

The YOUTH'S INSTRUCTOR

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MISSIONARIES WHO ATTENDED F. E. STAFFORD'S MEETING AT KATING, CHINA

(See article on page seven)



STAND up straight, chin in, chest up and out, if you wish to avoid tuberculosis.

THREE of the highest-grade scholarships were awarded to Chinese students at the Phillips-Andover Academy.

THE American Moloch — the railway train at grade crossings — it has killed 13,000 persons during the last three years.

THE emperor and empress of Japan donated \$1,500 to the Salvation Army on Dec. 20, 1914, the first imperial recognition of the army's work in Japan.

THE Russian government on the first of January gave the total number of German prisoners in Russia as 132,840, and of Austrian prisoners as 224,566.

SAN DIEGO, California, is as far from San Francisco as Boston, Massachusetts, is from Norfolk, Virginia, "whether we measure by miles, climate, or temperament."

COLONEL ROOSEVELT has signed a contract to write exclusively for the *Metropolitan Magazine* for the next three years on questions social, political, and international.

JUDGES of the Mississippi Supreme Court recently sat on the bench dressed in cotton overalls to show their sympathy for the movement to support cotton. High thinking and plain dressing!

MR. A. O. JACKSON, of Englewood, New Jersey, the new colored Y. M. C. A. secretary, was class orator in Harvard (1913), and one of the best athletes of the university. He has decided to dedicate his life to Y. M. C. A. work among the Negroes in the South and West.

BARON VON WELZ, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said, as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'your grace' when I have need of God's grace, help, and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving him aright."

WHEN the emperor of Japan makes a gift of fifty thousand yen (\$25,000) to an American institution, several conclusions may be drawn. It is obvious that such generosity indicates a great measure of friendship for this country. A second conclusion would be that the institution so honored must have proved its worth. And it has. Established fourteen years ago, the St. Luke's Hospital in Tokio has been transformed from a small, poorly equipped medical mission station into an eighty-bed hospital whose physicians and surgeons are among the foremost in Japan. The third implication is that America's cooperation in the upbuilding of this international enterprise ought to be as hearty as Japan's. Plans for extending the work of this hospital are now in operation. One council in Japan, of which Count Okuma is the head, and two in this country, are prominently engaged in the work of placing this hospital on a basis with those forming the chain of international hospitals, which chain now includes Panama, Honolulu, Manila, and Colombo (Ceylon).

THE Secretary of Agriculture reports that the aggregate value of all farm crops, farm products, and farm animals sold and slaughtered in 1914 was nearly ten billion dollars, or about eighty-three million dollars more than in 1913, and over double the value of all farm products a decade and a half ago. Despite a loss of over \$300,000,000 in the value of the cotton crop, the value of all crops was only eighty-eight millions less than in 1913. The corn and wheat crops were the most valuable ever produced in the United States. The wheat crop was valued at \$878,680,000, and the corn crop at \$1,702,539,000.

IN Cairo, which has long been the educational center of the Moslem world, as Mecca is its religious center and Constantinople its political center, a board of trustees, made up of men identified with American missionary organizations, is at work on the plans for a Christian university. The board feels safe in working on the theory that Egypt will be free from Turkish influence when the war is over. The trustees already have subscriptions of \$200,000; but they plan to raise \$2,000,000 before they begin work.

ON Christmas Day seven British airmen at day-break made an attempt to inflict severe injury to the German fleet and harbor works at Cuxhaven, near Helgoland. Thick fog prevented the accomplishment of their purpose. Four of the aeroplanes were wrecked, but the British submarines which stood by were able to pick up all but one of the pilots, who was the only son of Maurice Hewlett, the novelist. Mr. Hewlett had received from his mother his instruction in the art of flying.

THERE are almost 305,000 Indians in the United States, a gain of more than 50,000 within the last fifty years. These Indians still possess lands equal to all Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Kentucky, and Virginia. These lands are worth almost a billion dollars, while the government has deposited in banks to the credit of individual Indians more than eighteen million dollars.

IN her three months' campaign in America, Madame Lalla Vandervelde, wife of the well-known Belgian socialist leader, has gathered about \$200,000 in supplies and cash. The attitude of America toward the unfortunate has made a profound impression upon this representative of Belgium's great need.

MISS GRACE HOADLEY DODGE, president of the National Board of the Young Women's Christian Association, died at her home in New York on the twenty-seventh of December, 1914. In the death of Miss Dodge this association loses a valuable worker.

CHRISTMAS EVE one hundred years ago the treaty of peace between the United States and Great Britain was signed in the Carthusian Monastery at Ghent.

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No. 6

The Cross

God laid upon my back a grievous load,
A heavy cross to bear along the road.

I staggered on, and lo! one weary day
An angry lion sprang across my way.

I prayed to God, and swift at his command
The cross became a weapon in my hand.

It slew my raging enemy, and then
Became a cross upon my back again.

I reached a desert. O'er the burning track
I persevered, the cross upon my back.

No shade was there, and in the cruel sun
I sank at last, and thought my days were done.

But lo! the Lord works many a blest surprise—
The cross became a tree before my eyes!

I slept; I woke, to feel the strength of ten.
I found the cross upon my back again.

And thus through all my days, from that to this,
The cross, my burden, has become my bliss;

Nor ever shall I lay the burden down,
For God some day will make the cross a crown.

— Amos R. Wells.

Life in Constantinople

[The following description of Constantinople consists of excerpts from an interesting article that appeared in a recent number of the *National Geographic Magazine*.]



He who would write of life in Constantinople today risks writing of what today is and tomorrow is not.

The revolution of 1908 started an era of transformation whose end is not yet. So far as outward appearances are concerned,—and appearances, the outer forms and color of life, are all that make the difference between one part of the world and another,—Constantinople has changed more in the last five years than in the two hundred before them.

During that time, while the other capitals of Europe gradually modernized themselves, Constantinople remained a medieval city. At first it was largely a matter of remoteness and poor communications. In the end the case became the will of one man — the ex-sultan Abdul-Hamid II.

So long as he remained on the throne there was not an electric light in the town, for instance, nor a telephone, nor a trolley car. They were expressly forbidden by the sultan, who firmly believed that a dynamo had something to do with dynamite — that arch-enemy of thrones. For an equally good reason he prohibited the use of rubber tires for street cabs. The official inquiry into an attempt upon his life revealed — whether correctly or not — the pregnant fact that the bomb had been thrown from a carriage so fitted out, and he made up his mind that there must be an immediate and necessary relation between bombs and rubber tires.

The Coming of Modern Things

The whole story of his dislike of modernity and of life in Constantinople during his long reign would be a piece of comic opera if it had not been a tragedy for his own people. This is not the place to repeat it, and Constantinople is now well on the way toward becoming a modern capital. Dynamos have at last begun to hum on the shores of the Golden Horn; electric cars already clang about; telephone wires have been strung through the city, and will shortly be in use; streets have been smoothed and widened, and squares and parks have been laid out; motor traffic has begun to ply; there is talk of subways, of rapid transit, of I know not what other modernities.

Rome was not built in a day, however, nor new Rome, and many days will pass before old Stamboul loses her tang of the medieval. In the meantime life there is the compromise between East and West which you might expect of a city that straddles Europe and Asia. Compromise, though, is not always the word. I have not quite made up my mind whether I am ready to subscribe to Mr. Kipling's famous stanza, but certain it is that while East and West do meet in Constantinople, they do not willingly mix. This is made very evident for an outsider in the mere matter of tongues.

An Italian professor asked me once if there was any one official language for the American "parliament," or whether each member spoke in his own. The professor was much surprised when I told him that no member had any other tongue than English, and I think he thereafter began to consider our country as a sort of Western Austria-Hungary, in which a vast *Italia irredenta*, together with Germanies, Polands, Scandinavias, and other East provinces, were domineered by a powerful oligarchy of Anglo-Saxons.

The streets are unnamed, and the houses unnumbered. The real system on which the addresses of Constantinople are organized is that of quarters — like the parishes of Shakespeare's England. I, for one, live in such and such a village of the Bosphorus, in the quarter of Candle Goes Not Out. Find that quarter, and some one in it will be able to find me if he feels so disposed.

There are flats and houses of various kinds at the sojourner's disposal, all of them rather primitive from an American point of view, and none of them — alas! — to be had for nothing. Elevators and electric light are rarities beyond the reach of any modest purse. Steam heat is only less rare. Baths are new enough for house owners to make a point of them, while hot water is not to be obtained for the asking. If you prefer the pleasant seaside suburbs to the heat of the town, you may be happy if any water at all is laid on to the house. The good old way, by no means extinct, is to hire a *saka* to bring you water from the nearest street fountain. As for the kitchen arrangements, they would fill the Western housewife's heart with despair were it not that a Constantinople cook is lost before a proper cooking range. What he prefers is a sort of raised fireplace under a hood. In this high stone platform are a number of hollows surmounted by grid-

irons on legs. In the hollows he builds little bonfires of charcoal, and cooks each dish separately on its gridiron.

Moving in Constantinople

You will receive new light on the complicated subject of porters if during your sojourn in Constantinople you have occasion to move. No experience of that calamity that you have gained in other countries will be of the slightest service to you here. Do not imagine that you can get any one to do it for you, packing your furniture into padded vans and setting it up in your new house ready for use. Still less imagine that you can do it yourself, even though you have carts and porters of your own.

If your own men start to take your own furniture out of your own door to your own cart, they will be stopped — by the firemen of the quarter, if you please. These are a race of beings well-nigh as formidable as the customhouse hamals and the lightermen. They do not happen to be of any one race. Some of them are Turks, some of them are Greeks, some of them are even Armenians or Jews. It depends on the district they come from. I suppose they have gained a common character from the fact that they are young and not too fastidious members of society, whose true element is tumult and disaster.

Just what firemen have to do with moving may seem highly problematical to the householder anxious to transfer his lares and penates. He will find to his cost, however, that they have a good deal to do with it. They move furniture when there is a fire. Since, therefore, there are unhappily not fires enough to give them constant employment, they claim the right to move furniture whenever furniture is to be moved; and they obtain the right. But mark that each company does it only in his own quarter. If you move into a district ruled by a second set of firemen, they insist on unloading your furniture and carrying it into your new house, while, perhaps, your own men stand by with folded hands. If they use their hands at all, it becomes a question of fists; and the police have no redress to offer you. The matter, you see, is one into which custom enters — that *adét* which is all-powerful in Turkey.

The City's Pump Men

For a long time Constantinople had no other firemen than these *touloubajis*, as they are called — pump men. Now there is a military fire brigade; but it is far too small, and its cumbersome engines fare ill in the steep and narrow streets. The irregulars still flourish, accordingly, and contribute not a little to the local color of the place as they rush, half naked, to a fire.

Unlike most firemen, they go bareheaded and barefooted, led by a man swinging in the daytime a brass wand, and at night a big white linen lantern. Their apparatus is of the simplest, consisting of a hand pump mounted on a wooden box of no great size, with two poles at each end, which rest on the men's shoulders as they run. They run phenomenal distances sometimes; it may be to find the fire out, or the local firemen in control. If the fire is too large for the true firemen of the quarter, outsiders are free to come in. They do not do so for love, however.

If your house is threatened, they naggle with you to save it if they can, or if they can't, to save the furniture. You may imagine that a bargain concluded amid flying brands is not always to their disadvantage, especially if no other fire company is by to make compe-

tition. The help they give is rather problematical. The stream of water they can turn on a blaze is very thin, even if it be continuous, which, unfortunately, it rarely is. They have a curious superstition against using sea water, imagining that it makes a fire burn more fiercely; and they have the name of being arrant thieves. But they are capable of great daring, and, with proper training and regular pay, they would make excellent timber for a fire department.

Not a Pleasant Climate

People usually imagine Constantinople to possess that vague advantage known as a Mediterranean climate. They forget that it has the Black Sea at its back, and behind that the steppes of Russia. Winter in Constantinople is long and disagreeable, not because of its cold, which is rarely severe, but because of its darkness and penetrating dampness. There may be a late Indian summer, and there may be spring days in February; but you cannot count on the sun between October and April. Those six months are really a rainy season, only less rainy than in tropical countries.

And summer is correspondingly dry, when showers are rarities, and hillsides scorch brown. The summers are not hot, however, in our American sense; the Black Sea looks to that.

Altogether, Constantinople has the makings of a magnificent summer resort — though I am not sure. I hope the world will find it out.— *H. G. Dwight.*

The United States Saved by a Hymn and a Prayer

CHRISTIAN and non-Christian hearts in all lands are filled with intense longing for the time to arrive when the present "massacre" of men in Europe shall terminate. What will bring the conflict to an end the "tallest son of the morning" cannot foretell with certainty. Divine Providence may interpose and make hostilities to cease as speedily as satanic agencies caused them to begin.

The experience of the United States at a time of crisis may be of interest just now, for the providence of God had much to do in the preservation of the Union half a century ago.

"The Battle Hymn of the Republic"

"The Aspasias, Catherines, Elizabeths, and De Staëls have had their day, and made their places in Old World history. But no single personality sums up the genius of the New World, on its woman side, as does Julia Ward Howe, wrote Charles Ferguson two years ago in the *New York American*. "She was herself a battle hymn."

Mr. Francis Holton, for some time United States consul at Venice, met Mrs. Howe there more than twenty years ago. He greatly admired her for her strong personality and brilliant intellect. On a moonlight night they sailed out into the Grand Canal toward the Adriatic, accompanied by two intimate friends, and there the story was told of how "The Battle Hymn of the Republic" was written. Mr. Holton repeats the story in the *Washington (D. C.) Star*:—

"Suddenly some one speaking low said: 'Mrs. Howe, won't you please tell us what inspired you to write the "Battle Hymn of the Republic"?' She was silent for a time, as if her mind and soul were wandering away, far away, across sea and land, to the spot where that wonderful revelation had come to her. Then she told us the story in a solemn, subdued tone as if again she was under the influence of that

spell when, years before, she stood in 'the Presence' to receive that sacred message known ever since as 'The Battle Hymn of the Republic.'

"Her story in brief was this: During the war of the rebellion Mrs. Howe was staying in Washington at a time when everything was going wrong on the national side of that great conflict. Our armies were largely in the hands of incompetent commanders. Recruiting was slow, and public interest chilled by the prevailing lethargy. President Lincoln, usually so calm and untiring in his conduct of the war, was greatly depressed. Indeed, this depression extended over the whole land, and centered fatally in Washington. Mrs. Howe was possessed of the same fearful sensation of dread and foreboding.

"It was on just such a still, moonlit night as this which now surrounded us on the Venetian lagoon that Julia Ward Howe had reached the depths of human doubt and fear, and had retired exhausted to her couch, leaving the windows of her room open, looking out on the moonlit avenue in Washington.

"She told us that her mind was so burdened with sorrow for her country that for hours she knew not whether she slept or not, but finally a vision seemed to envelop all her faculties.

"Slowly the vision, call it inspiration or revelation, as you will, was outside and beyond herself. It took form in prophetic words and lines and verses, till she could not longer remain quiet. She arose and went to her table standing in the window, and hastily, by the light of the moon, wrote down the message as she had received it. Then she retired to her bed, and slept soundly till daylight. When she arose and dressed herself, she was oblivious of what had passed in her hours of slumber. Passing from her room, Mrs. Howe saw some writing on her table, which she took up and read. She told us that she was as much surprised as possible in reading these verses in her own handwriting. With scarcely a correction 'The Battle Hymn of the Republic' went out to the country.

"The nation was thrilled with this wonderful hymn, which so awakened and encouraged the people that it was sung from coast to coast.

"It stirred up such a frenzy of patriotism that young men by the thousands fell into line and marched to the front, while the veterans in the field caught up the refrain and sang it to battle and victory.

"'The Battle Hymn of the Republic,' measured by the fierce enthusiasm it created, was equal to thousands of soldiers armed and inspired to battle for home and country."

The original and authentic text of the poem was printed in the *Atlantic Monthly*, February, 1862:—

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of his terrible swift
sword;

His truth is marching on.

"I have seen him in the watch fires of a hundred circling
camps;
They have builded him an altar in the evening dews and
damps;
I can read his righteous sentence by the dim and flaring
lamps;

His day is marching on.

"I have read a fiery gospel writ in burnished rows of steel:
'As you deal with my contempters, so with you my grace
shall deal;
Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on.'

"He has sounded forth the trumpet that shall never call
retreat;
He is sifting out the hearts of men before his judgment seat;

O! be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on."

Lincoln's Confidence Born of Prayer

Rev. Wm. M. Carr, pastor of Prospect Avenue Methodist Episcopal Church, New York City, whose father was a distinguished officer in the Federal army, received an invitation to address the Bronx division of Sons of Veterans at a Lincoln memorial service in his church, Sunday evening, Feb. 9, 1908. He visited Gen. Daniel E. Sickles at his home on lower Fifth Avenue, on Monday, February 3, and from his lips learned this story of a famous conversation between him and the martyred President:—

"It was on the Sunday after the Battle of Gettysburg that President Lincoln came to see me in my private quarters in Washington, whither I had been removed after my leg had been shot off at Gettysburg. The President expressed his sympathy with me in my affliction. I spoke of the anxiety we all felt about the outcome of the war, and that I had heard there was much apprehension at Washington, so much so that steps had been taken to preserve the archives, and to remove valuable state papers to a place of safety, in case the enemy should advance upon the capital. The President calmly informed me that he had felt no anxiety concerning the outcome of the Battle of Gettysburg.

"I was much surprised at his attitude, and inquired why he had had no fears. After considerable hesitation he said, with much gravity on his countenance:—

"'I did have apprehension, fear, and anxiety as to the result, but one day, in the pitch of the campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went into my chamber and prayed to God mightily for victory at Gettysburg. I confessed I had done all in my power to save the cause, that I was unable to do more, and my only hope rested with him, and in his mercy and favor I trusted. I told him we could not stand another Fredericksburg or Chancellorsville. I told him it was his cause and his country that were at stake. I was only an instrument in his hands, and would depend upon him; and I then and there made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him—and he *did*, and I *will*. I arose from my knees with a feeling of comfort, and I felt that my prayer was answered and that all would come out right, and had no more anxiety, and that is why I had no fears about you.'

"'How about Vicksburg?' I asked.

"'O, Vicksburg will come out all right! Grant will win down there. My faith is strong.'

"'Sickles,' he said, as he arose to take his leave, 'I am told your case is serious. It is true, but I want to tell you something. I am in a prophetic mood today. You will get well. God bless you. Good-by!' and he went."

General Sickles was alive in 1914, and in 1915 the Union is bound together by unbreakable bands.

Prayer changes things, and the inspiration of God brings to pass deliverance where deliverance will glorify his name. This was true in 1863 to 1865; may the same be true in the present world crisis.

God reigns; he doeth all things well. Faith quietly trusts, knowing that in due time God's salvation will be revealed.

JOHN N. QUINN.



THE HOME CIRCLE

"You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you."



I Am Almost Anchored¹

MRS. M. A. LOPER

"I AM almost anchored. The voyage of life,
Its sunshine, its shadows, its tempests rife,
Is nearly over: soon I shall be
Across life's mystic and changeful sea.

"Sometimes I've looked on a cloudless sky.
Sometimes the billows rose mountain high.
When tempest tossed at the storm king's will,
My Saviour has whispered his 'Peace, be still.'"

In life's bright morning the sky is fair;
The breezes are laden with perfume rare;
The white gulls frolic on airy wing,
While the harp of the sea thrills in every string.

O visions of childhood! how sweet it seems
To look upon life through the lens of dreams;
To picture the future a long, long path,
With sweet-scented lilies in aftermath.

The days when one knows not a single care,
The whence or whither, the how or where,
Disturb not the joy of the tranquil hour,
The butterfly chase from flower to flower.

But hark! to the child a sweet whisper comes:
"Take Me, I will pilot you safely home;
For dangers lurk on the wild waves' crest,
And deep in the fathomless water's breast,—

"Take me, I will bear you on and o'er
The treacherous reefs to the farther shore.
To each who trusts me a crown is given—
When anchored safe in the port of heaven."

O, blessed in youth such a Pilot—Friend!
In manhood no dread of the journey's end;
In death rejoicing, in hope secure—
"I am almost anchored;" my crown is sure.

On Presenting an Account to His Son

BY A FATHER



Y son, economy and wisdom in the expenditure of means are among the noblest and most useful of virtues. One should conserve his means and at the same time avoid penuriousness. Money is a blessing only when wisely used. It represents hard work on the part of somebody; hence should not be spent extravagantly. The love of money is the root of all evil; its wise use is the source of much good.

Every young man should early learn these principles. At first we are inclined to loosen our purse strings too freely, and let the money flow out to satisfy every passing desire. Age, experience, and the burdens of responsibility teach us to be more careful, but it often takes us a long time to learn.

One of the best means of impressing these lessons is the keeping of classified accounts. Making the entries causes us to dwell upon the objects for which we spend our money, and continually suggests the question, "Was this a wise purchase?" It is interesting and profitable to look over our accounts at the close of the week or the month to see if we have kept well within our income, and to determine what expenses were foolish or unnecessary, in order that we may avoid such expenditures in the future.

I early permitted you to earn and spend your own money that you might become accustomed to its use, and might learn to feel its responsibility; and now, since circumstances have made it necessary for you, even before your majority, to earn and invest the means for your education, I would by presenting you this account book at the beginning of the year 1915 endeavor to impress upon you a final and lasting lesson in the use of money. Be generous to every good and deserving cause, and be just toward God. Give

back to him freely, month by month, what he claims as his own. See Lev. 27:30. And with that which he has intrusted to your care be liberal in offerings to charity and benevolence. And be industrious, be saving, and be just, that you may have means with which to be generous.

You will be inclined to spend money too freely. The keeping of this account book will serve as a wholesome restraint to this tendency. Yield to this restraint, and be firm in your determination to curb this inclination and bring it within the bounds of wise judgment.

This simple system of keeping accounts will accommodate quite a large business; and it may be adapted to a growing business by adding other accounts and securing a book ruled with more columns. I would recommend you to keep such a book always for your personal expenses.

Effort to Prevent Blindness

KANSAS is trying to eliminate all preventable blindness in the State, and this means twenty-eight per cent of all blindness. To this end the State health board is sending to all obstetricians a vial of one-per-cent solution of nitrate of silver, with the following directions:—

Immediately after labor the infant's eyelids should be carefully cleaned with sterile absorbent cotton or gauze and a saturated solution of boracic acid. A separate pledget should be used for each eye, and the lids washed from the nose outward until quite free of all mucus, blood, or meconium, without opening the lids. Next the lids should be separated, and one or two drops of the one-per-cent silver nitrate solution (from the dropper) should be dropped in each eye, between the outer ends of the lids. The lids should be separated and elevated away from the eyeball, so that a lake of silver nitrate solution may be for one-half minute or longer between them, coming in contact with every portion of the conjunctival sac. One application only of silver nitrate should be made, and ordinarily no further attention need be given the eyelids for several hours. Each time the child is bathed, the eyes should first be wiped and cleaned with pledgets of sterile absorbent cotton wet with a saturated solution of boracic acid. The silver nitrate solution should be instilled into each conjunctival sac but once. Repeated applications may cause serious inflammations.

¹John Corkhill Williams, a youthful but devoted member of the First Methodist Church of Chicago, in response to the question a short time before his death, "Do you take Jesus as your pilot?" said, "Surely I do. I am almost anchored."

Nobody Cares

Nobody cares when I come or I go,
 Nobody cares for my joy or my woe —
 Terrible words from a heart all alone,
 Terrible words from a heart turned to stone;
 Nobody cares for me.

Nobody cares, is the suicide's cry,
 Nobody cares if I live or I die —
 Terrible words, all wretchedness there,
 Terrible words of a soul in despair:
 Nobody cares for me.

Nobody cares, is a lie, base and bold;
 Nobody cares, by the devil was told —
 Terrible words, yet untrue to the core;
 Terrible words, O, repeat them no more!
 Somebody cares for you.

Somebody cares in the heavens above,
 Somebody cares, for Jesus is love —
 Beautiful words, O sin-sick and sad!
 Beautiful words! list, O soul, and be glad:
 Somebody cares for you.

— Eliza H. Morton, in "Star Flowers."

Trusting the Boy

A BUSINESS man sat in his office talking with a friend when a messenger boy appeared in the doorway. He was small, but he had a fine air of self-reliance and an honest-looking pair of blue eyes. The business man smiled and nodded, and the boy smiled and nodded back at him. Without many words, there seemed to be a good understanding between the man and the boy.

"Remember where the First National Bank is?" asked the man, carefully placing a roll of bank notes between the leaves of a bank book and snapping a rubber band round the cover.

"Yes, sir," said the boy. "Still in the same place, sir."

"Well, take this over and deposit it for me," and the man handed the boy the bank book and its contents.

The boy vanished, and the visitor drew a breath of surprise mingled with consternation.

"Do you think that's safe?" he asked.

"Perfectly," answered the other.

"But do you think it's good for the boy?"

"How so?"

"To put temptation in his way like that. Why, you must have trusted him with fully a hundred dollars! That's a pretty big temptation for a boy. It would be worse for him to steal it than for you to lose it."

"I have thought of that," said the business man, more soberly, "and some boys I wouldn't risk with it. Now this is the kind of boy that likes to be trusted; appreciates it; hugs it to his bosom; considers himself, in fact, as an essential part of my business."

"The first time I let him deposit money for me, it was a case of necessity. My clerks were all out, I couldn't go myself, and yet the money had to be in the bank before closing time. So I rang up the messenger company, and —"

"You'd never even seen the boy before?" interrupted the other.

"If I had, I'd never noticed him particularly. Well, in came our friend Johnny — just a plain, honest-appearing boy in uniform. He looked scared when he saw the roll of bills, and that gave me confidence in him. But he was back in ten minutes, and when he came it was almost funny to look at him."

"Responsibility had made him grow up, so to speak, in those ten minutes. You see, I had trusted him, and he knew it, and he had proved himself worthy — won his spurs, as it were."

"Now I have an arrangement with his messenger company to send Johnny whenever he's in when I ask for a messenger. And Johnny, unknown to himself, is right on the way to a better job in this office when he gets big enough."

As he spoke, the door opened, and Johnny, grinning a dignified grin, appeared with the bank book.— *Selected.*

Influence

INFLUENCE is like electricity. We can see its working and feel its effects; but it is difficult to define it — to say that it is this or that. In general, we recognize two kinds of influence, positive and negative. Perhaps an illustration of each kind will best explain these terms:—

A teacher of slum children wished to help her pupils to overcome their habits of fighting, stealing, and swearing, learned in the poorer districts of the city. Each morning she read or told the boys and girls a story of some one who had been tempted to do something of that kind but who had not yielded to the temptation. The teacher always praised the overcomer, making him appear in the light of a hero. Soon her pupils began to leave off doing the bad things and began to do the things which she pictured to them as being heroic. This teacher exercised a positive influence over her pupils.

A young woman was tempted to go to a dance. Her young friends who were going were not Christians, but she was. Finally she yielded to her friends' entreaties and went. Had she remained true to her convictions, her influence would have been positive. As it was, Christianity was cheapened in her friends' estimation; hence her influence was negative.

Perhaps nothing can give an individual more real pleasure than the knowledge that his influence is positive on the side of right. It is possible for influence to be positive on the side of wrong. The boy who leads his companions to smoke cigarettes has a positive influence, but it is on the side of wrong. No one may be so sure that his influence is right as the Christian.

To know that one's influence is detrimental, and yet be too weak to correct the condition, is torture indeed. The poor soul in this condition needs Christ to strengthen and to succor him. Our business as Christians in this world is to find such persons, and to point them to the One whose influence draws all unto himself. Thus we work with Christ.

It is difficult for us to realize the value of influence. We leave impressions either for good or for bad upon every one whom we meet. After our contact with persons they go their several ways, and we never know how our lives have influenced them. Our influence is so great that we may lead a soul to Christ or send him to perdition. If we spend our time leading souls to Christ, no one but God himself can place the true value upon our influence.

B. B. DAVIS.

Experiences in the Far East

AMID unpleasant surroundings and the whirl of busy life in a real Chinese city, the truth in all its beauty is being proclaimed from the pulpit, as well as carried from one strangely constructed Chinese home to another, in Kating, which is about twenty miles from Shanghai.

F. E. Stafford, in company with K. H. Wood, and Mrs. Bothilde Miller, went to Kating during the early part of October, 1914, to engage in a tent effort, and

also to enter heathen homes for the purpose of carrying to the people this last gospel message.

In these remote places there is much to claim the time and attention of one not accustomed to the habits of the Chinese in the interior. Such was my experience while spending the time with Mrs. Miller from October 20-25.

The tent, or shed, used for the services was made of bamboo poles and mats. The rostrum was built high, and near the front were pots of flowers, and back of these were hung charts and mottoes. The arrangement, altogether, was something similar to the tents used by our people in the homeland, but the seething mass of people was very different.

It was at the beginning of cool weather that the meetings began. In every home busy workers found plenty to occupy their time. Padded garments of various kinds and colors must be ready for winter wear. By carefully arranging two thicknesses of cloth with cotton between, the Chinese are able to weather the blasts of the wintry winds without fires, except a small charcoal burner by which to warm their hands. Many will wonder how they keep sufficiently comfortable to perform their daily tasks. By wearing from five to nine garments doubtless they consider themselves as fortunate as we who are blessed with a cheery fire.

A deep canal runs through the city of Kating. Thousands depend upon this for water to drink, while others use water from shallow wells. This canal is used for various purposes,—for sewerage, and garbage, for laundry work, and for washing rice, vegetables, and fish. It is used also for travel and traffic from one side of the city to the other by means of small boats. Part of our time in this city was spent on a house boat on the canal. By bringing from home boiled water and food sufficient to last several days, we were quite comfortable.

Some Chinese cities have what seem to us queer names for their streets. Perpetual Comfort, Filial Piety Lane, New Street, Horsetail Lane, and Thread and Needle Alley are some of the names used. These streets are very crooked, and are laid out with the idea of entangling the spirits when they try to pass through.

The post office in Kating is but a plain Chinese business office, with the whole front open during the day. At night this is closed by long board doors. The apartment for depositing letters and other mail matter is only a rude, box-like partition in one corner.

Many new and strange things are seen in the Chinese shops. The hardware shops are filled with earthen vessels of every description. These are used in cooking rice and vegetables.

The smells in the cities, compared with those of our own native country and cities, are distressingly forbidding. Strange to say, almost every Chinese street sends forth the same obnoxious odor.

In visiting one shop we were attracted by a pot of sweet potatoes, which we thought would be relished for luncheon. After buying seven potatoes for nine coppers, we expected to have a treat for our noonday meal, but thoughts of the unpleasant odors and sights almost crowded out the expected enjoyment.

One of our friends sent a boat to convey us to her father's home. The scenes along the way were interesting. The houses are built down to the water's edge, part of them having narrow porches extending out over the canal. Some of the buildings are very ancient. The stone steps leading down to the water and the

stone bridges spanning the stream are scenes not easy to be forgotten.

On the way we passed outside the city wall. On reaching this Chinese home, we were greeted by a Chinese woman, who in a good-natured way asked us several questions, and, slipping her hand through my arm, conducted us from the boat to her home, where Mrs. Miller told the story of redemption to twenty-five bright Chinese persons.

Among the company at this place is a girl seventeen years of age, who has accepted Jesus as her Saviour, and thrown down her idols. Although she is afflicted, and expects to sleep before Jesus comes, she is rejoicing in the hope of the first resurrection.

Another who has been held down by idol worship and the opium drug, finds saving grace in the power of Jesus, and is now giving the gospel to those around her. Our Father, who is no respecter of persons, hears the sinner's cry in every land, and loosens the bonds that free the sin-sick soul from darkness and degradation.

The sick come in great numbers for aid. Infection in many forms is seen everywhere. One woman came with her lower limbs so bruised and swollen that they looked as if they had been scalded. Boils, bruises, sprains, and cuts are exceedingly common, and even persons in a dying condition seek aid from our faithful missionaries.

Not only do non-Christians accept this message, but many from other churches are heeding the call, "Come out of her." A graduate from the Baptist college has decided to obey the commandments, and will, with proper instruction, make a valuable worker in carrying this last gospel message to the women of China.

In this country the rich as well as the poor are susceptible to the gospel. Many are calling for help. God is giving his faithful workers strength to respond to a large number of these calls, and a mighty work is being wrought in heathen China.

MRS. C. N. WOODWARD.

On a Chinese House Boat

THE missionary learns not to be dismayed by invitations to most forbidding places. A woman doctor in China was asked to take a nurse and go to a sick woman, who lived on the river. The missionary did not know what that meant, but she soon learned that the patient was living on a boat. The two women were rowed out to a fleet of large trading boats which were lying at anchor. They drew in beside one of these boats, and were invited to come on board. There was a ledge, barely a foot broad, running round the boat, and they stepped up on this. Their guide then pointed to the entrance to the boat — a window some four feet higher up. Presently some one handed out a tiny stool, which was placed on the ledge below the window. First the nurse mounted, and with a little assistance from below she pulled herself up onto the window, and disappeared inside. Then came the missionary's turn. After scrambling up to the window and working her way over the frame, she landed safely on a pile of fishing nets inside the cabin. The patient was in an adjoining room. She was found on the floor of this apartment, the ceiling of which was so low that no one could stand upright, and so small that only four persons could find standing room.—*Selected.*

"It is better to say, 'This one thing I do,' than to say, 'These forty things I dabble in.'"



Topsy-Turvy

If you should feel the least bit cross,
Just try to fancy what a loss
'Twould be if all the things you know
Were cross, whenever they pleased also.

Suppose no rocking-chair would rock,
And hands would stop on watch and clock;
The flour refuse to turn to bread,
And needles all object to thread.

The fire might sulk and give no heat,
And then there'd be no food to eat;
Or just as we sat down to tea,
The dishes crack and disagree.

Remember when you're cross again
To look about the house, and then
The thought of what each thing might do
Will bring the smiles all back to you.

— *Children's Friend.*

Living on the Heights

ONE day I met Adele Karuth in the park. We were not exactly friends—"half friends" would express it better. We were unlike in every imaginable respect, but this very unlikeness attracted us to each other. So when I met her in the park, she stopped the great car she was driving.

"Come to see me tomorrow, will you? Can you come for luncheon? I have some beautiful new frocks, and you must see them."

"I cannot come for luncheon," I said, "but I will come for a little while, at about eleven." For the call of the frocks was irresistible.

So the next morning, as I entered the home of the Karuths, my heart was filled with admiration. The butler ushered me into the reception room, and presently a charming maid tripped in, and relieved me of my wraps, and led me to Adele's apartments, for she had her own suite of rooms in the big house.

I thought as I went up the beautiful stairway, "How easy it would be to act the Christian here! Nothing to annoy, nothing to worry one! Money enough to give, and time enough to work, and — oh, this is living in the highlands! It would be easy to live at a high mark here!"

I found Adele, in a morning gown, lounging among cushions — but her face bore marks of irritability.

"I'm all out of sorts," she said. "I've just discharged my chambermaid — she was so impertinent to me! But I'll never find another as good, I know. Will you excuse me for a moment?" She stepped to the door, and called her maid. "Phone Mrs. D that I shall want her at three," she said. And then, coming back to me, she explained, "I forgot to send word to Mrs. D that I want her today."

Then we had a fine hour with the lovely frocks.

"And what have you been doing with yourself?" Adele asked me, at last. I plunged eagerly into the story of a bit of work we had been doing. "If Adele knows about it, she will help," I thought. But Adele's brows contracted. "Oh, don't tell me such things!" she said. "Tell me of pleasant things. I can't bear to hear of folks suffering."

"But, Adele —" I began. But she interrupted

me. "Oh, don't!" she cried. "It's their own fault! If they were willing to work and economize, they would be all right. But they are lazy, and they get drunk, and — oh, don't talk to me about it! How can I help it?"

A little later I mentioned the name of a young doctor whom we both knew. "Don't mention him," she cried. "It makes me angry to think of him. A man of his education, of his ability, of his wealth and social position — giving up everything to go down there and work in that low-down part of the city! Why, he might have reached any heights, and —"

"And he has," I cried, "he has reached the highest heights!"

Adele mentioned a friend of her own who was very ill. "I ought to go to see her," Adele confessed, "but it makes me morbid to be with sick persons. I think those of us who are well and happy ought to keep ourselves so — and the best way to do it is to keep away from things that are just the opposite."

And when I left Adele, after the smiling maid had adjusted my veil, after the obsequious butler had bowed me down the wide steps, I shook my head. Perhaps after all, the surroundings of Adele's daily life were not quite so conducive to good Christian growth as I had once thought.

It was only a few weeks later that the doctor of whom Adele and I had spoken, called me over the telephone one morning. "I've discovered a treasure," he said, "the finest of little old ladies. Will you go to see her? You can do her good, and she is sure to do you good."

"And how came you by your discovery?" I asked.

"She fell and hurt her ankle last week, and I was called. She is not badly hurt, but she is very old. She lives all alone in her cottage. She has two sons doing well in New York, but they are so far away they are out of harmony with my little lady. They send her money, and then sometimes they forget. And they never seem to have time to write long letters, and she is hungry for love. Go to see her."

Careful directions followed. I set out that same morning.

I left the car as instructed, and turned to the left.

For three blocks I found more or less respectable-looking rooming houses. Then for two blocks I found much less respectable-looking ones. The next two blocks were almost disreputable, and the third was altogether so, and the houses of the next block were of the poorest. But it was here I found the doctor's "discovery."

"Oh, the lowlands, the lowlands!" I whispered to myself, as I turned in. "What a sorry place to live! Who can wonder that people are hard, and cruel, and criminal, coming from such communities? How could one be good, and pure, and high-souled in such a place as this?"

Then a call answered my knock, and I went into the dingy, poor little room. She lay on a couch, her face pale, but her eyes bright.

"Oh, you are good!" she said, sweetly, as I sat beside her. "Every day it seems to me is a little more blessed than the days that go before. Now day before yesterday I was very happy. The little blind girl who lives two blocks away came and spent the whole day with me. She sings so beautifully! Yesterday the doctor came. His visits always brighten the day. And look, girlie — see that beautiful picture there on the wall? Some one sent me that picture through the mail. I can't imagine who sent it; it was not the New York postmark, but I could not make it out. And today you are here, and the postman this morning brought me a letter from one of my boys. The letter was short; he is so busy, poor boy! But he sent me twenty-five dollars. Think of that, now. They are generous, both my boys — but sometimes they forget, and then — I just have to get along until they remember."

Presently, she took up a bit of lace, and began working at it as she talked. I admired the lace.

"It is for a girl who lives near. She is a good girl. She is going away to be married, and I'm making this for her. I'm pretty old, and sometimes I go wrong in my lace making, but Hattie won't mind. She knows that every stitch is taken in love."

"Do you get lonely?" I asked.

"No, girlie," she said, smiling. "I used to, sometimes, and sometimes I want my boys. But there — I ought to be glad they are doing well. No, I do not get lonely — but I like it when some one comes in, like you, and the doctor, and Hattie."

As I rose to go, she lifted a paper-covered package from the bed. "Are you going to the car? Would you mind leaving this down the street for me? It is just three blocks from here, and not out of your way. The doctor brought me such lovely grapes yesterday, and I want to send these down to Miss Brown. Poor soul, she has been in bed a long time. I do not gossip about my neighbors, but I'm just afraid they haven't any money for little luxuries for poor Miss Brown. They've a big family, and not much coming in. But I don't mean to be gossipy, only — I think she will like the grapes."

Walking down the cinder path from the little tumble-down house which sheltered the treasure-of-a-lady, I thought: "It isn't the highlands, and it isn't the lowlands. Where we live does not make any difference. It doesn't make any difference what kind of house it is, or how luxurious it is, or how much money there is. It all depends on whether we are content, and feel that God is with us. That is all that counts."— *Ethel Powelson Hueston, in Young People's Weekly.*

"An idle soul shall suffer hunger." Prov. 19:15.

A Trophy of His Grace

IN the heart of China one day there were a dozen women around me, and, sitting right at my feet, a woman I had never seen before, poor and degraded. I could see at a glance she had lived a sad life. Her hands were hard with toil, and she seemed stupid.

We were talking about the power of Jesus Christ, and how he even cast out evil spirits and delivered people who were tormented with devils. She had never heard of Christ before, never heard his name, but she stopped me several times, asking, "Is it true?" I assured her over and over again that it was certainly true.

Toward the end she said one thing more: "Does Jesus Christ do those things now, today?"

What would you have said? There is nothing so powerful as a present experience of the power of Jesus Christ, enabling one to assure those who never heard of him before that these things are true.

She went away and gave her heart to Jesus Christ that night, and he wrought in her a most wonderful transformation. She came a few days afterwards, and said:—

"I know now that what you told me the other day was true."

"How do you know?"

"He has done it for me. . . . Are you going to another city where they have never heard of Jesus?"

"Yes."

"Are you going soon?"

"Yes, soon."

"Have you a servant to go with you?"

"No."

She said: "I am going with you, and I will do your washing and make shoes. I love you, and I love your Jesus."

The end of it was, she came. She was truly converted, but very rough. I felt, however, there was a soul filled with love to Jesus, and I spent a great deal of time in teaching her and in praying for her. I taught her all I could of the life of Christ, and the way to teach the gospel.

There came a day when there was a great fair, and hundreds of women crowded to see us. While I was speaking to them, I lost my voice, and could not go on talking. The room was full, and this woman was sitting near me. She had been a Christian two or three months, and, turning to her, I said:—

"You see I cannot speak any more; will you tell the women the rest?"

She said, "I cannot preach, don't ask me to do such a thing."

"Well," I said, "if you don't they will have to go without hearing, and perhaps never come again. The Holy Spirit can help you, and make you tell them far better than I can. Won't you ask him?"

She bent her head in prayer for a moment, and I sat praying for her with intense earnestness, feeling that it was a crisis in her life, and might prove such for many souls.

Presently she raised her head, looked around, and I saw what had happened. Never shall I forget the light which shone upon her face as she began to try to tell the certainty of those things that she herself had known about Jesus. She forgot me, and the time, and everything, and just poured out her heart before these women. If ever I saw anybody filled with the Spirit of God, it was that woman that day. She went on for an hour or two without a pause, and no one made any move toward leaving. Many of them had

never heard of Jesus. They had never had a missionary until two weeks before. A woman sitting in the room gave her heart to God, and still lives a consistent Christian life. Best of all, the speaker was saved from herself, and filled with the Spirit, and became from that time such a teacher of the gospel that I never thought of speaking when she was present.

Men have often said, when she has preached half the day: "We don't want to go home, we never heard anything like this before. You go to bed, and let this woman stay and talk; she can talk all night."

I have wakened in the middle of the night, and heard that woman, in the dark, still telling of Jesus to those who were so eager to hear. Sometimes they would ask her questions, and even go to sleep and wake up and ask more questions, and early in the morning would be listening still. The power of the Spirit in the life of that woman was simply wonderful. It left nothing to be desired, nothing. One could not wish for anything more reasonable, logical, clear, persuasive, tender, full of love and the power of the Spirit, than that dear woman's message to others.
— *Silent Evangel*.

Eskimo Children Barter

THE Eskimo child differs from the average white child in that at an early age he is thrown upon his own resources as far as trading and bartering are concerned. Even at the time he enters school, and in some cases before that, he is allowed to do much as he pleases with whatever comes into his possession. For instance, there came into the harbor last fall, just before the close of navigation, a whaling schooner. One evening after school about a dozen of the boys, between the ages of nine and fourteen, got into a native canoe and went over to the ship. The crew of the ship was composed mostly of Eskimos from Siberia. These schoolboys in some cases traded the very clothes they had on their backs,—custom-made goods, shipped from Seattle in the summer time; hats, caps, coats, suspenders, shirts, undershirts,—not to mention pocketknives, mouth organs, and various other articles, for things the Siberians had to trade. After it was all over, they came back to the schoolhouse, and during the evening hour entertained us with a recital of their experiences, laughing and joking at the deals they had made; and I could see that they had driven some shrewd bargains with the Siberians.
— *D. W. Cram*.

Boys We Like

THE boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats at games. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—*Philadelphia Public Ledger*.

Braver Things Than War

"I HAVE just come back from Europe, where every nation has made a soldier out of every man fit to bear arms," writes David Starr Jordan, chancellor of Stanford University, in *Boys' Life*, the Boy Scouts' official magazine. "And now the whole Continent is impoverished and starving while its rivers run with blood of young men who have been killed by other young men, who had no quarrel with them at all.

"It is a soldier's business to fight and kill or to stand up against other soldiers who are forced to fight and kill. It is a Boy Scout's business to help and to save, to make this world a better place for good men and women and boys to live in. It costs forty thousand dollars for every man who is killed in battle, and this amount must be paid in one hundred and fifty years' work for each one of the farmers and workmen who make up the armies of Europe. And we who are outside of Europe may be most thankful that we were born in a republic where no man is made a soldier against his will.

"Just a word to the Boy Scouts of America as to what they are doing and why they are doing it. It is not that we want to make soldiers of you. That is about the poorest use a nation ever made of its young men. There must be soldiers, sometimes, even in our great republic, but they are called to fight only when men who ought to know better have made some awful blunder.

"We want you, Boy Scouts, for braver things than war. We want to make men of you, strong, kind, alert, vigorous, helpful men, useful to yourselves, to your neighbors, to your country, and to the world. For the world today is one great nation; and whatever helps or hurts one part of it aids or injures all. Once in a great while the world needs soldiers. It needs you all the time as boys and as men, and it wants you clear-eyed, wholesome, and high-spirited, fit to do good work, and willing to do it with abounding joy."



Fifth Week¹

January 29. Exodus 40. Review the book of Exodus. It is a history of rebellion and forgiveness, of murmurings and mercy. It may be divided into four sections: Slavery, Salvation, Sinai, Service. Mark these divisions in your Bible.

January 30. Leviticus 1 to 4: Offerings; sins of ignorance.

January 31. Leviticus 5 to 7: Trespass offerings.

February 1. Leviticus 8 to 10: Consecration and desecration.

February 2. Leviticus 11 to 13: Clean and unclean; leprosy.

February 3. Leviticus 14, 15: Rites and sacrifices for cleansing.

February 4. Leviticus 16 to 18: The scapegoat; the day of atonement.

February 5. Leviticus 19 to 21: Provision for the poor; tale-bearing forbidden; "a priceless verse;" wise laws.

February 6. Leviticus 22 to 24: Acceptable offerings; the Sabbath of rest; the feasts.

Leviticus

This name is given to the third book of the Bible because it deals chiefly with the Levites and priests, and their services and duties in connection with the sanctuary and its worship. It also sets forth the duties of the people in regard to worship, offerings, and sacrifices. Only three short narratives are

¹ In order to have the week's reading close with the Sabbath, and the new week begin with Sunday, two days are added to this week's assignment. This does not change the daily reading, but only the day of beginning the next week's allotment.

given,—the account of the consecration of Aaron and his sons to the priesthood, the swift punishment visited on the disobedient priests, and the stoning of the blasphemer.

Do not make the mistake of thinking that because this is a book of ancient laws and rites and ceremonies, therefore it is unimportant, and may be lightly passed over. Read carefully chapter 16, dealing with the cleansing of the sanctuary; note what is said concerning talebearing, acceptable offerings, the sacredness of the tithe, etc.; especially notice how often, and in how many ways, the duty of loving our neighbors is enjoined.

Holiness

The great theme of Leviticus is holiness,—a holy God, a holy priesthood, a holy people. "The holiness of God shines like a white, fearful light upon the whole book. It is in contrast with that holiness that the sin of man is seen and understood. . . . Leviticus speaks forevermore of the awfulness of sin in the light of the holiness of God, of the plentiful redemption springing from the love of God, of the possibility of holiness of life, created by communion with God."

Sixth Week

- February 7. Leviticus 25, 26: Year of jubilee; "keep My Sabbaths, and reverence my sanctuary;" warnings against disobedience.
- February 8. Leviticus 27: Outline the book in six divisions, showing: Offerings (1 to 7); Priesthood (8 to 10); Cleanliness (11 to 16); Holiness (17 to 22); Feasts (23); Laws (24 to 27). Mark in red the verse that is the second commandment quoted by Christ.
- February 9. Numbers 1 to 3: A census; order; redemption money.
- February 10. Numbers 4 to 6: Separated for service; Nazarites.
- February 11. Numbers 7, 8: Princely offerings.
- February 12. Numbers 9 to 11: Following the cloud; the fire of the Lord; murmuring; quails; plague.
- February 13. Numbers 12 to 14: Jealousy and envy rebuked; report of the spies; reward of unbelief.

Numbers

This book takes its name from the fact that it contains two censuses, or numberings, of Israel, one at Sinai, the other in the plains of Moab, thirty-eight years later. The Greek name for the book is *Arithmoi*, from which comes our word arithmetic. A careful reading shows the appropriateness of this title.

Numbers has also been aptly called "The Book of Journeys." The first chapters are a continuation of Leviticus; but beginning with chapter 9, the narrative of Exodus, which left Israel encamped at Sinai, is resumed. Their main experiences on the way to Kadesh-Barnea are quite fully recorded; but of the years in the wilderness little is told save that the camp was moved from time to time.

"The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the times in which they were composed. Such, for instance, is the blessing of the high priest (6:24-26). Such, too, are the chants which were the signal for the ark to move when the people journeyed, and for it to rest when they were about to encamp." The beautiful prophetic poems uttered by Balaam, under the inspiration of the Holy Spirit, appeal no less to the mind and the heart than to the ear, so lofty and musical are their cadences.

The Gathering Place

LIFE changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick or poor or lone,
The place where we shall find our own.

—Robert Browning.

NEW words to speak, new thoughts to hear,
New love to give and take;
Perchance, new burdens I may bear
For love's own sweetest sake.

—F. R. Havergal.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN . . . General and N. Am. Div. Secretary
C. L. BENSON . . . Assistant Secretary
MEADE MACGUIRE . . . N. Am. Div. Field Secretary

NOTE TO SENIOR AND JUNIOR LEADERS.—Next week we shall have a temperance program. The society should appoint a representative committee to lay plans for a campaign with the Temperance INSTRUCTOR, to order papers, lay out territory and assign it. This committee should give its report of plans for work at the meeting next week.

Senior Society Program for Sabbath, February 13

1. REPORTS and plans of work.
2. Bible Study: "God's Moral Government." See *Gazette*.
3. Talk: "Our Work in Scandinavia." See "Outline of Mission Fields," second edition, pages 16-20. Material from "Notes on the Mission Studies," in the *Gazette* may be used as a part of this talk, or may be given separately.
4. Talk: "The Help of the God of Jacob." Ps. 146:5. Make this a short, earnest talk, based on the Morning Watch texts on Jacob. Follow with a season of prayer.

Junior Society Program for Week Ending February 13

1. PAPER: "What I Have Learned About Jacob From the Morning Watch."
2. Reports of work.
3. Bible Study: "The Origin of Evil." See *Gazette*. Have these texts read by different boys and girls.
4. Quiz on Standard of Attainment texts. Isa. 14:12-14. Review the previous texts. Announce texts the week before.
5. Mission Study: Scandinavia. See "Notes on the Mission Studies," in the *Gazette*.
6. Recitation: "Work Where You Are." See *Gazette*.

Senior and Junior Society Program for Sabbath, February 20

1. SPECIAL temperance songs.
2. Bible Study: Let this be given in two five-minute talks: (1) "Fundamental Principles of True Temperance," using Rom. 12:1; 1 Cor. 3:16, 17; 10:31; Prov. 20:1; Hab. 2:15; (2) "Sin of Nadab and Abihu Caused by Intemperance," Lev. 10:1-9; "Patriarchs and Prophets," chapter 31, "The Sin of Nadab and Abihu."
3. Have three five-minute talks on various phases of the temperance question: "Liquor," "Tobacco," and "Other Phases of Intemperance." Secure data from the excellent 1915 Temperance INSTRUCTOR.
4. Have two canvasses given for the Temperance INSTRUCTOR: (1) To a business man; (2) to a farmer. See *Gazette*.
5. Have the report of the committee appointed last week. Discuss and adopt the report. Ask each to keep a diary of his experiences, to relate at the next meeting.

Missionary Volunteer Reading Courses

Senior No. 8 — Lesson 18: "The Desire of Ages," Chapters 26 to 29

1. WHY did Jesus make his home in Capernaum? What prophecy was thus fulfilled?
2. What about Jesus' preaching especially attracted the people?
3. How does the working of Satan at the time of Christ compare with his activities today?
4. What special miracles did Christ perform on the Sabbath day? Who came to him after the sun had set?
5. How do we know that Jesus was a man of prayer?
6. How was leprosy regarded anciently? Tell about the healing of the leper. What did this illustrate? Why was he charged to "tell no man"?
7. Describe the healing of the paralytic.
8. Who was the fifth disciple? To what class did he belong? When and where was he called?
9. How only can one succeed in the service of God?

10. What was the purpose of the feast to which Christ and his disciples were invited? What accusation did this bring from the Jews, and how were they silenced?

11. What question concerning the future was raised by John's disciples? Explain Christ's reply.

12. Give the true principles of Sabbath observance.

13. Mention four principal points in Christ's defense to the Jews. How did this serve especially as a rebuke to the Pharisees?

14. What question did Christ ask the man with the withered hand? With what forceful illustration did he silence those who accused him of breaking the Sabbath?

Senior No. 8 — Lesson 19: "The Desire of Ages," Chapters 30 to 33

1. WHAT preparation did Jesus make for the calling of the twelve? Why were they chosen at this time?

2. How did Judas happen to be one of those selected?

3. What was the mission of the disciples?

4. Whom does Christ choose as his representatives among men? Why?

5. To whom was the Sermon on the Mount especially given?

6. Mention some spiritual characteristics of the true followers of Christ. What special privileges are promised to those who attain them? See Matthew 5.

7. What is the special lesson for us in Christ's experience with the nobleman?

8. What wonderful miracle did Jesus perform at Nain?

9. Mention another miracle which Jesus performed about this time, and in its connection of what did the Pharisees accuse him?

10. How did he answer them, and what warning is given concerning sin against the Holy Ghost?

Junior No. 7 — Lesson 18: "Easy Steps in the Bible Story"

The Story of Samuel

1. WHAT does the name Samuel mean? Why did Hannah give this name to her little son? What did she promise the Lord? Into whose care was he given while still a young child?

2. In what work did Samuel help Eli? What did he wear? How often did his mother visit him? What gift did she bring? In spite of the evil influence of Eli's sons, what are we told concerning Samuel?

3. Tell how the Lord spoke to this child one night when he had lain down to sleep. How often was the call repeated? What did the Lord tell Samuel concerning Eli and his sons? What did Eli say when the message was given to him?

4. What request did the people make of Samuel when he was old? Why did they desire a king? Before answering the elders, what did Samuel do? What warning did the Lord send to Israel through his prophet? What did they still desire?

5. Tell how Samuel met the young man whom the Lord chose for the first king of Israel. Before Saul went home, what did Samuel do? What did he say the Lord would do?

6. At what place did the children of Israel gather not long after this? How did Samuel reprove them for the step they were about to take? Tell how it was made known who was to be king. Describe Saul's appearance. When he was brought out before the people, what did they shout?

7. At what place did the people gather a little later to make Saul king? What touching address did Samuel make on this occasion? By what sign did he seek to show them their error in asking for a king? What did they beg him to do? What loving assurance did Samuel give them?

8. What command came to King Saul from the Lord? In what way did he fail to obey? Yet with what words did he meet the prophet the next morning? How did he try to excuse himself? When Samuel reproved him, whom did he blame?

9. Repeat the solemn message that Samuel gave Saul from the Lord. When Saul heard that he was rejected from being king, what did he acknowledge? What shows that there was no real sorrow for his sin in his heart? To whom did the prophet say the kingdom should be given?

10. To what place did Samuel go? What sorrow darkened his last days?

Junior No. 7 — Lesson 19: "Easy Steps in the Bible Story"

The Story of David

1. WHAT message came to Samuel as he mourned over the evil course of King Saul? Who was David? Describe his early life. Relate the story of Samuel's visit to Bethlehem, and of David's anointing.

2. For what purpose was David brought to the court of

Saul? What effect had his music on the disturbed mind of the king? Where did he still spend part of his time?

3. What enemies of Israel came against them? How were the two armies situated? Describe the giant that was with the Philistines, and tell how he defied Israel. Relate the story of David's visit to the camp, and tell how he slew Goliath.

4. What honors did Saul bestow on David? What friend was raised up for him at the court? What roused Saul's jealousy? What plans did he make to have David killed? What made him hate David still more?

5. What did it become necessary for David to do? What lessons did he learn during these dark years? Who visited David and comforted him in his exile?

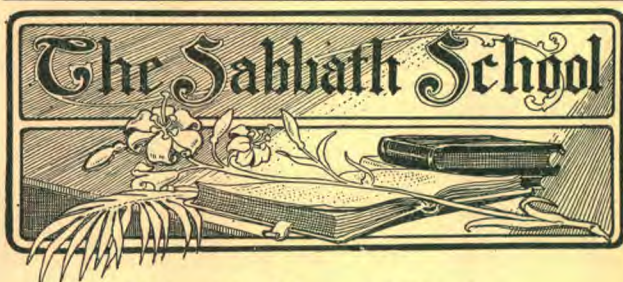
6. Tell how David spared Saul's life in the cave. What did he say to Saul? What did the king reply? Another time when Saul was seeking David, how did David again spare the king's life? What only did David take? What did Saul confess? What did he promise?

7. Describe the death of Saul and Jonathan. How deeply did David mourn for them? Where was he anointed king? In what city did he establish his capital?

8. When David had built a beautiful house for himself, what did he wish to do? Why was he not permitted to build the temple? What was David to do for it? Who would build it?

9. Describe Absalom. What did he do to win the hearts of the people? When Absalom had been made king, where did David flee? What did Absalom do? What charge did David give to his soldiers concerning the young man? Tell how Absalom died, and of David's great grief.

10. Whom did David call together at Jerusalem when he was an old man, and what did he tell them? What solemn charge did he give to his son Solomon? What authority did he cause to be bestowed upon him?



VII — The Mount of Blessing

(February 13)

LESSON SCRIPTURE: Matt. 5: 1-12.

MEMORY VERSE: "Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

Questions

1. When Jesus saw the multitude following him, where did he lead them? When they were all sat down, what did he do? Matt. 5: 1, 2.

2. What is required of those who would enter the kingdom of heaven? What does "poor in spirit" mean? Note 1. Give an example of one who was not poor in spirit, and one who was. Luke 18: 10-14.

3. For what did the publican mourn? For what will every one mourn who is poor in spirit? What happiness does Jesus promise to every such mourner? Matt. 5: 4.

4. Whatever the cause of mourning, who only can give comfort? 2 Cor. 1: 3, 4.

5. What does Jesus say of the meek? Matt. 5: 5. Give an example of a man who was meek.

6. What hinders us from being meek? Note 2. How can we learn to be meek? Matt. 11: 29.

7. How much must one want Christ's meekness and righteousness before he can be filled? Matt. 5: 6.

8. What else will those learn who are poor enough in spirit to mourn for their sins, and come to Jesus for his meekness and righteousness? What will they obtain? Verse 7.

9. With what sort of purity were the scribes and Pharisees content? Matt. 23: 25. Where does God look for purity? Matt. 5: 8.

10. Like whose purity must true purity be? 1 John 3: 2, 3.

11. When a person has surrendered to God and found peace and rest from sin, what blessed work is he prepared to do in the world? Matt. 5:9.

12. When a person has reached the perfection of heart and life called for in these beatitudes, what will surely follow? 2 Tim. 3:12. But, even then, what will fill his soul with joy? Matt. 5:10-12.

13. Should you think it right to seek persecution, by being unnecessarily offensive to others? Note 3.

14. Should one withdraw himself from the world in order to escape persecution? Note 4.

15. Which one of these beatitudes seems to sum up all the others? Memory verse. How, then, may we abide with Christ on the mount of blessing, and find happiness even in this life? Memory verse. Note 5. How may we inherit the kingdom prepared for us "from the foundation of the world"? Memory verse.

Notes

1. "He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings he came to give. . . . They feel that they are full, therefore they go away empty. Those who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are poor in spirit, whom he declares to be blessed."—*Thoughts From the Mount of Blessing*, page 19. See Rev. 3:17, 18; Isa. 57:15.

2. "It is the love of self that destroys our peace. While self is all alive we stand ready continually to guard it from mortification and insult."

3. That would be like casting ourselves from the pinnacle of the temple to see if God would take care of us; besides, it would be un-Christlike and discourteous, and would misrepresent the God of love, and would drive people away from Jesus instead of winning them to him.

4. We are not placed in the world to live only for self. We are sent here for the same reason that Jesus was sent into the world—"to seek and to save that which was lost." (See Luke 19:10; John 17:18.) Therefore "we must come close to those whom we desire to benefit."

5. "Heaven is a place of infinite bliss because his will is perfectly done there, and our lives share in this bliss just in proportion as his will is perfectly done in them."—*The Christian's Secret of a Happy Life*, page 49.

"Christ is the fountain of living water, and happiness drawn from him can never fail."—*Thoughts From the Mount of Blessing*, page 32.

VIII—Work of Believers in the World

(February 20)

LESSON SCRIPTURE: Matt. 5:13-26.

MEMORY VERSE: "Ye are the light of the world." Matt. 5:14.

Questions

1. To what are God's people compared? In what respect are they like salt in the world? Note 1.

2. Where must this saltiness, or saving power, be before they can be like salt in the world? Mark 9:50, last part. What is this power? Note 2.

3. How completely can one be filled with this "sweet savor of Christ"? 2 Cor. 2:15.

4. How did Jesus show that it is possible to lose Christ's righteousness, or love, even after it has been received? How much saving power can a person in this condition exert in the world? Matt. 5:13.

5. How may this savor of Christ be retained in the life? Note 3.

6. To what else did Jesus compare the people of God? Verse 14.

7. How did the sun, moon, and stars receive all their light? Gen. 1:16, 17. Therefore, who really is the "light of the world"?

8. What may also his children have? Under what conditions? What light may they have? John 8:12. The light of whose life? John 1:4.

9. How do the people of God let their light shine? Note 4.

10. What will they thus cause men to do? Matt. 5:16. In this respect also, how will they be like the sun, moon, and stars? Ps. 19:1.

11. Where do men put a candle when it is lighted? For what reason? Matt. 5:15. What are God's candlesticks? Rev. 1:20, last part.

12. When God's children are truly lighted with his righteous life, what will they be like? In what respect? Matt. 5:14, last part.

13. Will they need to *try* to shine? Only what will they need to do? Verse 16. (Emphasize the first word.)

14. What did all these teachings of Christ prove? Verse 17. Instead of coming to change his law or to do away with it, what was he doing? Isa. 42:21.

15. How do we know that not one jot or one tittle of God's law has yet passed away? Matt. 5:18. How much is a jot or a tittle? Note 5.

16. What more do we see in the sixth commandment, after looking at it through Christ's magnifying glass? Verses 21-25.

Notes

1. "Salt renders food pleasant and palatable, and preserves from putrefaction. So Christians, by their lives and instructions, are to keep the world from entire moral corruption. By bringing down by their prayers the blessing of God, and by their influence and example, they save the world from universal vice and crime."—*Barnes*.

2. "The savor of the salt represents the vital power of the Christian,—the love of Jesus in the heart, the righteousness of Christ pervading the life. . . . If it is dwelling in us, it will flow out to others. We shall come close to them, till their hearts are warmed by our unselfish interest and love. . . . It is not the power of the man himself, but the power of the Holy Spirit, that does the transforming work."—*Thoughts From the Mount of Blessing*, page 60.

3. In Eastern countries the salt was found in the earth in veins, or layers, and when exposed to the sun and rain, it lost its saltiness entirely. "Maundrell says, 'I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savor. The inner part, which was connected to the rock, retained its savor, as I found by proof.'"—*Barnes's Commentary*.

Thus God's child may retain the savor of his life by remaining connected with him—the Rock of Ages. See Isa. 26:4, margin.

4. "The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world."—*The Desire of Ages*, page 307.

5. *Jot* "is the name of the Hebrew letter i, which letter is the least of all the letters of the alphabet, being shaped not unlike our comma (,), and proverbially used by the Hebrews to signify the least thing imaginable. . . . *Tittle*, the very least point (Matt. 5:18) used of the fine stroke by which some letters were distinguished."—*Schaff's Bible Dictionary*.

VII—The Mount of Blessing

(February 13)

Daily-Study Outline

Sab. . . . Read the lesson scripture.

Sun. . . . On the Mount of Blessing. Questions 1-4.

Mon. . . . The mourners, the meek, the hungry. Questions 5-8.

Tues. . . . The merciful, the pure, the peacemakers. Questions 9-11.

Wed. . . . The persecuted. Questions 12-14.

Thurs. . . . Read "Mount of Blessing," pages 17-58.

Fri. . . . Review the lesson.

LESSON SCRIPTURE: Matt. 5:1-12.

Questions

1. What audience did Jesus have in his first recorded teaching? Matt. 4:25.

2. To what place did he resort? Who sat next to him? Matt. 5:1.

The "Instructor" dated February 2 is the Temperance number. This issue, therefore, contains the Sabbath school and Missionary Volunteer lessons for February 13 and 20. This paper should be distributed in the schools on February 6, and the announcement made that it contains lessons for two weeks.

3. Whom does he first call blessed? Why? Verse 3.
4. What is the meaning of "blessed"? of "poor in spirit"? Note 1.
5. What word was spoken for the mourner? Verse 4. Note 2.
6. Who are next called blessed? Why? Verse 5.
7. What is the meaning of "meek"? Note 3.
8. Upon whom does Jesus next pronounce a blessing? What shall be done for them? Verse 6.
9. What class does he next call blessed? Why? Verse 7. Note 4.
10. What is said of the pure in heart? Verse 8.
11. What class are next called blessed? Why? Verse 9. Note 5.
12. What unexpected class are called blessed? Why? Verse 10.
13. How is the experience of the persecuted further described? Verse 11.
14. What are they exhorted to do? Why? Verse 12. Note 6.

Notes

1. The term "blessed" indicated a state of solemn joy, of deep satisfaction, of supreme favor. It is the fruit of experience—of grace applied, or power received and appropriated. It is the prerogative of the believer. It is unknown to the world. It is the gift of God. It is the blessed antepast of heaven itself.

The "poor in spirit" are those who recognize that they are nothing and have nothing outside of Christ. They feel their entire dependence upon One who is mighty to save. To them is promised the greatest and best of all riches—the kingdom of heaven "within you," and "in the world to come, eternal life."

2. "They that mourn:" (1) For their sins. Sorrow for sin is the first condition of forgiveness. It is the best assurance that the sin will not be willingly repeated. The mourning state is blessed because it is a necessary step to the more blessed state of forgiveness. (2) For temporal losses. Mourning for a dear one that death has taken, or in sympathy with the afflicted, or even for property loss, mellow the spirit, and tends to lead the mourner to sorrow for sin. And there is comfort for the sorrowing from the "God of all comfort."

3. "The meek." Those who are patient and gentle under trial or under wrong. They show no spirit of retaliation, no resentment, no bigotry, no hardness. Self and self-consciousness are subdued. The spirit is not contentious, or quarrelsome, or irritable. Self-possession, calmness, and peace mark all they say and do.

4. "The merciful." In human experience, only those who know how to exercise mercy may obtain mercy; and those who do exercise mercy are sure to obtain mercy. The Lord exercises mercy toward us that we may learn the meaning of mercy, and so become better acquainted with him, and, like him, exercise it toward our fellow men. "If ye forgive men their trespasses, your Heavenly Father will also forgive you."

5. "The peacemakers." Where contention and strife and irritability make life miserable, the one who possesses the gift of composing differences, who has the happy faculty of "pouring oil on the troubled waters," has indeed a blessed ministry. The world is so full of unrest and conflict that peacemakers are needed everywhere, in the home, in the church, in the community.

6. No joy is so great as that of victory under trial, no peace so blissful as that which follows the storm. The degree of joy is proportionate to the intensity of the struggle passed through.

VIII—Work of Believers in the World

(February 20)

Daily-Study Outline

- Sab. . . . Read the lesson scripture.
- Sun. . . . Salt of the earth. Read "Mount of Blessing," pages 59-62. Questions 1-4.
- Mon. . . . Light of the world. Read "Mount of Blessing," pages 63-72. Questions 5-7.
- Tues. . . . Jesus and the law. Questions 8-13.
- Wed. . . . Meaning of the law. Questions 14-16.
- Thurs. . . . Read "Mount of Blessing," pages 73-92.
- Fri. . . . Review the lesson.

LESSON SCRIPTURE: Matt. 5: 13-26.

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Questions

1. Name the classes that are called blessed. Matt. 5: 3-11.
2. What are such persons said to be? Verse 13, first part.
3. To what are those compared who lose these blessed experiences? Verse 13, last part.
4. How may such a condition be avoided? Mark 9: 50, last part; Col. 4: 6.
5. What are the blessed further said to be? To what are they compared? Matt. 5: 14, first part.
6. How is a lamp or candle made to serve its purpose? Verse 15.
7. How should we use spiritual light? To what end? Verse 16.
8. How did Jesus guard against any possible charge that he was setting aside the law of God? Verse 17.
9. How long will the law remain unchanged? Verse 18. Note 1.
10. Of what importance, therefore, is the keeping of the law? The teaching of it? Verse 19.
11. In what statement did Jesus call for a higher standard of righteousness? Verse 20.
12. What is the meaning of being "called the least in the kingdom of heaven"? Verse 20, last part.
13. What is said by them of old time about killing? Verse 21.
14. What common offenses have in them the seeds of murder? Verse 22. Note 2.
15. How should we therefore seek right relations with our fellow men before coming to worship God? Verses 23, 24. Note 3.
16. Why should we agree quickly with an adversary? Verses 25, 26.

Notes

1. For "fulfilled" in this verse, the Revised Version reads "accomplished," and the original Greek is "come to pass." The law, then, is not to be modified in the slightest degree. This is emphasized by the use of the terms "jot" and "tittle." The word jot is for *jod* the smallest letter in the Hebrew alphabet (see JOD in Psalm 119, between verses 72 and 73). In the Greek the word used is *iota*, the smallest letter in the Greek alphabet, a term familiar to us in everyday speech; not one iota of the law is to pass away. The Greek word rendered "tittle" is *kerea*, meaning a *little horn*. The term was used by Greek grammarians to denote a mere accent or diacritical mark on a word, and in Hebrew refers to the mere tip or hornlet of a Hebrew character; not one jot or iota, nor the tip of a letter, nor an accent is to pass away from the law till all things come to pass.

2. The Revised Version omits the phrase "without a cause." This simplifies and makes definite the meaning of the text; for no one gets angry who does not think he has a cause for it. Does not the Scripture teach us elsewhere that true patience does not admit anger even with a just cause for it?

The Greek word rendered "in danger of" is the usual word for "guilty," and is so rendered in James 2: 10; 1 Cor. 11: 27; Matt. 26: 66, etc. Anger, then, brings guilt, because it contains the essence of what would bring forth death if allowed to develop. One who is angry feels an impulse to injure the object of his anger, and unrestrained anger easily leads to murder. This illustrates the filling out, or amplifying, of the meaning of the law which Jesus came to accomplish. He did not make the law mean less, but more. What a contrast to the efforts of men nowadays to tone down or smooth away the meaning of the law till sin all but disappears.

3. Note the language here: not "that thou hast aught against thy brother," but "that thy brother hath aught against thee;" not "reconcile thy brother to thee," but "be reconciled to thy brother." If we know that a brother feels wrong toward us, we are to take the initiative in reconciliation, even though we have nothing against him. So would the Lord have us live void of offense toward God and man.

LIVE for something. Do good. . . . Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year. Good deeds will shine as the stars in heaven.—J. Chalmers.

The Youth's Instructor

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Full Measure

No penny haggling be this life of mine,
No bickering barter in the market place.
I'd have the world inscribe upon my tomb,
"Value received," for all my living cost:
All other reckonings I leave with God.

EUGENE ROWELL.

When Mr. Franklin Emptied His Pocketbook

GEORGE WHITEFIELD, the eminent and eloquent English preacher, was received everywhere with great enthusiasm. Hume, the historian, pronounced him the most ingenious preacher he had ever heard, and said that it was worth while to go twenty miles to hear him. Benjamin Franklin was also an ardent admirer of Mr. Whitefield, and perhaps no better proof of the preacher's persuasive power can be cited than an incident concerning Mr. Franklin's experience at one of Mr. Whitefield's services. Mr. Franklin himself relates the incident as follows:—

"I happened in a meeting in the course of which I perceived that he intended to finish with a collection, and I silently resolved that he should get nothing from me. I had in my pockets a handful of copper money, three or four silver dollars, and five pistoles in gold. As he preached I began to soften, and concluded to give the coppers; another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admirably that I emptied my pockets wholly into the collection dish—gold and all."

"Children of the Book"

LOOKING over mission records for the year 1912, I noticed an incident worth recalling, reported by Elder A. Grundset, of the Abyssinian Mission. "One Abyssinian, inquiring after our faith," he wrote, "came saying that he had heard that we were *doeki moetshaf oegaibeher* [children of God's Book]."

That surely is what this advent movement means, a people called out as described in the prophecy, to stand on the platform of "the commandments of God, and the faith of Jesus." The people who stand loyally there must indeed be the "children of God's Book." The ancient Irish believers of the days of Patrick, before the apostasy had so fully corrupted the faith, were called "people of the Book," or "men of the enduring canon," by the pagan Irish. That is the rock upon which true faith must ever rest; and there may we enduringly abide.

W. A. SPICER.

Taking It Back

THERE is a little town in Kentucky that has set a good example for the whole country. At the suggestion of a citizen who knows human nature, the town recently celebrated a "Take-it-back Day," when every one was supposed to return whatever articles he had borrowed.

The plan proved to be wonderfully stimulating to sluggish memories. Every one entered so heartily into the spirit of the occasion that an amazing amount of property found its way back to its rightful owners. Neighbors who had kept borrowed articles so long that they had been ashamed to return them, found sudden courage in the avowed purpose of the day, and so people recovered valued articles that they had supposed were lost forever. It was a day of fellowship and good will, for which every one felt the better—more content with himself and better pleased with his neighbors.

Every neighborhood needs a Take-it-back Day. The occasion requires no ceremonial, for simplicity is the best assurance of success. An occasional observance would lead to that happy condition where no further observance would be necessary.

And when neighbors return borrowed articles, they might also take back any unkind words that they may have said. Taking back unkind words does not undo all the harm, but it helps, and makes it easier to refrain from bitter speech in the future. The trouble is that there is not always a chance to take them back. They usually come back—a good deal quicker than the lawn mower or the ironing board that you let your neighbor have.—*Youth's Companion*.

A Prayer

KEEP us, O God, from pettiness; let us be large in thought, in word, in deed.

Let us be done with faultfinding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment, and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene, and gentle.

Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

And may we strive to touch and to know the great common heart of us all; and, O Lord God, let us not forget to be kind.—*National Food Magazine*.

Practical Christianity

MR. CAMPBELL BROWN has published the life of "A Chinese St. Francis," a certain Mao. This Mao was on one occasion preaching in the streets of a Chinese city when a man dashed a jar of filth over him. The bystanders protested, but Mao said simply, "Don't blame him; he does not understand." Then he took off his stained and dripping upper garments and went on telling how the love of Christ is for the unthankful and the ignorant, as well as for those better disposed, till the man picked up the soiled clothes to wash them, and his companion quietly remarked, "If I had been so handled, I could not have stood it." "Love endureth all things, brother," was Mao's reply.