord wanted us to be happy by learning to respect authority at an early age.

There are many examples in history of persons who have become great who in early life learned to be respectful to their parents and those in authority. Of course, Jesus is the greatest example of all. Another, Abraham Lincoln, had such respect for his parents that he later said, "All that I am or hope to be, I owe to my angel mother."

Even so today the wisest and happiest people are those who have learned to honor and respect their parents and others in authority. Only fools and the unintelligent persist in their own way regardless of parents' wishes and counsel. In the end, disobedience brings only disappointment and sorrow. Let us follow the counsel given by the apostle Paul in Ephesians 6:1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

## Coronation Youth Rally

By Kenneth A. Gammon

A Missionary Volunteer rally, attended by Adventist youth from many countries of the world, was held May 30 in the large church at Holloway, London, England. These youth had come from many dominions and empire countries and other lands to see and share in the glorious pageantry of the crowning ceremonies and procession of Her Majesty Queen Elizabeth II.

The climax of the coronation youth rally was a service of loyal dedication. R. A. Vince, British Union MV secretary, spoke of the loyalty of the queen to her subjects, and of the loyalty due the queen from her subjects. He said that the queen, a young person, has given herself completely to the principles of loyal integrity for all that is right and true. Her dedication calls for a responding dedication to the same ideals by all young people in her domain. In the same way Jesus, in giving Himself to live and die for true principles and the highest ideals, calls for us as His young people to give of our best for the King of kings. "Christ," he said, "calls for a Legion of Honor, those who will take up the standard and pledge their lives in honor and loyalty to Him and His cause."

This challenge was immediately caught up by three young men and three young women, each of whom took one part of the MV Legion of Honor covenant and told how he was honoring Christ. Before their ringing words had died out, the pledge of loyalty was taken up by four stalwart young people carrying red, white, and blue emblems of England, Scotland,

To page 17



PHOTO, COURTESY OF KENNETH H. GAMMON

From all parts of the British Commonwealth of Nations and of the world came Seventh-day Adventist youth for the coronation. While in London they took part in this colorful rally.



**F**ROM the Bad Lands of the Dakotas, the rolling plains of Texas, the golden shores of California, and the thriving metropolises of the East come men who raise their voices in praise to God. They come from farms, factories, schools, and the blessed sanctuary of their homes. Leaving loved ones far behind, they come to answer their call to colors, to serve God. These are the Camp Pickett Choralaires.

In September, 1952, Seventh-day Adventist Chaplain Carl R. Holden, (First Lt.) U.S. Army, called together a group of interested singers in the hope of forming a chapel choir for the Seventh-day Adventist services at Camp Pickett. Pfc Dean E. Friedrich, the present director, was given charge of the group to mold it into a choral organization.

After the first meeting on a Friday evening the group presented special music for the following morning services.

Since that first meeting the Choralaires have become the major choral organization at Camp Pickett.

It is hard for a civilian to realize what difficulties face the director of an Army choral group. All men in the group are in a different phase of basic training, and therefore tend to think and sing individually. During their week they have not had time to vocalize or think about music. After bivouac for a week or thirty-six hours on a field problem, with no sleep, men are physically tired. Sore throats and colds plague those not used to the outdoor life of the soldier.

These are the voices that must be put into shape with only an hour or two of rehearsal. One rehearsal must include sight reading, vocalizing, memorizing, and polishing of a piece for the next concert.

The men are faithful in their attendance at rehearsals, but often a man on K.P. detail or guard duty cannot find someone to relieve him for a few hours. This is a real problem, for he has no way to let his director know. And often it is impossible for the director to let missing members know of the changes in meeting places or scheduled concerts. In the armed forces a director cannot call a special rehearsal at will.

The concert arrangements must be made with each member's commanding officer. Most company commanders are sympathetic and understanding, but there is the constant worry of a member's being on detailed duties.

These are but a few of the seemingly unsurmountable problems with which Director Friedrich must cope.

Despite all these difficulties the Choralaires progressed with amazing rapidity. Their popularity grew overnight. Two weeks after their first performance they were singing at three other Protestant services on the post. After a month they presented a concert in Blackstone, Virginia, at the Presbyterian church.

*The Camp Pickett Choralaires are*

# SOLDIERS WITH

*By JUSTINE FRIEDRICH*



U.S. ARMY SIGNAL CORPS PHOTOS

Almost a year ago Pfc Dean E. Friedrich (upper left) v...  
 enth-day Adventist services at Camp Pickett, Virginia...  
 Protestant services on the post and is in constant dem...

As a result of the response to this concert, the post chaplain, Col. W. L. Cooper, began to take an interest in the group, and the many requests for singing engagements on the post as well as surrounding communities were handled through his office. Another of the important results of this concert was that Camp Pickett, under the direction of Colonel Cooper, set aside two hundred dollars for the purpose of building a library of choral music, primarily for the Choralaires. They were also furnished with an Army bus for all concert appointments. They have a well-filled schedule and are in constant demand.

At the dedication of the post head chapel the Choralaires and the Camp Pickett band were the featured organizations that contributed music.

There are twelve chapels on the post, and the Choralaires sing at from two to four services each Sunday in the various Protestant services. They have sung combined choral and band numbers on several occasions, joining the 243 Army Band of Camp Pickett. During a radio broadcast they sang "Jesu, Joy of Man's Desiring" accompanied by the band.

This group makes an average of from

two to six appearances during a weekend. They have been the entertaining artists at dinners and social functions of the leading and visiting officers of Camp Pickett.

Included in their concerts were two trips to Washington, D.C. Here they sang at the Washington Missionary College, Arlington church, Sligo church, the Washington Sanitarium, and the Capital Memorial church.

Sponsored by the Council of Protestant Churches of America, they have sung radio concerts over the 50,000-watt Mutual station at Richmond, Virginia.

The Choralaires are used at Camp Pickett as a morale builder by providing the entertainment in the mess halls on such holidays as Christmas and Thanksgiving. They sing only sacred music, varying from the Latin motets by Palestrina sung in Latin, music by Bach and Schubert, to the thrilling arrangements of the spirituals by Fred Waring.

One of the most interesting things about the group is its membership. This membership changes completely every sixteen weeks, with a few men shipping out each week and others applying for their places.

The servicemen selected to sing have

*THE YOUTH* INSTRUCTOR



# SONGS

and CHARLOTTE LUCY



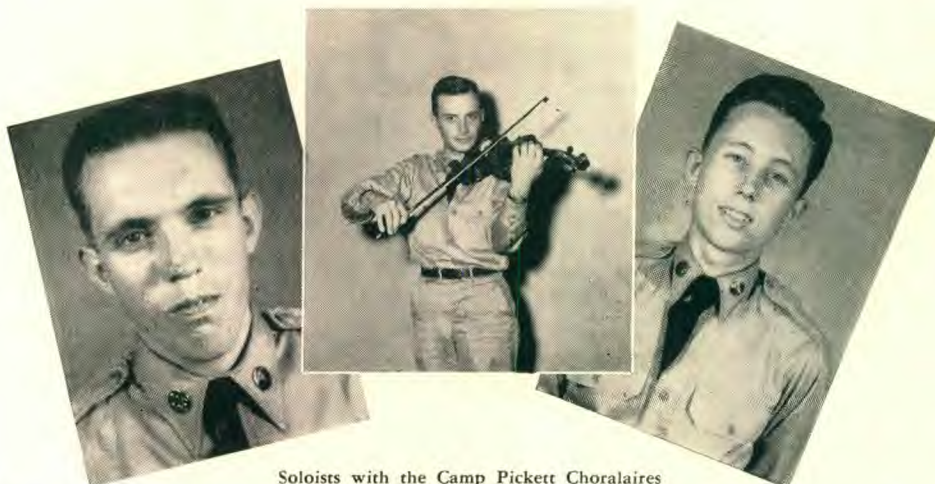
the responsibility of forming a chapel choir for Sev-  
called the Camp Pickett Choralaires, the group sings for  
singers have made two concert trips to Washington, D.C.

proven musical abilities, but most important, they are men with outstanding moral characters. They also have made an excellent showing in a rigid audition and trial membership.

The director and his assistant, Charlie Davis, test each applicant for tone, quality of pitch, and melodic memory. If he is successful in this test, he has a trial membership in the Choralaires for two weeks. During this time he is expected to learn the concert repertoire, which usually includes twelve to fourteen numbers.

Let's take a look at some of the personnel that have been with the Camp Pickett Choralaires: Their director, Dean E. Friedrich, began conducting at the age of seventeen in Watsonville, California. He graduated from Pacific Union College, Angwin, California. He taught at P.U.C. for three years as a student teacher and one year as a full-time teacher. He then moved to Union College in Lincoln, Nebraska, and taught there for a year until the Army called him. In 1951, while doing summer school work in Columbia University at New York, he sang in the Bob Shaw Collegiate Choral group.

One of the pianists for the Choralaires



Soloists with the Camp Pickett Choralaires

(left to right): Pvt. Lloyd White, bass; Pvt. Charlie Davis, violin; and Pvt. Bruce Chittenden, tenor.

was Bill Felton. He studied in New York under the direction of Mrs. Simon Barere. His father was the musical editor of the *Etude* for many years. He accompanied for the Temple University Choir in Philadelphia, Pennsylvania, and he also accompanied under the direction of Eugene Ormandy, who was often guest conductor of the Temple University Choir.

Robert Ellis did solo work on many of the programs that the Choralaires presented. He was a solo bassoonist in the San Bernardino Symphony in California. He was to have played with the Los Angeles Symphony, but the Army canceled his plans.

Billy Burks still solos with the Choralaires and also plays accompaniments with the group on the accordion and vibraharp. He played on Station WSM, Nashville, Tennessee, for five years, and had a quintet over that station.

The narrator for the Choralaires was Kenny Miller. He announced over station WKLO in Ogden, Utah, for a little over a year until the Army called him into the service. Kenny also sang baritone with the group.

The group's present baritone soloist is Jack Veazy. His home is in Tennessee. Before induction he was a student at Southern Missionary College.

Karl Bahr was a solo violinist for the Choralaires, besides singing second tenor with the group. Before being drafted, he played first violin in the Pacific Union College Orchestra.

Another solo violinist is Charlie Davis. In the orchestra at Union College he was the first violinist. He began teaching music at Campion Academy in Colorado, and was there only a few months before the call came to serve his country. Davis sings in the baritone section.

One of the bass soloists for the group was Dick Cottrell. He was a student at La Sierra College for two years and then directed the Gospel Crusaders Quartet on

radio in Riverside, California, for a year.

Recently soloing with the Choralaires is Wilton Hartwick. Wilton was one of the outstanding violin soloists at La Sierra College before entering the Army. He has won many awards for his outstanding performances. He also played with the San Bernardino Symphony.

Pvt. Lloyd White gained popularity as bass soloist. He attended Pacific Union College.

Pvt. Cecil Lemon, another of the fine baritone soloists and an announcer, has contributed much to the quality of work for the group. Cecil comes from Emmanuel Missionary College.

Tenor soloist is Bruce Chittenden, whose voice leads the Choralaires in "The Omnipotence," by Schubert, and many other outstanding pieces. He is a former student of Pacific Union College and Union College.

And so the story goes of many soloists and singers too numerous to mention who week by week are passing through the ranks of the Camp Pickett Choralaires.

Only words of praise come from those who have heard this group sing. J. V. C. Summerell, minister of the Blackstone Presbyterian church, says:

"It would be impossible to measure the marvelous effect the Camp Pickett Choralaires have had upon our community, its churches, and similar organizations, and upon many of its individual citizens. Unfortunately, in a small town such as ours there are few opportunities for the enjoyment of talented and trained musicians, but in these young men we recognize superb voices of professional caliber. But even more impressive than their musical ability is the spirit of dedication and consecration with which they sing. They are identified by their uniforms as servants of their country, but the reverent atmosphere they create and the dignified but unassuming manner in which they

To page 19



# Just One LITTLE LIE

By DOROTHY TANNER

**J**O GAVE a sigh as she disgustingly scanned the arithmetic test lying before her on the desk. "Arithmetic!" she groaned to herself. "I just despise the stuff!" The eraser on her pencil was nearly worn off, and there were ugly black smudges and a tear in the middle of the paper. The detestable problems just would not work out right.

Glancing over at Linda, who sat next to her, she noticed by the frown on her face that she too was having trouble. "Linda," she whispered when the teacher was busy pinning pictures on the bulletin board, "do you know how to do these problems?"

"Yes, all except the ones on fractions."

"Let me see your paper a second," Jo said quietly. "I'll give it right back."

The two girls exchanged their papers, and with a very guilty and nervous feeling copied the answers on a sheet of scratch paper.

"Thanks," Jo grinned as she handed the test back. But even though all the problems were answered, she felt very unhappy.

Jo began to argue with herself that cheating just once wouldn't really be too bad; and besides, Mrs. Richardson would never know the difference. Anyway the test was awfully hard, she thought.

The next morning Jo stepped briskly inside the classroom, flung her books on the desk, and sat down. Mrs. Richardson was correcting the arithmetic tests that had been taken the day before. Jo thought how proud Mrs. Richardson would be of her when she corrected her test and found every problem done.

Just a few minutes before recess, when the tests had all been graded, Mrs. Richardson looked up from her work and said softly, "Jo and Linda, may I see you a minute, please?"

Jo's heart began to pound. Her legs grew weak as she walked slowly to the front of the room, and a feeling of shame swept over her.

"Girls," began Mrs. Richardson in a calm voice, "I have something to talk to

you about. It concerns this arithmetic test that you took yesterday." Jo tried to act innocent, but her face turned a deep red. "As I was correcting them I noticed that you had the same answers for many of the problems, and most of them were wrong. Did you, by any chance, help each other?"

Jo was the first to answer, and her lips trembled as she spoke. "No," she said defiantly; "I know I didn't copy. I did them all by myself. What about you, Linda?"

Linda, who always tried to get out of trouble, agreed with Jo that they had worked independently.

"Well, that's fine then, girls. I'm sorry I distrusted you. Now run along and forget all about it."

But Jo could not forget. For the first time in her life she had told an outright lie. Oh, what had made her do it? She was overcome by a dreadful sense of guilt. A few tears came to her eyes as she sat alone on the bench in the far end of the playground thinking how she could

explain to Mrs. Richardson. "I'll tell her as soon as school is out," she sobbed. But when school was dismissed, the devil was right with Jo, and she lost all courage.

The walk home seemed to take hours. Those words "I know I didn't copy" kept ringing in Jo's ears. She tried hard to forget about it, but it was always there.

"What makes you so quiet, Jo?" asked her mother that evening at the supper table. "Don't you feel well?"

"Oh, yes, I'm fine," Jo smiled faintly. "Just a little tired I guess."

Kneeling beside her bed that night, Jo pleaded that God would forgive her sin. "Dear Jesus," she prayed, "please take that terrible lie off my record. I'm truly sorry, and if you'll only forgive me now, I'll never tell another lie. Amen."

But still those words came back to her. Still that guilt and shame clutched her heart. Something seemed to tell Jo that she would never be happy until she had explained to Mrs. Richardson. How she wanted to tell her! Many times she would just about decide, and then the devil would discourage her. The longer she put it off, the harder it was, until finally it just seemed impossible.

Days, weeks, months, and even years passed. Jo had grown older, but had never forgotten that lie. It still troubled her.

Then came the school Week of Prayer. Jo had attended such services before; however, never had any meant so much in her Christian life. She listened carefully to the inspiring messages of the preacher. It was the closing day of the week. The speaker made the challenge for each young person present to give his life anew to God. He especially stressed the importance of clearing the heart of every little sin that had not been made right.

"Are you ready to meet Jesus if He were to come today?" he questioned earnestly. Those words went deep into Jo's heart. "Am I going to give up my home in heaven just because of one little lie? No!" Jo had decided, and tears were trickling down her cheeks.

As soon as the meeting closed she took a piece of paper, and with a humble heart began to write to Mrs. Richardson. Several years had passed since the two had seen each other. During this time Jo's family had moved far away. Jo wondered what

*To page 20*

Jo liked school and didn't even mind the tests, but today she had a temptation to cheat.



EWING GALLOWAY



# Junior YOUTH

*You may be poor, but remember this:*

*It isn't the clothes that make an*

## Ugly Duckling

By MAYME WEIL

with that Mary rushed upstairs to her room, and threw herself on her bed, and had a good cry. "Why do I always have to wear ugly things, made-over clothes that no one else will wear? Why? Why?" she wailed. She surely felt sorry for Mary.

With her father and mother and two brothers she lived in a small house. Everything would have been lovely, but father did not come home every night. He often stopped at the tavern for a drink, and therefore did not bring home the money he earned. Sometimes it was hard for either mother or the children to have the necessary things of life.

The new dress was finished in a few days. When Mary put it on she began to worry anew about its color. However, her mother looked it over and was rather proud of what she had accomplished.

"I think it makes you look much more attractive than the one you have been wearing. The plaid does something for you because you are so thin," Mary said nothing. She decided she would wear her coat all day in school.

When she arrived at school Miss Larsen, her teacher, told her to remove her coat, because the room was too warm for wraps. As Mary took off her coat the children all looked at her and began to comment and smile. But Miss Larsen soon called the school to order, and Mary forgot about her dress, so interested did she become in studying her Bible lesson.

**W**HATEVER are you doing?" Mary asked the question as she came in from school one day.

"Why, this is going to be a lovely new dress for you," replied mother.

"O Mother, it is such an ugly plaid! And it won't be lovely at all! I just *hate* to say it! But why did you ever buy such an awful color? No one *could* like it, and I know the girls at school will make all sorts of fun of me just like they did about the dress you dyed."

Mother had once tried so hard to fix her girl up so she would be presentable, and had dyed some faded material. It had not turned out well, but she had gone ahead and made it up into a dress, much to Mary's sorrow. Mother felt bad too, and shared Mary's embarrassment. Now this dress also was a case of necessity, and she hoped that the color would not be commented upon, so she spoke very kindly to her daughter.

"Just a minute, dear. Stop and think before you say too much. First of all, you need a new dress. The one you are wearing is so mended and patched that it will soon be impossible to wear it. I wonder even now how it stays together. The money I had saved to buy material for a dress was so little that I hardly hoped I would be able to get enough of good quality. But Mr. Brown almost gave me this! It was a remnant."

"I'm sorry, Mother. I know it isn't your fault, but I still think it is ugly!" And



EVA LUOMA

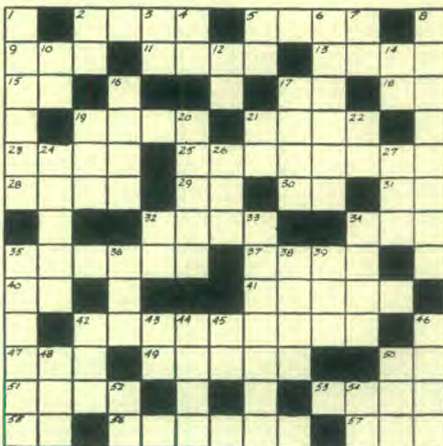
The other girls treated Mary like an outcast and wouldn't play with her—because of her dress.



## Vanity

## Across

- 2 "Therefore . . . thou to thy God" Hosea 12:6  
 5 "and take . . . all thy tin" Isa. 1:25  
 9 "Why make ye this . . . and weep" Mark 5:39  
 11 "not lifted up his . . . unto vanity" Ps. 24:4  
 13 "but the Father's which . . . me" John 14:24  
 15 " . . . I am with you alway" Matt. 28:20  
 17 "he maketh the judges of the earth . . . vanity" Isa. 40:23  
 18 Ancestor of Jesus Luke 3:28  
 19 "I said in . . . heart, Go to now" Eccl. 2:1  
 21 " . . . of man are never satisfied" Prov. 27:20  
 23 Periods of time  
 25 "all was vanity and . . . of spirit" Eccl. 2:11  
 28 "There is a vanity which is . . . upon the earth" Eccl. 8:14  
 29 For example  
 30 High School; Here lies (Lat.)



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The bell rang for recess. Mary went out hoping to jump rope as usual, but one of the girls told her to go away, saying, "That dress just makes me sick, and since the rope belongs to me, you can't jump."

She was so hurt she wanted to cry, but she realized that she was a big girl and not a baby. So she choked back the tears and went back into the schoolroom and began to clean out her desk. By the time she had it all in good order the bell rang. She said nothing to anyone, but she paid strict attention to her lessons that morning and all day. At noon she helped Bill with his spelling, and in the afternoon she helped Miss Larsen correct some papers.

When she arrived home after school her mother asked her as usual how she got along. Mary threw herself into her mother's arms and cried bitterly. Mother stroked her hair and loved her, assuring her, "Mother cares, and so does Jesus."

"Mother, they would not let me play! They said the dress made them sick!" Her mother asked her what she did, and she told her all about the whole day.

"I have a wonderful idea," said her

- 31 Vicar General  
 32 "Remove far . . . me vanity and lies" Prov. 30:8  
 34 "men of high degree are a . . ." Ps. 62:9  
 35 " . . . men of low degree are vanity" Ps. 62:9  
 37 "This . . . is vanity" Eccl. 2:21  
 40 Old English  
 41 Intimidate  
 42 "in every place, . . . the evil and the good" Prov. 15:3  
 47 "how long will it be . . . they believe me" Num. 14:11  
 49 "A fool's lips . . . into contention" Prov. 18:6  
 50 Western Continent  
 51 "altogether lighter . . . vanity" Ps. 62:9  
 53 "when ye . . . use not vain repetitions" Matt. 6:7  
 55 "He saith among the trumpets . . ." Job 39:25  
 56 "fathers have inherited lies, . . . and things" Jer. 16:19  
 57 It is (cont.)  
 Our text is 2, 5, 19, 21, 32, 42 and 56 combined

## Down

- 1 "If I have . . . with vanity" Job 31:5  
 2 "Man is like . . . vanity" Ps. 144:4  
 3 Royal Society  
 4 "shall see . . . more vanity" Eze. 13:23  
 5 Indian plant used for dyeing  
 6 Estate  
 7 "Because . . . have spoken vanity" Eze. 13:8  
 8 "a . . . eateth it: this is vanity" Eccl. 6:2  
 10 "I can of mine own self . . . nothing" John 5:30  
 12 "as soon as the sun is . . ." Judges 9:33  
 14 Compass point  
 16 "why was I then more . . ." Eccl. 2:15  
 17 Lady's maid  
 19 "thoughts of . . . , that they are vanity" Ps. 94:11  
 20 "surely . . . man is vanity" Ps. 39:11  
 21 Second book in the Bible  
 22 Silicon  
 24 Rascal  
 26 Self  
 27 Combining form meaning egg  
 32 Flemish  
 33 Angriest  
 34 "how . . . will ye love vanity" Ps. 4:2  
 35 "that . . . iniquity shall reap vanity" Prov. 22:8  
 36 First woman  
 38 Den  
 39 "no new thing under the . . ." Eccl. 1:9  
 42 Girl's nickname  
 43 "For . . . cometh in with vanity" Eccl. 6:4  
 44 Second son of Judah Gen. 38:4  
 45 Lieutenant  
 46 "for my . . . are vanity" Job 7:16  
 48 Royal Horse Artillery  
 50 "I . . . daily with you teaching" Matt. 26:55  
 52 New Version  
 54 Japanese measure

Key on page 23

them. Then she planned her house, and made carpets for her rooms out of the leaves she had gathered. All too quickly the bell rang.

When she had finished her lunch at noon she saw some thistles and gathered them. There were many of them in the empty lot next door. They were hard to hold, so she made several trips. Then she made a table by sticking them together, putting one on each corner for legs. She looked around the oak tree and gathered acorns that had fallen down, and made bowls and all kinds of dishes out of them. Before she knew it, it was time for lessons again, and she had to leave her playhouse.

She could hardly wait for the closing bell to ring, and when it finally sounded she was the first one out. The girls watched as Mary worked. She made a bed and then a chair. "Wish I had something to cover this with," she mused as she worked. Looking around, she saw the moss growing on the north side of the oak tree. Quickly she picked some off with her fingers and was so busy that she did not know anyone was near until Ruth dropped down on her house and cried, "Mary, what are you doing?"

"I am making myself a house, and I would be happy if you would get off of it, for you are spoiling my walls," she replied. By this time all the girls were there, and everyone was asking questions. They each wanted to make a house. As the bell rang to close afternoon recess Frances whispered, "Mary, your dress is not nearly as bad as I had thought at first. And I'm sorry for what I said about it. You're such a nice girl." Mary could not reply, but she squeezed her friend's hand.

At home that evening she told mother all about what had happened. Mother was as happy as Mary, and she pointed out that often things are not nearly so bad as we think they are! The thing to do is just go cheerfully along our way and make the best of what we have—even if we do not like the color or the pattern!

## Are You Getting Your Money's Worth?

From page 10

servant Elisha at one time visited one of the schools of the prophets. During his stay something unusual happened. The inspired writer of 2 Kings would surely not have recorded this visit had it not been for a dramatic discovery made just as the students were about to partake of a meal: "O thou man of God, there is death in the pot."

Concerning much of what passes for education today, it could well be said, "There is death in the pot." The remedy for that situation is the same as it has always been: "But he [Elisha] said, Then bring meal. And he cast it into the pot;



and he said, Pour out for the people. . . . And there was no harm in the pot." Inspiration has not informed us how the meal made the poisoned food edible, but M. L. Andreasen has shed light on the spiritual significance of this by stating: "The meal offering signified submission and dependence. The meal offerings were an acknowledgement of sovereignty and stewardship; of dependence upon a superior." In other words, if the spiritual graces symbolized by the meal abide in the heart, only then will one gain a real blessing from his education, and be a blessing to others the rest of his life!

### Man the Outposts!

From page 8

God's soldiers! Be the kind of MV that someone has been these last few days that inspired a hotel clerk to say to me, 'I want the address of the nearest Adventist church.'

Charles Keymer is coming out now, the organ swells, and the message thrills our hearts, "Will You Meet Me in the Kingdom?"

The union MV men are standing now, and with each stands an MV to represent each field. A panel drops at the back of the stage; long streamers float down from the words "Into All the World."

Each man and the representative with him take a streamer. The audience stands; programs open to the Litany of Dedications, which is read responsively. Now is the opportunity to sign your pledge cards. Put your name there, dedicating yourself to outpost evangelism. Pastor Lucas comes forward and leads with deep feeling in the dedication prayer.

One almost senses now that time is running out. Caris Lauda is coming forward and is signaling for everyone to stand. All the spotlights and floodlights come on. The final moment has come.

### Believe It or Not

but an American built the first brewery in Japan in 1872. Beer was first introduced and sold in Japanese drugstores as a "wonder medicine" in 1870. By 1876 the government, in order to balance its budget, established the first brewery. Thirteen years later, due to the opposition, the government decided to get out of the liquor business, and sold out the brewery to a group of businessmen.

Today three major companies are operating thirteen breweries and are producing sake, Japan's number one drink, at the rate of 44 million gallons a year.

The Japanese are drinking so much sake that the demand exceeds production, and beer, called *biru*, now threatens to reduce sake. An increasing fondness for beer on the part of Japanese women is cited as one reason for beer's popularity.

W. A. SCHARFFENBERG.

The great organ plays "Lead On, O King Eternal," and the audience joins in. Then there is a pause; the organ modulates into "God Be With You Till We Meet Again."

Pastor Kern stands by the pulpit as the song and music die away. Heads are bowed; tearful eyes are closed.

"O God, we pause to thank Thee.

"Bless the men who lead.

"Bless us who accept this dedication commitment tonight.

"O God, help us to stand fast. Amen."

The gentle hush waits a moment, then breaks. The great doors of the Civic Auditorium swing open, people pour forth, quickly filling walks and streets in all directions, and the traffic of busy San Francisco comes momentarily to a halt. It halts for a reason that we never could have surmised or imagined even ten years ago. It halts, because thousands of God's youth are on the march. God's youth are on their way—to man the outposts!

### MV Youth in Action

From page 11

Wales, and Ireland. Each gave a message of loyalty to the queen on behalf of the Missionary Volunteers of the homeland and a message of allegiance to the principles of the Legion of Honor and to Christ as king.

Then the sister nations' representatives came in one by one to give their greetings and allegiance. From the commonwealth and empire the nationals and "furlough missionaries" came bringing a warmth of color, change of tongue, but withal a heart-thrilling fellowship of the bonds that bind us closer than any nationalistic ties. For those countries that were not directly represented by national or missionary, a Master Guide held high the emblem and read the message sent from the Missionary Volunteers of that land.

The idea of holding this rally was born in the mind of the former youth leader of the South England Conference, H. T. Johnson, who died suddenly before he could plan the services. During the rally day our youth leaders and two of the local society officers placed a floral tribute on the grave of this well-beloved friend of young people.

In the morning service E. L. Minchin, MV leader of the Northern European Division, spoke on the lessons that were

## Silvermane, the Timber Wolf, No. 7 — By Harry Baerg

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1. The large bones and parts that were left were buried in the soft earth by the wolves to keep the flies away and to be saved for when there was no other food. It was their refrigerator.



2. Silvermane and the white wolf usually slept one at each end of the island during the day. In this way they could watch for intruders and warn the she-wolf of any possible dangers.



3. One day a splashing in the river wakened Silvermane. He rose and looked in the direction of the sound. What he saw made the hair on his mane and tail rise. He growled fiercely at it.



4. A mother grizzly bear and her two half-grown cubs were wading through the water toward the island. They had smelled the meat around the den, and wanted to get some for themselves.





## NATURE TRAILS

### The Prairie Chicken

By E. LAURENCE PALMER

THE prairie chicken is the king of native game birds of the grassy and shrubby interior of America just as the turkey was the king of the wooded East and South's game birds. The turkey is gradually increasing in numbers. Possibly a similar trend may be started for the open country bird. The difficulty here lies in the fact that the prairie chicken cannot survive unless a quarter or more of the range for a stable population is left free from cultivation, overgrazing, burning, or too-close mowing.

Unless proper habitat is maintained these birds die out no matter what the hunting pressure may be. Unless grassy cover at least six inches deep is available for nesting and for winter protection, the birds are probably doomed. Pheasants have a future in prosperous farmlands, but the prairie chicken's hope lies in an increase and stabilization of grasslands before its fate is sealed.

The prairie chicken is related to the grouse and ptarmigan. The greater prairie chicken, to be found from Indiana to Oklahoma on the south and from Michigan to North Dakota, weighs about two

pounds, has a length of over seventeen inches and a wingspread of twenty-eight inches. It is slightly shorter than the sharp-tailed grouse, has a blunter tail that lacks the white of the sharp-tailed grouse. It is also more heavily barred, particularly beneath, than this close relative.

The lesser prairie chicken, pictured here, is a somewhat smaller bird. Its range is in the short-grass country of western Kansas, Oklahoma, Texas, and New Mexico.

The female lays about a dozen eggs in a nest on the ground and rears the family of the year. When the young become grown they separate, and flocks of hens or cocks take up a relatively independent existence. There may be a slight south-



NATIONAL WILDLIFE FEDERATION PHOTO

ward migration in the fall, but this is usually limited to the females.

The summer food is largely insects such as grasshoppers, but tender plants are also eaten in abundance. Waste grain is the major autumn food, and the fruits of shrubs or the buds of some trees help the birds survive the winter.—National Wildlife Federation.

contained in the coronation service, emphasizing the spiritual aspects of the dedication of the queen. Of the presentation of the Holy Bible, which was described in the service as the most precious thing in the world, Pastor Minchin spoke, challenging the youth present, "Is this Book the most precious thing in the world to you? Do you value it above everything else?"

Dealing with the early training of the queen, even from infancy, to be fitted for her lifework, he drew the parallel of the necessity for us to be rightly trained for our lifework as children of the royal blood of Jesus.

In the early afternoon there was a coronation-time investiture service for all classes from Busy Bee through to Master Guide, conducted by the new MV secretary, South England Conference, K. A. Gammon.

In response to Pastor Gammon's request, MV secretaries the world around had sent messages of greeting and expressions of loyalty to the queen and to Christ. The

greetings had been coming in by air mail and cable for days prior to the rally.

The Advent message transcends all racial and national barriers or bonds, and so there was place for all nations at the rally. Although they may not owe allegiance to the British monarchy, they wished to reaffirm that they were good and loyal citizens of the heavenly kingdom yet to come. How glad we were to have these young people come to share our joy at such a time, and how good to hear their voices raised in praise, although they sang in tongues that we could not understand.

The climax of the rally came with the lighting of a large red neon cross, while a poem binding all the nations of the earth to the kingdom of our Lord was recited.

Though the coronation day far excelled in brilliance, pomp, ceremony, and splendor the Adventist youth rally, nothing could match the heart-warming sight of the youth of the Advent Church linked heart in heart, dedicated to the task of ushering in the kingdom of God.

## Melodies of Heaven

From page 6

organist Bradford Braley, head of the music department at Broadview Academy, who has been in the ministry of music since he became a Seventh-day Adventist back in 1931. Assistant organists were Melvin West, of the television cast of Faith for Today, and Warren Becker, professor of organ at Pacific Union College. These men provided welcome music for meditation before meetings and effective background music for dramatized stories and pageants.

And still—this is only a part of the music of the Pan-American Youth Congress.

Here is just a sampling of the rest: There were choirs from two colleges. The Pacific Union College A Cappella Choir, directed by Gerald Ferguson, sang the 150th psalm and "Call to Remembrance"; and the Collegians, of La Sierra College, directed by John T. Hamilton, sang "The Great Awakening" and the spiritual "Deep River."

And there were choirs from four academies—the Broadview Choraliers, a group of thirty-six teen-agers directed by Bradford Braley; the Maplewood Madrigal Singers, twelve young vocalists directed by Milo Hill; the Acadettes, sixteen girls from Greater Boston Academy directed by Richard Hammond; and the forty-one-voice Gem State (Idaho) Academy Choir, directed by W. R. Wheeler. Their anthems included "Jesus, Priceless Treasure," "Now Thank We All Our God," and "A Mighty Fortress."

Even elementary graders participated in the music. With Mildred Ostich as their leader, a group of Juniors from various schools in the Pacific Union Conference joined the Camino-Placerville Junior Academy choir and orchestra to sing "Onward, Christian Soldiers" under the direction of James Scott.

The colorfully dressed delegates from the Hawaiian Islands sang "Come Unto Me, Ye Weary" and a Hawaiian hymn. As a part of a demonstration of Share Your Faith in action, a Negro chorus sang a group of spirituals, including "Let the Breath of the Lord Now Breathe on Me," "Traveling," and "You Better Mind."

And then there were the smaller groups. Two trumpet trios, the fanfare-playing Triple Trumpeteers (Kenneth Lorenz, Jack Stafford, Eugene Prout), from La Sierra College; and the similar-sounding Triplateers (Vincent Mitzelfelt, Patricia Silver, John Read) from Madison College added music with sparkle and spirit. Three vocal trios, the Harmonettes (Diann Walker, Barbara Brady, Joyce Turner) from Mount Vernon Academy, the Chapel Trio (Ruth Grunke, Lolita Moore, Bob Edwards) from Glendale, and the Walla Walla College trio (Norma Walters, Barbara Merritt, Barbara Stewart) added



music of devotion and heart dedication.

Quartets, quartets, and more quartets! Besides the King's Heralds, the Faith for Today Quartet, and the Royal Ambassadors, there were male quartets from Walla Walla College and Mount Vernon Academy and a feminine quartet from the Kentucky-Tennessee Conference.

Of course, there were other groups too—such as the girls' quintet from Gem State Academy, the Melodians from Lodi, the piano-organ team of Mr. and Mrs. Bradford Braley, and the string ensemble representing L.S.C., P.U.C., and Maplewood Academy.

And finally the soloists, outstanding musicians with talent dedicated to the task, challenging Missionary Volunteers from pole to pole and around the world; the advent message to all the world in this generation. Their music too was varied. Geraldine Farmer sang "The Star-Spangled Banner" as a part of the Salute to Servicemen program. Alfred Walters played Brahms' rich and beautiful "Adagio." Vincent Mitzelfelt played "The Lord's Prayer," by Albert Hay Malotte. Dana Ramey sang Roy Pendleton's heart-searching "Are You Ready for Jesus to Come?" And Del Delker, in two and a half minutes as inspiring as any at the congress, sang "Lord, I'm Coming Home," as the message echoed heavenward from the hearts of thousands of people who had jammed the auditorium that Sabbath morning.

And so the Pan-American Youth Congress was filled with music—music from faraway places and from nearby places, music by soloists and by large choirs, music for everyone, music that expresses the thoughts of men in the language of God, music that points us to that greatest gathering of Missionary Volunteers—in heaven.

### *Soldiers With Songs*

*From page 13*

conduct themselves mark them as, first of all, servants of their living God. They are a blessing and an inspiration to us all."

Chaplain W. L. Cooper (Col. U.S.A.) has this to say about the group:

"The Camp Pickett Choralaires, under the direction of Pfc Dean E. Friedrich, have proved themselves a valuable asset to Camp Pickett and adjacent communities. These men have labored faithfully under many difficulties to form themselves into an effective choral group. Many comments of praise have come from the senior commanders, including the commanding general of Camp Pickett, for the splendid manner in which these men perform their services. The willingness with which they respond to invitations is noticeable. Their spirit of cooperation has been outstanding. On many special occasions, such as religious services,

chapel dedications, Christmas parties, et cetera, these men have contributed to the success of these programs.

"The undersigned [Col. W. L. Cooper] has received permanent change of station

orders, and it is a deep sense of regret he will be departed from this fine group of men. No doubt in the near future some of these men will be assigned to other stations, and it is hoped that they may



KEYSTONE

## *Repairing the Taj Mahal*

A National Geographic Society Release

INDIA'S Taj Mahal is universally conceded to be one of the most breathtakingly beautiful structures in the world, but the roof leaks.

Unfortunately the matter cannot be corrected by a mere application of new shingles or another coat of tar and gravel. The leaks are worst in the magnificent white marble dome surmounting the mausoleum, and the roofers must be stonemasons as well.

The damage presently under repair was discovered in 1936. A thorough survey was made, and upon the recommendation of an advisory committee of experts, rehabilitation of the entire building was begun several years ago. Work will not be finished until 1954, and already it has cost \$712,740.

Roof leaks are not new in the Taj Mahal. In fact they plagued the builders almost before the mortar was dry. Built at Agra by the Emperor Shah Jahan as a memorial and tomb for his wife, Mumtaz Mahal, the Taj was begun A.D. 1631 and completed in 1648.

Four years later, even before the surrounding buildings were finished, Prince Aurangzeb reported to the shah, his father, that "the dome of the holy tomb leaks in two places . . . and so also do the fair semi-domed arches, many of the galleries on the second story, the four smaller domes, the four northern compartments and the seven underground chambers, which have developed cracks."

Repairs have been going on ever since, although actual work reports prior to the British rule in India are hard to find. The English themselves did at least three major rehabilitation jobs in the nineteenth century.

The Taj Mahal has a romantic history. Shah Jahan promised Mumtaz Mahal that he would build her the most beautiful tomb in the world and that he would never marry again after her death. He kept both promises, and his tomb lies near hers in the magnificent structure dedicated to her memory.

Even the name is hers, Taj Mahal, meaning "crown of the palace," being one of her court titles.

The building is pure white marble, on a vast marble terrace. An imposing dome rises in the center, surrounded by four smaller domes. Four minarets stand at the corners of the terrace, and the whole is set off in formal, tree-lined gardens with reflecting pools to mirror its beauty.

Light enters the tomb through a double screen of carved marble, weighing tons but so skillfully carved as to resemble lace. The interior is set off by inlays of precious stones and brown and violet marble carving.

Travelers from all parts of the world who cross India's hot, dusty central plain to reach the Taj Mahal agree that it is beautiful in any light, but the enchantment of the scene grows in the soft whiteness of moonlight.



prove an inspiration in organizing other groups in other stations."

Chaplain Carl R. Holden (First Lt. U.S.A.) says:

"The Camp Pickett Choralaires have proved an inspiration and blessing to all Seventh-day Adventist personnel at Camp Pickett. Those singing with the group have expressed their appreciation for the opportunity of exalting Christ in songs and praise. We who have been so fortunate as to sit under the inspiration of their concerts have been blessed by their song ministry. I feel that God has definitely used the Choralaires in bringing about an appreciation for, and a better understanding of, the faith that we hold and the church we represent."

Perhaps much of the success of the Choralaires is due to the fact that a man singing feels that it is constantly his personal challenge to make every concert a thrilling musical and spiritual experience for those who listen and to bring the spirit of Christianity closer to the troubled hearts

of people in our world today. The Choralaires will continue to preach the message of peace and love for all mankind through the medium of music as long as the Army will permit. Men will continue to be inspired by singing, and audiences through listening to, truly great music.

## Just One Little Lie

From page 14

her sixth-grade teacher would think of her when she received the unusual letter. Perhaps Mrs. Richardson would be disappointed and think less of her. But anyway they would never see each other again.

It was with a wonderful feeling of relief that Jo slipped the envelope into the mailbox. Her heart sang with joy, and she seemed once again to be free.

Jo had almost forgotten the lie, the letter, and the teacher. Her experience had

taught her an important lesson, and she seldom thought about it.

One day as Jo was washing the luncheon dishes, a car drove into the driveway loaded with vacation equipment. At first she did not recognize the people, but as they drew closer she recognized the woman to be none other than Mrs. Richardson! Jo's eyes grew big in surprise. What would her teacher say?

She had no need to worry. Mrs. Richardson put her arms around Jo in a forgiving way and told her how glad she was when she read her letter. "It made me very happy to think that one of my old students was honest enough to tell me of just a single mistake. I'm really proud of you, Jo, and I was determined to look you up."

Right then Jo experienced a thrill that she had never felt before. How thankful she was for that Week of Prayer and her decision to do right regardless of consequences. She had learned a lesson that would never be forgotten. Jo had won the battle!



Conducted by  
ROLAND A. FRANKLIN

## Land of Beautiful Stamps

PERHAPS of all the countries of the world, Japan should be chosen as one of the countries that has produced some of the most beautiful stamps. Before 1940 the national parks of Japan were shown on postal issues to such an extent that many collectors purchased sets of them simply because they were beautiful. Most of these were printed in brilliant shades by the rotogravure process. These proved so popular that some were reissued in the form of special souvenir sheets for commemorating important events.

Since the war Japan has again set its artists at work, this time in addition to scenic themes, birds and flowers and beautiful people have been used as subject matter.

Japanese artistic ability has always been evident. From the natural beauty of Mount Fujiyama and the islands to the cultured beauty of its flowering trees and gardens, Japan is lovely. The ornate temples and shrines and the care with which the people maintain their homes—all testify to the fact that they enjoy beautiful things.

Even the language, when written, though not readable to most of us who have never been there, is beautiful to look

at. Frequently when Japanese learn English they can write and do lettering that is extremely appealing to read.

Collecting Japanese stamps is a distinct pleasure for most philatelists because of the many lovely works of art portrayed on them. Japanese stamps are inexpensive to collect, and many are geographically educational because they show maps. Juniors especially seem to have a keen fascination for stamps from this land in the Orient.

Many are the mission stories that come to mind. Today Jesus is making Himself known to many Japanese, and they will someday see Him face to face, as we expect to.



## Stamp Exchange

Send an inquiry before you send stamps to any persons listed below.

Ray Garrison, R. 1, Lake City, Michigan (senior, 6,000 stamps), would like to exchange worldwide for worldwide.

Corrine Kandoll, Columbia Academy, Battle Ground, Washington (junior, 1,500 stamps), wishes to exchange United States, German, and Netherlands stamps for South and Central American and British and French colonials.

Mrs. Elsie Barker, 548 Prytania Ave., Hamilton, Ohio (senior, 5,500 stamps), would like to trade worldwide for worldwide issues.

Delbert Griffin, 932 Page St., Apt. 11, San Francisco, California (senior, 2,500 stamps), wishes to exchange worldwide for worldwide.

Michael Danchik, 1155 Tropical Avenue, Pasadena 8, California (junior, 850 stamps), has worldwide duplicates to trade.

Diane Stannard, 7002 DeCielo, Van Nuys, California (junior, 1,000 stamps), is interested in trading for United States stamps.

Raymond Puen, Philippine Union College, Box 1772, Manila, Philippine Islands (junior, 1,300 stamps), would like to exchange worldwide stamps for Philippine issues.

Roy Puen, Philippine Union College, Box 1772, Manila, Philippine Islands (junior, beginner), has Philippine stamps to exchange for worldwide stamps.

Roland L. Mendis, Dilkusha, Jubilee Road, Moratuwa, Ceylon (senior, 2,000 stamps), will send beautiful stamps from Ceylon in trade for worldwide issues. He promises to answer all letters received.



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## Death Valley Camp

From page 4

crag, the purple velvet had turned to pink satin and the deep blues melted into glorious violets, soon changing again into variegated hues of orange and rose. This was sunrise in Death Valley!

Suddenly a word was passed around that took our minds from the sky and electrified us into action. Six homing pigeons were going to be let loose to fly back to Los Angeles. I never dressed so fast in all my life! We rushed to the scene just as the first one was about to be released in that desolate area. The owner petted it and talked to it much as we would to a pet kitten and then flung it like a ball into space. The other five he thrust into the air with bulletlike rapidity. They took off into the sky so fast that he had to get them up as nearly the same time as possible in order for all to stay together and not get lost.

For about twenty minutes they circled around and around the valley, going ever higher, until only those with field glasses could find them. After gaining a high altitude, they set off in the right direction for Los Angeles. The owner said they would be there in five hours, averaging about forty miles an hour.

This trip was sponsored by the MV leaders of the Southern California Conference to study the rocks and wildlife of the famous Death Valley. There were two hundred of us, people from many walks of life—doctors, geologists, nature students, missionaries, ministers, and a United States ranger.

After breakfast we all sat on a hillside while a portable organ accompanied our songs that rang over the desert and echoed from the mountains. I wondered how the valley residents who sang during the night enjoyed our voices, and whether we sounded to them as they did to us during their moonlight serenade. After singing we had two intensely interesting talks, one by a Seventh-day Adventist geologist and one by the ranger from Furnace Creek.

At one-fifteen we joined the long, winding snakelike line of cars wending their way toward the salt pools of the valley. The valley floor at this place is composed of layers of salt and layers of clay alternating down as far as one thousand feet. Beyond that man has not penetrated. The salt keeps pushing up to the surface and extends for miles like a white coverlet. If one is quiet, the little crackling noises of the salt coming up can be plainly heard. In some places we noted small pools of saturated salt solution. The salt in these pools is continuously crystallizing into a frosty border.

By six-fifteen we all gathered about the campfire once more and sang lustily for a while. Then some of the ministers who had projectors with them showed many

interesting and beautiful pictures, using a car battery for electricity.

The ranger invited us all down for a program planned for the evening. He almost apologized because it was entirely educational, but we glowed with appreciation. More desert lore was precisely what we wanted. The rangers told of the wildlife of this region, showing many moving pictures of valley life, and related many interesting stories of efforts in the early days to cross the valley.

That night as we again lay beneath the stars quietly aware of the bigness of the world about us, we felt so far away from starched white uniforms and humanity's ills that we could have been a thousand miles from the busy routine of a hospital without working the imagination.

One cannot be out where Nature stands so unpretentious and alone in the presence of God and not feel a certain nakedness of soul. When all other sounds are hushed and the body and mind are at rest, often then it is that the atmosphere of the Infinite seems to envelop the finite. A great peace and contentment swept over us, and we drifted into sweet sleep.

About nine o'clock the next morning we turned west and wended our way back to civilization and back to our daily tasks, but we had found a new world—one closer to heaven—in Death Valley.

## The Highway of the Bells

From page 3

number of bronze bells mounted on gracefully curved posts, which also carry signs giving directions. The first of these was erected at the mother mission—San Diego—in 1913, a gift from Mr. and Mrs. Forbes. Unfortunately many of these markers have disappeared through the years, silent victims of the ruthless souvenir hound and just ordinary disappearance.

It is a pleasant duty to confess my deep indebtedness to Mildred C. Abbott, who so ably and generously assisted me in doing research for this series of articles.

[This is the first installment of a seven-part serial. Part 2 will appear next week.]



### Senior Youth Lesson

#### VIII—The Relation of Faith to the Blood

(August 22)

MEMORY VERSE: Ephesians 2:8.  
LESSON HELPS: *Education*, pp. 253-256;  
*Steps to Christ*, pp. 53-60.

##### Daily Study Assignment

1. Survey the entire lesson.
2. Ques. 1-3 and notes.
3. Ques. 4, 5 and note.
4. Ques. 6-9 and notes.
5. Ques. 10-12 and note.
6. Read lesson helps assignment.
7. Review entire lesson.

##### Saved Through Faith

1. Who is the beginning and end of our faith? Heb. 12:2. (See margin.)

2. How does the saving power of Christ become a reality to us? Eph. 2:8, 13; Rom. 3:24, 28.

NOTE.—“We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith.”—*Steps to Christ*, p. 66.

3. What is the first step toward a saving faith? How thoroughly should a Christian be established in this knowledge? Rom. 10:17; Col. 1:23; 2:7.

NOTE.—Unless we have a knowledge of the Word of God, we cannot have a deep and abiding faith; so an understanding of the Word is the first step toward having a saving faith.

##### The Evidence of Faith

4. What is one of the chief ways by which others will know that we have accepted Jesus by faith? 1 John 4:7-12.

NOTE.—“When the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. . . . And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren, declares what is our spirit

toward God. The love of God in the heart is the only spring of love toward our neighbor.”—*The Desire of Ages*, p. 505.

5. When love fills the heart, what will be our attitude toward the law of God? John 14:15, 21; 1 John 2:3-6.

##### Companions of Faith

6. What must accompany faith if we are to live a victorious Christian life? 1 Cor. 16:13; Eph. 6:10; Joshua 1:9.

NOTE.—“Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance.”—*Ministry of Healing*, p. 497.

7. What will be the result if we follow Christ's example in humility? Phil. 2:5-8, 14, 15; Matt. 11:28-30.

8. What is the relationship between faith and works? 1 John 5:2, 3; James 2:17, 20-22.

NOTE.—“If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, ‘I will put My laws into their hearts, and in their minds will I write them.’ And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship.”—*Steps to Christ*, p. 65.

9. What are some of the conditions of prevailing prayer? Heb. 11:6; John 16:23, 24; Col. 4:2; James 5:15, 16.

##### Hindrances to Faith

10. What attitude on the part of the scribes was a hindrance to spiritual progress? What is the result of vain reasoning? Mark 2:6-9; Rom. 1:21-23.

11. From what sin did David pray to be free? With what other sin is presumption associated? Ps. 19:13; 2 Peter 2:10.

NOTE.—“Faith is in a sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression.”—*The Desire of Ages*, p. 126.

##### Experience of the Remnant

12. What three things will characterize those who are waiting for the coming of the Lord? Rev. 14:12.



# Junior - YOUTH LESSON

## VIII—How the Brazen Serpent Taught Faith in Christ

(August 22)

LESSON TEXTS: Numbers 21:4, 9; John 3:14, 15.

MEMORY VERSE: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

### Guiding Thought

"When the children of Israel were journeying through the wilderness, the Lord protected them from venomous serpents; but the time came when, because of Israel's transgression, impotence, and stubbornness, the Lord removed His restraining power from these reptiles, and many of the people were bitten and died. Then it was that the brazen serpent was uplifted, that all who repented and looked to it in faith might live.

"In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live."—*Testimonies*, vol. 8, p. 50.

### ASSIGNMENT 1

Read the lesson texts and the guiding thought.

### ASSIGNMENT 2

#### The Serpents That Brought Death

1. As Moses recounted the story of the Israelites' long journey through the wilderness, what were some of the dangers that he reminded them of? Deut. 8:15.

2. God had provided water to quench their thirst, sent manna to feed them, guarded them from sickness, and had even kept their shoes and clothes from wearing out—yet they complained. With what words did they express their disheartened condition? Num. 21:5.

3. By these words they showed both a lack of faith in God as their leader, and ingratitude to Him for all He had done for them. God had to help them develop faith. In what way did He for a time remove His protection from them? Ver. 6.

NOTE.—"Now there was terror and confusion throughout the encampment. In almost every tent were the dying or the dead. None were secure. Often the silence of night was broken by piercing cries that told of fresh victims. All were busy in ministering to the sufferers, or with agonizing care endeavoring to protect those who were not yet stricken. No murmuring now escaped their lips. When compared with the present suffering, their former difficulties and trials seemed unworthy of a thought."—*Patriarchs and Prophets*, p. 429.

### ASSIGNMENT 3

#### The Serpent That Healed

4. How did this calamity lead the children of Israel to realize how ungrateful they had been to the God who had shielded them from danger during their wanderings? Ver. 7.

NOTE.—"Only a little before, they had accused him [Moses] of being their worst enemy, the cause of all their distress and afflictions. But even when the words were upon their lips, they knew that the charge was false; and as soon as real trouble came, they fled to him as the only one who could intercede with God for them. 'Pray unto the Lord,' was their cry, 'that He take away the serpents from us.'"—*Ibid.*, pp. 429, 430.

5. How did God provide a remedy for those who were bitten by the serpents? Verses 8, 9.

NOTE.—God could have removed the serpents, but He did not do this. They still remained in the wilderness, as vicious as ever. He could have instantly healed those who had been bitten, but He did not do this. Instead He asked them to do something. "Moses was divinely commanded to make a serpent of brass resembling the living ones, and to elevate it among the people. To this, all who had been bitten were to look, and they would find relief. He did so, and the joyful news was sounded throughout the encampment, that all who had been bitten might look upon the brazen serpent and live."—*Ibid.*, p. 430.

### ASSIGNMENT 4

#### "As Moses Lifted Up the Serpent"

6. Centuries later Jesus reminded His hearers of this story of the brazen serpent, at sight of which those suffering from the deadly snake bite were healed. With His sacrifice on the cross in mind, He prophesied, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3:14, 15. Who is the serpent that gives us fatal wounds if we remove ourselves from God's protection? Rev. 12:9, first half.

7. How does Isaiah describe sinners who are in the power of Satan, the deadly serpent? Isa. 1:5, 6.

### ASSIGNMENT 5

#### "Looking Unto Jesus"

8. What is the remedy when we are sick from Satan's deadly bites? Isa. 45:22.

NOTE.—"All who have ever lived upon the earth have felt the deadly sting of 'that old serpent, called the devil, and Satan.' The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. . . . So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice."—*Ibid.*, p. 431.

9. What has Jesus promised to the one who comes to Him in faith? John 6:37.

NOTE.—"While the sinner cannot save himself, he still has something to do to secure salvation. 'Him that cometh to Me,' says Christ, 'I will in no wise cast out.' But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us."—*Ibid.*

### ASSIGNMENT 6

#### The Faith We Need

10. Can we exercise faith without help from God? Eph. 2:8.

NOTE.—"As the image made in the likeness of the destroying serpents was lifted up for their [the Israelites'] healing, so One made 'in the likeness of sinful flesh' was to be their Redeemer. . . . Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves but show their faith in the Gift of God. They were to look and live."—*The Desire of Ages*, p. 175.

11. What feeds our faith? Rom. 10:17.

12. Can we expect to stand among God's remnant people at the Second Advent if we do not have a living faith in the Christ who was lifted up on the cross for us? Rev. 14:12.

### ASSIGNMENT 7

Look for seven misspelled words in this verse:

"And as Mose liftd up the serpent in the wildeness, even so must the Son of man be lifted u : that whosoever beliveth in him should ot perish, but have ernal life."

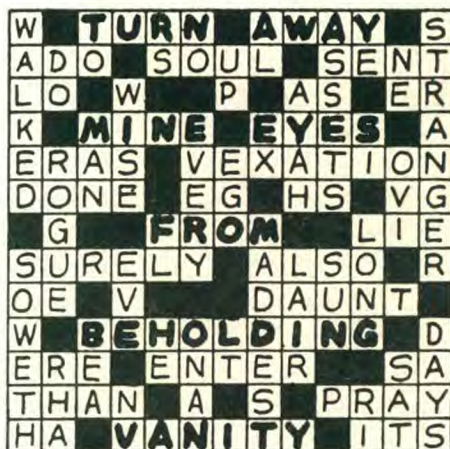
Seven letters have been omitted from seven words in this verse.

Fill them in here. — — — — —  
From which book does this passage in our lesson come—

Numbers, Deuteronomy, Romans, John, Revelation? Underline the correct book.

### KEY

#### Wit Sharpeners



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# Who Me?

You mean  
I can give talks?  
--and lead discussions?  
--and hold meetings?  
BUT  
YOU  
DON'T  
KNOW  
ME!

Oh, you say the

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others are finding out it  
isn't hard, after all?  
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WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!

—*Messages to Young People*, p. 196.

