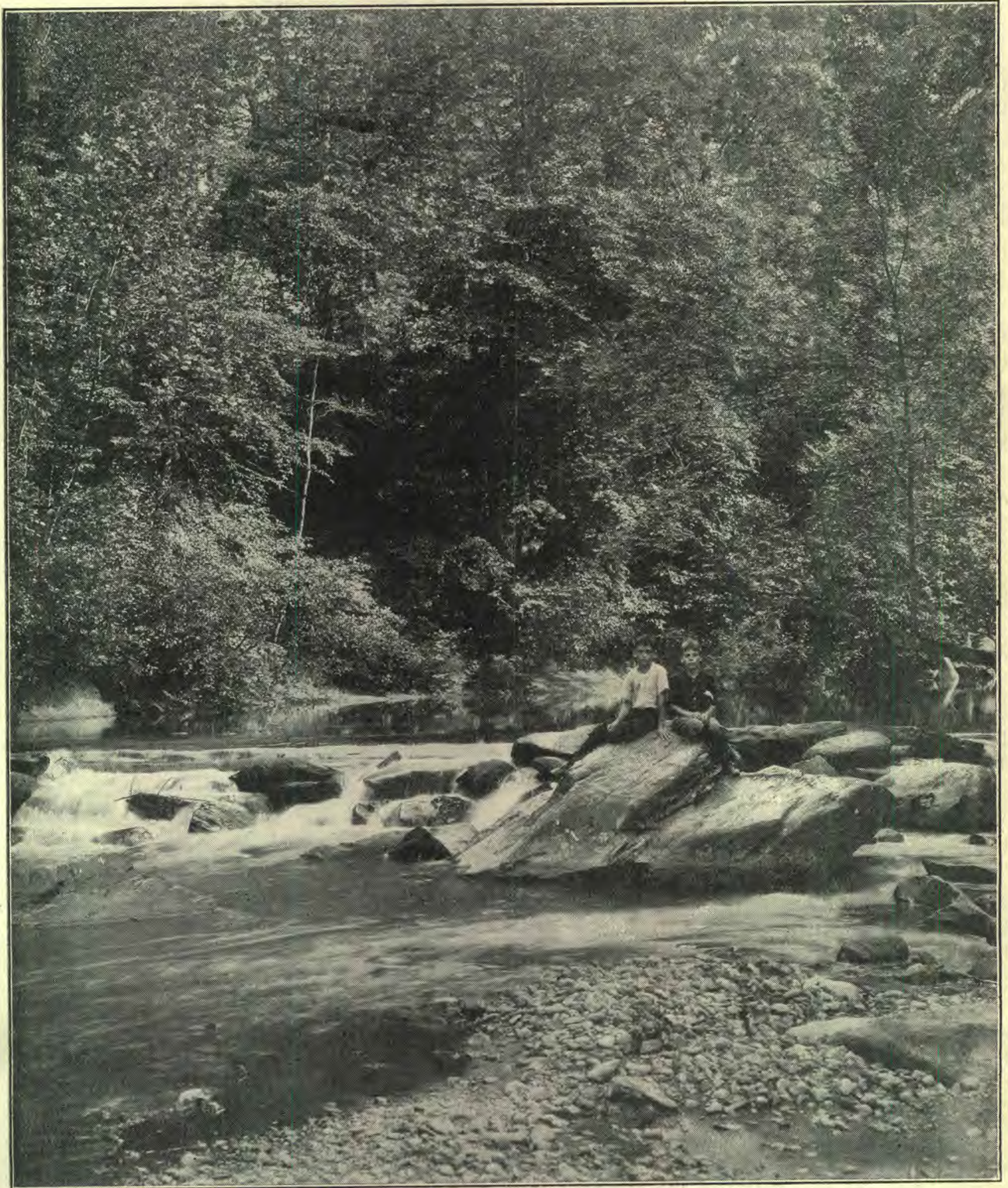


The YOUTH'S INSTRUCTOR

Vol. LXIII

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No. 27



"WHEN THE YEAR IS AT NOON"



It is said that the torpedoes fired by submarines cost from \$3,500 to \$5,000 apiece.

THE deficit in the postal revenues for the first half of the current year was \$6,500,000.

ONE set of scales in use in the New Orleans mint will accurately weigh a human hair.

EXPORTS from New York to South America in the first week of April totaled three and one-half million dollars.

THE Gideons, an organization of Christian commercial travelers, have placed 160,000 Bibles in American hotel rooms.

THERE has been invented for family use, an electric dishwasher that washes, rinses, and dries its load in three minutes.

AN Australian cattleman owns or controls 28,800,000 acres of ranch land—a domain as large as the State of Pennsylvania.

RALPH DEPALMA, of New York, made a record of a mile and a half a minute, for five hundred miles, with a Mercedes automobile.

DURING the nine months that ended April 1, our direct imports of Egyptian cotton were 71,031,250 pounds, valued at \$10,000,000.

THE unearthing of a collection of antiquities near Pentwater, Michigan, seems to prove that the Aztecs of Mexico were once in Michigan.

IN the use of automobiles per capita, Iowa is placed at the head of the list of States, having one car to every twenty-one of its population.

BY means of a sun valve invented by Gustaf Dalen, of Stockholm, the lights on the Panama Canal can be both lighted and extinguished by the sun.

FLORIDA is cultivating forty varieties of alfalfa. One scientist promises us alfalfa adapted to every climate, from the equator to the arctic circle.

THE world has thus far given \$60,000,000 for the Belgian relief. The giving cannot cease here, however, as Belgium's destitution calls for \$7,500,000 a month.

MORE than twenty years have passed since the great World's Fair at Chicago, but it was only the other day that the directors balanced their accounts and formally dissolved their organization.

NOT one passenger has been killed on the New York Central Railroad during the past four years, though the number of passengers carried on its trains equaled twice the population of the United States.

THE naval regulation of the United States that "the band shall play while the ship is coaling," is based on the fact that past experiments have shown that the crews coal ships one third faster with music than without it.

PROF. R. S. HOLWAY, of the University of California, scaled the peak of Mt. Lassen, California, on May 28, to investigate the two craters of the volcano there. He found that both had been filled up, but that no mud had been ejected, as was believed to have been the case.

THE Michigan College of Mines has received a collection of minerals from the wonderful Shattuck Cave, near Bisbee, in Arizona. According to *Science*, Shattuck Cave was discovered in 1913, after a heavy blast on the third level of the Shattuck mine. When the miner who had been working in that part of the level returned with the night shift, he found a great opening that reached farther than his light could penetrate. Looking upward, he could see tiny lights flashing, and in the belief that they were stars, he ran back to the shaft, and declared that he had blasted a hole clear through to the surface. On investigating, the mine officials found that the blast had opened a great circular cavern 340 feet in diameter and 175 feet high, which seemed like a piece of fairyland. On the roof, myriads of crystals reflected the lights from the miners' lamps. The walls, the roof, and the floor were covered with great clusters of crystals, and near the center of the cavern a mass of stalactites, forty feet long, hung from the ceiling like a great chandelier. For the most part, the crystals were pure white; but in places where the filtering waters had contained iron and copper, great transparent stalactites and stalagmites, some ruby red, others a clear emerald green or azure blue, added to the beauty of the scene. The mining company illuminated the cave with electricity, and has permitted thousands of visitors to see it. The mine workers have now had to fill the cave with waste rock—a necessity that led them to send specimens of its minerals to the Michigan College of Mines.—*Youth's Companion*.

WHILE digging in his cellar, a resident of Ridley Park, Pennsylvania, recently found a clock made in the year 1790. The case is of open ironwork. Its main-spring resembles the spring of a wagon. The clock has been cleaned and repaired, and now keeps fairly good time.

ACCORDING to recent account, the American Red Cross Society has spent \$1,600,000 on the European war. The treasury of the society contains only \$200,000 at present. The Red Cross is maintaining hospitals in every country now at war.

THE Russian government is not giving its entire attention to war problems. It is said to be at the present time double-tracking the Trans-Siberian Railway and planning to obtain from Canada six or eight thousand tons of railway spikes for this purpose.

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The Youth's Instructor

VOL. LXIII

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No 27

Praise for God

I THANK Thee for the stars that shine
Supreme among the heavenly host;
But thou dost lead the golden line,
And for thyself I thank thee most.

I thank thee for the loveliness
That decks the wood, the field, the coast;
But thou, of all that thou dost bless,
Art fairest, and I praise thee most.

I thank thee for majestic mind,
The thought that seers and sages boast;
But thou dost lead thy creatures blind,
And for thyself I thank thee most.

I praise thee for man's mastery,
Each gain another starting post;
But all he finds in finding thee,
And for thyself I praise thee most.

—Amos R. Wells.

Woman's Work in Missions

MILLIE SAUERWEIN

THE work that the Christian women are doing today for their heathen sisters is one of the greatest forces in nineteenth century missions. For many years they worked as individuals, but now their forces have been organized, and their work has been lengthened to reach around the world.

Honor must be conceded to Rev. David Abeel, an American missionary to China, for suggesting to Christian women the importance of a distinctive mission to heathen lands. He realized that the greatest hindrance to the spread of the gospel lay in the fact that heathen homes were the strongholds of Satan. His burning zeal awakened a responsive chord in the hearts of consecrated women in England and America. As a result, in 1835, the Society for Female Education in the East was organized. Mrs. Francis B. Mason, of Burma, soon seconded Dr. Abeel's request, and in consequence, the Woman's Union Society of America for Heathen Lands was established.

Thus these two societies, one in England and one in America, were the pioneers of woman's organized work. Now there are thirty-six societies, with fifty-seven thousand auxiliaries.

Woman in India

Pitiful as is the position of all Oriental women, in no other land is it so painful as in India. Since the Mohammedan domination in A. D. 1001, millions of women have had no contact with the outside world, and have lived literally as prisoners. Men give little thought or care to woman's life, and it almost seems as if both earthly and eternal perdition must be her fate.

A missionary well acquainted with the customs of India says: "The more I see of woman's lot in India, the more I know that no account of her degradation, darkness, and suffering can be exaggerated. No one realizes the depths of suffering borne by her. And the longer I am here, the more terrible I see it is. As they often tell us, we do not begin to suspect what goes on behind the scenes. We know their only hope is in the Saviour's redeeming love, of which they know nothing."

The low repute in which woman is held may be judged by the following, from the writings of one of their lawgivers: "What is the chief gate to hell?—A woman. Who is the wisest of the wise?—He who has not been deceived by women, who are only to be compared to malignant fiends. Never put your trust in

a woman; she is a great whirlpool of suspicion, a dwelling place of vices, full of deceits, a hindrance in the way to heaven."

The duty of every Indian woman is to faithfully worship her husband. I quote a specimen of the teaching set forth in a book which was distributed broadcast as a prize book in the government schools for girls in the Bombay Presidency:—

"If a husband of a virtuous woman be ugly, of good or bad disposition, diseased, fiendish, old, stupid, dumb, blind, deaf, hot-tempered, poor, extremely covetous, a slanderer, immoral, nevertheless she ought to worship him as a god."

It was this low estimate of women that brought about the deplorable custom of child marriage, whereby girls of tender years are made to bear responsibilities for which their immaturity unfits them.

A recent census places the number of married girls in India at 38,000,000, of whom 24,000,000 are widows. Nearly 14,000 are only four years of age. Custom forces these tiny children to undergo all the penalties of widowhood. Indian widows are made household drudges, for whom nothing is too severe. They are allowed one meal a day, and that of the simplest kind; often they are compelled to fast for days.

No man could hope to reach this neglected Oriental population, but women have been able to gain effective access to these hidden hearts. At first beautiful fancy-work was used to attract their attention; when their interest was won, a social society was founded, which later held religious meetings.

Bible women then began their work, and trained native evangelists tried to reach the masses. Children were gathered from this same secluded class, and put into schools, where they were taught the vital truths of the gospel. Hospitals were endowed, and gifted women physicians ministered to the physical ailments of the inmates, and led them to Christ.

Miss Clara A. Swain was the first woman medical missionary sent to the East, and Miss Isabella Thoburn the first missionary sent to establish girls' schools. These two women and forty others were sent out by the Methodist Episcopal Woman's Foreign Missionary Society to different fields. The report of the tenth annual meeting of this society shows two thousand auxiliary societies. They support one hundred and forty day schools, four orphanages, nine boarding schools, one hundred and fifty teachers, and a goodly number of hospitals and dispensaries; \$514,850 was

contributed during the first ten years of its organization.

Rich results have followed these various methods of service. Thousands of heathen women have come out from utter darkness and degradation, and have established Christian homes.

The Chinese Woman

The position that woman occupies in China is far below that allotted her in Christian lands, but very much above that of her Indian sisters and those of other heathen countries.

The woman of the upper class passes a life of seclusion and comparative idleness. She spends her time embroidering, fashioning her clothes, ornamenting her tiny shoes, cultivating her musical talent, or in amusing and gratifying the whims of her masterful husband and mother-in-law, without expecting any return for her kindness and love.

The middle-class woman has more freedom than her exalted sister. She may enjoy an outdoor ramble, the tottering gait caused by her bound feet, as well as the silken garb she wears, distinguishing her from the laboring and domestic woman.

A man in China prefers to marry a woman with bound feet. It is the ambition of every mother that her daughter marry well; therefore the torture of foot binding is still practiced. This custom among the women is one of the greatest obstacles to the spread of the gospel. When the girls and women become Christians, they are urged to unbind their feet. This injures their standing in society, and is a stumblingblock to many. Instead of becoming humble followers of Christ, they draw back, preferring to remain hobbling ladies of leisure.

One fifth of the women of the world are waiting in China for the Saviour. Work, whether educational, medical, social, or religious, can be done among them only by persons of their own sex. A burden of responsibility is thus laid upon the women of Christendom. That Christian women are awake to this responsibility is shown by the fact that more than half of the missionaries in China are women. By their united efforts they have brought multiplied thousands of women to the Christian churches.

The Mohammedan Woman

With few exceptions Mohammedan women are either the slaves or the playthings of the men. A man generally marries in order to secure a permanent servant for himself. Early marriages are legalized to prevent the youth from falling into vices which are prevalent, and caused by the reading and relating of vile stories in the hearing of children.

The women, both free and slaves, are given all the heavy work, and bear all the degrading burdens, while the men sit in idleness. During the late revolt in Afghanistan, hundreds of women were sold throughout the country, in British territory and other places. In large villages every chief possesses numbers of them, and speaks of buying them as one might speak of buying cattle.

Rarely can a Mohammedan woman read. Girls are not educated, and are not permitted to attend religious meetings. They are looked upon as dumb animals, driven under the yoke of centuries of oppression. They will never seek the gospel for themselves; their hearts have no hope or knowledge of anything better. We must go to them.

Medical and educational work have proved success-

ful among Mohammedan women. Woman's medical work has removed prejudice and opened closed doors. The highest success is seen where some workers who are wholly given up to evangelistic work are associated with the medical missionary.

For educational work the girl's boarding schools are more fruitful for good than day schools. One sort of school that has brought forth the happiest results is where the missionary has a group of twelve or fourteen girls living with her. They are her companions night and day. She shares all their conversations, their plays, household duties, and lessons. The pure, refining influence of the missionary's constant companionship has more effect on these young lives than anything else that has been tried.

It is the object of Christian women to force into the minds of Mohammedan men the fact that girls and women are capable of absorbing book knowledge. Already the support of men who are neither Christians nor philanthropists has been won.

What Has Been Accomplished

The outlook for woman's work is full of promise. It was her hand, as in the zenana work in India and the evangelistic work in other lands, that put the gospel's golden key in the door that opened Siam to the gospel.

There is an underlying ambition in the hearts of consecrated women to advance in all mission fields. Much has already been accomplished. In 1910 they had established 2,400 village schools, 330 high schools, 14 colleges, 85 hospitals, and a number of orphanages and dispensaries where thousands of sick are treated daily.

Within their ranks they have 960 teachers, 150 lady physicians, and several hundred Bible workers and evangelists. They have published over 63,000,000 pages of literature, and each year thousands of dollars are received and contributed by them for mission work.

What has been done is only a practical demonstration. With carefulness, faith, prayer, there need be no lack in the great work God has given women to do.

When I Get the Best

By willingly, gladly according to others the best of temporal things, I come into the possession of spiritual blessings far exceeding in value the earthly treasures on which I have relinquished my hold that the comfort and convenience of another may be enhanced.

While I may not admire and the Lord may not be pleased with the spirit prompting the requirement of my yielding that which rightfully belongs to me, yet the blessing received more than repays.

I sit at a table abundantly provided for with both substantials and delicacies. I know that others will enjoy the knickknacks more than they would the plainer food. They are thoroughly welcome to them, for I want the best this time—the plain, simple food. It is no self-denial, for I have learned that the results of abstinence are much to be preferred to the aftereffects of overindulgence. I am getting the very best.

Others may dance, play cards and other games, attend theaters, waste money in riotous living and self-indulgence, but I choose the service of the divine Master continually, and so get the best of this life and the sure promise of the one to come.

MRS. D. A. FITCH.

The Mountains of the Bible

"See where the mountains rise;
Where thundering torrents foam;
Where, veiled in towering skies,
The eagle makes his home;
Where savage nature dwells,
My God is present, too;
Through all his wildest dells
His footsteps I pursue."

GOD "by his strength setteth fast the mountains; being girded with power." So the mountains stand as a visible demonstration of God's power. We find them scattered over all the earth, telling their story of the Creator's power. The same hand that sets the mountains fast is the hand that is stretched out to save his people from their sins. If he can uphold the massive mountains, surely he can uphold the weakest soul that will rely upon his word.

In the country of Ararat rises a mountain which is well known to every reader of the Bible as Mt. Ararat; also recorded in history as the resting place of the ark. Here it was that faithful Noah and his family were landed until the subsidence of the flood, and around it the new homes of the race were established.

The Hebrew name Sinai, according to some, denotes a district of broken or cleft rocks. This mountain is located in a wild region in Arabia. Three months after the Israelites left Egypt, they went from Mt. Rephidim to Mt. Sinai. Here the law was given, which fact renders this spot of special and lasting interest.

Mt. Hermon is 9,000 feet high, and has three distinct summits close together. It is sometimes spoken of as "Old Man's Mountain." It is topped with snow, which sometimes lies in lengthened streaks upon its sloping ridges. This mountain was taken from the Amorites.

The psalmist sings of the unity of brethren as being like the view of Hermon.

In the distance, we see a travel-worn shepherd leading his flock to new pasture. As he gets nearer, we behold the peaceful face of Moses. He leads his flock to the back side of Mt. Horeb, or the mount of God. We can picture him standing there looking up at the dark, granite, stern, splintered peaks, some of them rising in frowning majesty above the level of the mountain range. But, lo! a bush is seen burning, and a voice is heard. Then it is that God speaks to Moses and tells him that he is the one chosen to lead the children of Israel out of Egypt and into a land flowing with milk and honey.

Mt. Nebo rises to a height of 2,670 feet. The shoulder, or spur, of this peak is called Mt. Pisgah, where Moses was taken by the Lord in order to give him a view of the Promised Land before his death.

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave."

The region of Mt. Hebron, in southern Palestine, was taken by Caleb, under Joshua, and given to the former as a reward for his faithfulness.

Mt. Zion was the seat of David's castle at Jerusalem. Here it was that he and fourteen of the kings that succeeded him were buried in the royal tomb. Zion is used as the representative of the city of God, the spiritual city.

Mt. Moriah, on which was situated Solomon's temple, is memorable as being the scene of the trial of Abraham's faith.

East of Jerusalem, just across the brook Kedron, is the Mount of Olives. It is 2,665 feet high, and derives its name from the olive trees which formerly abounded on its side. Jesus went often to this mount. He was descending its slopes when the multitudes welcomed him to the city with hosannas. He had rounded its shoulder when Jerusalem burst into full view, and he wept over the fate which he knew awaited the city. He was sitting on the mount with his disciples, gazing across the valley at the splendid temple and city, when he prophesied the destruction of both. After his last Passover he retired to the Mount of Olives. It was in this vicinity near Bethany, that our Lord's ascension took place, and to this same spot he will return. When his feet touch the mount,

it will divide and form a great plain, upon which will settle the heavenly Jerusalem, the golden city.

In the land of Samaria, Ebal, the mount of curses, rises 3,075 feet; while within hailing distance stands Gerizim, the mount of blessings, 2,850 feet high.

The highest point of Mt. Carmel is 1,750 feet, but at its juncture with the sea its elevation is but 500 feet. Mt.

Carmel is especially noted as the scene of the slaughter of the prophets of Baal, in the time of Elijah.

Northward still is Mt. Gilboa, the scene of Gideon's great victory over the Midianites. This elevation, like Mt. Carmel, is not noted for its great height, but rather for its historic associations.

Mt. Tabor is 2,000 feet high. It was here that Deborah and Barak defeated the armies of Jabin.

East of Tabor, near the western shore of the Sea of Galilee, is supposed to be the mount of the beatitudes. At the extreme north of Palestine is Lebanon, a wide mountain range, about 5,000 feet high. Its highest peak is 10,000 feet. These mountains are celebrated for their forests of cedar. Lebanon was also a subject of sacred song.

DAISY COONS.

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things; but above all, the power of going out of one's self and seeing and appreciating what is noble and loving in another.—*Thomas Hughes.*



THE SINAI GROUP



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."



"When the Year Is at Noon"

WHEN the air is aquiver and all earth atune,
When life is at flood and the year is at noon,
When the song sparrow swings, and trills from the tree
To the low, rhythmic hum of the hurrying bee,
When clouds like white argosies float in the sky,
Then — it is July.

When the catbird forgets all his love songs of spring,
And the robin stands panting and dragging her wing;
When from the wood meadow calls softly bobwhite,
And fireflies, like will-o'-wisps, glimmer at night;
When the meek-eyed cows wade in the river breast high,
Then — it is July.

When the sweet breath of clover is in the new hay,
When the red cherries keep the white promise of May;
When the farmer boy whistles and calls to his team,
And the warm leaves stir softly like one in a dream;
When nature seems drowsing while summer goes by,
Then — it is July.

— May Ellis Nichols.

The Lighted Match

ONE — two — three — four — five — six." Marshall counted the sonorous strokes of grandfather's tall clock in the hall, and picked up the book and papers that lay on the littered library table. "That's my signal for moving along toward home. I promised Tom Morley that I'd help him carry over a mission table that he's been making for Professor Runyon, and I think he wants to go before supper."

"Whew!" whistled Warren Foster. "A mission table? I didn't know Tom Morley was equal to that sort of thing. Well, just whisper to him that he'd better get his money for it tonight, or he will use up considerable good sole leather before he sees it. Professor Runyon pays in the end, but he's slower than molasses in cold weather."

"Is he?" the other boy questioned eagerly. "I surely will warn Tom, because he can't afford to lose the money for his work. Well, good-by, Warren; see you tomorrow."

Parting the heavy portières, he gave a surprised "Good evening" to Warren's father, who had apparently just come in, and hurried away to keep his promise to Tom Morley.

"What was that I heard you saying to Marshall about Professor Runyon?" asked Warren's father, as he entered the living room. "I didn't just like the sound of it."

Warren was brushing the litter from the library table, where he and Marshall had worked out their geometry problems together. He shrugged his shoulders.

"There's nothing to be excited about, dad. Tom Morley has been making a table for Professor Runyon, and I just wanted to put him on his guard. You remember how long Professor Runyon kept us waiting last spring for the money for the strawberries that we furnished him from our bed."

"But, Warren," Mr. Foster remonstrated, stretching out his hands to the comforting warmth of the

fireplace, "you're losing sight of the fact that Professor Runyon was not at all to blame for that. He left the money with Curtis when he was called away so suddenly, and it was a month before Curtis remembered to give it to you."

"That's so," Warren admitted, a little uncomfortably. "I'd forgotten all the circumstances. But I don't believe there's any harm done, dad. Marshall is good-natured; he won't make anything of it."

"Yes, he's good-natured enough," Mr. Foster agreed, "but he has a talent for getting things twisted in repeating them, and there's no telling what sort of story Tom Morley will get. As for Tom, I'm not so sure about his good nature, and he's not very careful with his tongue. I fear, son, that we may all have reason to be sorry that you did not keep your warning to yourself."

Before a week had passed, Warren found that his father was right. In passing on the warning to Tom, Marshall twisted the facts, and gave Tom the impression that Professor Runyon was particularly absent-minded when it came to paying bills. Tom at once jumped to the conclusion that the popular professor of chemistry in Duxhaven College never paid a bill if he could possibly get out of doing so, and was unfortunately confirmed in this opinion by the fact that Professor Runyon, who was going out to dinner, had asked him to wait until the following week for the money for the table. And Tom very promptly and forcibly expressed to various persons his opinion of college professors who were mean enough to cheat a fellow out of the money that he had honestly earned by hard work. Amused at the vigor of his language, these persons repeated to friends or neighbors what Tom had said, and in a few days the whole neighborhood was buzzing with the story.

"All this fuss from a few words that I spoke without really thinking!" Warren grumbled in deep disgust when his father reported to him one day the latest story that was going the rounds of the neighborhood. "If I hadn't heard the whole affair, I wouldn't believe that the little I said could have started all the stories that are going around."

"It makes me think of the way we start the furnace fire," said his father. "We should never think of getting a chunk of coal going by holding a lighted match under it. But if you touch a lighted match to a newspaper, and follow that with a few old strawberry boxes, or some other light stuff, and then throw on heavier kindling as the light stuff catches fire, you can soon throw in your coal and get a good body of fire. That's very much the way it worked in this case. You touched a lighted match to Marshall, and he set Tom going. Tom in his turn set some other people going, and now you have a body of fire that's all out of proportion to the match that started it. 'Behold, how great a matter a little fire kindleth!' the Bible says. I think, son, you've had a pretty good illustration of the trouble 'a little fire' may make right here." — *Young People's Weekly*.

The Greatest Gift

TRADITION tells the story of one who lived so godly a life that the angels came down to learn the secret of his strength. Because of this man's faithfulness, they requested that the Lord bestow the gift of miracles upon him. The Lord told them to learn what gift the man would prefer. So they asked him if he would choose that the touch of his hand should heal the sick as did the Saviour's. He answered, "No." He would rather God would do that. They then asked if he would have power to convert souls. Again he answered, "No." That was the office of the Holy Spirit. When pressed to make known his chief desire, he replied, with fervor, "That God may give me of his grace so abundantly that I may do a great deal of good without ever knowing it."

The legend says that it was given him that his shadow, when falling behind him or at his side, should have power to dispense blessing to all upon whom it fell.

Do not our hearts many times long to know whether our service for the Master brings results? This may not be amiss; but is it not better to rest upon the promise of God that his word will accomplish that whereunto it was sent, knowing that if we scatter the truth, God will cause it to bring forth fruit to his honor and joy? And we know the salvation of sinful men is heaven's joy.

Current events seem to indicate that the sun of earth's probation is about to set, no more to rise. Now, then, is the sowing time. When the night of God's wrath comes, none can work. Let us, then, be diligent about the Master's business, not forgetting, however, to sit at his feet and learn of him until the shadow of our influence may dispense blessing wherever it falls. Then only are we in possession of the greatest of gifts, and ready to act as ministers of God.

The Tiny Kafir Teacher

WHILE Agrippa was hearing the English and Kafir recitations in the grades,—and he has one pupil in the fourth grade,—four or five little youngsters were off at one side of the circular, mud-walled schoolroom, going through their primer lesson in Kafir.

They were led by a tiny Kafir boy, who pointed to a lettered chart hung on the wall.

"B-a, ba! b-e, be! b-o, bo! b-u, bu!"

Their low voices kept spelling the way down the chart, as the little leader pointed from line to line.

But soon I noticed that the round-faced little teacher, with the pearly teeth, was not at all intent upon the lesson. He was watching the strangers. But without intermission he led the recitation. His pointer went uncertainly, and sometimes missed the line altogether, but there was never a slip in his spelling of the syllables. He knew that whole big chart by heart—knew it in exact order. I watched his pointer missing the columns, but his voice never missed the exact order, and the others followed him,

"Ka, ke, ki, ko, ku!" Looking all about the room under the fascination of the uncommon visitors, his pointer wandering even off the chart, the little teacher went on to the very last line of double syllables—"ge-na, sa-na," etc.—never missing one (for we watched the chart as we listened to his voice). Then as soon as the last word was reached, back the "sub-A" class would go, led by the little teacher with the rolling eyes, and down the whole chart they would go, again and again, over and over. I wanted to promote that class to chart number two. The little teacher, at least, knew chart one sufficiently well.

W. A. SPICER.

Experience in an Earthquake

THE experiences of our missionaries in different parts of the world are varied, and oftentimes more interesting to hear about than to pass through. Sister R. J. McKeague, who is located at Hilo, Hawaii, in a recent letter spoke of their experience in an earthquake. She says:—

"You will notice my handwriting is a little more unsteady than usual. This is because I have not yet recovered from the shock of the earthquake we had yesterday morning at about 8:30. The day was perfect, as it is today. A brother was here from the country, and my husband was under the house, where he keeps his motor cycle, preparing for his regular Sunday trip to the country, where he holds four studies in different places.

"I was sitting on the stationary washtubs watching him, when I began to rock back and forth, and couldn't imagine what was happening to me at first, till it grew worse, and things were falling upstairs, and the house rocked so that we fled outdoors. There we turned, expecting to see the house go down. But the quake stopped, and we began to quake. The neighbors were all outside, children crying and clinging to their mothers' skirts. It lasted about a half minute, they say. It is a terrible sensation to try to walk on the shaking earth. Some vases and such things were tipped over, but no great damage was done at our house. Things were broken in many houses. The old residents say it was the worst earthquake they have felt, and that it will be followed by a lava flow or some great disturbance at the volcano. I shook for a long time after it was over.

"We are surely living in a time when God's judgments are in the earth. It will take something strong to waken these slumbering people in these islands for they are so accustomed to peace and plenty that they will not believe anything will ever come to mar their happiness. This experience has impressed me as nothing else has with the need of a constant readiness for anything. I want to be ready, and am determined by God's help to bring others with me."

M. E. KERN.



CANDIDATES FOR NEXT YEAR'S PRIMER CLASS

"SHOW me a man who makes no mistakes, and I will show you a man who doesn't do things."



Possessed

In the creation of man, God's purpose is made clear that he should be under the guidance of a higher spiritual power, God's own Holy Spirit. This guidance was not designed, we believe, to in any way supersede man's individual action; but the rather so to direct the individuality of each person, that, under God, he should reach the very highest efficiency of service.

Satan interrupted this plan of the Creator, thwarting for a time his design by tempting Eve to believe that she was quite capable of guiding herself, apart from the control of God's Spirit.

As Eve reached forth and took of the fruit of the tree the Lord had specially instructed them not to touch lest they die, she accepted the tempter's suggestion, supposing that thereafter she would be following her own independent judgment. But in reality she placed herself and her posterity under the control of that master mind that had led her into disobedience. Each generation has departed farther and farther from the Creator's purpose in bringing them into existence, until the great mass of mankind are almost wholly without the safe guidance of the Spirit of God.

In the Bible we have instance after instance cited where men and women were under the direct control of fallen angels. Jesus cast out *seven* of these evil spirits from one woman, and that woman was afterwards known as Mary Magdalene of Bethany, who anointed Jesus with the precious ointment, and wiped his feet with her flowing hair. These wicked spirits had complete control of her mind, so that they could direct her every movement at their will.

Another instance is given us where a man opened his mouth to pray to Jesus for deliverance from the control of the spirits possessing him, and instead of his saying what he wished, they used his tongue to ask Jesus if he had come to torment *them* before the time. Their name was legion, for there were many of them.

From this we gather that as surely as men and women may yield themselves to be controlled by evil spirits, just so surely may they be under the control of God's Holy Spirit. And this is but our "reasonable service." God will force no one to yield himself to him to be used and guided in his daily life. But to do so means one's own and others' salvation.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16:13.

Yet every individual is serving the one master or the other, by being controlled by the spiritual forces of the one power or the other. You may say, "I will serve neither. I will do as I please." This is an utter impossibility: "For none of us liveth to himself, and none dieth to himself." Rom. 14:7. Neutrality in this spiritual warfare is an impossibility. We either serve God or do not serve him. And if *not*, then we are listed as servants of the god of this world. It is for the one or the other we live, and by one or the other shall we be claimed when we die.

O the blessed possibilities of the one who yields himself to be controlled by the Spirit of God! That life

is a benediction wherever it is lived. Good fruits are borne upon this tree continually. Such consecrated men and women leave a bright path behind them wherever they go. They are guided into the doing of the right thing at the right time and in the right manner. Think of John, Peter, Paul, Philip, Timothy, Titus, and a long list of women mentioned by the apostle Paul, who served with him in the gospel. Forgetting themselves, they lent their lives to Jesus to be used in blessing others. Such a life is described as: "Suffereth long, and is kind," "envieth not," "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth." No one but he who is controlled by the Spirit, filled with the Spirit, can do these things. Such a life is impossible with men, but quite possible with God when, by his Spirit, he controls the man, and is enthroned within the temple of the soul.

He who is thus "possessed" by the Lord is a free man. He can go in and out and find pasture. He will be at home anywhere in God's great kingdom. "For freedom did Christ set us free." "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." For this deliverance and this freedom in Christ, let us continually thank God. T. E. BOWEN.

"And Emily"

EMILY took the letter from the postman at the gate, and turned slowly up the path to the house.

"Another letter from Miss Upley," she muttered. "Wish she would give me up. No use; I can't be good if I try; I fly out of my head at anything, and say and do things that I'm ashamed of — and then do the same thing again when my temper goes to pieces. However, I suppose I may as well read the letter, and have the agony over."

But when she opened the envelope, she found in it not a letter at all, but a little scrap of printed paper.

Emily looked at the address on the envelope. "Miss Upley's writing, no doubt about that," she said. "Now, what does she mean by sending me next Sunday's lesson text, cut from the Quarterly? That's all it is — O, let's see, she's crossed out — well, I declare!"

For in one of the verses Miss Upley had crossed out the name "Peter," and had written "Emily" right above it, so that it read, "But go your way, tell his disciples and Emily that he goeth before you into Galilee."

"Now what does she mean by that: Miss Upley always means something important by the queer little ways she has with us girls." Emily walked along slowly, softly repeating, "And Emily — and Emily," till she almost reached the doorstep.

"I've got it! I see it now!" she exclaimed. "'And Peter' — 'and Emily'; it's the same thing. Peter declared he never would forsake the Master; but he did, and he even denied that he had ever been a disciple of Jesus. And then he went out and wept bitterly. And now the risen Jesus takes special pains to mention Peter's name when he is sending a message to his disciples, so as to encourage him and show him that he is forgiven. O Miss Upley, this is better than a long letter. 'And Emily.' You want me to see that the Master is patient with me, too, that he will forgive me, and will help me, if I try again. Emily *will*; but O, I do hope she will win the victory over herself this time!" — *Selected*.



Sweet Christ, Speak Peace!

DEAR Christ, we pray thee walk between the warring lines
And bid the tumult cease.
Our brothers slay our brothers. All the world
Is full of woe and wrong.
Sweet Christ, speak peace!

Lord, England is our mother. Save her, Lord!
France helped us to our freedom. Make her strong!
And Germany's our teacher. Father God,
Let her wrong no man, no man do her wrong.
Save Russia, Austria, Belgium, to our race.
Secure by reason of Love's sovereign grace,
Make every nation sure in her own place,
And make that place within the Lord's domain.
Grant all thy peoples of their woes surcease,
Bow down their kings to thee, O Prince of Peace!

Dear Christ, we pray thee walk between the warring lines,
And bid the tumult cease.
Our brothers slay our brothers. All the world
Is full of woe and wrong.
Sweet Christ, speak peace!
— Myrtle Lockett Avery, in the *Christian Herald*.

A Backward Glance Through Some of Europe's Past Wars

[To aid in a better understanding of the present great war, a review of some of Europe's past struggles will be given in a series of articles bearing the foregoing title. The answers have been taken from Myers's "General History," edition of 1890.]

What was the French Revolution?

The French Revolution was the revolt of the French people against royal despotism and class privilege. "Liberty, Equality, Fraternity," was the motto of the Revolution. In the name of these principles the most atrocious crimes were indeed committed; but these excesses of the Revolution are not to be confounded with its true spirit and aims. The French people in 1789 contended for those same principles that the English Puritans defended in 1640, and that our fathers maintained in 1776. It is only as we view them in this light that we can feel a sympathetic interest in the men and events of this tumultuous period.

What were the chief causes of the Revolution?

Chief among the causes of the French Revolution were:—

The abuses and extravagances of the Bourbon monarchy.

The unjust privileges enjoyed by the nobility and clergy.

The wretched condition of the great mass of the people.

The revolutionary character and spirit of French philosophy and literature.

The influence of the American Revolution must be added as a proximate cause.

What was the character of the Bourbon monarchy at that time?

The authority of the French crown under the Bourbons had become unbearably despotic and oppressive. The life of every person in the realm was at the arbitrary disposal of the king. Persons were thrown into prison without even knowing the offenses for which they were arrested. The royal decrees were laws. The taxes imposed by the king were simply robberies and confiscations. The public money, thus

gathered, was squandered in maintaining a court the scandalous extravagances and debaucheries of which would shame a Turkish sultan.

What was the character of the nobility that made it a cause of the Revolution?

The French nobility, in the time of the Bourbons, numbered about 80,000 families. The order was simply the remains of the once powerful but now broken-down feudal aristocracy of the Middle Ages. Its members were chiefly the pensioners of the king, the ornaments of his court, living in riotous luxury at Paris or Versailles. Stripped of their ancient power, they still retained all the old pride and arrogance of their order, and clung tenaciously to all their feudal privileges. Although holding one fifth of the lands of France, they paid scarcely any taxes.

Why were the Catholic clergy so objectionable to the French people that they helped to cause the Revolution?

The clergy formed a decayed feudal hierarchy. They possessed enormous wealth, the gift of piety through many centuries. Over a third of the lands of the country was in their hands, and yet this immense property was almost wholly exempt from taxation. The bishops and abbots were usually drawn from the families of the nobles, being too often attracted to the service of the church rather by its princely revenues and the social distinction conferred by its offices than by the inducements of piety. These "patrician prelates" were hated alike by the humbler clergy and the people.

What was the condition of the common people?

It is quite impossible to give any adequate idea of the condition of the poorer classes of the commons throughout the century preceding the Revolution. The peasants particularly suffered the most intolerable wrongs. They were vexed by burdensome feudal regulations. Thus they were forbidden to fence their fields for the protection of their crops, as the fences interfered with the lords' progress in the hunt; and they were even prohibited from cultivating their fields at certain seasons, as this disturbed the partridges and other game. Being kept in a state of abject poverty, a failure of crops reduced them to absolute starvation. It was not an unusual thing to find women and children dead along the roadways. In a word, to use the language of one [Fénelon] who saw all this misery, France had become "simply a great hospital full of woe and empty of food."

DR. JOHN MURPHY is one of the greatest surgeons in the world. A newspaper man asked him not long ago, "Why do wars persist in spite of all our talk about peace?" "The answer is very simple," said the doctor. "It is because of a false valuation we put on accomplishment. Who are the heroes of history?—Caesar, Alexander, Napoleon, Kitchener, Dewey, etc. Almost any child can recite glibly what they did. But what child knows the name of the man who discovered that yellow fever is transmitted by a mosquito, and who thus saved uncounted lives? We take the boys and girls while they are impressionable and let them be taught that heroes are destroyers. We ought to make our histories a series of constructive, not destructive events for youthful minds."—*Expositor*.



Roadside Flowers

We are the roadside flowers,
Straying from garden grounds;
Lovers of idle hours,
Breakers of ordered bounds.

If only the earth will feed us,
If only the wind be kind,
We blossom for those who need us,
The stragglers left behind.

And lo, the Lord of the garden,
He makes his sun to rise,
And his rain to fall like pardon
On our dusty paradise.

On us he has laid the duty—
The task of the wandering breed—
To better the world with beauty,
Wherever the way may lead.

Who shall inquire of the season,
Or question the wind where it blows?
We blossom and ask no reason.
The Lord of the garden knows.

—Bliss Carman, in *Ladies' Home Journal*.

The Bobolink and the Hermit Thrush

THERE never was more of a wag and a romp hatched into the bird kingdom than the bobolink of the meadow. He cannot sit still and sing his song; but he must twist and "turn handsprings," while he clings to a trembling reed in a marsh, or sways on a thistle stalk, or sits on a fence post. You cannot foretell what he will do next, either in calisthenics or in music; but you must confess that his hilarious joy is contagious, his song irresistible. How well his garb harmonizes with his actions! His sober black suit is quite untrimmed in front, but on his back are patches of buff and white, and wing pipings of the same pale hues.

With all his desire to "show off," the male bobolink is taken occasionally with fits of shyness. I have heard his song for several minutes, and have found him hiding in the grass. The song he sings in his flight is freer than that which he sings from a perch. Does the poetry of motion free his joyous little soul to this extent, I wonder?

Sad is the fate of our little merryman when he migrates South and fattens on the rice. Better for him to have kept to his diet of insects and grass seeds, as in the North. Hunters bag bobolinks by the dozens, and their little fat bodies are esteemed a great delicacy in hotels near and far. How much there is in a name! People who would be horrified to think of killing such a singer as the bobolink, complacently pick the little bones of the redbird, or ricebird. Perhaps they do not know that the birds are one and the same. The owner of the rice fields justifies the slaughter. He is, however, beginning to realize that the insects the birds devour would leave him poorer if they did not eat them.



The bobolink nests in the grass, and it is most interesting to note how the patches on his back blend with the coloring of the ground, thus protecting him from hawks and weasels. The female is yellowish brown.

The Veery

The hermit thrush, which "rings New England's Angelus,"—

"A little bird so plainly dressed,
With robe of brown and spotted breast,"

has a close relative, Wilson's wood thrush, also called the veery, which dresses in much the same fashion. Its modest wood colors blend with the bark of trees, and the spotted breast is the showiest part of its plumage. Off in the deep woods at the twilight hour, the vibrant note is heard, and it thrills the heart with its fine blending of pathos and sweet melody. It has a simple song, but the quality of its repeated "Twee-la! twee-ha!" is exquisite and tender, moving the heart of the listener as do few other bird notes. It is a bird I hope many teachers will hear when they are taking a part of their vacation "far from the madding crowd," where the woods come down the sloping hills, and the quiet is broken only by the sound of waterfalls. Such places Dr. van Dyke revisited in spirit when he wrote his exquisite poem, "The Veery."

"But far away, and far away, the tawny thrush is singing;
New England woods, at close of day, with that clear chant
are ringing.

And when my light of life is low, and heart and flesh are
weary,

I fain would hear, before I go, the wood notes of the veery."

MARY BARRETT.

A New Fire Extinguisher

Two Danish inventors, it is reported, have found a way to put out oil fires by applying carbonic acid that is foaming violently. The foam is produced by a mixture of two liquids, and it is said that when it is thrown on burning substances, such as oils, benzene, or tar, it spreads rapidly over the surface and puts out the flames by cutting off the air. Many tanks that contain oil or other highly inflammable liquids are now permanently fitted with perforated pipes, through which the foaming mixture can be applied directly to the surface of the burning material. For a long time fires in oil tanks were allowed to burn themselves out, or the contents were drawn out from below and wasted.

—Selected.

Bent by the Sun

THE towering Washington Monument, solid as it is, cannot resist the heat of the sun, poured on its southern side on a midsummer day, without a slight bending of the gigantic shaft, which is rendered perceptible by means of a copper wire, 174 feet long, hanging in the center of the structure, and carrying a plummet suspended in a vessel of water.

At noon in summer the apex of the monument, 550 feet above the ground, is shifted, by expansion of the stone, a few hundredths of an inch toward the north. High winds also cause perceptible motions of the plummet.—*Scientific American*.



Cares

WHEN mamma takes the clothes all in,
They're wrinkled dreadfully,
But with an iron she makes them just
As smooth as they can be.

The wrinkles are the cares, she says,
That trouble one each day;
The iron is like the sunny smile
That chases them away.

So every time that things go wrong,
And I begin to pout
And sulk, I stop, then start to smile
To smooth my troubles out.

—Selected.

The Fright of Ned

LITTLE Ned had come down to the office to call on his father. His face had been scrubbed till it shone, and his blue tie stood out in stiff bows under his dimpled chin. Mr. Calvert was not in, but Ned heard his voice in the lawyer's office across the hall, and so crept behind the big desk for a surprise.

Presently Mr. Calvert came in with another man, to whom he was saying, "Why not buy my five-year-old Ned?"

"Do you want to sell him?"

"Yes, he isn't quite what we want. He has a bad temper. They say he will sometimes throw himself and kick when things do not suit him. But I'm sure you could break him of that. Wouldn't you like to see him? I'll take you over if you would."

"Well, I don't mind taking a look at him," the man replied, and soon they went out together.

A moment later, a very red-faced little boy crawled from under the desk. To think his very own father wanted to get rid of him!

Down the street in the opposite direction from his home, Ned hurried as fast as his fat little legs could carry him. Papa and the man must not find him.

The sun shone very bright, and the big bows began to wilt. People looked and wondered at the small, hurrying figure with the tear-stained face.

The houses were farther and farther apart. Ned was out in the country now. The road stretched out hot and dusty, and in spite of all he could do, he began to lag. When he heard a team coming, he crept behind a tree or bush, to wait till it should pass.

An ox team, heavily loaded, went slowly by. When it was out of sight, Ned did not come back into the road. He was fast asleep.

One hour, two hours, went by. The sun was setting. A two-horse team, driven by a big boy in overalls, came along. Ned had moved in his sleep, and his yellow curls and blue bows could be seen from the road.

"Hello! A boy asleep! And night coming on, too! Well, I'll just carry him home to mother. She'll know what to do with him." And he picked Ned up and laid him on the potato bags in his cart, so gently that the little boy was not awakened.

Ned was handed over a few minutes later into the arms of a motherly-looking woman, who stood on the piazza of a farmhouse where they stopped.



HAPPY SUMMER DAYS

She gathered him tenderly into her lap, smoothed his curls, and wiped his moist, dusty face. "Why, it's Mr. Calvert's little Ned," she said as she carried him into the lighted house.

These words woke Ned, and he struggled up and looked around. He was in his father's farmhouse, and the woman was Mrs. Johnson, who lived on the farm. She knew him, and he must not stop.

But the warm arms held him fast. "You sit right down to the table, and have some berries and cream and gingerbread, dearie," the kind voice said. "Your father is out in the yard, and you can ride home with him. He's here with a man that's thinking of buying the chestnut colt."

Mrs. Johnson did not know why, all at once, a light came into the little boy's eyes, and he stopped struggling. It was only Ned the colt that papa was going to sell!

Ned told his father all about his fright, as they rode home. And it was Ned the colt, with tossing head and pretty arching neck, that carried them so gayly.

"No," Mr. Calvert said, "we do not sell boys who have a bad temper. We teach them to control it. I'm not sure but that I shall keep the other Ned, too."

And Ned the boy and Ned the colt are growing up together, and are improving every day.—*Selected.*

Marian's Shopping

MARIAN started upon her shopping trip immediately after luncheon. It was a hot afternoon, but Marian, in her fresh white linen, looked delightfully cool. The clerks were limp and indifferent; the hot spell had lasted ten days, and they were on duty from eight till five, standing nearly all the time. Still, it was their work, and Marian did not believe in humoring people in the doing of their duty. So she disregarded Celia Frome's statement that she could not match her linen sample, and made her take down piece after piece from the shelves.

Then she went to the lace counter. She unrolled a great many pieces in her search for exactly the effect she wanted. The narrow laces became tangled before she was through, but that was the clerk's affair, not hers.

It was not a good shopping day; even Marian's serenity became ruffled. At a quarter of five she had not found the silk she wanted, and was prepared to deal sharply with indifference. Nannie Bryce was certainly indifferent; but her head had ached savagely all day. She had just cleared her counter for the night when Marian appeared.

Marian had really determined upon coral silk, but the girl needed a lesson, she said to herself; so she made her take down more than a dozen shades before she decided upon the first one. The doors were closing as she left.

On the way home she stopped at a friend's to discuss a plan for Saturday half holidays in the shops.

"I was in favor of it," she said. "But when you meet such utter indifference, almost insolence, as I did today, it's enough to chill your sympathy."

At that moment a white-faced girl, who had been lifting heavy pieces of linen all day, and had taken down fourteen pieces needlessly for Marian, was dragging wearily home, unable to pay car fare, even in the heat. Another girl was sputtering to a friend, "It took me fifteen minutes by the clock to straighten out the laces that one girl tangled up, and she looking as cool as a cucumber! I wish we could change places for a day. I think she'd learn some things she'd never forget."

As for Nannie Bryce, she received a reprimand because her counter was not in order at five o'clock. She took it in silence. It was useless to explain.—*Youth's Companion.*

Some Facts Concerning Our Kate

THIS is an interesting game for young people, as it embodies most of the well-known words in the English language ending in cate. It would be well if the list were made out on a sheet of paper for each one taking part, the words guessed to be written down beside their respective numbers.

1. Kate is one of twins.
2. Kate is not strong.
3. Kate treats herself with medicine.
4. Kate uses oil on her hair.
5. Kate is good at finding places.
6. Kate shows the way.
7. Kate foretells events.
8. Kate is not always truthful.
9. Kate belongs to a trust.
10. Kate refuses to give up her position.
11. Kate justifies her action.
12. Kate may have her belongings seized.
13. Kate could involve others.
14. Kate has decided to leave the house where she is staying.
15. Kate's assistant was expelled from the R. C. Church for heresy.
16. Kate has been allotted a share of her father's estate.
17. Kate chews her food well.
18. Kate at times shines brightly.
19. Kate makes up fairy tales.
20. Kate uses ambiguous expressions.
21. Kate becomes confused.
22. Kate once put her shoulder out of joint.
23. Kate soon passes on news.
24. Kate teaches school.
25. Kate has given up her life to her work.
26. Kate sets her pupils perplexing problems.
27. Kate helps her pupils out of their difficulties.
28. Kate analyzes sentences.
29. Kate divides words into their component parts.
30. Kate's pupils sometimes dispute with one another.
31. Kate instills good principles into her pupils' minds.
32. Kate and her pupils have watched the drying of coconuts.
33. Kate's classes keep their school garden free from weeds.
34. Kate works faithfully against the use of those beverages that make people drunk.

The Answers

- | | |
|--------------------|------------------|
| 1. Duplicate. | 18. Coruscate. |
| 2. Delicate. | 19. Fabricate. |
| 3. Medicate. | 20. Equivocate. |
| 4. Lubricate. | 21. Obfuscate. |
| 5. Locate. | 22. Dislocate. |
| 6. Indicate. | 23. Communicate. |
| 7. Prognosticate. | 24. Educate. |
| 8. Prevaricate. | 25. Dedicate. |
| 9. Syndicate. | 26. Intricate. |
| 10. Abdicate. | 27. Extricate. |
| 11. Vindicate. | 28. Predicate. |
| 12. Confiscate. | 29. Syllabicate. |
| 13. Implicate. | 30. Altercate. |
| 14. Vacate. | 31. Inculcate. |
| 15. Excommunicate. | 32. Desiccate. |
| 16. Allocate. | 33. Eradicate. |
| 17. Masticate. | 34. Intoxicate. |

Jeremiah's Prophecies and Their Fulfillment

MARY H. WILLIAMS



EREMIAH lived about 640 B. C., and began to prophesy forty years before the destruction of Jerusalem by the Babylonians. We sometimes hear those who preach the destruction of the world called "Jeremiahs," as a term of reproach. When we read the history of his time, we find that the optimistic view was as welcome then as now. People are always crying for their leaders to "speak comfortably" to them; and Jeremiah represents a class who have suffered persecution because of their faithfulness in reproving sin and delivering the straight message of the Lord. From a human viewpoint there is scarcely a more pitiable figure than this prophet. Suffering constant persecution, his warnings despised, he was cast as a traitor into a loathsome dungeon and threatened with death. Yet he endured all these indignities and continued to give his message.

About four hundred years had passed since the glorious reign of Solomon, four hundred years of turmoil and strife. Only a few names of upright kings brighten the chronicler's dark pages. Josiah, in whose reign Jeremiah began to prophesy, stayed for a time the moral decline. We read: "And like unto him there was no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might." None had made such thorough work of purging the nation of its idolatry; and we conclude from the record that for his sake the destruction of Jerusalem was delayed, that he might be gathered to his grave in peace and not see all the evil that should come upon Jerusalem.

After Josiah's death the people turned again to their idols. Though their kings were weak and wicked, we must not think of them as unlearned or uncivilized. Egypt, on the one hand, had reached the zenith of her greatness, and Babylon, on the other, was coming to the height of her glory under Nebuchadnezzar. Their sins were those common to the people of our day — idolatry, though more crude in form; Sabbath breaking; self-seeking; oppressing the poor. Jeremiah, troubled by the old, old question that has ever risen to taunt the afflicted children of God, asks, "Wherefore doth the way of the wicked prosper?" He likens them to a basket of rotten figs, so corrupt had they become.

God had chosen Israel to be a light to the world, and miserably had they failed. The Lord told them through his prophet that they had forsaken the living waters, and hewed them out cisterns that could hold no water. "Thine own wickedness shall correct thee," he declared, warning them that they should know that it was an "evil thing and bitter" to forsake the Lord.

During all the years of the Babylonian invasions, Jeremiah continued to bring to this rebellious, stiff-necked people, warnings and entreaties direct from the Lord. No doubt the scoffers said, "Hear that croaking old raven; he has been telling us all these years of famine, sword, and pestilence, but they haven't come." They found it in harmony with their desires to believe in false prophets who said: "Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place." How like the people of our own day!

Much of the strife of that time was the result of Egypt's dispute with Babylon over the empire of west-

ern Asia. Egypt had possession of Carchemish, on the Euphrates, the key to the situation. Here in 608 B. C. was fought the great battle which changed the course of empires. The power of the worshipers of the "queen of heaven" was waning, and that of the sun worshipers of the East was rapidly rising to the distinction of the first universal empire. Before this, Jeremiah had delivered his great prophecy of the turning back of Egypt, and the destruction which Nebuchadnezzar was later to bring upon Memphis (Noph) and Thebes (No). See Jeremiah 46.

In 605 B. C. the resistance of Jehoiakim, Josiah's son, caused Nebuchadnezzar to follow up his victory over Pharaoh Necho II, with the capture of Jerusalem. In the train of booty and prisoners that he carried to Babylon were some of the vessels of the temple and certain youths of the princely families, among them Daniel and his three companions. In the hope of aid from Egypt, Jehoiakim rebelled three years later. Jerusalem was again reduced, and as Jeremiah had foretold, the dead body of the king was cast out in the day to the heat, and in the night to the frost.

Unable to profit by his father's example, the next king rebelled, and after a reign of one hundred days, was deposed. With him were carried away all the strength of the people and all the treasures of the temple. "None remained, save the poorest sort of the people of the land." Over them Nebuchadnezzar set up Zedekiah, Josiah's youngest son, as king, binding him to fidelity by a sacred oath. It is one of the marvels of history that the conqueror should show such forbearance in allowing a prince of this rebellious house to occupy the throne; but as the Scripture plainly states, Nebuchadnezzar was an instrument of God, and the king's forbearance was only another manifestation of the mercy of God toward his unrepentant people. Jeremiah's predictions were fulfilling before their very eyes; yet in vain were his threatenings tempered with pleading.

Alas for the peace of Judah! Zedekiah was weak and vacillating in character. After a few years he was led by the king of Egypt to look to him for succor, and he broke his oath, sending to "Egypt, that they might give him horses and much people." Nebuchadnezzar then brought up the whole strength of his army, and laid siege to Jerusalem. As the siege progressed, the people were seized with a sort of religious patriotism, and Jeremiah's prophecy against the city was regarded as treason. Tidings of the approach of Pharaoh's army caused the Babylonians to raise the siege, and Jeremiah took this opportunity to leave the city. He was arrested, charged with going over to the enemy, and cast into a dungeon. The king sent secretly to him to inquire the word of the Lord, and was told that the Egyptians would go away and the Babylonians return; but if he would go forth unto the king of Babylon's princes, the city would not be burned, and he and his house should live.

Poor Zedekiah! This was his last offer of mercy. He knew the message was from the Lord, as is shown by his secret kindness to Jeremiah; but he lacked the moral courage to stand with the unpopular prophet, with all the princes against him. He also feared the mockery of the Jews in Babylon.

The enemy soon returned, just as Jeremiah had

foretold. The Jews resisted with the frenzy of despair, while the horrors they endured from famine have scarcely a parallel in history. When, after a year and a half, the wall was "broken up," the royal household sought to escape by the way of the king's garden, but were overtaken on the plains of Jericho. After the king's children and all the nobles were slain before his eyes, he was blinded and carried away a captive in chains, with all the remnant of the nation. The city was destroyed, and the land left desolate.

Jeremiah was allowed to remain. Old and broken, he pours out his heart in the Lamentations. "He hath bent his bow, and set me as a mark for the arrow." Nevertheless he is able to say, "It is good that a man should both hope and quietly wait for the salvation of the Lord."

(Concluded next week)



Twenty-Eighth Week

July 11. Proverbs 1 to 5: The beauty of wisdom.

July 12. Proverbs 6 to 9: Seven sins, etc.

July 13. Proverbs 10 to 12: Wisdom and foolishness; a false balance; lying lips.

July 14. Proverbs 13 to 15: Evil companions; the faithful witness; a soft answer.

July 15. Proverbs 16 to 18: Pleasant words; justice; tale-bearing.

July 16. Proverbs 19 to 22: A false witness; wine is a mocker; God looks at the heart; a good name.

July 17. Proverbs 23 to 27: Vanity of riches; look not upon the wine; treatment of enemies; the sluggard; etc.

The Book of Proverbs

This book takes its name, in Hebrew, from its first word, *mashal*, which originally meant "a comparison." The same word is sometimes translated parable, and sometimes, as here, proverb.

In 1 Kings 4:32 we are told that Solomon spoke three thousand proverbs. Less than one third of this number, however, are preserved to us in this book; and part of these are credited to other authorship, as is seen in the headings of the last two chapters.

The book may be divided into three parts, with two appendices, thus:—

1. Chapters 1 to 9. These "form a connected didactic poem, in which wisdom is praised and the youth exhorted to devote himself to her."

2. Chapters 10 to 24. This section is subdivided into three parts, thus: (a) chapters 10 to 22: 16, consisting of "a collection of single proverbs and detached sentences;" (b) chapters 22: 17 to 24: 22, "a more connected didactic poem, with an introduction;" and (c) chapter 24: 22-34, introduced with the inscription, "These things also belong to the wise," a collection of unrelated maxims forming an appendix to the preceding.

3. Chapters 25 to 29. This is a collection of Solomon's proverbs which the copyists of Hezekiah's court transcribed. Chapters 30, 31, are by some regarded as two appendices to the book. The first is ascribed to "Agur the son of Jakeh," an unknown Hebrew sage. The second is divided into two parts, "The words of King Lemuel," likewise unknown, and "an alphabetical acrostic in praise of a virtuous woman."

As a whole, the book of Proverbs is a collection of sayings relating to the common experiences of everyday life. It deals with our duties to our families, our neighbors, our friends, and the faithful performance of our service to God. Modesty, chastity, temperance, forbearance, gentleness, industry, and other virtues are placed before us in vivid language. Praise and flattery are sweet to the human heart, but it is loath to accept reproof. The necessity of submission to correction is one of the most prominent lessons set forth in the Proverbs. The woes of intemperance are clearly portrayed, and the warnings against this sin are appropriate to all time.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN
C. L. BENSON
MEADE MACGUIRE

General Secretary
Assistant Secretary
N. Am. Div. Field Secretary

Senior Society Program for Sabbath, July 17

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Justification by Faith." See *Gazette*.
4. Standard of Attainment Quiz: Rom. 3: 20-22.
5. Talk: "Central Africa." See "Notes on the Mission Studies," in *Gazette*; and "Outline of Mission Fields," pages 60-74.

Junior Society Program for Week Ending July 17

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Results of Justification." (It might prove interesting to have different Juniors relate the stories given under this Bible study instead of reading them.) See *Gazette*.
4. Standard of Attainment Quiz: Rom. 3: 20-22.
5. Mission Talk: "Central Africa." See "Notes on the Mission Studies," in *Gazette*; and "Outline of Mission Fields," pages 60-74.

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

90. Will you please tell me what books have been chosen for the 1915-16 Reading Courses, and give the prices?

The books in the Senior Course No. 9 are: "Things as They Are," by Amy Wilson Carmichael (price, 75 cents); "The History of the Sabbath," part 2, by Andrews and Conradi (special Reading Course price, \$1); and "History of William Miller" (price, \$1). These books may be had in one set at \$2.35, postpaid. The books in the Junior Course No. 8 are: "Livingstone, the Pathfinder," by Mathews (price, 60 cents); "Friends and Foes," by Vesta J. Farnsworth (price, \$1); and "Sketches of Bible Child Life," by Mary Alicia Steward (price, 75 cents). These books may be had in one set at \$1.75, postpaid. The Missionary Volunteer Reading Course Leaflets for 1915-16 are now ready for circulation, and can be obtained from your tract society, or from the Review and Herald Publishing Assn., Takoma Park, D. C. These leaflets are free, and it is our wish that every young person in the denomination shall have one.



III — Living by the Word (July 17)

LESSON SCRIPTURE: Matt. 13: 1-9; 18-23.

MEMORY VERSE: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11.

Questions

1. After the events mentioned in our last lesson, where did Jesus go? Matt. 13: 1.
2. What did he do that he might conveniently speak to the people? Verse 2.

3. What method did Jesus use in teaching the people? Verse 3, first part. What is a parable? *Ans.*—A spiritual lesson drawn from some common experience of life.

4. How did Jesus begin the first parable? Verse 3, last part. Note 1.

5. On what kind of ground did some of the seed fall? What became of it? Verse 4.

6. Describe the ground where other seed fell. What was the immediate result? Verse 5.

7. What prevented this seed from bearing a harvest? Verse 6.

8. With what was still another kind of ground filled? What effect did the thorns have upon the seed? Verse 7.

9. What shows that the sower had been sowing good seed? Verse 8.

10. Why were there so many failures? Note 2.

11. What call to attention shows the importance of this parable? Verse 9.

12. What was this seed? Luke 8:11.

13. Who was the Sower of whom Jesus was speaking? Note 3.

14. How does Jesus begin the interpretation of the parable? Matt. 13:18.

15. What was represented by the wayside ground? Verse 19. Note 4.

16. Who is represented as receiving the seed in the stony ground? Verses 20, 21. Note 5.

17. Who is represented as receiving the seed in thorny ground? Verse 22. Note 6.

18. Who is represented as receiving the seed in good ground? Verse 23; Luke 8:15.

19. Did you ever see a hard, stony, thorny, good-for-nothing piece of ground changed into a piece of good ground? How may this be done? Note 7.

Notes

1. Because of the dangers by which they were surrounded, most of the people to whom Jesus was talking lived in villages. The sower therefore "went forth" to his field outside of the village to sow the seed.

2. Every time it was the same sower and the same kind of seed. The seed was good because, in the last instance, it brought forth an abundant harvest. The trouble was not with the sower, nor with the seed, but with the soil.

3. "The husbandmen went forth daily to their labor outside the walls. So Christ, the heavenly Sower, went forth to sow. He left his home of security and peace, left the glory that he had with the Father before the world was, left his position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with his blood, the seed of life for a world lost."—*"Christ's Object Lessons,"* page 36.

4. It does not mean that the wayside hearer cannot understand, but that he is inattentive and allows his thoughts to rest on other things so much that his mind becomes hardened to God's words, so that they do not sink in deeply and make a lasting impression. Many times his heart becomes hardened by criticizing or making sport of what he hears.

5. Many who receive the word gladly and quickly, still permit selfishness to remain in their lives. This love of self and of having one's own way will not permit the seed of God's nature to send down roots deep enough to bring forth a harvest. Selfishness is like a great rock in their way.

6. In Luke 8:14 we are told that "pleasures of this life" are also thorns that will try to choke out the word of God.

7. "Our part is to receive God's word and to hold it fast, yielding ourselves to its control, and its purpose in us will be accomplished." "We shall no longer live the common life of selfishness, but Christ will live in us."

"If the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we shall become. The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure."—*"Christ's Object Lessons,"* page 36.

III — Living by the Word

(July 17)

Daily-Study Outline

Sab. Read the lesson scripture.

Sun. Seeds by the wayside. Questions 1-4.

Mon. Seeds in other places. Questions 5-8.

Tues. Importance of the parable; its interpretation begun. Questions 9-12.

Wed. Lessons from seed sowing. Questions 13-16.

Thurs. Hearing and understanding; review. Questions 17-19.

Fri. Read "Christ's Object Lessons," pages 33-61.

LESSON SCRIPTURE: Matt. 13:1-9, 18-23.

Questions

1. What did Jesus do after the visit of his mother and brethren? Matt. 13:1.

2. When the multitudes came, where did he and they take position? Verse 2.

3. In what effective way did Jesus teach them? How did he begin? Verse 3.

4. What feature of the sowing is first mentioned? What was the outcome? Verse 4.

5. Where did some of the other seed fall? With what immediate result? Verse 5.

6. What happened to the plants later? Verse 6.

7. Where else did some of the seeds fall? With what result? Verse 7.

8. Where did still other seed fall? With what result? Verse 8.

9. What call to attention shows the importance of this parable? Verse 9. Note 1.

10. How does Jesus introduce the interpretation of this parable? Verse 18.

11. What does the seed sown by the wayside represent? Verse 19, first part. Note 2.

12. What happens to this word of the kingdom? Verse 19, last part.

13. Who is represented by him that received the seed into stony places? Verse 20. Note 3.

14. What is the outcome? Verse 21. Note 4.

15. Who is represented by him that received the seed among thorns? Verse 22, first part.

16. What is the result? Verse 22, last part.

17. Who is represented by him that received the seed into good ground? Verse 23, first part.

18. What is the result of hearing and understanding the word? Verse 23, last part.

19. What is suggested by the various degrees of fruit bearing? Compare Matt. 25:14, 15.

Notes

1. "That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast. By this parable Christ was virtually saying to his hearers, It is not safe for you to stand as critics of my work, or to indulge disappointment because it does not meet your ideas. The question of greatest importance to you is, How do you treat my message? Upon your reception or rejection of it your eternal destiny depends."—*"Christ's Object Lessons,"* pages 43, 44.

2. Bear in mind through this interpretation that the seed represents the "word of the kingdom," and the soil the heart of the hearer. The various conditions of the soil indicate conditions of the heart. The fruitage itself represents elements of character, and deeds of love in the life, not only of the individual who receives the word, but also of every other to whom he may minister that word. In the missionary sense, the hundredfold, the sixtyfold, and the thirtyfold may represent the souls brought to a saving knowledge of the gospel by various workers.

3. The words "forthwith" (verse 5), "anon" (verse 20), and "by and by" (verse 21) are all the same word in the original, and mean immediately. It is sometimes translated elsewhere *straightway*.

4. The word "offended" here, as usually elsewhere in the Gospels, means *caused to stumble*, or, more literally still, *entrapped, ensnared*.

The Youth's Instructor

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The Pacific Union Council

THE educational and Missionary Volunteer council was held at the Pacific Union College, St. Helena, California, June 4-14. The presidents and principals of our schools, and the leading educational and Missionary Volunteer secretaries throughout the country, were present as delegates. Many teachers were also in attendance.

A well-planned program covering the main problems relating to the growth and prosperity of both the educational and the young people's work was presented. The papers read before the council were of exceptional merit, showing that our educators are making earnest endeavors to reach the very highest standard, and that standard, it was recognized, finds its goal only in Jesus Christ.

No stronger note was struck at the council than an appeal made by Elder I. H. Evans, that our educators make the saving of our youth their supreme object. Love, fasting, and prayer on the part of all our workers would result in far fewer persons' being lost to our work and to heaven. One speaker said that two persons out of every three among the youth of one church had left the truth. Another said that if all the ministers of one conference had devoted all their time to the saving of our young people in that conference, and their efforts had succeeded, today the conference would be larger than it is. Surely there is little profit in continually expending time and means to bring people into the truth, while through neglect or indifference our own are allowed to drift from us.

Elder Evans related an experience of his early ministry that emphasizes the importance of our being more ready to save than to condemn. He was sent by his conference to a certain church to help it settle a difficulty, one of the members having so far backslidden that he worked upon the Sabbath, making it appear necessary to dismiss him from the church. Friday night came, and the man by invitation attended the service. Elder Evans said that when he realized, as this man sat before him, that he must be reclaimed or else separated from the church, there came to him a new vision of the cross and of the worth of a human soul; so with tears of Christian solicitude streaming down his face, he pleaded with the man to reconsecrate himself to Christ. This the brother did, and has remained to this time faithful in his allegiance to the

truth of God. Without doubt, only a half-hearted effort in his behalf would have resulted in his dismissal from the church, to his eternal loss. O the loyalty of a soul loving until it wins!

Elder A. G. Daniells arrived from his journey around the world in time to give profitable counsel.

The meeting prepares the way for a series of conventions to be held in various sections of the country.

This council will result in uniting the Educational and Missionary Volunteer Departments even more closely than in the past. The Volunteer workers realize that one of their first duties is to gather our young people into our schools, and it was conceded that the constant heavy increase in attendance at our colleges and training schools is due, in large degree, to the vigilant effort of the Missionary Volunteer Department. The colleges will reciprocate by earnestly seeking to train these young people for Christian service; by encouraging them to take the Reading Courses and the Standard of Attainment, and to observe the morning watch. An effort is to be made to have the morning watch generally observed by our people. Miss Erickson read a strong paper on the benefits of the morning watch, which will appear in the INSTRUCTOR next week.

Great good must come to both educational and Missionary Volunteer work from this council.

In these days of opportunity, young men and young women of average health, who have no home burdens resting upon them, have only themselves to blame if they do not get an education. The early years of life are those of ideals, and of laying the foundation that will make the realization of these ideals practical in the days to come. A great many boys and girls allow themselves to drift through these precious years with no definite aim or plan. "What are you going to do?" we ask,—and they "don't know;" they "aren't worrying;" there "is time enough for that by and by."

But *we* know—these idle, careless, ease-loving, work-hating youth of today will be the struggling, discouraged, underpaid men of tomorrow. The boy who *thinks* now and *plans* now and *works* now, will be the independent, helpful, responsible man then.

Are you a thinker? a worker? Have you an aim in life? Do you really desire an education, but lack the money to pay for it? There is a way by which this, which is really the least obstacle in the path to your success, may be overcome. Should you like to know about it? If so, fill out the accompanying blank, and send it to W. B. Walters, Review and Herald, Takoma Park, D. C. He is interested in young people who desire to fit themselves for useful work, and will gladly give them the benefit of his experience.

I am interested in securing a scholarship in one of our denominational colleges, preferably College, and shall be glad to receive your helpful suggestions.

Name

Address

School opens in September. There is time to earn a scholarship. Will you have one?