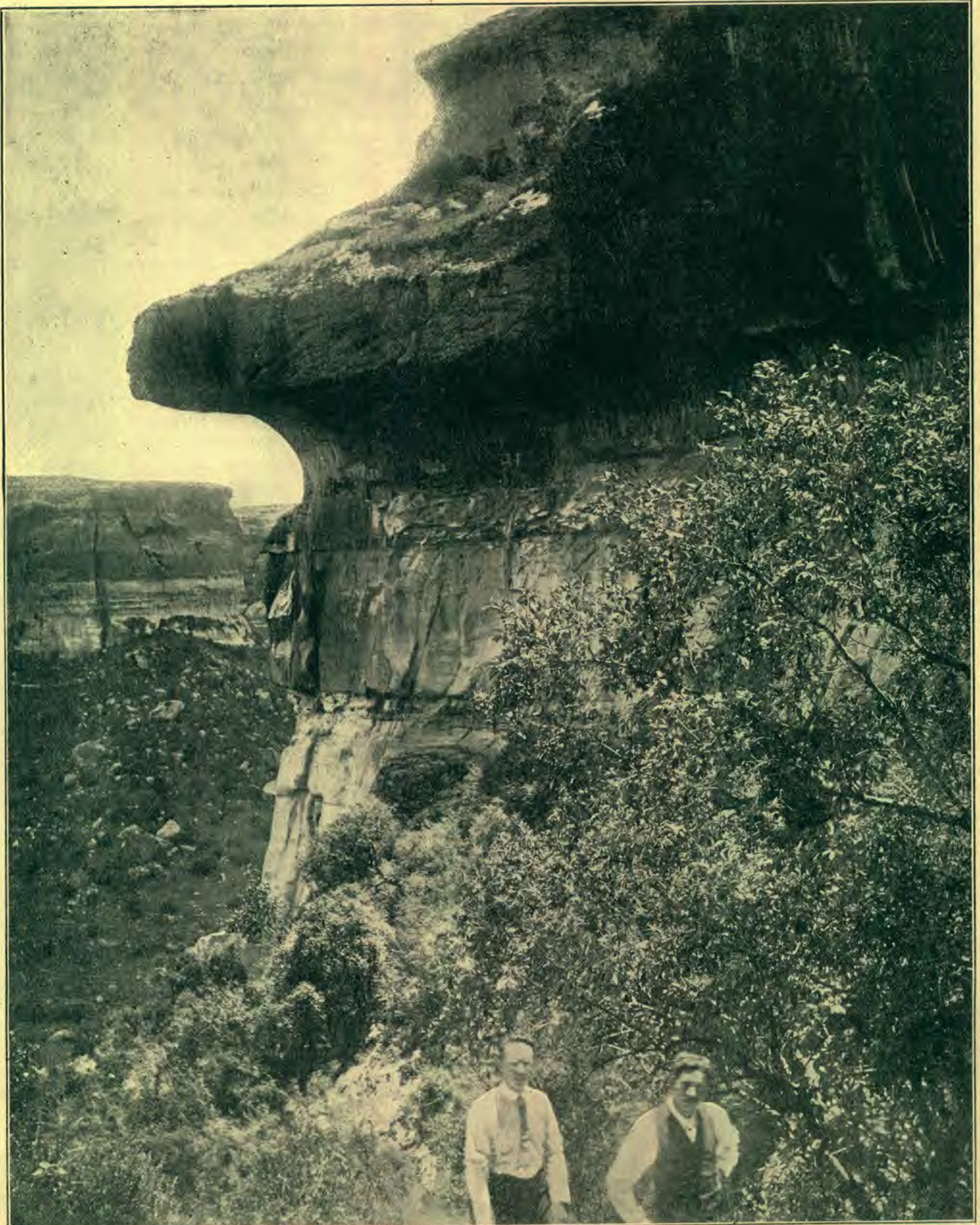


THE YOUTH'S INSTRUCTOR

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Photograph by H. C. Olmstead

NEAR EMMANUEL MISSION, NORTH BASUTOLAND, AFRICA



THE army worm causes a yearly depredation of at least \$15,000,000 to the American farmer.

THE last six months saw 1,069 industrial strikes, 268 of them, involving 300,000 workers, in April alone.

THE waters of the Rhone River connect with the sea at Marseilles by means of a five-mile canal run under a towering mountain range.

THE country is spending well toward two hundred million dollars a year on rural roads—perhaps twice what it was spending for that purpose ten years ago.

MR. HYMAN SHAW paid his way through school last year by selling more than 700 newspapers a day. During the past four years he has made upwards of \$2,500 in this way.

THE late J. P. Morgan made more than a million dollars for every year of his life. E. H. Harriman during the latter years of his life made more than a million dollars a month.

"It is said of the great French statesman, Richelieu, that he could say No so gracefully and winningly, that a man once became applicant for a position upon which he had not the least claim, just to hear the great cardinal refuse."

A MAN whose sole business is to remove from the floors of a large department store in Minneapolis quids of chewing gum which careless shoppers have thrown there, says that he removes several hundred dollars' worth of gum a week from the floors of the store. Be it said to the shame of the worshipers that church janitors are sometimes compelled to do a similar work.

LINSEED oil when freshly made is eager to combine with oxygen from the air, and to decompose, giving forth carbon and hydrogen. This decomposition generates a remarkable amount of heat. When contained in a roll of inflammable material such as waste and rags, spontaneous ignition is almost sure to take place shortly. Many serious fires in large factories are caused in this way. Take care of greasy rags.

CAPT. CHARLES H. THOMPSON captured a 30,000-pound fish off the coast of Florida, after a furious struggle lasting thirty-nine hours. The fish was forty-five feet long, twenty-three feet nine inches in circumference. Its skin, or hide, was three inches thick. The liver alone weighed 1,700 pounds. The creature was a deep-sea fish, not a whale. Five harpoons and one hundred and fifty-one bullets were used in subduing the monster, and it required five days to finally kill it.

ADMIRAL DEWEY, the hero of Manila Bay, is seventy-eight years of age. He is in such vigorous health that one who sees him wants to know the secret of his well-being. Mr. Dewey makes it a principle to stand for health at any price. He regards participation in social affairs by a person of advanced years as an abuse of health. His experience has taught him that a fashionable dinner contains more food than one should eat, of a flagrantly "indigestible sort;" he therefore refuses all dinner invitations and other social affairs, with the one exception of the annual banquet of the Manila Bay Society. He never attends theaters. He retires regularly at nine o'clock.

"Buy a goat" is the slogan of some of the mountainous districts of Kentucky, Tennessee, and Alabama. In the three States sixty per cent of the area is unused in any way to return wealth to the owners, or to the States. In some sections ninety to ninety-five per cent of the area is lying idle. And yet this territory is sufficient to furnish, if properly stocked with goats, leather for the whole United States. Furthermore, goats roaming over the rocky regions of the South will prepare them, after two or three years, for cattle and sheep ranges, by ridding the land of its underbrush, and putting the soil into prime condition for sowing grass seed.

THE widow of a Norwich, Connecticut, man was settling up his estate recently. She remembered that he had spoken of a little bank account (\$33) which was opened in his youth with the Norwich Savings Society. She went to the bank and received \$1,812.09, almost fifty-five times as much as had been paid in on the account. Magic? Not at all! The increase was due entirely to the normal accumulation of dividends, or interest, while the money was on deposit in a conservative, purely mutual savings bank.

Chinese Proverbs

THINK twice, and do not speak at all.
At seventy a man is a candle in the wind.
A thousand soldiers are easily obtained; one general is hard to find.
Do not lace your shoes in a melon patch.
Easy to open a shop; hard to keep it open.
Of all important things the first is not to cheat conscience.
All pursuits are mean in comparison with learning.
In a united family, happiness springs up of itself.
He bought a dried fish to spare its life.
Win your lawsuit, lose your money.
Better do kindness near home than go far to burn incense.
If you suspect a man, don't employ him; if you employ him, don't suspect him.
Unskilful fools quarrel with their tools.
It's a little thing to starve to death; it's a serious matter to lose one's virtue.—*World Outlook*.

"If you've any task to do,
Let me whisper, friend, to you,
Do it.
If you've anything to say,
True and needed, yea or nay,
Say it.
If you've anything to love
As a blessing from above,
Love it.
If you've anything to give,
That another's joy may live,
Give it."

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The Youth's Instructor

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No. 37

Tien-Hsia — No. 3

The Religion of the Chinese

W. S. CHAPMAN

THE ideal basic principle of government in the Chinese nation is that of the ideal home. From the district mandarin upward, each officer in his sphere, to the chief ruler, is the "father and mother of the people." In this sense both the home and the government are patriarchal.

Then again, the father as head of the home, the mandarin as head of the district or province, and the chief executive as head of the nation, are, respectively, to be revered as the "father" of the home, province, or the nation, as the case may be, not only during life, but after death, forever. This, in brief, constitutes the ideal of "filial piety" in the writings of Confucius and in the teachings in the native schools. As an ideal it has some charm, but as incorporated into the lives of the people the "worship of ancestors" is a gripping horror fearful to contemplate.

The principal purpose in life of the living Chinese is the proper care of his dead ancestors. Not that their filial piety is of the pure and elevated character that Confucius wrote about and taught, but because of fear and the influence of avarice. When a male member of the family dies, father or brother, it is believed that he is transformed into a devil. However kind and agreeable he may have been in life, in death he changes into a spirit, with the vindictive mind of a devil, and must be propitiated, or he will bring evil and poverty upon the members of his former family. The surviving relatives, therefore, exercise great care in burying the bodies in pleasant localities, in keeping the graves in good condition, and in furnishing the departed spirit with food and paper money to amply supply their spirit needs. The dead are supposed to possess power to confer riches and prosperity upon their relatives, and all success in life is, therefore, ascribed to them. In this ability of the dead to prosper the living they are supposed to have a power beyond that possessed by either the dragons or idols. The idols are propitiated through fear, the dead from motives of avarice, mainly. The worship of ancestors takes precedence of the propitiation of idols and the dragons because ancestor worship is part of Con-

fucianism, the oldest form of present-day religion, while the idols and dragons are part of Buddhism and Taoism forced upon the Chinese by their conquerors, and so from the beginning took the second place in their estimation.

Each home is supplied with an ancestral tablet. Before it certain religious ceremonies are performed at

prescribed regular periods as a propitiation of the dead. Only the male members of the family can take part in these ceremonies, and this is one great reason why the birth of a son is considered an event of such vital importance, and the arrival of a daughter so grievous a calamity. Should the males die out, there would be no one left to worship before the ancestral tablet, or provide for the wants of the ancestors, and the family, as such, would disappear.

The terror to a Chinese is the fear that after his death there will be no filial son to care for his grave and provide for his necessities in his spirit home. Just where the dead reside is as much a mystery to the Chinese as to other nations, but it is believed that they have homes in places which are the exact counterpart of the places in which they resided when alive; that is, in a city or village that is an exact duplicate of the one on earth. If the rela-

tives provide amply for their wants and in paper money, which, after being burned over the grave, is by some unexplained process turned into the actual thing, then the dead occupy exalted positions among their fellow spirits, and, in gratitude, prosper their relatives; but if they are neglected by their heirs, their lot is a miserable one in the spirit world, and in wrath they make their relatives suffer for it.

China has, in reality, no formal state religion. While Confucianism is the avowed imperial religion, it has no temples or formal worship, the whole is but a mental assent to certain sentiments and instructions never followed in the lives of the people. Buddhism has filled the land with idols, for it is idolatry, *per se*, and both it and Taoism, or necromancy, have built temples by the hundreds at every available location, but no man can tell you to what cult he belongs. Generally, he is a mixture of all three.



BUDDHA, THE GOD OF THE BUDDHISTS

Religion, however, as recognized and practiced in civilized nations, is something unknown in the East. Religion as defined in encyclopedias—"a rite or ceremony as practiced in the worship of God;" "a system of doctrines and worship regarded by its adherents as of divine authority"—has no counterpart in China.



THE TEMPLE OF HEAVEN AT PEKING, CHINA

God is unknown in the sense in which Christians present him. The Chinese worship of idols, of ancestors, and of demons and devils has no connection with morality or reference to reformation of character.

Confucius evidently knew of the true God, and some historians think that in his day the nation worshiped the Creator. It is known, however, that in the three centuries following his death the people gradually turned to the worship of nature. Early in the first century A. D., Buddhism and the worship of idols were introduced from India, followed by Taoism; and the Chinese sunk, morally, to the low level they now occupy.

The memory of the true God is, however, not absolutely lost, being kept alive in a dim, mystic, and unprofitable manner. At certain intervals and in times of great distress, the people go to worship what they call Heaven, and they give it a personality, the Chinese words for the name meaning "The One Great," having supreme power. Heaven is so mystical and so far away, however, that, in despair, the Chinese have originated idols in their yearning to communicate with the unseen and the unknown world. In emergencies individuals will turn to Heaven for relief, and once each year the ruler, as the great high priest of the people, ascends to the Temple of Heaven, offering gifts to the One Great, while the nation with bowed heads join in his entreaties for help.

Confucianism is not a living issue in China. As a cult it lost its hold upon the people centuries ago. Like "filial piety" it is now only a beautiful theory which in no way affects the lives of the people for good or bad. The sayings of Confucius confront one on all sides in printed streamers and wall decorations, even in the opium dens, but with this kind of outward expression, the recognition of Confucianism ceases, outside of the schools. Few if any ever dream of applying its principles to the betterment of character.

But the people have a deep-seated and absolute be-

lief in the potency for good or evil of all they worship, from the One Great to their dead and their idols, even down to the kitchen god, and bitterly resent any effort to interfere with any of them—not because of any attachment to or veneration for any, but for fear of calamity to follow from their vengeance if disturbed. This is the primal cause for all opposition to republicanism in China.

The test comes, and the insufficiency of idol worship is shown, when seasons of great distress descend upon the nation, or come to individuals. For instance, if a prolonged drought devastates the country, or terrible floods bring ruin and desolation and death to vast areas and to thousands of the people, the Chinese, unitedly, drop all their gods and in terror call on the One Great for relief, acknowledging that it is he alone who can right wrongs and give complete relief.

Occasionally, in the dimness of a fading day, or the darkness of a moonless night, a silent figure can be detected climbing some mountain or high hill. He seeks the very highest attainable elevation, for he is going to talk to the One Great. He bears no gift in his hand as would be the case if he were approaching an idol or some demon, or going to the grave of an ancestor. He does not come with any thought of propitiation, but as though coming to a trusty friend

for sympathy. He comes to tell the One Great of his pitiful condition, fully believing that he will be heard, sympathized with, and answered; so he climbs high because he wants to be sure that he is alone when he speaks to his friend and helper. Then, having reached the top, with head humbly bowed, and hands held out beseechingly, he pours out his



TWO OF OUR CHRISTIAN COLPORTEURS

soul to the One Being who, he has faith to believe, will listen and can and will answer. Who can doubt that the poor wretched creature is reaching out after the Unknown God, as did the Athenians; and that some, at least, of his tears flow because of the gentle and tender and sympathetic touch of an answering angel?

In this fitful crude worship of the One Great is found the only "religion" the Chinese possess, and it is the answering chord which the missionaries touch when they tell the tale of Jesus and the atonement. The story fits into the crude dream of the poor heathen of a being somewhere with power to help and with no inclination to torture and destroy, and his heart reaches after a knowledge of him with a hunger sometimes that words cannot express. Is it any wonder that Chinese converts are often so faithful?

On the Boundless Deep — No. 8

The World of Waters

ALL the ship's crew seemed very merry the day we crossed the equator. They appeared as if some mysterious event was about to take place. Even the captain talked to Ivanilla of the wonderful experiences the day would reveal. He said, "Listen closely, and by and by you will hear old Neptune sing out to the mermaids, Get off the line, girls, for the 'Sierra' is coming to pass over." But we went out of our world into a new and strange one very quietly, without even an extra bump or thump to tell us when it was done. No one saw the equator, not even through a spyglass, as the woman thought she did when a hair was stretched across the lens of the instrument through which she was looking.

We had passed from winter to summer. The weather continued beautiful. The ship plowed along upon an even keel. The windows remained open day and night, for there was not a wave to threaten the portholes. That first night in the Southern Hemisphere was brilliantly illuminated by countless stars. Throughout "the infinite meadows of heaven" we sought for the Southern Cross, the starry insignia of the hemisphere in which we now are. Among the several more or less clearly outlined crosses we selected what we thought was the right one, but later learned our mistake. New constellations appear above the horizon. We no longer see Arcturus or the Bear, but Orion the Hunter, appears, standing on his head; and in Orion's wake is Sirius, his faithful Dog Star, still keeping at the accustomed respectful distance from his master, the Hunter.

No service is held on Sunday. In fact, it is hard to keep track of the days, for each one is so like every other one, except that embroidery and fancy work are laid aside by the passengers on Sunday, and the noisier sports are not indulged in. On Sabbath we read our Bibles and study our Sabbath school lessons more continuously than on other days. But the engines observe no rest, day or night. We speed on at the rate of seventeen knots an hour, or over four hundred and seventy statute miles a day, toward that other line we have to cross when we enter the Eastern Hemisphere.

It is said that a man who was to cross the Atlantic Ocean during the old sailing-ship days, had studied his route on a map formed of the two flat circles representing the two halves of the globe. Because they touched only at a single point, he is said to have been afraid that the captain might miss it, and carry him off into space. But we had no anxiety on this score, and passed from our native land only too quickly.

Time and its tenses are strange things, and at their strangest when one is traveling around the globe. The question is not only, What season is it? but, What day is it, and what hour and minute is it? The officers of the ship seem to have the regulating of the time,

and to make the clock say whatever they wish it to. The captain makes it record twelve o'clock when he says it is noon.

He is very liberal with time, and seems to have a supply of it among the ship's stores, for he gives us long days, whereas when we left Washington our days were fast shortening. But this generosity, like that of many another human, we feel must be repaid in kind.

As we are traveling westward, it takes the sun longer to reach us each morning than to reach the point where we were the previous day. And each night it takes him still longer to seek his bed. Our day is, therefore, longer than the complete period of the globe's revolution. In fact, old Sol seems hesitant about leaving at all, as if he feared we would outrun him and he lose us altogether.

Long after he has passed from view, the heavens are radiant with the splendor of his going. An indescribable thrill electrifies our being, for the glory is untellable, unbelievable, and our hearts grow big with the wonder of it all. Since these sunsets are so awe-inspiring and filled with grandeur, what will the coming of the Son of man be? and who can stand before his presence? It is not hard to believe that sinful human beings will call for the rocks and mountains to hide them.

As these thoughts loom large in mind, the music of the sea is challenged by other sounds that come, not floating, but bounding out on deck from the social hall. The second-saloon passengers have got up an entertainment which includes Samoan music and dancing in native costume. We remain outside.

MRS. C. M. SNOW.

Be Glad

WHEN lightnings flash, and thunders roll,
And darkening clouds hang low,
Be glad it is the darkest cloud
That has the brightest bow.

When twilight finds you weak and worn,
With weariness oppressed,
Be glad that weary ones alone
Can know the joys of rest.

When th' wolf is prowling round the door,
And threatens to devour,
Be glad for riches over which
Gaunt Famine has no power.

When all the cupboard shelves are bare,
With not a crust in sight,
Be glad and thankful, still, because
You have no appetite!

When trials seem to call on you
More oft than on your brothers,
Be glad because they help make you
"More feelin'er for others."

When toothache grips you hard and fast,
And wrings out moans and groans,
Be glad you're not an elephant
With all his aching bones!

Although the world has many a thorn,
Why should that make you sad?
Delicious fruit on thorns are found.
Be glad, then, oh, be glad!

HELEN ADAIR.

I COUNT this thing to be grandly true:
That a noble deed is a step toward God —
Lifting the soul from the common sod
To a purer air and a broader view.

—Holland.

"THE best way to keep good acts in memory is to refresh them with new."

If You Wish to Succeed, Choose Your Reading with Care

LORA CLEMENT

ARE the books you read helping you to live a better life? If not, you have no time for them. God has a high ideal for you. If you wish to reach it, you must choose your reading with care, for the trend of many a life for good or ill, for success or failure, has been determined by a single book.

Early in the nineteenth century a boy of fifteen was left at home to spend the day alone. He sauntered into his father's library in search of something to read, to while away the hours. Carelessly choosing a little tract, he retired to a quiet place intending to read the story at the beginning, and leave the moral at the close for any who might relish it. That one leaflet resulted then and there in his acceptance of Christ as his Saviour. J. Hudson Taylor left his room with new ideals, and these led him to a life of service in China.

The mere reading of a biography sent David Livingstone into the mission field. "Cook's Voyages" and a constant study of the Bible led William Carey to give himself for India. John Wesley, Allen Gardiner, John G. Paton, and scores of others who lived lives worth while were influenced toward their work by the books they read.

The seed dropped into the mind today will surely yield its fruit somewhere in the afterward, and let us see to it that the harvest is not of inferior quality. Influence never dies. From presses running day and night a great flood of literature rushes into the world, and from this stream waves of influence permeate the most remote corners of the earth. The good and the evil are always with us. Let us choose the good.

Worthy books merit the friendship of every young man and woman. "They are always ready to comfort, to instruct, to refine." They "elevate the character, purify the life, take the attractiveness out of low pleasures, and lift us upon a higher plane of living and thinking." For their friends who seek knowledge they crowd into hours the wisdom of years. To those who are struggling for the higher life they bring the experiences of others who have gone before.

There are more worth-while books than any of us can master in a lifetime. History, description, travel, and wholesome narratives are always helpful. Among the best, however, are biographies of noble and true men and women who, in close communion with Christ, have represented him to others. Such reading tends to reproduce the excellence it records. Upon the same plane stand books treating of missions; for they reveal the needs of a sin-sick world, bring us in touch with real things, and impart a longing for some share in the work of the literal fulfilment of the great commission. But above all others towers the Book of books. In this our interest should center, for it is the antidote for all human ills. It is so simple that even a child can understand its precepts; yet so deep are its fountains of wisdom that no human philosopher can fathom them. Its divine Author has marked the

course of history "from the beginning until this present time. It is the base of supplies for the Christian soldier, and to cut him off from it means sure defeat in the battles of life."

Many of the Western mines so flourishing in 1849 are now only barren wastes. Their value was not lasting; but it is not so with good books. Their worth increases as the "pickaxe of the reader" goes deeper; and to possess a knowledge of the Word of God means eternal riches.

The value of a book depends largely upon the manner in which it is read. No book is so good as to prove profitable to the negligent reader. Gymnastic exercises do not develop the muscles of the mere observer. However, a careful, prayerful, systematic course of reading strengthens the mind and awakens it to greater activity.

The choice of good books is especially important for

young people, because before them are great possibilities. Youth is the period of character building. Temptations must be met and overcome; far-reaching decisions must be made; and responsible positions filled. Just now is a time of crisis. "The need of the hour is for men and women who know what Israel ought to do." "Who knoweth whether thou art come to the kingdom for such a time as this?" As the timber used in the construction of a building determines to a great extent



Which will succeed? One spends all his leisure moments with the daily paper; the other spends his leisure time with a few truly great books.

its durability, so the material of which character is formed determines the usefulness of the life. The books we read either help us to grasp life's opportunities by the forelock, and prepare for prompt, efficient service, or bring us to defeat in the presence of the enemy. In all the activities of life the heaviest responsibilities rest upon young shoulders. It is young blood that flows, and always has flowed, most freely through the arteries of missionary enterprise. Then can we as young people afford to lock the doors of opportunity against the future? the present? Can we afford to read anything that will do ourselves or others an injustice? Consider these questions prayerfully; answer them candidly. The privilege of earning a college degree may be denied you, but by a choice selection of reading for spare moments you may mold a character which will prove a veritable Gibraltar amid the storm and stress of life.

When David Livingstone returned to Scotland, after an absence of sixteen years in Africa, the Glasgow University desired to honor him by conferring the degree of Doctor of Laws. As he appeared upon the platform, the students received him with silent respect. He was gaunt and weary from exposure to African sun and twenty-seven attacks of African fever; one arm, having been injured by the bite of a lion, hung useless by his side. He told them of some of the battles he had fought for humanity, and declared that he was going back again to suppress the slave trade, open new fields for commerce, and prepare

the way for extensive gospel work. He closed his address by saying: "And shall I tell you what supported me through all the years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was the promise, 'Lo, I am with you alway, even unto the end of the world.'" Just a sentence from the good old Book, but how much it must have meant to the missionary-explorer. Sometimes a single sentence stands out preëminently helpful in the few pages one can snatch time to read during the day. Cling to such key-thoughts. They will help you likewise, sometime when the battle goes hard.

The end of all things is coming, but it is not yet. The Master still "hath need of us," and he is anxious that we should prepare for service here and a place in his kingdom hereafter. Shall we not pledge ourselves to read only the best, that we may stand before our Maker and King as workmen that need not be ashamed? And may I suggest that you do not pass by the Missionary Volunteer Reading Course books, which are especially selected to help you make this needed preparation?

"Faithful unto Death" *

"A SPANISH painter [Vicente Joanes by name], in a picture of Stephen conducted to the place of execution, has represented Saul as walking by the martyr's side with melancholy calmness. He consents to his death from a sincere though mistaken conviction of duty; and the expression of his countenance is strongly contrasted with the rage of the baffled Jewish doctors and the ferocity of the crowd who flock to the scene of bloodshed. Literally considered, such a representation is scarcely consistent either with Saul's conduct immediately afterward or with his own expressions concerning himself at the later periods of his life. But the picture, though historically incorrect, is poetically true. The painter has worked according to the true idea of his art in throwing upon the persecutor's countenance the shadow of his coming repentance. We cannot dissociate the martyrdom of Stephen from the conversion of Paul. The spectacle of so much constancy, so much faith, so much love, could not be lost. It is hardly too much to say with Augustine that 'the church owes Paul to the prayer of Stephen.'"—*Conybeare and Howson, "Life and Epistles of the Apostle Paul," chap. 2, last par.*

Stephen's death, although "a sore trial to the church," "resulted in the conviction of Saul, who could not efface from his memory the faith and constancy of the martyr, and the glory that had rested on his countenance."—"The Acts of the Apostles," p. 101.

Such is the witness borne by many writers concerning the influence of Stephen's courageous conduct in the face of bitter persecution. Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, says: "The memories of that day . . . haunted him [Saul] unceasingly, the face of the martyr as it had been the face of an angel, his patient suffering, his quiet, composed death. In telling the story of his conversion to the multitude from the stairs of the castle in Jerusalem he recalls it, 'And I said, Lord, when the blood of Stephen thy witness was shed, I also was standing by and consenting, and keeping the

garments of them that slew him.'"—"Studies of the Man Paul," pp. 27, 28.

Faithful witness for Christ may not always bring results so manifest as those that followed the martyrdom of Stephen; but whatever the apparent results, loyalty to God in time of trial always brings its own award in heart and life, and the promise remains sure, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

C. C. CRISLER.

Fear and Health

UNDER the heading, "Fear of Lightning Kills," an item in a metropolitan daily recently reported the sudden death of a woman from fear of lightning. During a severe thunderstorm, which had done considerable damage in the neighborhood of her home, the woman became unconscious from fright, and died. There was no heart trouble, and the lightning had not touched her, but all her life she had felt a nervous fear of thunder and lightning, and that deadly emotion had at length killed her.

It used to be customary for the Weather Bureau at Washington to send out warnings of the advent of tornadoes, but when it was found that such forecasts frightened more people to death than they saved from death, the weather chief decided that it was best to discontinue the warnings.

After the passing of the St. Louis tornado, which the Weather Bureau had predicted, hundreds of letters were received in Washington, telling of people who had died from fright and of others made ill by worry, though they were not near the path of the storm.

Many frightened mothers are now flying from New York with their children, for fear they will contract infantile paralysis, or, to give it its medical name, poliomyelitis, when but for their dread of the disease they would be just as safe in New York as elsewhere.

Fear is a worse disease than any mere physical disorder. It is well known that during epidemics in the past, multitudes of people who had not contracted the disease died of fear. Multitudes today are seriously affected through fear of disease. Their loss of courage more than anything else destroys their disease-resisting power. Whatever depresses, distresses, or worries lowers the vitality and injures the health. Fear is the most terrible of depressants. It tends to close up life's avenues. It takes away the appetite, checks the circulation of the blood, and seriously impairs the nutrition of the entire system.

Chronic anxiety or fear, from which multitudes of people suffer all their lives, keeps the blood poisoned, and this opens the door to all the enemies of health. In fact everything that affects peace of mind and happiness affects the health. Whatever worries or depresses encourages the development of disease.

Worrying about disease produces disease. Fear and worry are the great wreckers of health ideals. They cause most of the dyspepsia in the world, and develop and spread some of the most dreaded diseases.

Many diseases have their origin in latent fear and anxiety, which work like leaven until the whole nature is affected. This is especially true where the latent fear relates to possible inherited disease tendencies, such as tuberculosis or cancer. The fear, for instance, that cancer may develop in one when he reaches a certain age, because cancer seldom appears before this age, is often an irritating cause which tends to develop cancer germs.

* Illustrative of the Sabbath school lesson for Sept. 23, 1916, on "Stephen's Address—Concluded; Stephen Stoned" (Acts 7: 42 to 8: 3).

Now, just as fear and worry invite and promote disease, so courage and faith repel it. The mind has everything to do with the progress or the arresting of disease. More and more, physicians are recognizing the fact that the mental attitude is by far the greatest factor in the practice of medicine. They know that the patient's mental condition very seriously modifies even the effect of drugs.

The important thing is to keep the physical and mental standards so high that the disease germ, the worry germ, the anxious germ, cannot gain a footing in our brain. Our physical-resisting power is dependent largely on our mental power, which ought to be so great that it would be impossible for these enemies to gain access to the body.

Instead of being filled with fear of disease and disease germs from childhood up, every person should be so trained and his life so regulated that he shall be a mighty bulwark of resistance against all mental and physical enemies, all disease germs.—*Orison Swett Marden, in the Washington Herald.*

How to Pronounce Mexican Proper Names

(The accented syllable is in capitals)

GENERAL CALLES	KAH-yes
General Carranza	Kah-RAHN-sah
Consul Andreas Garcia	Ahn-DRAY-ahs Gahr-SEE-ah
General Bertrani	Bayr-TRAH-nee
General Gavira	Gah-VEE-rah
General Villa	VEE-yah
Matamoras	Mah-tah-MOR-rahs
San Ignacio	Sahn Ig-NAH-see-o
Guerrero	Gay-RAY-ro ("r" rolled)
Nuevo Laredo	NWAY-vo Lah-RAY-do
San Vincente	Sahn Veen-SEN-tay
Presidio del Norte	Pray-SEE-dee-o del NOR-tay
San Elesario	Sahn Ay-lay-SAH-ree-o
Espia	Ays-PEE-ah
Fronteras	Fron-TAY-ras
Santa Cruz	SAHN-tah KROOS
Tubitami	Too-bee-TAHM-ee
Sarico	Sah-REE-ko
Tubac	Too-BAK
Mariposas	Mah-ree-PO-sahs
Vallecitas	Vah-yay-SE-tahs
Las Cruces	Lahs KROO-says
Popago	Po-PAH-go
Tenaja	Tay-NA-ha
Tia Juana	Tec-ah-HWAH-na
Sanoito	Sah-no-EE-to
Saltillo	Sahl-TEE-yo
Allende	Ah-YAYN-day
Jimenez	Hee-MAY-nays
Del Rio	Dayl REE-o
Ojo de Auga	O-ho day AH-gwah
Cuchillo Parado	Koo-CHEE-yo Pah-RAH-do
Cuchubeaschi	Koo-choo-bay-AHS-chee
Nogales	No-GAH-lays
Basura	Bah-SOO-rah
Sanoyta	Sah-NO-ee-tah
Quijotas	Kee-HO-tas
Real Castillo	Ray-AHL Kah-STEE-yo
Puerto Isabel	PWAYR-tah I-say-BAYL
Tubutama	Too-boo-TAH-mah
Altar	Ahl-TAHR
Magdalena	Mahg-dah-LAY-nah
Mina San Pedro	Mee-nah Sahn PAY-dro
Santa Maria	SAHN-ta Mah-RE-ah
Carrizal	Kahr-ree-SAL ("r" rolled)

Galeana
Caboraca
San Rafael
Libertad
Opodepe
Guasavas
Carmen
Chihuahua
Hermosillo

Gah-lay-AH-nah
Kah-bo-RAH-kah
Sahn Rah-fay-AYL
Lee-bahr-TAD
O-po-DAY-pay
Gwah-SAH-vahs
KAHR-mayn
Chee-WA-wa
Hayr-mo-SEE-yo

—*Washington Post.*

For the Finding-Out Club

Every one who sends in a correct list of answers to any set of questions will be entered as a member of the Finding-Out Club, if the list is received within three weeks after the date of the paper containing the list. Membership lists of answers to be accepted must follow the rules given below:—

1. The list must be written neatly.
 2. Pen and ink must be used.
 3. Writing must appear upon only one side of the sheet of paper.
 4. The answers must reach the editor's desk within three weeks after the date of the paper containing the questions answered.
 5. All lists must be folded and not rolled.
 6. The questions must not be repeated in the list of answers.
 7. Each answer must bear the same number as the question it is intended to answer.
 8. Every list must give the *date* of the INSTRUCTOR containing the list of questions being answered; for example, "Answers to questions in INSTRUCTOR of December 8."
 9. Every list must bear at the bottom the name of the one sending in the list.
- Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the membership grow.

1. WHAT king beat down a city and sowed it with salt?
2. What prophet was himself the subject of prophecy?
3. The legal heir to the throne of Judah was hid by his aunt for six years in the house of God to escape a murderous hand. Who was the woman, and who was the future king?
4. In what cave did David seek refuge when pursued by Saul?
5. Of whom does the Bible say, when frightened, his hair stood on end?
6. What king of Babylon put out the eyes of a captured king of Judah?
7. Who was the last king of Judah?
8. What woman, upon the death of her son, king of Judah, murdered her grandchildren and usurped the kingdom?
9. When was the Feast of Tabernacles celebrated for the first time after the death of Joshua?
10. What prophetess dwelt under a palm tree?
11. Who was the left-handed judge that delivered Israel?
12. Whose life was lengthened fifteen years in answer to prayer?
13. Who wished to "die the death of the righteous"?
14. Name three persons mentioned in the Bible whose names begin with the letter V.
15. What Canaanite king cruelly cut off the thumbs and great toes of seventy conquered kings, and was subsequently captured and made to suffer the same cruelty?
16. What book of the Bible was written without mentioning the name of God?
17. By whom and to whom was it said, "Come thou with us, and we will do thee good"?—*J. H. Vincent, D. D.*



Breaking "Gas" Prices

A FEW months ago, just prior to the skyrocket advance in retail price that gasoline has made lately, came the announcement from Washington that a synthetic process of gasoline manufacture had been discovered that would at least treble or quadruple the quantity of the fuel that could be extracted from any given volume of crude oil. This new process "cracks" the molecular structures in crude oils, and induces a change allowing the volatile gasoline to be formed and boiled off.

Dr. Rittman, the chemical engineer expert of the government, in a recent address before the Engineers' Society of Dayton, Ohio, reviews the present fuel situation and the work done already in commercializing the new process, and prophesies definite relief to the consumer from the present purse pressure.

In regard to the critical situation at the wells and extracting plants, he says: "One thing that has pushed the gasoline market up out of sight is the falling off of Oklahoma crude oil. Less than a year ago, Cushing field in that State produced 300,000 barrels of crude oil, which analyzed from 25 per cent to 30 per cent of gasoline; in other words, 180,000 barrels per day. Now that source of supply has diminished until it is below 60,000 barrels.

"That means that despite the new process, which was brought out eight months ago, and is represented today by expenditures exceeding \$8,000,000, with thirty additional plants clamoring for it, we cannot cope with the problem yet; it will be some time before production catches up with demand.

"No two crude oils are the same. As a matter of fact, two wells in the same oil field are different, and one will contain more gasoline than the other. The average gasoline content of petroleum in America is below 12 per cent. By the new breaking processes we can bring that up to 60 per cent, or five times what it was previously.

"The term 'gasoline' really means nothing. It is a commercial name which meant originally those constituents of crude oil which in natural distillation boiled off below 150 degrees centigrade. That temperature has been raised successively until it is now about 175, and is going higher progressively. That means that where a Pennsylvania oil ten years ago produced 10 per cent of gasoline, that same grade today is producing 25 per cent.

"The heat-containing oils, exemplified by the Oklahoma oils, are also variable in gasoline production. Some of the oils as found in Texas, in the Hemble field which has been opened up recently and is pro-

ducing 100,000 barrels per day, contain practically no gasoline, but contain kerosene to the extent of 70 per cent. California oils and Mexican oils contain no gasoline. The average contained in California oils for the 100,000,000 gallons produced per annum, is about 2½ per cent. Now we can produce gasoline by the 'cracking process.'

"Now, how much gasoline can we hope to get by this method? From the Eastern crudes we should get from 70 per cent to 80 per cent; on crude such as the Mexican, we get 40 per cent to 50 per cent. Thus we are going to solve the gasoline problem by various 'cracking processes.' I do not wish to limit myself to the Bureau of Mines processes. I am trying to speak broadly. There are hundreds of men working on this problem. I say that synthetic gasoline will catch up with the demand in the next six months. You can look for higher prices before lower prices, but in the course of a year or so, most certainly we will have an available supply of gasoline at the old figure or below it."—*The Illustrated World*.

Novel "Attack" of Prairie Dog on a Woodchuck

We once had a prairie dog, whom we named Napoleon on account of his extraordinary energy, courage, and acuteness. We had a pair of them, the other being Josephine, but there was nothing remarkable about her. Napoleon was a fat little fellow, but exceedingly strong and brave.

We had caught a young woodchuck. It was old enough to have all the undaunted ferocity of its species; and, indeed, it was already nearly three times the size of Napoleon. The woodchuck had been left in the sitting-room, where it had retreated into the unused fireplace, and sat, glaring furiously at every one who approached, and keep-



St. Nicholas

NAPOLEON AND THE WOODCHUCK

ing its mouth wide open, except when, from time to time, it would close it with a fearful snap, loudly grinding its teeth together in the way peculiar to woodchucks. Some one now brought in Napoleon, and, to my horror, set him down on the floor. I was for snatching him up, feeling sure that the woodchuck would make an end of him; but my father said, "Let them be. We can interfere in time." Napoleon, after investigating other parts of the room, trotted toward the fireplace. The woodchuck drew himself up and opened his mouth as wide as it would go, while his eyes gleamed with fury; and I held my breath in terror for my pet, who walked up to him, seeming greatly interested. Napoleon never paused an instant, but proceeded to examine the woodchuck's wide-open mouth, thrusting his whole muzzle inside it, and then actually putting out his little pink tongue and sampling the roof of the woodchuck's mouth! Every moment I thought, "Now—now it will be all up with Napoleon! Those awful jaws will shut and that will be the end."

But nothing of the kind happened: the woodchuck seemed entirely paralyzed; he did not relax a muscle,

but sat immovable, with mouth wide open, as he had done when Napoleon first approached. The latter made a long and leisurely inspection, first of the inside and then of the outside of the woodchuck's mouth, and at last trotted away again, leaving the poor non-plused animal sitting calmly in the fireplace as before.

Napoleon lived for several years more, and at last died of old age (so we believe), his mate having previously escaped.—*Mary B. Thayer, in St. Nicholas.*

The Choir of the Daybreak

I SAT by my window at daybreak,
As the wild birds caroled the hour,
And watched the shades of the nighttime
Droop 'neath the morning's power;
And as the banners of sunrise
Flung their colors above the trees,
The burst of light charmed the bird-notes
Into sweeter melodies.

The wren, the linnet, and robin,
The oriole, catbird, and jay,
And all the choir of the treetops,
Spirited sang and gay;
And with notes unknown to mortals,
With harmonies as grandly fair
As the soul's unuttered music,
They piped on the morning air.

The daybreak's freshness and grandeur,
And the songs of the happy birds,
Commingled a tender beauty
That cannot be told in words;
And a gladness settled o'er me,
That lifted me out of the cares
That yesterday bore upon me
In the burden of affairs.

And my heart communed with angels
On the sacred memories massed
In the stalls of recollection,
Scattered all along the past;
And the future's brilliant finger
In a beckoning gesture shined,
A strange, glad impulse awaking,
That cannot be defined.

O the glory of the morning,
And the wild birds' heaven-made song!
O the good that is created
To take the place of wrong!
But the fondest hours of lifetime,
And the gladdest moments e'en,
They do teach us always, sweetheart,
The love of the Great Unseen!

—Homer P. Branch.

The Soft Answer That Turneth Away Wrath

I ANSWERED a want advertisement in the paper:—
"A young lady to take orders over the telephone in large department grocery store. She must be courteous."

Three weeks later, after six other girls had failed in quick succession, I was employed.

I never shall forget that first day. I wonder now how I ever kept my nerve with two telephones ringing, ringing, ringing, as if the whole world were starving and groceries were to be had at no other place. I believe it was the fact of my unfailing courtesy that gave me strength. I did not know then, but I know now, that courtesy is its own reward. The quick response to a kind word, gentle tone, or favor is very gratifying. When night came I had a very severe headache, but somehow I knew I was making good.

I soon learned that the average woman, with the burden of housekeeping on her shoulders, is the most irritable and unreasonable creature alive. A delivery ten minutes late can bring on your head a mighty wrath; a wilted lettuce can lose you your best customer. I had to stand between these women and over-worked delivery boys, careless shipping clerks, and sometimes inferior goods.

One instance: A woman was to give a dinner party. Her groceries arrived almost at the last minute, with the fish order filled incorrectly. "My dinner is spoiled!" she cried distractedly over the telephone. "I never will spend another cent with you as long as I live!" Woman is built for fortitude, not responsibility. I shouldered the responsibility and persuaded her to bear with me until I could rectify the mistake. It took much soothing; a hint of irritation on my part would have spoiled everything. As it was, fifteen minutes later a messenger boy was delivering the fish at her door. We had kept our customer and made a lasting friend.

This is just one instance out of thousands. Soon I had a small private office next to the senior manager's, with two telephones all my own, and an individual speaking tube to the shipping department. My customers refused to give their orders to any one else, and I found the readiness with which women responded to courtesy almost pathetic. In a few months my salary of six dollars a week had stretched into eighty-five dollars a month, which was at that time a very generous salary for a woman in the South. So you see, I found courtesy a profitable investment.—*The American Magazine.*

A Good Rule

MR. DAVID GIBSON is said to be the original Courtesy Man; that is, he started the era of railroad and other big corporations making special campaigns to educate their employees to show courtesy to their patrons. A resolution that he offers as a guide to employer, employee, and patron alike is the following:—

"Resolved, That we all cease trying to get something for nothing—grafting, in other words; that we all do just a little more than we agree to do, rather than just a little less. That honesty is a question of efficiency here on earth, with its rewards in profits now, here on earth. That fear is the root of all evil; for if our neighbor cheats us in his store it is to fortify himself against some element out of his store. That the basis of all life is business life; that business is the system by which we supply our wants and needs; that we are true to political life, true to social life, as we are true to business life. That we think of others as we would have them think of us; that we do as we think, the thought precedes the act; that coöperation is the real brotherhood of man; that the prosperity of one man does not require the poverty of another man; that both the idle man and the dishonest man, whether they be possessed of little or much, are fools in themselves and abominations to their communities."

The Holy Spirit

To whom has God given the Holy Spirit?

"To them that *believe* in him." Acts 5:32, Syriac Translation.

"To those who *submit* to him." Emphatic Diaglott New Testament.

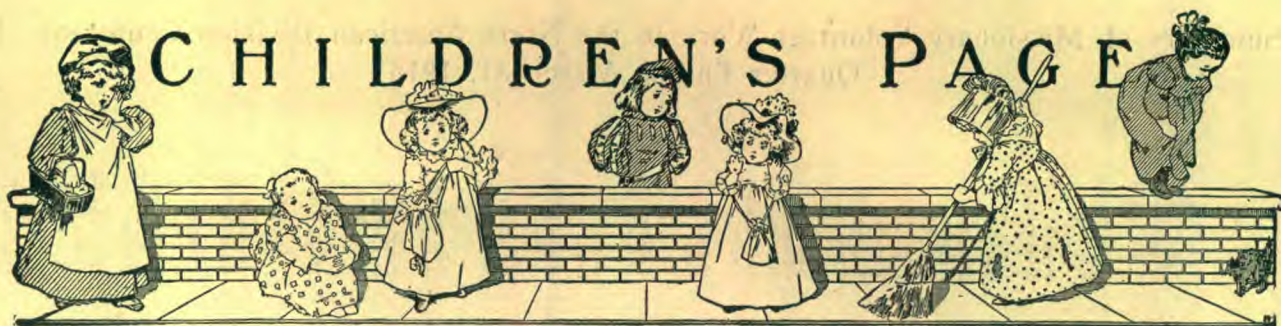
"To them that *obey* him." The Common Version.

"To those *obeying* him." Young's Translation.

"Unto them who *are yielding obedience* unto him." Rotherham's Translation.

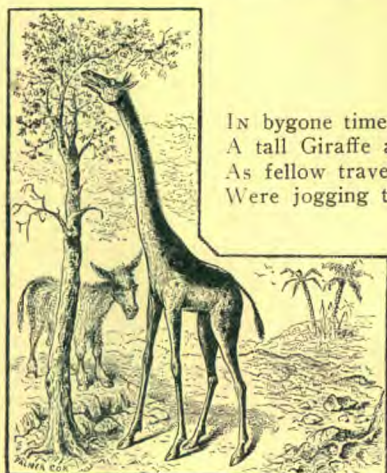
For the Holy Spirit, some have been *praying* instead of *obeying*. "Prayer is all right *with* obedience, but not instead of it," says one. "Behold, to obey is better than sacrifice." 1 Sam. 15:22.

ARTHUR L. MANOUS.



The Two Travelers

A Fable



IN bygone times it came to pass,
A tall Giraffe and a dwarfish Ass,
As fellow travelers, side and side,
Were jogging through a country wide.

The Ass was much inclined to smile
At his companion's awkward style;
His great long legs to criticize,
And at his neck express surprise;
In short, to spare no cruel hit
Whereby he might display his wit.

But as they moved the region through,
The vegetation scarcer grew,
Until upon the sterile ground
But little else than stones were found,
And only on the tallest trees
Grew aught that could their hunger ease.
And there, with famine worn away,
The hungry Ass was forced to stay,
And watch his comrade eat the fruit
A dozen feet above the root.
"Ah me!" he cried, "no more I'll chaff,
Nor at your neck and figure laugh!
In truth, I find now, after all,
I'd give my ears to be as tall!"

—Palmer Cox, in *St. Nicholas*.

Gordon's Joke

BUT the boys and girls laughed at me," said Gordon, when Uncle Gordon told him not to look as if he had lost his best friend. He had come home from school at noon so cross that Uncle Gordon scarcely knew him. Usually Gordon was the merriest kind of boy, but he could not take a joke very well.

"What did they laugh at you for?" asked Uncle Gordon.

"Because when I was erasing my examples on the blackboard, the old eraser flew out of my hands through the window and scared old Mr. Peter's big rooster almost to death. He wasn't hurt a bit, but he squawked as if he were half killed. The boys and girls all laughed at me, and said I ought to be a star pitcher on the team if I could aim as well as that. I'm the best baseball pitcher they have, if I do say it myself!"

"Well! Well!"

Uncle Gordon himself was laughing, and Gordon looked crosser than ever. The next moment Uncle Gordon looked serious.

"Now, Gordon, I am sure if it had happened to another boy, you would have been one of the first to laugh, wouldn't you?"

"Yes," said Gordon slowly, looking ashamed.

"If I were you, I would train myself to stand laughter,—kindly laughter you know,—just as you trained yourself to pitch ball. I would try every bit as hard to win out as a joke taker as you try to win out in games."

"You don't understand how I feel, Uncle Gordon."

"Yes, I do. I used to be the same way."

"You did!"

"Yes, but a little pig cured me."

"Tell me about it," begged Gordon. "You take a joke better than any one I know."

"But I had to learn how first; I used to laugh at other people all the time, and it wasn't always kindly laughter. But, oh, how I hated to be laughed at myself! I know all about it, Gordon."

"One day my father gave me a pig for my own. I've always had a kindly feeling for pigs ever since. Spotty learned many cunning tricks, and soon everybody in town knew him. One Sunday morning I walked up the aisle in church with my father and mother. As we went to our seats, I saw everybody laughing. Then I looked up at the minister, and he was biting his lips to keep from laughing. The choir was laughing. I could not imagine what was wrong till I looked around, and there coming up the aisle was Spotty, following after me as fast as he could! I turned back, grabbed him up, and ran out of the church."

"At first I threw myself down in the grass at home and almost cried. Then I began to think of all the times I had laughed at other people, and I wondered if I had hurt their feelings as much as they had hurt mine. Then I thought of Spotty, and how funny he must have looked. No wonder the people laughed! I began to laugh myself, and I made up my mind right then that I would learn to take a joke. Spotty cured me."

Uncle Gordon could hardly finish his story for laughter. As for Gordon, he was laughing with all his might.

"Thanks ever so much for telling me about Spotty!" he said, as he started back to school. "He's going to cure me, too! Just see if he doesn't!"

And he did, too, for now there isn't a boy in all the crowd who can take a joke better than Gordon can, and he enjoys a joke on himself as much as he does one on somebody else.—*Picture Story Paper*.

A TRUE friend is distinguished in the crisis of hazard and necessity,—when the gallantry of his aid may show the worth of his soul and the loyalty of his heart.
—*Ennius*.

"Don't praise yourself, lest others doubt and grieve you;
Yet don't dispraise yourself—they might believe you."

Summary of Missionary Volunteer Work in the North American Division Conference for Quarter Ending March 31, 1916

CONFERENCES	No. Societies Reporting	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions	Conversions	
ATLANTIC UNION																									
E. New York	7	88	19	70	28	134	66	26	469		1010	27	66	56	411	161	225	1	648	27	63	\$ 52.58	\$ 5.10	..	
Greater New York	16	264	..	583	414	1853	473	41	1892		3229	701	147	130	1900	557	418	..	..	..	3	91.99	71.50	..
Maine	7	120	33	107	58	195	43	..	327		786	157	81	..	491	386	123	..	12	..	..	27.38	5.20	..
Massachusetts	16	270	5	499	90	455	178	10	4355		2699	138	202	*4082	2470	730	271	10	55	19	..	132.70	105.60	37	
N. New England	5	38	7	28	8	52	24	2	126		2272	39	17	..	109	208	21	1	149	13	3	7.18	3.05	..	
S. New England	16	159	2	110	68	170	77	26	1659		753	3	39	24	227	88	59	4	32	4	..	41.05	12.01	1	
W. New York	12	125	8	283	114	524	233	14	1839		1671	213	147	226	2971	397	153	14	132	16	24	107.03	57.31	..	
Bermuda Mission	1	18	..	13	..	4	2	..	45		33	..	12	7	17	3	..	1	..	..	..	5.24	..36	..
CENTRAL UNION																									
Colorado	18	300	..	268	127	852	109	20	93		3435	58	155	2	5796	1539	334	27	150	49	98	46.46	38.15	3	
Kansas	19	450	..	750	453	379	312	14	228		2006	103	115	..	1014	474	330	27	150	..	72	63.35	9.41	16	
Missouri	4	72	..	87	28	111	5	..	58		1643	18	22	..	165	61	97	..	..	..	28	..	13.95	..
Nebraska	5	200	..	66	23	264	68	7	10		496	82	15	33	243	106	112	5	..	22	..	8.10	2.00	5	
Wyoming	2	62	..	4	..	49	5	..	13		250	1	15	1115	..	29	..	..	..	..	..	1.69	3.23	15
COLUMBIA UNION																									
Chesapeake	6	100	..	283	37	243	48	8	770		765	173	56	29	227	81	202	8	38	38	11.76	4
District of Columbia	1	28	..	34	3	16	2	..	245		136	..	1	2	87	66	14	..	..	2	..	..	..	..
E. Pennsylvania	17	236	3	141	58	341	66	99	1015		2474	144	172	138	2591	349	277	18	93	21	62	45.17	23.92	3	
New Jersey	20	260	..	178	124	681	213	15	618		5329	199	212	217	6573	779	100	8	32	27	..	63.77	80.99	3	
Ohio	20	536	..	189	76	329	153	21	182		461	83	134	1537	5298	745	460	3	..	5	6	204.69	19.31	..	
Virginia	5	177	..	99	43	3	2	..	10		100	8	8	2	67	105	36	..	..	..	..	3.01	..	..
W. Pennsylvania	6	113	..	224	227	479	176	23	868		7608	150	110	15	1365	313	307	3	3	6	..	185.63	21.88	5	
West Virginia	2	47	..	153	23	258	76	35	1851		4071	101	30	72	1038	206	61	12	..	14	..	15.30	..	1	
LAKE UNION																									
E. Michigan	47	656	1	356	121	2732	130	283	1832		4715	416	319	198	5743	654	526	48	240	78	57	100.09	54.61	9	
Indiana	25	385	..	114	56	315	82	221	854		2612	136	374	547	1173	199	163	2	..	54	45	72.41	8.04	11	
N. Illinois	29	532	..	869	407	3283	812	1519	308		4820	251	480	427	4481	2737	809	110	242	72	169	148.20	364.42	20	
N. Michigan	6	143	..	45	19	49	5	13	311		404	9	62	64	85	73	18	..	..	25	..	54.79	1.49	..
S. Illinois	12	191	15	458	210	494	83	26	233		2107	82	136	278	500	588	377	..	..	35	..	17.47	17.68	..
W. Michigan	40	922	3	473	168	592	131	50	493		5776	23	266	32	3244	1998	822	48	293	121	66	245.32	53.29	3	
Wisconsin	25	347	..	228	85	491	206	11	413		3263	27	79	28	1136	555	438	14	405	31	51	146.75	15.06	5	
NORTHERN UNION																									
Iowa	12	159	..	189	103	449	75	13	623		1761	267	76	5	1371	394	203	11	76	208	183	72.94	11.98	..	
Minnesota	23	446	74	432	191	398	114	48	985		4001	54	178	2	4761	842	242	10	41	68	43	72.71	46.53	..	
North Dakota	9	190	3	285	52	71	21	17	39		1629	581	106	1	298	24	51	..	..	5	5	71.92	27.53	..
South Dakota	19	275	..	753	332	528	208	30	131		3776	51	132	163	2009	1071	480	..	..	..	72	213.69	13.57	..
NORTH PACIFIC UNION																									
Montana	..	..	..	..	..	..	..	..	..		..	..	..	..	..	..	..	..	..	..	..	..	..	..
S. Idaho	13	215	..	158	17	140	24	19	5		1166	5	40	26	320	89	73	13	13	12	..	19.79	2.50	5	
S. Oregon	6	94	5	102	53	153	77	1	10		1908	1	31	..	306	214	116	14	..	6	2	5.52	6.33	..	
Upper Columbia	14	433	10	385	104	310	110	15	138		4352	20	247	24	1262	603	444	9	175	68	11	42.11	47.94	13	
W. Oregon	16	357	..	182	80	321	119	25	487		5443	8	102	..	2413	295	193	13	677	28	11	57.14	54.65	12	
W. Washington	16	250	..	48	23	187	32	18	3710		128	3	73	555	199	74	151	923	86	24	..	27.55	..	..
PACIFIC UNION																									
Arizona	2	42	..	49	19	25	29	2	185		525	6	17	..	24	37	8	12	..	5	..	5.00	24.25	..	
California	16	405	..	506	222	158	320	78	560		4242	70	282	636	7476	657	1016	107	222	234	54	134.59	53.47	15	
Gen. California	23	400	1	215	79	1009	207	9	3857		4740	131	234	80	3315	325	503	141	482	93	3	137.99	99.46	25	
Inter-Mountain	8	69	..	344	170	1336	187	108	122		916	223	73	10	614	483	196	26	68	53	..	72.33	44.39	4	
Nevada Mission	..	..	..	22	24	31	13	21	..		176	1	24	..	51	6	27	..	1	..	..	13.25	2.00	..
N. California	11	225	..	184	50	212	84	2	318		3756	18	168	43	863	331	394	281	131	128	42	74.43	78.30	..	
N. W. California	10	..	..	236	187	253	68	62	86		1337	29	128	5	801	471	235	85	100	2	22	72.24	18.52	..
S. California	24	523	..	177	76	269	101	15	145		2556	17	106	9	1335	369	422	175	202	141	193	109.64	78.49	..	
S. E. California	7	177	..	182	110	376	72	61	58		1186	37	137	10	810	198	299	..	..	14	..	81.71	34.71	5
SOUTHEASTERN UNION																									
Cumberland	11	205	9	215	73	377	39	3	1100		1244	13	109	..	208	292	104	19	47	78	2	29.77	18.69	1	
Florida	17	241	1	173	75	378	75	16	1294		5202	72	76	191	632	241	143	96	..	15	..	28.83	..	10	
Georgia	8	150	2	177	108	757	214	431	231		1839	63	104	37	1294	595	235	6	80	56	6	72.54	43.57	..	
North Carolina	7	139	..	34	43	97	62	..	267		232	3	11	4	344	457	119	..	42	9	..	19.24	3.40	..	
South Carolina	5	147	..	28	17	406	44	..	90		301	32	34	53	367	187	118	2	14	40	..	24.94	3.17	..	
SOUTHERN UNION																									
Alabama	6	76	..	248	141	713	264	20	875		765	47	72	38	414	1092	359	12	62	90	12	9.65	26.25	15	
Kentucky	6	107	13	188	65	220	89	21	890		1205	27	71	268	826	450	196	17	..	..	..	6.80	13.00	1
Louisiana	4	45	..	200	5	150	5	..	500		875	..	3	5	..	160	126	10	..	13	..	25.00	35.78	..	
Mississippi	5	24	1	23	19	59	4	18	2		250	18	18	..	2	287	84	..	1	19	..	1.20	1.80	..	
Tennessee River	8	230	..	333	127	319	261	2	143		1462	15	146	27	915	725	451	20	17	83	1	..	35.74	3	
SOUTHWESTERN UNION																									
Arkansas	5	87	5	38	15	88	2	1	..		297	..	50	3	71	63	48	8	1	26	..	37.47	14.75	..	
New Mexico	3	43	5	265	89	26	6	..	50		1033	..</													



Thoughts for Workers

(Texts for September 17 to 23)

Sunday: Eccl. 9: 10

"ALWAYS give of the best that is in you. Feel your responsibility toward yourself and your work. Never be content with a compromise with work. Give your employer the best that you have in you to give." This advice Belvedere Brooks gives to young people who wish to succeed. "Always give of the best that is in you" to your lessons, to your work at home, in the office, in the Missionary Volunteer Society, in the church, and everywhere.

About a year ago a young man enlisted in the State militia, and attended the evening classes organized for military training. He studied hard, but one evening he came home discouraged. "Mother," said he, "there is no use in studying as I do. Others get on with much less." "Yes, there is," replied the wise mother. "You have joined, and now you owe it to yourself and to the State that you do your very best." He was persuaded to continue to do his best, although it seemed useless. In June his company was mustered in. A corporal was needed, and the young man who had done his best was called; later an officer higher in rank was needed, and again the young man was promoted.

In the army of Prince Immanuel, there are places of responsibility to be filled, and God will choose from those who are doing their very best just where they are, for they alone are prepared to fill them.

Study also with your text for today this gem by Mrs. E. G. White: "Perfection exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. Examine under the microscope the smallest and commonest of wayside blossoms, and note in all its parts the exquisite beauty and completeness. So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. Conscientious attention to the little things will make us workers together with him, and win for us his commendation who seeth and knoweth all."

Monday: Rom. 12: 11

A few days ago our train stopped at a certain station. When the signal was given for leaving, there were several sudden starts and equally sudden stops. The engine lacked steam for pulling its load upgrade. Every worker must climb many a grade, and for doing it he needs persevering enthusiasm almost as much as the engine needs steam. It keeps him working faithfully, cheerfully, hopefully, when others about him give up in despair.

"The man who wins is the man who works;
The man who toils while the next man shirks;
The man who stands in his deep distress
With head held high in the deadly press,—
Yes, he is the man who wins.

"The man who wins is the man who knows
The value of pain and the worth of woes;
Who a lesson learns from the man who fails,
And a moral finds in his mournful wails,—
Yes, he is the man who wins.

"The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure rise again.
Ah! he is the man who wins!"

Tuesday: 1 Cor. 15: 58

The verse today calls for faithfulness in service, and closes with the assurance that our work shall not be in vain. How it should spur us on to high endeavor! "Would that it were possible," says O. S. Marden, "to convince the struggling youth of today that all that is great and noble and true in the history of the world, is the result of infinite painstaking, perpetual plodding of common everyday industry!" Then let us refuse to become discouraged. If we are trying to serve Him faithfully, he will use our efforts to bless others.

"Do thou thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."

Wednesday: Eccl. 11: 6

"In the morning sow thy seed, and in the evening withhold not thine hand." Work faithfully each day, seizing every opportunity for service. When opportunity knocks, when duty beckons to you, do not excuse yourself and say:—

"Some One Else can do it better;
Some One Else is wiser far;
Some One Else is better posted
What the latest methods are.

"Some One Else would be more fitting;
Some One Else would have more time;
Some One Else would please the others;
Some One Else would do it—prime.

"Some One Else has had more training;
Some One Else is not afraid;
Some One Else is used to leading;
Some One Else would give more aid.

"Some One Else—and do you ask me
Who this Some One Else may be?
You can find him without trouble,
For it's any one—but me."

Thursday: Col. 1: 10

Does not the verse for today urge us to do our best in living the life worth while, in "being fruitful in every good work," and in getting acquainted with God? The standard before every Missionary Volunteer, Senior or Junior, is, Do Your Best. You are not to do your neighbor's best, but *your* best.

"Just do your best. It matters not how small,
How little heard of;
Just do your best—that's all.
Just do your best. God knows it all,
And in his great plan you count as one;
Just do your best until the work is done.

"Just do your best. Though poor, despised, forsaken,
Let not your faith be shaken.
Just do your best; with God and one
The mightiest things are done.

"Just do your best. Who cares if in
The wild, hot rush for wealth and place,
You don't excel?
Don't fret. Just do your work,
And do it well.

"Just do your best. Reward will come
To those who stand the test;
God does not forget. Press on,
Nor doubt, nor fear. Just do your best."

Friday: 2 Cor. 12: 15

"A number of years ago there lived a chain maker unknown to fame. He was poor, but an excellent workman, and very conscientious in all that he did. He might have shirked his work. He might have done poor, imperfect work. But no. Each link of the great chains he made must be right, and so he labored.

"Years pass, and on the great ocean there sails a large vessel with many passengers. On the deck is coiled the great chain attached to the sheet anchor. It lies there unnoticed, unthought of. Suddenly a storm arises, and grows in intensity. So fierce does it become that the ship is in danger. She flounders. Anchor after anchor is cast over, but the storm is so severe that the chains snap like cords.

"Then comes the captain's order, 'Let go the sheet anchor!' Now is the moment of suspense. It is the last hope of safety. Will it share the fate of the others? Down into the deep it goes. In a moment the chain is out its length. The vessel quivers from stem to stern between the grasp of the two forces, the storm and the anchor. The old chain maker is battling with the elements. He wins. The anchor holds. The vessel is saved. His work stood in the great moment of trial."

When our work is unappreciated, will we faithfully do our best? When those we have loved and served turn against us, can we say with Paul: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved"? We must, if our work is to stand the supreme test; and through His grace we can.

Sabbath: Rom. 2:6, 7

"Let us work—the time is fleeting;
Soon the shades of night will come;
We shall rest, yes, rest forever,
When our work on earth is done.
Let us do the Master's bidding;
He has said, 'Work while 'tis day.'
We shall rest where he is reigning,
When earth's shadows flee away.

"Let us toil, nor heed our trials,
Life is not a flowery way;
Jesus trod the path before us,
He will keep us day by day.
Let us fight the host of Satan,
Let us wage our warfare well;
When we've done the work assigned us,
We shall with our Captain dwell.

"When our hearts grow sad and heavy,
Wearied by the constant strife,
Let us think our pathway leadeth
To the pearly gates of life.
Oh, how sweet the rest that waiteth
For the soldiers of the cross!
No more conflicts, no more trials,
Rich reward for every loss!"

MEDITATION.—The texts for this week intensify my desire to be an efficient worker. Sometimes it seems so useless to press on in service, for I am such a poor worker, my services seem unproductive of good; and yet, while God does not discharge me, I am determined to do my very best. I feel so grateful that in his terms faithfulness counts for success. Therefore by his grace I, even I, may succeed.

SPECIAL PRAYER.—Will you not this week pray for the officers in the Missionary Volunteer Department of your conference, of your Union, of the North American Division, and of the General Conference? Think what their duties and responsibilities are, and pray for them as God impresses you.

M. E.

Kept for the Master's Use

KEEP me faithful, O my Father!
Let me never from thee stray;
I would love thee, trust and serve thee,
Faithful be from day to day.

I surrender all to Jesus,
Laborer with him to be;
Or, submissive, I sit quiet
Till the Master calleth me.

ARTHUR FOX.

"DARE to do right, dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell."

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN Secretary
MATILDA ERICKSON Assistant Secretary
MRS. I. H. EVANS Office Secretary
MEADE MACGUIRE } Field Secretaries
C. L. BENSON }
J. F. SIMON }

Missionary Volunteer Society Programs for Week Ending September 23

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for September.

The Bible Year

Assignment for September 17 to 23

September 17: Haggai.
September 18: Zechariah 1 to 3.
September 19: Zechariah 4 to 7.
September 20: Zechariah 8 to 11.
September 21: Zechariah 12 to 14.
September 22: Esther 1 to 4.
September 23: Esther 5 to 10.

For helps and suggestions on this assignment, see the *Review* for September 14.

1916 Gift Books

To every young person holding three Missionary Volunteer Reading Course certificates the Young People's Missionary Volunteer Department will send, post-paid, one of the following books, selected by the young person himself or by his Missionary Volunteer conference secretary:—

1. "Steps to Christ," gilt, Mrs. E. G. White.
2. "The Great Second Advent Movement," paper, J. N. Loughborough.
3. "William of Orange," George P. Upton.
4. "The Missionary Idea," paper, Mrs. A. E. Ellis.
5. "Our Paradise Home," gilt, S. H. Lane.
6. "Passion for Men," cloth, E. F. Hallenbeck.
7. "Talks with My Students," F. Griggs.
8. "Victory in Christ," Robert Horton.
9. "The Second Mile," H. E. Fasdick.
10. "Elijah and the Secret of His Power," F. B. Meyer.
11. "Abraham, or the Obedience of Faith," F. B. Meyer.
12. "The Kingship of Self-Control," Wm. J. Jordan.
13. "Out of the Fog," Chas. K. Ober.
14. "The Personal Life of David Livingstone," W. G. Blaikie.
15. "The King's Daughter," J. E. White.
16. "Tiger and Tom," J. E. White.
17. "The House That Rum Built," J. E. White.
18. "Christ Our Saviour," Mrs. E. G. White.
19. "Letters from the Holy Land," Henry A. Harper.
20. "Things Foretold," W. N. Glenn.

Numbers 15-20 are especially adapted for Juniors.

The Quarterly Summary

How eagerly people watch the morning and afternoon papers for reports from the war! How anxiously the people at home look for reports from their soldier boys! Are you interested in the great spiritual warfare now in progress? Doubtless, you read with interest the articles which appear in the *INSTRUCTOR* about the work of our Missionary Volunteers; but do you read the quarterly summaries? Figures are not dry to those who are intensely interested in what they represent.

Do you realize that the quarterly report of the North American Division Missionary Volunteer Department

published in this issue of the INSTRUCTOR represents the high-water mark in the number of societies and members reporting? The other items are equally interesting. Have you noticed the report from your conference? Is your report in there?

M. E. KERN.

A Good Committee Meeting

It meets on time.
All members are present.
It opens with earnest prayer.
It has a definite program.
It carries it out.
It has a clear-cut purpose in view.
It moves toward the accomplishment of that purpose.
Before it adjourns it gives every member a well-understood task.
It fills every member with new zeal.
It closes with earnest prayer.—*Matthew Method.*



XIII — Stephen's Address (Concluded); Stephen Stoned

(September 23)

LESSON SCRIPTURE: Acts 7:47 to 8:3.
MEMORY VERSE: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Questions

1. Who built the first temple for God? Acts 7:47. Note 1.
2. Where does the Most High not dwell? Verse 48.
3. What is the testimony of the prophet which Stephen quoted? Verse 49.
4. Why can men not make a suitable temple for God? Verse 50. Note 2.
5. How did Stephen then address his hearers? What did he say they were resisting? Whose example were they following? Verse 51.
6. What question did he then ask? What did he say their fathers had done to those who prophesied of Jesus? Of what did Stephen accuse his judges? Verse 52.
7. What did he say of their relation to God's law? Verse 53.
8. How did the members of the council feel as they heard these words? Verse 54. Note 3.
9. What is said of Stephen at that moment? Where did he look? Verse 55. Note 4.
10. What did he say? Verse 56.
11. How did the priests show that they would hear nothing more from Stephen? Verse 57.
12. How did they silence this faithful witness for Jesus? Where did the witnesses lay their clothes? Verse 58.
13. During his sufferings what did Stephen say? Verse 59.
14. How did he show a forgiving spirit? Verse 60.
15. Who consented to Stephen's death? Acts 8:1. Note 5.
16. Why was the Jerusalem church scattered? Where did the members go? Who remained in the city? Verse 1.
17. Describe the burial of Stephen. Verse 2.
18. What is said of Saul? Verse 3. Note 7.

Questions for Diligent Students

1. What do you find in the account of Stephen's trial that shows his preparation for it?
2. In what respects was the trial and death of Stephen like that of Jesus?
3. What lesson is there for us in Stephen's experience?

Notes

1. "He [Stephen] referred to the history of the temple, and declared that God dwelleth not in temples made with hands. The Jews worshipped the temple, and were filled with greater

indignation at anything spoken against that building than if it had been spoken against God."—*Early Writings*, p. 198.

2. "When Stephen reached this point, there was a tumult among the people. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. He saw the resistance that met his words, and knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it."—*The Acts of the Apostles*, p. 100.

3. "At this, priests and rulers were beside themselves with anger. Acting more like beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. In the cruel faces about him, the prisoner read his fate; but he did not waver. For him the fear of death was gone."—*Ib.*

4. "For him the enraged priests and the excited mob had no terror. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant. . . . As he described the glorious scene upon which his eyes were gazing, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord, and cast him out of the city."—*Id.*, pp. 100, 101.

5. "At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal. Afterward he was angered by his own secret conviction that Stephen had been honored by God at the very time when he was dishonored by men."—*Id.*, p. 101.

6. "The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Success had attended the ministry of the word in that place, and there was danger that the disciples would linger there too long, unmindful of the Saviour's commission to go to all the world. . . . Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of taking a course that would lead all to be satisfied with what had been accomplished. . . . Driven from Jerusalem, the believers 'went everywhere preaching the word.'"—*Id.*, p. 105.

7. "Saul continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward this persecution brought terror to the Christians at Jerusalem. . . . After the death of Stephen, Saul was elected a member of the Sanhedrin council, in consideration of the part he had acted on that occasion. For a time he was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God."—*Id.*, pp. 101, 102.

Ancient Advertising

"CHRIST'S miracles were only the bell tolled to bring the people to hear his words," says Professor George Jackson, dean of an English theological school. In other words, the miracles were wrought to attract an audience to hear the gospel. Herbert S. Houston, president of the National Advertising Clubs, in a published address, says: "I saw the chains that held the Bible at Strasburg; robber barons ruled the Rhine and Middle-Age ignorance palled all. Then I recalled that the Gutenberg press originated across the street, and when it began printing the Bible for circulation, darkness began to lift from the earth." Luther nailed his ninety-five theses where the largest public could read them. O. J. Gude aptly reminds us that the church steeple was the first regular and permanent outdoor advertising ever erected.—*The Christian Herald.*

I RECENTLY watched a grocer weighing a pound of cheese. He had a hard time getting the piece to weigh a pound. Finally he cut off several slivers in order that the buyer should get nothing over his pound. He might as well have let his customer have the benefit of these; they were useless to him. But he never gave overweight. We often treat God in the same way. We are so careful to do just what we think we ought to do and to give no overweight. We ask, "How little can I do and still be a Christian?" instead of our hearts asking, "How much can I give?"—*James D. Lawson, in the Sunday School Times.*

The Youth's Instructor

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The Size of Heaven

"GRANDFATHER, how big is heaven?" I asked;
"Is it big as this town? Is it big as the skies?
Is it big as the world?"

His spirit was masked
With the wrinkles of age, but it laughed in his eyes;
His lips were shut tight, but he smiled them apart:
"No, Lad, it's the size of a little boy's heart."

—Perrin Holmes Lowrey, in *Ladies' Home Journal*.

Our Slogan

WHEN Wilberforce was trying to get a bill through Parliament to liberate all the slaves under the British flag, there was great excitement. They were anxious to get their liberty. When they were expecting the vessel which would bring the news that the bill had failed or succeeded, thousands of the people went down to the shore to get the first news. The captain of the coming vessel knew how anxious they were to get it. As soon as the vessel was in sight, and he saw the multitude on the shore watching for him, he shouted the words, "Free! free! free!" and they all took up the cry and it spread through the island. Those once slaves to sin and now ransomed by Christ can take up the same cry.—*Evenings with Moody and Sankey*.

The Story of a Word

ONE of the most interesting words in our language is the word "shibboleth." It comes from the Hebrew tongue, where it means an ear of corn, or a stream or flood. The story from which it gets its present meaning is found in the twelfth chapter of Judges.

Jephthah was one of the judges of Israel who conquered the Ammonites by the help of his tribesmen, the Gileadites. But instead of being glad over this victory, the Ephraimites blamed Jephthah for not asking their aid, that they also might have had a share in the glory. Although Jephthah told them that when he had asked their help he had been refused it, still the Ephraimites were not pacified. So the two tribes joined battle.

The Gileadites were the stronger, and succeeded in taking the passages of the Jordan. Then the Ephraimites saw they were beaten, and those who escaped the slaughter fled, only to be stopped at the river by the men of Gilead. Each one who came to the river was asked, "Are you an Ephraimite?" and if he said, "No," the command came, "Say shibboleth."

Now, the Ephraimites could not pronounce the "sh,"

and would say, "Sibboleth." So in this manner the victors determined who were enemies and who were friends. "And there fell at that time of the Ephraimites forty and two thousand."

This word, when it passed into our English language, came to get its meaning from the Bible story rather than from the original meaning of the word itself. It signifies a criterion or a test. For instance, one writer has said the "sh" sound is the *shibboleth* of foreigners.

In the twentieth century it has come to have a broader meaning—a party cry or watchword, or a pet phrase.—*Geneva Anderson*.

Brain Team Work

"One for all—all for one—
The boat is the one:
The man is nothing;
The boat is everything."

THIS is the slogan of the Cornell University boat team. The men repeat it until the words become ingrained in the very structure of their brain.

Trainer Courtney, who in his training of Cornell crews, has given a most remarkable example of the possibilities of team work, insists that every man under him must bury any personal ambition to be stroke oarsman. From the first, each is made to understand that his independent effort, no matter how extraordinary, does not count, and that every position on the crew is just as good, just as dignified, and just as honorable as any other. It must be "all for one," and that one the boat. The whole aim is to prevent the individualizing of effort and to make every man do his best to help every other man to do his best. "When the boat wins, we win," is their constant thought.

The human brain may be compared to a boat crew. Its maximum power comes from the combined efforts of all the faculties in team work. To get the best results each faculty must be trained with equal care and thoroughness for the good of all. None must be favored to the neglect or injury of another.—*Orison Swett Marden*.

Short Rules for Young Christians

1. NEVER neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. 11:6.
2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5:39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. 5:13-16.
4. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.
5. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John 10:27.
6. Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true, if God's Word is true? and if both cannot be true, believe God, and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—*Dr. W. M. Anderson*.