

The YOUTH'S INSTRUCTOR

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PLAYING PEEKABOO



A New York barber claims to have received \$300,000 in tips.

To set apart Palestine at the close of the war as an International Peace Park has been suggested.

A new moving picture screen has been invented that permits the displaying of pictures in lighted halls or in the open daylight.

In the month of May, Oklahoma oil wells produced a daily average of 301,500 barrels, netting each day more than \$400,000 to the prosperity of the State.

Thirty thousand dollars was recently subscribed at a luncheon in Chicago to start a national organization to induce Congress to pass legislation making military training and service universal among the youth of our land.

Among the passengers on a steamer that arrived at Seattle the other day from Alaska were twenty-four dogs, traveling each on a regular passenger ticket. It was the first stage of the long journey to France, where the dogs will be impressed into military service.

Last year ten hundred and eighty-six persons riding in automobiles lost their lives at grade crossings in the United States. To impress on all drivers the lesson of "Safety First," "Stop, Look, and Listen," and "Take No Chances at All," the Denver and Rio Grande Railroad has posted warnings in public and private garages, repair shops, and other places along its line, in the hope that they will be more effective than the signs at the railway crossings.

A pushball is said to be the biggest plaything in the world of sport. The game of pushball originated in Newton, Massachusetts, but is now played in England and on the Continent, as well as in various parts of our own country. It would be more widely played were it not for the cost of the gigantic ball required by the game. The ordinary pushball is six feet in diameter and costs \$300. The inner part, or bladder, lasts only two or three years, and a new one costs \$150.

A frog can hold his breath under water longer than any other air-breathing creature. We human beings can go without air for hardly a minute. Even the whales, air breathers like ourselves, though they look like fishes, can keep their heads under water for only half an hour. But the common frog, it has lately been discovered, if kept in clear, running water, is able to stay down a week; while some especially long-winded individuals have stuck it out for nearly a month.

Real ruby glass is most expensive, since it must be prepared with gold. It owes its color to the presence throughout its mass of particles of gold too small to be seen with the microscope. Only the ultramicroscope, which renders visible objects perceptible by means of their diffusion of light, is able to show the existence of these minute particles. With the ordinary microscope the glass appears as a uniform transparent mass, but the ultramicroscope shows that it is filled with points of light resembling stars on a black background. These points indicate the presence of the particles of gold to which the color of the glass is due.

The Chinese in the neighborhood of Amoy have a curious way of hatching hens' and ducks' eggs. The breeder roasts a quantity of unhusked rice, and when it is lukewarm spreads a three-inch layer of it in a wooden tub, and places about one hundred eggs thereon; then he spreads another layer of rice over the eggs. Each tub has six layers of rice and five layers of eggs, so that there are five hundred eggs in each tub. Once every twenty-four hours the eggs are taken out and the rice reheated. When the eggs are again put into the rice, those that formed the bottom layer are placed on top. The chicks and ducklings hatch in from twenty to thirty days.

Day after day, long lines of men and women carrying bundles, packages, and pieces of metal ware of all descriptions, stand in the government offices of Poland, awaiting their turn. They are surrendering their domestic utensils—bathroom fixtures, kitchen ware, pots, pans, kettles, doorknobs, lamp hangers, anything having the slightest bit of metal about it. The Austrian-Hungarian government has posted notices throughout war-ridden Poland, requisitioning all household metals for military purposes. Nothing escapes. No one is exempt.

A Negro Colony

A COMMITTEE representing 800 Negroes of New York, Philadelphia, Chicago, St. Louis, Cincinnati, Washington, and some Southern cities who have organized the People's Civil League, is negotiating with the Santa Fe Railroad for the purchase of 20,000 acres in western Kansas, on which to establish a farming colony, which is to be exclusively Negro. Only Negroes now farming or those in cities who wish to farm will be admitted to the colony. The deeds to the land will prevent, in perpetuity, its resale to a white man, and the charter of the colony will provide that only Negroes shall hold office. Negro teachers will direct the aim of the young idea in the colony. Churches will be given ten acres apiece as sites, but only one church of any denomination is to be admitted. Kansas now has a similar colony established twenty years ago—Nicodemus, in Graham County. It is a prosperous, law-abiding community.—*The Christian Herald*.

The Law of Compensation

A MATURE and splendid Christian worker who has suffered many disappointments in life says frequently to his friends: "When God takes anything away from me, I always say, 'Well, Lord, what have you for me now? I know that you took this joy away from me in order that you might give me greater joy.'"—*The Christian Herald*.

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The Youth's Instructor

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No. 49

Peter's Educational Advice

MRS. M. A. LOPER

SANCTIFY the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Peter was only a poor fisherman when he decided to follow Christ, and he knew little of what people should know who are to bear the light of the gospel to others: this he keenly realized after his conversion.

It was his blessed privilege to be under the tutorship of the Great Teacher for three years and a half, during which time he learned the valuable lesson of human frailty, and knew by experience that without Christ, life is a failure.

As the result of Peter's training, the impulsive, self-loving, falsifying nature became transformed into the meek, earnest, sincere Christian character which shines forth in this bit of educational advice which he has left as a precious legacy to all who would be followers of the Great Teacher.

In these days when education is coming into its own, it is the privilege of every young person to become fitted for service — so thoroughly fitted that he will be able to answer intelligently those who may inquire the reason of his hope.

No one in these days should settle down contentedly with the knowledge that he has not improved this privilege. He should not consider himself capable of achieving success in whatever his life work may be, until he is educated sufficiently to do that work in the best manner of which he is capable.

All the education necessary is not found in school curriculums. The Young People's Missionary Volunteer Society opens up avenues of information, and affords opportunities for practical efforts, which should be improved by every young person who would keep pace with his possibilities.

Many do not realize how much they need the training which the Young People's Missionary Volunteer Society affords. It is difficult to persuade them that they really are capable of doing greater things than they have yet dreamed.

Peter became an enthusiastic advocate of educational training. He believed in the Standard of Attainment — in storing the mind with truth to such an extent that one could answer intelligently any reasonable question in regard to any point of the Christian religion, or the history of the Christian church.

Therefore Peter was a strong believer in the idea of becoming successful in extemporaneous efforts. And here is a grand ideal for every young person to cherish.

It is not in God's plan for every young person to become a public speaker; but it is his plan for every one to become so thoroughly conversant with truth, and so void of self-consciousness, as to be an extemporaneous speaker of worth wherever it is his duty to spread the gospel light.

It requires time to reach any ideal of worth; and no ideal surpasses this.

The young person who disciplines himself to do whatever he is asked to do on the young people's program, and do it the very best of which he is capable, is the one who grows both mentally and spiritually.

Physical strength is increased by activity; mental and spiritual strength become greater by the same method.

The reading and study of the Bible are necessary to salvation. We cannot afford to neglect the daily study of the Bible if we would grow spiritually.

Every one needs the knowledge gained through preparation for the Standard of Attainment test. To be able to refer readily to texts of Scripture upon any point of truth, and to present chief points in our denominational history, constitute a fitness for service that is worth while, the influence of which is of inestimable benefit.

The location of the books of the Bible should be as familiar as that of the A B C's. One thereby escapes the embarrassment of having to spend precious time during a Bible reading, in searching for that which should be found almost instantaneously.

Every one should learn the chief points of our denominational history, which is increasing with such great rapidity that those who procrastinate will find the task becoming more and more difficult to accomplish.

Some of our older members can readily recall the time when we had not a single foreign missionary. The present year has already witnessed the sending out of one hundred and forty-two to various foreign fields. So the matter of learning the extent of our work in other lands, where now we have over three thousand missionaries, is quite a stupendous task. And wherever a center of work is established, we see schools, publishing houses, and sanitariums springing up.

But the Standard of Attainment requires only the principal points.

Let our young people not be afraid to discipline themselves to speak extemporaneously, and "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Our Reading Course books contain excellent instruction and information for every one. Our entire church membership would catch a higher vision of life if young and old would devote more time to these books, and less time to the perusal of that which is injurious or useless.

One little book like "A Retrospect," read and mentally digested, affords more spiritual nourishment than scores of books which might be considered harmless, but are of no special benefit in these times.

Read that which will better fit you for your life work, including the Reading Course books.

DWIGHT L. MOODY wrote: "I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'So then faith cometh by hearing, and hearing by the word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since."

Calmness

ORVA LEE ICE

THE great army, the greatest the world had ever seen, moved northward toward the sea. Forty-six different nations were represented by its million men. The great king and commander seated on an ivory throne, watching the grand review, burst into tears at the thought that in a few years not one of these brave men would be alive. With sounding brass and tinkling cymbal the array of steel and shield passed, halting only upon its arrival at the sea, where awaited it the swift, daring fleet of the Phenicians which was to land the army safely over into the land of the Grecians. The world's greatest engineers were brought forward, and two magnificent pontoon bridges were built across the Hellespont, preparatory to transporting the army.

Suddenly a storm came up, lashing the sea into foam and destroying the bridge. The great king of the Persians, who but a moment before had everything under his calm control, flew into a seething rage, and ordering the brave men to lay down their arms, supplied them with whips and commanded them to lash the waters of the sea. This done, the builders of the bridge were executed and their bodies cast into the water. Fetters and chains were cast into the sea to show that the king was its master. The vast army was seven days in crossing. That which could have been done calmly in a few hours was tragically delayed for seven days. Xerxes was full well master of his large army, but a slave to his passion.

A few months later the greatest army of previous history was defeated, and Xerxes himself fled to Asia. For want of calmness the commander was lost; for want of a commander the victory was lost; for want of victory the nation was lost; and all for the want of calmness and quiet self-possession. Even more, Persia was ruler of the world, and so her power and prestige was lost. Thus we see that —

Not to the strong is the battle,
Not to the swift is the race;
But to the calm and the faithful,
Victory follows through grace.

Self is the great engine that has untold power when governed rightly. Without its governor it rides roughshod over friend and foe, until the ground grows soft beneath it and it sinks, swallowed up by its own undoings. The governor of this steam roller is calmness. Without this regulation, although it has unlimited action, its power is wasted on the desert air. Action without direction is wasted energy, and calmness is the true director. A goldfish swims a hundred miles every day, and never gets a foot away from its starting point. It is the runaway that tears up the buggy, not the calm and peaceful family horse. Calmness is the prime factor; without it we are fractions, not integers. It casts up the highway before me, and leaves a boulevard for those "who follow after."

The greatest antidote for imprudence is calmness. It is the panacea for chronic misjudgment and unwise calculation. Calmness looks before it leaps, does not behave itself unseemly, and is not easily provoked; considers all things; investigates all things. Calmness never faileth. Wisdom is the principal thing, therefore get wisdom; but remember that calmness has led the vanguard in every victory prudence has ever won.

Again, the kingdom of self-mastery is likened unto a strong horse to run a race, its bridle being calmness.

How many accidents happen every day because when excitement came in the door, calmness fled out the window! How many killed, when calm self-possession would have been the lifeboat! Why so many "safety first" signs, and warnings of danger, when a little grain of calmness would leaven the whole lump? One may be wiser than Solomon, stronger than Samson, swifter than the flying chariot of Jehu, but without calmness it would profit him nothing.

Prudence comes to him who waits; excitement breeds folly. Excitement is the dread disease of humanity. Put the two horns of excitement and impatience on a lamb, and it will speak like a dragon. Follow the old rule of thinking twice before speaking once, and how many feelings would be hurt? It is the words spoken in whims of excitement or impatience that cut to the quick and sever the golden cords of friendship. Excitement is the swift-flowing stream that rushes to the falls, over which plunges to the end the fortunes of legion; but calmness is the river of depth that moves its passengers serenely and surely to oceans of success.

You point me to Luther, the man who moved Europe and who hurled the ink bottle at the devil, and I remind you of Melancthon, his coworker, who on account of his timid reserve does not get the place given to Luther, but who was the leaven of the Reformation. You recall Nehemiah, who built the walls of Jerusalem, and who in his excitement plucked off men's beards and chased men from him, and I mention Ezra who was his counterpart and placed the work upon an enduring foundation.

Excitement is the sword of the feeble that cuts its way through, heedless of the injuries it inflicts, stamping the residue with its feet. Calmness is the good Samaritan that binds up these wounds, and, like the tortoise, slowly yet surely wins out in the end. In excitement there is much flame but little heat, loud thundering but no lightning, while up above and higher than it all is the calm, serene blue sky. So every engine of success has its governor. Remove it, and although there is still much powerful energy, the wheels will only beat the air.

Calmness does not exclude energy; it includes it. It sometimes takes more strength, more self-mastery, to keep still and be calm than to move a mountain. Note the results of the armies that have waited until they saw the whites of the enemy's eyes before acting, that realized the danger and calmly faced it. Compare that army with the one that fights in excitement. They generally go out one way and flee seven. Calmness does not exclude energy. Calmness without energy is void, for where no horse is, there is no need of reins. Calmness is the timekeeper for deliberation, for without calmness there can be no deliberation, and without deliberation there can be no discretion, and the greatest of these is calmness. Two armies face each other. Calmness is the commander of one and impulse of the other. Which is your leader? Seek calmness and pursue it. It is the trade-mark of self-mastery; no other brand will do. It is the universal element of success, the first aid to an injured career.

"Be still, and know that I am God." Would you know God? Be calm. People who are converted under exciting influences soon relapse. It is the quiet wooing of the Holy Spirit that will yield fruit in har-

vest time. Experience a quiet calm in your own secret chamber and find God. He is not in the loud demonstrations, not in the winds that rend the mountains, nor in the earthquake, nor in the fire: but listen, be calm; the still, small voice that speaks to you, that is God.

In his excitement Peter cut off the ear of the high priest's servant, and was rebuked by the Master. Spit upon, mocked, lashed, and scourged by men, Jesus was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. What an example of calm self-possession! The enemy of souls tried to excite the Saviour to have him act from impulse, thinking in this manner to cause him to use divine power in his defense. But Jesus while here never contended for his own rights,—just for *the* right. Satan rejoices to see us act from impulse; but calmness is the shield and buckler. Defend yourself from any exciting influence. Calmness, then, is a virtue that adorns the soul like a diamond the tiara of a queen. Look before you leap.

Preparedness

MUCH is said these days about preparedness, or the state of being prepared. We hear of it in politics, in business, and in nearly all walks of life. Day after day the student prepares his lessons for the next day; the housewife prepares for tomorrow's breakfast; and the farmer prepares for next year's crops. And so, all through life, preparedness is essential. I have a most unpleasant remembrance of a bright fellow student, whose usual answer to his teacher was, "Unprepared." The habit followed him throughout his short life.

Solomon's slothful man was not necessarily weak or lacking in intelligence; he simply did not prepare for future needs. One great difference between the savage and the civilized man is this very thing.

But it is not only man who makes preparation; God himself prepares for the future. Before creating man, he prepared this earth and all the beautiful things in it, to be a suitable home for him. He even went so far as to prepare a way of escape should man fall under temptation. And he is still preparing. Some of the most precious promises in the Bible tell of the home he is preparing for his children. John 14:1-3; 1 Cor. 2:9; Rev. 21:1, 2.

The Lord also prepares for individuals. While Paul was praying, the Lord prepared Ananias to give him

encouragement. When Elijah was in great need, in time of drought, the Lord had in readiness a godly woman who provided him with food and shelter. And we ourselves have seen how a long train of circumstances has been arranged to meet some crisis in our lives. Before great national and religious crises, it is evident that God prepared such men as Elijah, Luther, and Lincoln to meet the issue.

But the subject of preparedness more intimately affects us in our preparation for life, both now and to come. No one can overestimate the importance of a thorough preparation for life. John the Baptist, the greatest of prophets, was thirty years preparing for only a few months of active service. The same was true of the Lord himself, and surely no one who knows his teachings, can say it was not time well spent.

David Brainerd and Henry Martyn are examples in modern times, of men who, although they died at about thirty years of age, had made such thorough preparation and worked so energetically, that they accomplished more than many others who lived their full threescore and ten years.

A well-rounded education is one of the best preparations for a life of usefulness. Moses and Paul stand out as two of the best-educated men of the Bible, and although they lived so long ago, probably modern civilization owes to these two men as much as to many others.

Much that is called genius is careful preparation. In a public address, one of our great statesmen referred, with a blaze of oratory, to the Stars and Stripes. Afterward a personal friend congratulated him on such a fine impromptu speech, but was told by the orator that the address had been carefully thought out some years before and committed to memory.

Times of crises in our lives really show us what we are, what our life training has been. Those who are prepared to meet the test, we call great.

Nor should we regard life as composed of two periods, one of preparation and the other of service. Service is a part of preparation; it shows us our need and fits us for better service. And our service begun here will be continued hereafter, for "His servants shall serve him."

After all, the greatest preparation is heart preparation. 1 Sam. 7:3. Without this all other preparation is of no final value. Heart preparation is as much more valuable than any other preparation as the life to come is of greater importance than the present.

R. W. BROWN

Disappointment

A. W. HERR, M. D.

He did not do as he was told,
And now the work has all been marred
He promised faithfulness, and failed,—
For this I'd labored long and hard.

A bankrupt and a ruined man,
I know that I have been disgraced.
I'm hopelessly and quite perplexed.—
If only frankly me he'd faced!

Completed nearly was the task,
My hope ran high, fame nearly won
Then left to him the work to do,
That part that I had left undone.

I am weary, weary now,
I could but wish that I were dead.
This chaos is too much for me,
My heart is sore and heavy as lead.

Behind me then a voice spoke low,
"O soul of man, get thee good cheer:
I saw thy work, I saw thy woe;
I marred thy work, to thee so dear.

"I have for thee a better plan,
Wrought out by me in perfect form.
A plan more simple and more grand,
A work that will stand any storm."

Unfolded there in perfect form,
Without one flaw, drawn up for me,
Outlined in gold by unseen hand,
My whole life's span could plainly see.

I've learned that now when things are marred
When the way's dark and life's a blank,
That disappointment is a part
Of His appointment,—and him thank

Gleanings from Norwegian History — No. 2

DURING the latter part of Harold Harfagr's reign, Christianity had made great headway in Norway. The old king had welcomed the missionaries of the new faith, encouraging them to found schools, that his subjects might attain, culturally, to the status of the near-by nations. So here the propagandists found an easy field, and, at Harfagr's death, the Christians were to be numbered by thousands.

At the death of Harold Harfagr, his eldest son, a pagan, assumed the royal prerogatives, with the title of Eric I. He proved to be of a vacillating character. Taking advantage of the general discontent manifested under the rule of this weak-sceptered sovereign, the church party, by what they must have considered a brilliant *coup d'état*, placed Eric's Christian brother on the throne as Hakon I, who had been converted during a sojourn in England. With a Christian king, it was now easy to make converts. The work of proselyting went on apace. But at the same time, the old belief was by no means dead. Old ideas do not pass in a day, nor do people always change their religion at the bidding of kings. Thousands were faithful to the faith of their fathers, and thousands more professing Christ were not entirely sure in their hearts but that the old religion was true.

Though Hakon I ruled with great moderation, his reign was an era of great unrest. Many of the jarls forsook their native land, and became citizens of other countries. Others, after the manner of their forefathers, became corsairs, plundering on every known sea. But the pirate's profession was falling into disrepute, and they no longer found open welcome in Norway.

One outlawed jarl, Eric the Red, sought refuge for a time in Iceland; then restlessly cruising to the westward, came upon the shores of Greenland. Here he founded a settlement, and about the year 985, Biarni Herjulfson, sailing thitherward from Iceland, being driven out of his course, came upon a land far to the west, which was undoubtedly America. However, Herjulfson was not seeking new lands, but was intent upon reaching Greenland. Therefore, being convinced that it was not the land he sought, he changed his course, and in due time arrived at Eric's settlement, on the bleak Greenland coast.

Some years after this, Eric the Red fitted out an expedition to explore the strange western land. Eric at first intended commanding the expedition, but as he was on his way to the vessel, the horse upon which he was mounted, stumbled. This Eric interpreted as an ill omen, and decided to remain in Greenland, intrusting the leadership to his son Leif. After sailing many days in a southwesterly direction, land was sighted, and a party went ashore. The country was well-wooded, and Leif called it Markland. Going farther south along the coast, they came to a fair country where grapes abounded. This Leif called Vinland (Vine-land). Thus it appears that Europeans first touched American soil about 1000 A. D.

Later, a Norse settlement was established, and matters were prosperous until trouble arose with the skraelings, as the Norse called the natives. As Lief was now in Greenland, having been recalled by the death of his father, the settlers had no leader, so they abandoned Vinland. In time, the very existence of the country was forgotten. It was only during the last century that authentic proofs of Leif's voyages were obtained. Now we know that the fair-haired Norse-

man, Leif Ericson (Eric's son), was the real discoverer of America.

During all this time, great changes had taken place in Norway. At the time of Leif's first voyage, Hakon the Christian had long been dead, and a great-grandson of Harold Harfagr's had ascended the throne. This king was Olaf Trygvesson. He was a Christian, but not intolerant toward those professing paganism.

Olaf Trygvesson and Leif Ericson were friends, and it is not beyond the reach of probability that, had Trygvesson's reign been a longer one, Norway might have begun the colonization of the New World in the twelfth century. This king, however, came to an untimely end in the year 1001, in a fight at sea with the Swedes and Danes, off the German coast. In this battle, Trygvesson commanded a ship called "Long Serpent," and when he saw his enemies boarding this vessel, he gave up hope, and after making a desperate struggle, sprang, in full armor, into the Baltic, and was immediately swallowed up by the waves. His followers believed him to be more than mortal, and asserted that he swam beneath the waves out of harm's way, and confidently expected his return to Norway. Needless to say, in this expectation they were disappointed.

J. FRED SANTEE.

Enthusiasm

ENTHUSIASM means literally to be "filled with the god." It is taken from two Greek words, *en* — in, and *theos* — god. Lifted into its highest meaning for Christians, enthusiasm is the overflowing life of God in us, stirring us to thoughts and deeds that break out in joyous service for him, beyond the boundaries of our own narrow abilities, and in spite of all opposition or discouragements. When we have enthusiasm, we have the same glad note in our lives that Isaiah had and that Paul had, a note that even the most glowing words could not wholly express.

Life is inert and insipid without enthusiasm. It has such value as salt had in the small girl's definition: "Salt is what potatoes taste so bad without." Life without enthusiasm is little more than mere existence. Unless we can be roused by calls to service so that we dare and do things far beyond the measure of our calculating estimates of what we usually can do, we never serve to the utmost. The value of enthusiasm is in its drive, and stir, and assurance, its lack of self-consciousness, and its rousing of the whole nature to the best use of every faculty.

How Can We Cultivate It?

We can cultivate it by giving God a chance. We think too much about ourselves. We don't know what God could do with us, because we so seldom let him use us to the utmost.

We can cultivate it by tackling jobs that are too big for us. Our lives usually run in a fairly easy rut, where, even if we have a spark of enthusiasm in us, it doesn't get a chance to break out very often. What we need is to swing out of the rut and make a new track.

We can cultivate it by getting a vision of others' needs, instead of a vision of our own ailments and failures. When the life-saver lets go, pushes out, and takes an oar in the lifeboat, he forgets about the sore thumb and the headache. The stranded vessel looms in the mist, and he sees the men in the rigging. Enthusiasm? Why, one could break an oar in such circumstances. God has work just like that for you. Will you sit snug by the hearth? — *Wellspring*.

Trying is Better than Saying "I Can't"

I HAVE been greatly interested in following the recitation papers of one of our correspondence students in academic rhetoric. She lives on a ranch in a distant State, and before she got beyond the studies of her local school she had a long way to go to school. During the last two years she has been studying rhetoric and algebra by correspondence, while performing duties that would appall some of our dainty maidens accustomed to city life. I remember that one of the subjects assigned her for theme writing was, "Why I was Late to School." The story ran somewhat as follows: Up before sunrise to milk, and found the cows gone. Mounting a horse, she scurried over the plain, rounded up the herd, and drove them to the corral. Milking over, she got breakfast for—I have forgotten how many persons; and finally, after sundry incidents and accidents interspersed with her regular duties, she reached the schoolhouse fifteen minutes late!

Not long ago she finished her rhetoric lessons, and this is the enthusiastic and thankful way in which she received her certificate:—

"I thank you very much for the certificate I received. I never was so proud of a grade as I am of this one [and she had good reason, for her standing was excellent]. I need hardly tell you that I have enjoyed studying in the Fireside Correspondence School, although sometimes I became discouraged when a lesson seemed hard to get. Still, rather than not finish what I had begun, I would try; for I have always found that trying is far better than to say 'I can't.'"

"I have indeed received the benefit I expected, and more too. I have not forgotten about the algebra course, and I hope soon to have another lesson to send in [she has now finished twenty-six lessons]; but we are quite busy with fall work just now."

"Before long I expect to take up general history to study this winter; for I find that studying by correspondence is satisfactory, though not so interesting, perhaps, as being in a large class."

Such courage and perseverance are bound to be rewarded. I shall expect sometime to hear of this young woman in one of our schools, experiencing the joy of "being in a large class." And later she will make her mark as a worker in some department of the Master's cause.

I shall be glad to correspond with others temporarily deprived of school privileges, and to explain to them how they may carry forward their education until the way opens for them to attend school.

C. C. LEWIS,

Principal Fireside Correspondence School, Takoma Park, D. C.

A Faithful Observer

I SHOULD like all of our young people to know how the truth is taking hold on the hearts of some of the youth here in India. The case of the young man whose picture appears with this article, is a striking example of the value of an early training in the fundamentals of our truth.

This boy, whose name is Ramsharon Dee, came to our mission when but a child, along with several others who suddenly found themselves orphans as the result of an epidemic of cholera which was raging at that time.

He was cared for by our missionaries, and was placed in our school, where he received in addition to

the subjects usually taught, instruction in the principles of our faith.

As he became older and the time came for him to leave school, he received employment in our mission institutions. Having a natural liking for mechanics, he was given work in the press at Lucknow for a time, and later when a motor launch was purchased for use in eastern Bengal, it was thought best to have him go over and drive the engine.

Recently it was decided to sell the launch. As the purchaser was very anxious to have the boy accom-



RAMSHARON DEE OF INDIA

pany the launch, Ramsharon Dee decided to go if arrangements could be made for him to keep the Sabbath. The purchaser, a Hindu, is local magistrate of the district where he resides. When request was made for consideration of this boy's religious principles, it was readily granted, and he was accordingly employed.

One Friday afternoon as the magistrate was out on tour, they were many miles from his home when it was noticed that the sun was setting. Our brother at once stopped the launch which happened to be in midstream. The gentleman inquired the reason for this, and was told that Seventh-day Adventists strictly observe the Sabbath from the going down of the sun on Friday until that time on Saturday. The magistrate argued that it would not be convenient to stay there, and wanted to know what Mr. Kellar used to do under similar circumstances. When told that we always dropped anchor wherever we chanced to be and remained over the Sabbath, he became convinced that the boy's profession was genuine, and consented to remain where they were over the Sabbath.

Should not this native boy's integrity be an example to us all?

Let us pray that many more young people in India may be witnesses for the truth among their people.

C. C. KELLAR.



A Stargazer

William Herschel, 1738-1822

COME in, William. You are to play a solo at the next court concert, and you must practice." "O father, please let me stay outdoors a little longer! I want to look at the stars."

The father smiled to himself at the boy's interest, but he came back to his side and stood for quite fifteen minutes longer, pointing out to him Orion with the splendid star Sirius always below; Taurus the Bull, with the red star Aldebaran in his forehead, and other constellations shining brightly in the clear, frosty air. Then he said firmly:—

"Now, my son, you must come in and practice your music, for it is necessary. The concert comes next Wednesday, and you must play well for the credit of the family."

The young musician sighed as he turned to go in.

"I wish I could stay out and watch the stars all night," he said; "I want to see how they move across the sky."

But he went in dutifully, and practiced hard and played his solo at the concert very well. Young William Herschel always went into everything earnestly, whether it was practicing on oboe, piano, or violin, studying lessons, learning the stars, or making the little moving toys and musical instruments which was his recreation.

A little girl sat on the farther side of the room, patiently knitting a stocking so long that when she stood up it touched the floor. Not a word that William said or a motion that he made escaped her notice. She was his little sister Caroline, or Lena, as they called her in the German home. She thought her brother William the cleverest, the best, and the dearest boy in all Hanover. Her heart was very sore, when at nineteen years of age he went to England to earn his living by giving music lessons and playing in concerts. But later she was made very happy, for this favorite brother asked her to come to England and live with him and help him.

"How can Lena help William?" asked Dietrich, the youngest boy of the family, incredulously. He did not want Caroline to go away, for she was very useful to have around.

"William thinks that she can be a help to him in his church music and his concerts by her singing," answered the mother. "And, anyway, she will keep the house for him. She will see that his meals are cooked and that his clothes are mended and that his house is comfortable. That is what women are made for."

It was the ideal of the time as a standard of women's work. Caroline Herschel came up to it. She did all these things for her brother William faithfully and well. But she did much more besides.

She found that he was making his living by his music in accordance with his father's training, but all his heart was set upon something else. It was stargazing again. And the thing he wanted above everything else was a telescope.

But he could not afford to pay as much as one would cost, neither could he buy one as perfect as he wanted. So this William Herschel, who had made his own toys

when he was a little boy, proceeded to make his own telescope.

He had just begun it when his sister Caroline came. Because he cared so much about it, and she cared so much about him, she set about learning to help him with this with all her sisterly soul. She studied hard. dry books of mathematics to help him make his calculations. She learned how to grind lenses and polish reflecting mirrors. She saw with comical dismay every room in the house turned into a workshop, but she made no complaint. Instead, she devoted every second of her time to waiting on her brother. She wrote down his observations, ran his astronomical clocks, fetched and carried his instruments, measured and calculated, and did a hundred things that no one else could or would have done, besides attending to his meals and clothes, marketing and housekeeping.

The glasses of his telescope had to be ground and polished by hand, for there was no machinery that could do it accurately enough. Once Herschel spent sixteen hours without taking his hands off his polishing, and Caroline fed him by putting bits of food into his mouth, since he would not stop for meals.

It was not long before he dismissed his pupils, that he might have more time for work on telescopes and observations. He used to rush out between pieces, when he was leading the orchestra, to snatch a glimpse of the heavens. When he had no concerts he was happy.

"I wish I could stay up all night and watch the stars," he had said when he was a boy. Now he did, and his sister stayed beside him to help him always. For years the two never went to bed on a clear night, summer or winter, while a star was to be seen. Often he perched himself up on a narrow crossbeam, fifteen feet or more above the floor, to take observations. One windy night he had hardly touched ground, descending, before the whole apparatus was blown down. But he did not mind that, since, fortunately, the glasses of his telescope remained uninjured. When the thermometer was twenty below zero he still worked on, his sister standing beside him and writing down his observations, though the ink froze in the bottle at her hand.

They made great discoveries. It was William Herschel who first mapped the heavens with modern accuracy, and discovered Uranus, the seventh planet,—called the greatest achievement ever made in the line of astronomy. He found out wonderful things about the misty, cloudlike appearances called nebulae, which no man had ever understood before. He measured the distance of the stars. He discovered that the fixed stars were not really fixed, but every one in motion along with our solar system, and that every star was a sun. His eye looked farther into space than ever man's had looked before. And the telescopes, that he had constructed in large part with his own hands because no workman was skilful enough, were at that time the best in the world.

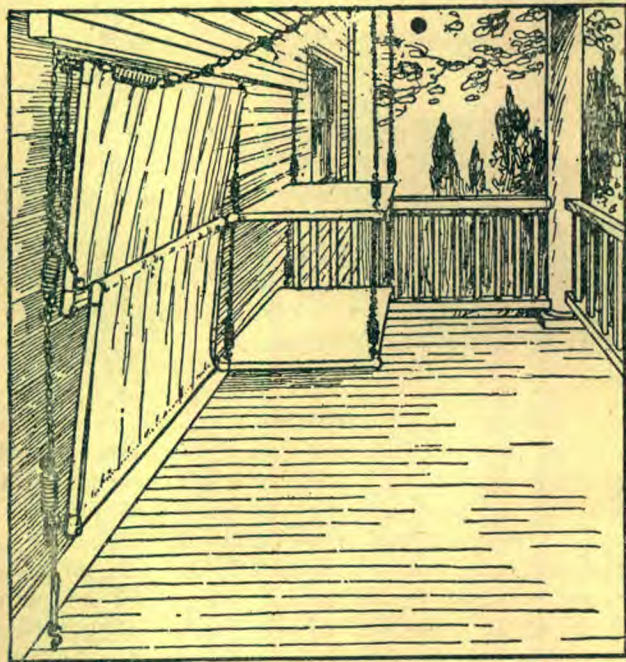
The plain little German boy who begged to stay out and look at the stars is known as Sir William Herschel, one of the most eminent of the world's men of science. In all his scientific work his sister stood beside him and helped him. She herself discovered no less than eight comets. It is a fine story of a great success won by perseverance and hard work, an enthusiastic spirit, and a sister's help.—*Youth's World*.

♦ ♦ ♦
"A TEMPTATION overcome is a battle ground."

Sleeping-Porch Bed

HERE is a bed that can be folded against the wall when not in use, allowing its space to be utilized for other purposes. It is sanitary, comfortable, and durable, and is adapted for camp cars, hospital cars, lodging houses, sleeping porches; in fact, all places where sanitary couches are used. No mattress or springs are needed.

It is made of a canvas sheet stretched on a frame of metal tubing and suspended by four springs from



as many chains attached to the ceiling and to the floor. A small spring and lever keeps the chains taut. Where two beds are hung from the same chains, the springs on each bed act independently of the other, allowing one bed to move up or down on its own springs without affecting the other. The tubing, springs, and other metal parts are galvanized to protect them against the attacks of moisture, cold, and heat, in cases where the couch is used outdoors.—*Popular Science Monthly*.

Rhyming Definitions

My mother, brother, and I have whiled away many hours of unattractive household tasks, such as shelling peas, stringing beans, cracking nuts, or even the hated dishwashing, by playing "rhyming definitions." This old-fashioned game, brought from my mother's girlhood, deserves recognition and a place in every home where there are growing young people who often cry, like my little neighbor, "Muvver, what tan I do now?"

One player chooses a word, preferably of one syllable, and states to the company some word with which it rhymes. Each then guesses a word rhyming with the one given and defines it. The chooser must then name the word defined, and tell whether it is the word he had in mind. The one who first guesses and rightly defines the chosen word takes his turn in giving a word to the others. Example:—

"I think of a word that rhymes with shoot."

"Is it something a man wears on his foot?"

"It is not boot."

"Is it silent?"

"It is not mute."

"Is it a Congressman from Utah?"

"It is not Smoot."

"Is it to ridicule?"

"It is not hoot."

"Is it a musical instrument?"

"It is flute."

This game's beauty is its unlimited possibilities. It requires no apparatus; it can be suited to any company, from grammar school children to the wisest, most epigrammatic scholars. It is a fair game, for it makes both the "it" and the rest of the players share the guessing. Try it; you will be amazed at the interesting variety found in our common three- and four-letter words.

MARY H. MOORE.

The Negroes' Mistake

"For your lives!" cried the Portuguese captain of an African slave ship to a band of naked Negroes, as he pointed to an English ship which had been in hot chase of him for some hours. "Fight for your lives!" he cried out, as he gave each man a weapon. And the deluded and terrified Negroes did as they were told, and in so doing they wounded and killed their best friends, who had come to deliver them. So Jesus came to set the captives of sin free; but the Pharisees rose against Jesus, and the very men he loved and came to free they urged on to kill him.—*The Christian Herald*

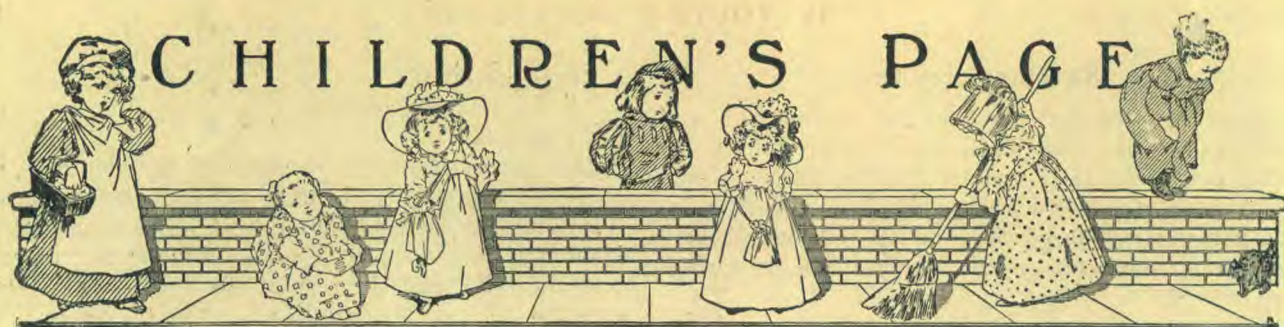
Play the Game

THERE would be nothing but well-deserved hisses from the bleachers and grand stand for that player who drops from the game and sulks when he is put out on second. No baseball man does that. He gets back into the game, and tries to win. He will not be put out.

The world scorns the boy who walks away and sulks when he is knocked out in business or school life. Its admiration is for the one who gets back in the game, and proves that he can succeed.—*Youth's World*.

For the Finding-Out Club

1. How and from what do we get rubber?
2. When a ship passes through the Panama Canal from the Atlantic Ocean to the Pacific Ocean, what general direction does it take?
3. For what purpose does it seem that a zebra has a striped back?
4. What causes an eclipse of the moon?
5. Does the compass always point straight north?
6. How did Louisiana get its name?
7. What useful purpose have the spikes on the heads of horned toads?
8. What is a sponge?
9. What is chocolate?
10. Was St. Patrick born in Ireland?
11. What country produces the most coal?
12. Who knew about the power of steam before Watt patented his steam engine, and how many years before his patent did the first experiments with steam power take place?
13. Did the United States gain more of its territory, (a) from England by the Revolutionary War? (b) from France by the Louisiana Purchase; or (c) from Mexico by the Mexican War and the annexation of Texas?
14. What is the chief article of food of the Japanese?
15. In what country and battle were cannon first used in the open field?
16. How many acres are there in Central Park, New York, and when was it first laid out?
17. Which city is farther north, Paris or Boston?



CHILDREN'S PAGE

How Freddy Found a Hen's Nest

A True Story

FREDDY," said his mother one day, "the speckled hen is laying away somewhere; I wish you would try to find her nest for me."

Freddy was fond of his mother, and was always ready to do her bidding. He was also fond of eggs, and thought hunting for them was great fun.

Specky was a knowing hen, and Freddy soon found that it was no use trying to follow her to her nest. When she saw that she was being watched, she just walked up and down, picking in the grass. When Freddy got tired and turned his back, away she would slip, and a few minutes later he would hear her cackling in the scrub. Off would rush Freddy, only to meet Specky coming out of the scrub looking much pleased with herself.

Not to be beaten, he went all through the scrub patch, and looked in and out of every bush and tussock, but it seemed all to no purpose.

Often when he was scrambling, and scratching himself, and feeling quite out of patience with everything, and with Specky in particular, he would hear her cackle quite close to him. When he got where she was, she would still be cackling, but a search around left Freddy more puzzled than ever.

One day after another passed in this way, and the boy was beginning to think that the hen would beat him after all. He went out again for "just one more try," as he said, but soon got tired out, and sat on the ground to rest and think. He said to himself: "Well, if I don't know where this nest is, I am sure that God does. He knows how much I want to find it, so I will ask him to show me where it is. He says we have only to ask and we shall receive, and a lot more that I don't remember, so I will ask him." He knelt down and asked God to show him where Specky was laying, for he had looked for her nest all he could, and now he wanted God to help him find it.

Freddy had scarcely finished when something happened which gave him quite a start; and what do you think it was? Close beside him he heard a loud cackle-cackle, cackle-cackle, and turning his head, there was old Specky, making all the noise she could, and walking slowly away.

"Now that is puzzling," he thought; "wherever has she come from?" There were no bushes near where she could have been hiding, yet she must have come from somewhere; of that he was sure. Still staring about him, he at last saw a hole going into the ground, which he had not noticed before. It was but a small hole at the top, not quite the size of the crown of his hat, and went slantwise into the ground. It looked dark inside, but he thought he could see something white at the end. Reaching in his arm, Freddy gave a shout of joy when he felt, not something to bite him, as he half feared, but *eggs*, a whole nestful of them.

Freddy was so full of joy and thankfulness for hav-

ing had an answer to his prayer so soon, that he just shut his eyes and lay still.

We can be sure that God was listening to what was in his heart, and that Freddy had learned his first lesson in faith. The Bible says that according to our faith so shall it be unto us.

Freddy is grown up now, and has learned to love and trust the God whom he never doubts heard and answered his first prayer of faith when he was a boy of nine years.—*The Watchman*.

Saripah

SARIPAH was a Javanese woman who came out from Mohammedanism, and who learned to love our dear Saviour and his precious truth. She was one of the women from a colony of poor and sick people that we had charge of for a few years. She was far from being good-looking, and she had the queerest and most disagreeable disposition of any human being I have ever seen; consequently no one liked poor Saripah. But one could read on her countenance that she had a real longing for friendship and sympathy.

At night when I would sit quietly in my little bamboo hut, studying hard at that difficult language, Saripah would creep in and squat down in the doorway on the ground floor. After a few nights she came still nearer and sat beside me, and finally bent her head over into my lap. Often she would look into my face with a pleasant smile, saying in her own language, "I love you." I could not in return express to her in words how that Jesus had placed his love in my heart for her, but I would show it by stroking her black, hard hair, that was shining from the daily smearing on of rancid coconut oil.

This poor unfortunate soul, who had been friendless and so unhappy in this world, began to be brighter and happier. Her former gloomy life was changed little by little, and she learned to love the One who through infinite love had given his life for her. It was not long before she gave up her filthy betel nut habit and so many, many other bad habits that she had.

She was with us for more than nine years. The last two years we isolated her up near our mountain home, because the bronchial cough she had for years finally developed into consumption.

A year and a half ago when I visited her she was very happy to see me. She was weak and could walk only a short distance with great effort, but she would come daily struggling along, and offer to help sew for me. Even now when I look at the neat buttonholes, and all the fine stitches of love that she made with her poor shaky hands, tears come to my eyes. A great change had come into her life, so quiet and gentle had she become.

When I was ready to leave, she came again and again to me saying: "*Koelo adjeng nderek ndoro* [I

want to follow mistress]. I want to follow you until I die." I said, "No, Saripah, you cannot follow me now; we have to go through the bitterness of parting here below, in this land of death. You must plead earnestly to be covered with the pure and perfect garment of Christ's righteousness and become like him, then very soon we shall meet in that glorious home where we shall have the joy of being together forevermore. There you will have a strong and perfect body, reflecting the beauty of our Holy Redeemer. He will place a glorious crown on your head more brilliant than the beaming sun."

The long years of Saripah's suffering, which she patiently bore, are now ended. She sleeps in Jesus, awaiting the glorious resurrection morning that is soon to take place, when the King of kings shall appear in his beauty with all his holy angels. Then shall also Saripah's grave be opened, and she will be called forth clothed with immortality. Then I hope to clasp her hand in mine; and there together, without once hearing the sad word "good-by," we shall sing praises to him who has redeemed us, throughout the ceaseless ages of eternity.

PETRA TUNHEIM.

The Little Hero of Haarlem

LONG, long ago there lived in Haarlem, one of the cities of the Netherlands, a brave little boy named Peter. His father was a "sluicer," that is, a man whose business it is to open and close the sluice gates that are put across the canals to keep back the water. When more water is wanted, the sluicer raises the gates and lets the water in; and then at night the gates are carefully closed, for the Netherlands are lower than the sea level and the waters are kept from flooding the land by means of strong dikes.

One autumn day Peter's mother said to him: "Take these cakes, which I have just baked, to the poor old blind man who lives across the dike; and make haste, for you will have just time to go and return before the sun has set."

Peter whistled a merry tune as he trudged along, his wooden shoes clicking on the stones as he clattered down the road. The old man was glad to have a visit from his little friend, and he thanked Peter for the cakes. Then Peter said good-by and hurried toward home. As he walked along he saw near the edge of the dike some blue flowers which he picked for his mother. Then, looking up, he noticed that the sun was setting. "I must hurry home, for my mother will be worried," he said. So he walked faster and faster, when suddenly he stopped as he heard a little trickling sound: "Trickle, trickle, trickle." He looked up and then grew pale with terror, for there, pushing its way through a tiny hole, was a stream of water.

"A leak in the dike!" he shouted and, dropping his flowers, climbed quickly up the steep bank. "Come, help! A leak in the dike!" But there was no one near to hear him. Peter understood the danger at a glance. Soon that small hole would become a larger one as the water broke through it, and the small stream would become a mighty flood destroying all the land.

Quick as a flash the boy threw himself on the ground and placed his finger in the tiny hole. The water was forced back and Peter said in delight: "The angry waters shall not flood Haarlem if I can help it."

Now this was all well for a time, but the dark night soon settled down upon Peter and he suffered with cold and fear. His hand and arm grew numb, and then his whole body was filled with pain; but he bravely held on. "Come, help! Come!" he shouted again and

again, but no one came. The tears rolled down his cheeks, but still the brave little lad held on. "Will no one come? Mother! Mother!" he cried; and he thought of his mother and father and his brothers and sisters, snug and safe, asleep in their beds at home. "What would happen to them, and to all in Haarlem, if I should give up?" he said. "No, no, I must stay here and hold back that angry sea." And so he endured the pricking pain of the numbness all through the cold dark night.

In the early morning a workman heard groans coming from beyond the dike and saw a small boy lying on the ground, crying out with the pain. "Boy," he shouted, "what are you doing there?"

"I am keeping the water back," answered Peter. "Oh, tell them to come and help me!"

The workman called to some friends and they came running up the embankment and lifted the brave little boy in their arms. Then they carefully mended the hole and carried the little lad to his home.

All this time Peter's mother had been anxious about him. At tea time she stood in the doorway and watched the road for some minutes. "I never knew him to stay away without my leave," she said. And later, when they all made ready for bed, she looked out again into the darkness. "It is not like my Peter; I always trust him, but tonight he must have stayed with his old blind friend. I must speak to him about it in the morning."

In the early morning, when she opened the shutters and stepped to the house door, she again thought of Peter. "I wonder why he did not come home last night," she said. And then, against the rising sun, she saw a black shadow coming toward her, and a limp little form which was carried between two strong men. She was so frightened she cried out, and the father, hearing her cry, came running to the door and looked at the silent procession coming down the road.

When the men saw the anxious parents, they said: "Your brave little lad has saved our land. Give thanks to the good God who has spared his life!"

Then Peter was carried into the house, and when he was rested he told them the whole story of the leak in the dike. And, though they tell tales of many valiant heroes who fought and died for the Netherlands, there is no story which the children enjoy hearing so much as this one of the little hero of Haarlem.

— *Ladies' Home Journal*.

Old-Fashioned Folks

ALL grown-up folks have greatly changed

In almost every way;

They do not seem to do the things

They did in Grandma's day,

When quilting bees and singing schools

Were quite the style, she says;

But all those things she tells about

Sound very strange these days.

But children never change a bit;

They're just the same, you know,

As little children used to be

A hundred years ago;

They like to play the same old games —

Like ball and blindman's buff;

Of dolls and hoops and jumping ropes

They've never had enough.

They love to play at keeping house;

And if you watch, you'll see

That ring-around-a-rosy is

As new as new can be.

And so, while other folks have changed

In almost every way,

They're the only real old-fashioned folks

In all the world today.

— Clara M. Kahle

Summary of Missionary Volunteer Work in the North American Division Conference for Quarter Ending June 30, 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	Banquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions	Conversions
ATLANTIC UNION																								
E. New York	6	106	17	85	34	139	43	28	136	1246	91	26	70	1032	308	86	15	2	3	3	\$ 39.27	\$ 30.55	2	
Greater New York	12	335	--	501	169	1930	377	19	2798	4157	302	303	75	3474	1049	692	22	51	--	100	252.26	74.88	--	
Maine	7	127	--	54	21	282	63	--	880	1498	106	57	--	907	159	32	22	--	--	--	55.49	8.89	--	
Massachusetts	15	281	7	515	95	503	252	4	1291	2503	173	185	657	2613	442	201	20	12	27	10	88.28	70.34	22	
N. New England	5	38	4	50	16	22	15	385	2185	--	--	20	--	191	42	25	--	--	58	10	22.80	--	--	
S. New England	8	62	6	27	17	108	3	--	272	629	--	21	3	161	67	21	--	--	--	24	44.12	1.47	--	
W. New York	10	61	--	210	53	303	23	15	551	1272	230	49	22	3833	124	149	50	149	19	59	127.78	310.65	--	
Bermuda	1	18	--	4	1	2	3	--	2	--	--	60	1	--	--	--	1	1	--	--	21.04	--	2	
CENTRAL UNION																								
Colorado	11	220	3	114	56	552	47	57	79	1459	26	40	--	2515	318	177	62	30	37	87	45.58	--	--	
Kansas	10	225	--	155	128	111	94	36	222	774	261	54	11	737	375	218	--	62	14	--	20.39	--	3	
Missouri	5	146	--	119	46	156	10	6	175	864	9	26	287	--	228	65	138	--	13	--	--	75	17	
Nebraska	8	223	5	172	36	425	65	7	255	2305	66	46	--	1682	512	136	28	3	45	1	60.44	6.32	2	
Wyoming	3	36	16	142	53	50	30	24	--	50	40	42	--	110	211	44	3	2	--	--	40.18	150.00	6	
COLUMBIA UNION																								
Chesapeake	9	210	--	210	44	318	190	37	240	2008	67	88	72	922	1089	320	34	13	34	21	47.27	.79	13	
District of Columbia	3	70	--	183	32	422	28	7	167	1453	5	28	--	305	201	41	18	58	9	--	25.54	9.62	3	
E. Pennsylvania	12	164	5	123	77	157	21	1	316	1824	12	79	24	1695	414	261	31	111	71	6	40.69	36.44	6	
New Jersey	20	260	--	196	152	711	151	2	434	2629	148	40	306	2025	800	91	20	25	10	--	52.82	20.01	18	
Ohio	16	369	--	293	196	418	304	46	636	2733	187	213	693	2166	2213	416	69	3	127	1	188.91	56.83	5	
Virginia	2	59	--	4	1	7	--	--	--	--	--	3	4	--	500	2	15	1	--	--	33.45	--	--	
W. Pennsylvania	3	73	--	419	131	376	220	54	1128	7223	757	488	61	1243	217	341	31	7	35	--	58.68	49.74	5	
West Virginia	2	33	--	68	18	128	59	61	809	1291	72	27	43	535	135	24	--	--	--	--	2.20	11.47	--	
LAKE UNION																								
E. Michigan	21	334	--	111	43	332	23	1	364	3188	160	74	44	2584	320	194	119	174	3	54	91.45	52.31	7	
Indiana	25	385	--	149	43	314	103	--	324	2983	143	95	140	1706	167	325	25	118	--	--	161.68	23.93	8	
N. Illinois	29	501	--	393	219	2201	469	36	2865	2421	124	593	334	2673	845	527	69	175	36	4	112.36	57.39	4	
N. Michigan	6	100	--	76	49	59	35	1	21	659	48	9	3	141	118	59	29	17	--	--	221.32	2.02	2	
S. Illinois	9	158	8	208	43	172	24	8	161	1765	115	84	19	302	199	32	28	--	7	--	39	49.73	1	
W. Michigan	27	553	4	264	129	591	159	16	176	4660	546	186	244	1361	1113	628	145	62	72	63	151.42	27.54	20	
Wisconsin	21	304	3	500	236	523	360	94	1900	2127	365	119	132	1279	1494	438	140	177	109	18	514.31	72.44	37	
NORTHERN UNION																								
Iowa	14	284	--	126	113	336	69	20	862	2944	651	145	942	2146	507	365	30	200	60	14	91.05	96.06	18	
Minnesota	16	338	73	334	103	229	80	--	182	3481	43	74	30	2097	981	157	74	63	47	1	32.34	67.08	30	
North Dakota	3	38	2	225	81	45	8	4	5	--	31	--	1	--	6	9	--	--	--	--	11.45	--	4	
South Dakota	4	43	--	343	193	82	8	1	156	209	6	14	12	89	117	178	48	12	--	--	2.25	7.26	5	
NORTH PACIFIC UNION																								
Montana	8	150	--	51	14	179	15	9	41	850	29	32	22	269	42	26	50	--	--	--	75.75	2.60	--	
S. Idaho	6	101	4	86	38	241	53	3	8	517	2	45	1	106	148	125	77	--	3	1	10.63	7.66	2	
S. Oregon	8	183	5	75	14	116	8	--	29	1349	126	40	103	542	127	100	68	10	11	6	57.55	13.15	30	
Upper Columbia	9	214	4	164	20	128	13	3	--	5738	18	61	--	876	183	104	35	289	--	1	43.11	22.62	29	
W. Oregon	8	115	--	47	4	52	13	12	133	1839	4	19	--	257	58	24	--	--	--	--	22.81	.65	10	
PACIFIC UNION																								
Arizona	8	250	--	330	123	621	121	44	987	4215	49	195	523	2837	417	924	143	198	139	3	111.60	86.89	4	
California	11	288	--	131	25	401	121	25	80	2843	142	155	10	4155	619	108	37	--	24	17	88.50	--	21	
Gen. California	5	76	8	492	195	370	46	--	3	351	8	25	--	282	200	176	35	--	3	--	8.37	--	--	
Inter-Mountain	2	--	--	48	22	2894	41	3	21	3207	101	29	5	315	55	28	--	40	3	--	29.00	1.25	--	
Nevada Mission	11	225	--	70	35	72	35	--	224	1512	3	56	--	154	103	108	76	34	8	--	43.93	36.70	--	
N. W. California	14	215	--	154	63	563	105	12	489	2992	71	77	19	1223	288	425	362	398	26	13	62.63	38.83	4	
S. California	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
S. E. California	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
SOUTHEASTERN UNION																								
Cumberland	4	93	--	85	42	229	35	4	854	441	14	28	109	68	322	105	34	4	74	3	31.42	1.00	--	
Florida	13	199	--	125	50	236	257	20	484	6934	45	29	1	8	472	112	143	--	29	--	47.09	11.57	--	
Georgia	3	59	--	75	36	561	36	30	100	556	12	33	32	826	367	450	15	145	21	3	147.48	2.48	--	
North Carolina	7	138	--	26	24	161	28	9	196	323	18	24	1	150	47	116	19	--	12	--	16.29	--	--	
South Carolina	2	47	--	34	22	195	19	--	4	201	25	21	10	342	30	26	5	--	--	--	1.26	--	2	
SOUTHERN UNION																								
Alabama	6	80	--	293	213	543	113	95	583	2518	150	82	61	493	1012	318	--	1	148	--	14.57	12.64	18	
Kentucky	6	134	31	199	80	225	80	7	372	1917	8	39	--	282	568	141	81	16	40	1	10.68	8.31	14	
Louisiana	3	73	2	46	13	100	32	38	331	63	10	3	--	236	57	74	--	--	11	--	8.67	11.44	2	
Mississippi	3	29	1	40	9	376	7	--	55	205	47	3	--	302	159	17	3	--	3	--	1.70	--	--	
Tennessee River	3	32	--	34	11	91	7	--	34	327	1	23	9	94	273	188	111	2	12	--	6.92	2.63	6	
SOUTHWESTERN UNION																								
Arkansas	7	108	9	35	23	16	5	--	--	290	20	22	3	36	97	82	20	11	12	--	14.94	5.65	14	
New Mexico	5	64	9	341	138	114	24	5	192	5021	--	26	18	141	103	81	17	--	2	42	16.39	21.24	6	
N. Texas	7	246	--	155	39	213	47	4	161	1512	33	54	18	310	331	33	26	28	9	--	38.40	9.59	--	
Oklahoma	10	198	--	65	34	119	24	6	11	1372	12	36	--	1192	81	78	2	22	2	3	15.16	18.53	4	
S. Texas	3	45	--	36	17	100	25	--	141	391	18	45	--	40	59	11	2	1	11	--	1.40	--	3	
W. Texas	2	42	--	13	6	39	9	--	21	290	24	82	--	97	97	5	--	--	6	--	.50	.25	4	
EASTERN CANADIAN UNION																								
Maritime	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Ontario	5	59	--	50	14	143	73	3	599	436	172	17	138	1505	27	16	1	--	--	--	16.38	5.68	8	
Quebec	3	45	10	79	44	101	14	--	--	422	6	36	--	157										



Our Refuge

(Texts for December 10 to 16)

ONE of the through passenger trains was just turning into the horseshoe curve in Pennsylvania when the engineer caught sight of two small children playing on the track. It seemed too late to save them. Another moment the train would be upon them. But no—the instant the shrill shriek of the whistle caught the little girl's ear she thrust her baby brother into a niche in the rocky wall by the track. As the train went thundering by, many of the passengers, who with tears in their eyes were witnessing the narrow escape, heard the clear voice of the little girl ring out: "Cling close to the rock, Johnny! Cling close to the rock!"

To cling close to the rock was the only thing that could save the little boy from being crushed under the swiftly moving train. There was only one refuge for the little lad. There is only one sure refuge from the merciless powers of evil that are sweeping over the entire world, and that refuge is Jesus Christ, the Rock of Ages. There is a cleft in that Rock for you. In it you may hide from all evil. You will be safe, perfectly safe, if you "cling close to the Rock."

Late one afternoon, Charles Wesley sat by an open window. He was thinking of the work he had tried to do that day, and was feeling discouraged over the apparent failure of his efforts to lift his fellow men, when a little bird pursued by a hawk, sought refuge near the sympathetic man. To Mr. Wesley the incident typified the refuge all may find in Christ from sorrows, from heartaches, from all things that oppress; and it led him to write the beautiful hymn, "Jesus, Lover of My Soul," whose strong magnetic power has ever since been drawing men, women, and children in all the world into the only never-failing refuge.

When the daughter of one of the French Revolutionists was incarcerated in Newgate prison, she realized that even in the prison cell God was an ever-present help and a sure refuge from trouble; and she passed on her experience to others in the immortal hymn, "Nearer, My God, to Thee." It was the sweet strains of this song with which the heroic band on the ill-fated "Titanic" comforted the doomed passengers. There was only one refuge for those who went down with the ship. They must look to God for a refuge that was stronger than death; and this song pointed them to it, for even death cannot separate the Christian "from the love of God, which is in Christ Jesus."

It is now many years since the unfortunate "London" went down, while her drowning passengers, amid their sobs, sang:—

"Rock of Ages, cleft for me!
Let me hide myself in thee."

But the song has not lost its power over hearts, for the Rock of Ages has not changed. It still affords a hiding place from every trouble life or death can bring.

This refuge will not fail God's faithful children in the time of trouble just before us. If you do not feel confident that this is true, let the following words from the Spirit of prophecy, cast every trace of fear out of your heart:—

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them."

MEDITATION.—I do thank God for the never-failing refuge he has provided for his children. I want to hide in it today, that I may be safe from the temptations that come. I want to *abide* there, for it is the only place where God can protect me in the time of trouble. Sin means wandering away from this hiding place. I do pray that not even one known sin shall ever get between me and the Rock to which I must cling for safety.

SPECIAL PRAYER.—Last week our special prayer was for complete victory in Christ. If we have gained the victory and made a complete surrender, it is right for us to ask now for the outpouring of the Holy Spirit, without which we cannot do effectual soul-winning service for the Master. Let us pray that this outpouring may come to God's consecrated servants everywhere, that a rich harvest of souls may be the result.

M. E.

The Morning Watch

"The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear."

"The morning prayer fits us for the duties of the day. Then we tell our Father of our plans for the day, of the duties which devolve upon us, and of the contingencies which may arise in matters concerning which we have some doubt. In that subtle, spiritual way so well known to the children of God, our Father suggests to us the way in which we should go, and we rise from our knees with hearts flooded with the assurance that we are girt about with his love, and that wherever we are or whatever we do, his thought and love will follow us."—*R. J. Burdett*.

"Here are one or two hints that may help us to make the best use of the Morning Watch. Use the same Bible; your own Bible; the Bible which is deeply associated with your saddest and happiest days. I like to handle my beautiful Bible. The oranges of gold ought to lie in a basket of silver filigree work. At the same time your Bible must not be so beautiful that you fear to mark it or subject it to hard usage. For when its superficial beauty has passed, the marked passages, the penciled dates in the margin, the verses blotted with tears, communicate a fragrance and preciousness which no gilt or leather or printer's ink could give."—*Sunday School Times*.

"Every day let us renew the consecration to God's service; every day let us, in his strength, pledge ourselves afresh to do his will, even in the veriest trifle, and to turn aside from anything that may displease him. He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to him in simple obedience and faith, asking help to keep us, and aid us through that day's work; and tomorrow, and tomorrow, and tomorrow, through years of long tomorrows, it will be but the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust! that can thus confidently say, 'This hour is mine with its present duty; the next is God's, and when it comes, his presence will come with it.'—*W. R. Huntington*.

"The real significance of the Morning Watch seems plainly to be this: At the close of his night of loving vigil over us the Lord requests us to rise and spend the last minutes of his morning watch with him. It is as if he might say in our human language: 'I have been watching over you all the night while you slept, and now I wish you would give me the refreshment of a quiet bit of talk and fellowship with you before day begins.' Notice Isa. 50:4, revision: 'The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught.' Here is a morning appointment with God. It is at his special request, for 'he wakeneth.' It is the first appointment of the morning, and it is early morning; for one is wakened for it. It is daily; for 'he wakeneth morning by morning.' And the results are remarkable. First, a trained ear, then a trained tongue (what rarities!), and then a life of helpfulness."—*S. D. Gordon.*

"Where the Battle Center Is.—One of the first conditions of obtaining the maximum of benefit from the Morning Watch is the fixed purpose to maintain it. We must build a ring fence round that portion of the day which we devote to the recharging of our soul with divine energy. The foes that threaten it are as numerous and insidious as white ants, which are the despair of the tropics. It is as though the order had gone forth, "Fight neither with small nor great, but only with the maintenance of the Morning Watch." It is not on the first or second or third morning that we begin to slacken, but on the fourth or fifth. In fact, for some of us, who are late in going to bed, our habits in that respect must be modified if we are to hold to our resolve. It is next to impossible to rise early for our Morning Watch if we have sat into the small hours reading an exciting novel or talking gossip. We must retire to bed in reasonable hours, and our last thought should be a fixed resolution of keeping our tryst.

"Hudson Taylor once told me that during his long journeys in the interior of China, when he was obliged for months to sleep in the guest chambers of Chinese inns, sharing the surface of the brick fire-stove with a dozen and more Chinese, his only opportunity of keeping the Morning Watch was between 3 and 4 A. M., when his companions were snoring around him. So habituated did he become to this habit that for years, when there was no need to maintain the practice, he was accustomed to awake at the same hour."—*Sunday School Times.*

In the Silent Midnight Watches

In the silent midnight watches,
When the darkness shroudeth all,
Then it is that we remember
Actions far beyond recall.
And we sigh for words we uttered,
Long to take them back again;
But, alas! they're gone forever,
And our wishes are in vain.

O that we might be more careful,
Follow where our Saviour leads!
Then we would not be so saddened
By our words and by our deeds.
Help us, Father, ever guiding
All we do and all we say,
Help us that to thine own glory
We may testify each day.

—ELOISE CASE.

"To struggle again and again, to renew the conflict, this is life's inheritance."

MISSIONARY VOLUNTEER DEPARTMENT

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

Missionary Volunteer Society Programs for Week Ending December 16

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 December.

The Bible Year

Assignment for December 10 to 16

December 10: Titus.
December 11: 2 Timothy.
December 12: Jude; 1 John 1, 2.
December 13: 1 John 3 to 5.
December 14: 2 John; 3 John.
December 15: Revelation 1, 2.
December 16: Revelation 3 to 5.

For helps and suggestions on this assignment, see the *Review* for December 7.

Are You Represented?

THE little rills make the brook, and many brooks make the river. The little that you do may not seem large, but when all the little rills of service from all parts of the United States and Canada flow together, the aggregate is large. Our 9,821 reporting members during the second quarter of 1916 made 21,537 missionary visits, held 4,782 Bible readings and cottage meetings, distributed nearly 67,000 tracts, spent over 21,000 hours in Christian help work (nearly 8½ years), and gave over \$5,000 to home and foreign missions. And the report shows that 437 young people were converted during this time.

There is one thing, however, about the report which is somewhat discouraging: many items are smaller than for the corresponding quarter last year. What is the matter? Have our young people slackened their efforts? Are we less zealous in the Lord's service than last year? Have some become stupefied by the miasma of the world and ceased their efforts to warn the people of Jesus' coming, no longer endeavoring to lead souls to Jesus? Or have some of us forgotten the help and courage that comes to our Adventist youth to see what the Missionary Volunteers in all parts of the field are doing, and neglected to report?

I should like to bring to our North American young people the example of some of our African boys and girls who have been reclaimed from heathenism. Missionary Volunteer Societies have recently been organized on several of the mission stations in Africa, and these dark-skinned brothers and sisters of ours show a zeal in the Lord's work which is commendable. One of our missionaries on the old Solusi Mission writes:—

"I am glad to say that every one is a working member. It would do the young people at home much good to step into one of our meetings some Sabbath-afternoon and hear these black boys and girls give their reports. They would not hear any of that argument of not letting the right hand know what the left hand is doing. And if I did not confine them strictly to giving only the barest facts of their report,

we should have a three hours' meeting every time. I encourage them to report everything, from the preaching of a sermon to the helping of a sick donkey onto his feet. Of course, the secretary cannot write all of it down, but I tell the boys and girls that if they help a sick or injured animal and do it with the spirit of Jesus in their hearts, it is missionary work. So it is very interesting to hear them give their reports."

They are also zealous to reach the Standard of Attainment. The missionary says:—

"If you have anywhere in the homeland a Volunteer Society of sixty-six members, with a Standard of Attainment class of seventy-five, give me its address. I should like to correspond with it."

If our North American young people were as anxious to report as are these young people, do you suppose our summary would be what it is? Are you, dear reader, represented in this report? or did you forget or neglect to report what you did for your Master? And how is it with you and your society *this quarter*?

M. E. KERN.



XI—The Gospel Rejected in Pisidia; Preaching at Iconium

(December 16)

LESSON SCRIPTURE: Acts 13:44 to 14:7.

MEMORY VERSE: "He that heareth my word, and believeth on him that sent me, hath everlasting life." John 5:24.

Questions

1. Who came to hear the word of God the next Sabbath after Paul first preached in Perga? Acts 13:44. Note 1.
2. How did the Jews feel when they saw the multitude? What did this feeling lead them to do? Verse 45. Note 2.
3. What did this cause Paul and Barnabas to say? Verse 46. Note 3.
4. What was their authority for speaking such words? Verse 47.
5. How did the Gentiles show their joy? Verse 48.
6. Where was the truth published? Verse 49.
7. What caused Paul and Barnabas to be persecuted? What was done to these missionaries? Verse 50.
8. Why did the apostles shake the dust from their feet as they left? Verse 51; Matt. 10:14.
9. With what were they filled? Why were they joyful? Verse 52; Matt. 5:11, 12.
10. To what city did Paul and Barnabas then go? Where did they preach? What was the result? Acts 14:1. Note 4.
11. Who opposed them there? Why? Verse 2.
12. Was their stay long or short in Iconium? How did they speak? In what way did the Lord work with them? Verse 3.
13. How were the people of the city divided? Verse 4.
14. Who assaulted the apostles? What did the people intend to do with them? Verse 5.
15. What did this situation cause them to do? To what cities did they go? Verse 6. Note 5.
16. What did they do there? Verse 7.

Questions for Diligent Students

1. Trace the journey of the apostles on the map from Antioch in Syria to Derbe.
2. Did the missionaries do right when they fled from persecution in Iconium? Give a Scriptural reason.

Notes

1. "The intervening week between this Sabbath and the next had not only its days of meeting in the synagogue, but would give many opportunities for exhortation and instruction in private houses; the doctrine would be noised abroad, and through the proselytes would come to the hearing of the Gentiles. So that, 'on the following Sabbath almost the whole city came together to hear the word of God.' The synagogue was crowded. Multitudes of Gentiles were there in addition to the proselytes. This was more than the Jews could bear. Their spiritual pride and exclusive bigotry were immediately

aroused. They could not endure the notion of others being freely admitted to the same privileges with themselves. This was always the sin of the Jewish people."—*Life and Epistles of the Apostle Paul*, Conybeare and Howson.

2. "Instead of realizing their position in the world as the prophetic nation for the good of the whole earth, they indulged the self-exalting opinion that God's highest blessings were only for themselves. . . . Thus, in the Pisidian Antioch they who on one Sabbath had listened with breathless interest to the teachers who spoke to them of the promised Messiah, were on the next Sabbath filled with the most excited indignation when they found that this Messiah was 'a light to lighten the Gentiles,' as well as 'the glory of his people Israel.' They made an uproar, and opposed the words of Paul with all manner of calumnious expressions, 'contradicting and blaspheming.'"—*Id.*

3. "Paul and Barnabas were not cowards. When men opposed, they grew more bold, and gave reproof fitted to the occasion."

The Jews of Antioch were not the only ones who put the word of God from them, and judge themselves unworthy of everlasting life. Their course stands as a warning to all. If we make the same choice as they, the voice of God to us will be heard no longer, and others will receive the invitation and the reward meant for us.

4. "The apostles came to Iconium from Antioch of Pisidia, having been driven out of the latter place by the infuriated Jews and their sympathizers. Persecution was Satan's powerful weapon, but the Lord made use of it to enlarge his own kingdom. They preached in the synagogue in Iconium, and many of the Jews and Gentiles believed the gospel. The unbelieving Jews made it their business to stir up opposition against the apostles. After remaining for some length of time to establish the church, they left for Lystra and Derbe; but the reason for their going was that the Jews and pagans who were arrayed against them made an assault upon them. They preached the gospel in the places where they went to save their lives."—*Practical Commentary*.

5. "Lystra was eighteen miles southwest of Iconium in a wild region. From the violence of a mob, excited by the Jews, they fled into a wilder region where there were few or no Jews, and the cities were enumerated in the order in which they visited, while some to which they went are unnamed, but included in the general term, 'the region round about.'"—*Id.*

Helping Hands

"I CAN never see you," said a well-known Christian worker to an aged believer, "without longing for a word from you, and wanting to shake hands with you. You know what a debt I owe you, do you not?"

He had made his way through a crowd to the side of the old gentleman, who shook his head, having come in contact with so many during the course of his long life that circumstances could not always stand out clearly in his memory. He knew the speaker now as an energetic gospel standard bearer, but more than this he could not recall.

"Years ago," said the other, "I came up to London to seek a place in a business house, bearing a letter of introduction to you. I was friendless, timid, strange. You were very busy when I entered the warehouse, but you read the letter, and spoke to me a few words as to the worth of good character. You said you would do your best for me, and promised to see me again. Then you asked me whom I knew in London, and I said, 'Only yourself!' 'In that case,' you said, 'you must spend tomorrow with me; your first Sunday in London must not be a lonely one.' You welcomed me home on the morrow; you took me to worship, and to the Sunday school with you; that Sunday decided me for the service of the Master."

Who knows what eternal issues may hang on a kind word, a helping hand held out to a young life at a crisis like this?—*Young People's Weekly*.

In place of the annual "tie-up" and "banner rush," the sophomores and freshmen of Lehigh University this year played a game of baseball. By vote of the student body hazing has been abolished.

The Youth's Instructor

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Caught One Soul

DURING vacation the students of the Indian Christian Training School have been out in active service. They have had good experiences and also success. Last Friday evening in the prayer meeting one who had been out during the summer, testified thus: "I am glad to be back in school again. God has blessed me much in my work, and with his help I caught one soul."

He had been canvassing for papers and tracts, and had been on the lookout for some one to help. God gave the opportunity and he had grasped it with the result that one soul was brought to the truth, and got a glimpse of the power of God in salvation.

Young people, are you on the watch that you may catch souls for Christ? If you are awake to the times in which we live, God will surely give you the opportunity. If a young man that has been a Christian only a short time, and has been reared in a heathen home and amid heathen surroundings can "catch" men, there surely is no excuse for those who have been reared under Christian influences and in Christian homes and who have been shown the light of the last gospel message.

I. F. BLUE.

There is a Difference

To talk is easy. But talk, to count, must be born of knowledge. And knowledge comes from experience. The following incident, related in the *Youth's Companion*, illustrates the difference between mere opinion and a living experience:—

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition." "That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

"The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle, who had the air of a foreigner, suddenly leaned forward and said very politely:—

"Pardon. But your remarks, which I could not help hearing, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: no hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bitlis in Turkey

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house."

"Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe; and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

"The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the cross. The Armenian was helping the Bitlis missionaries raise money for a hospital in his city. The two travelers pulled out their pocketbooks to make a contribution."

"Send it to the headquarters in Boston," said the defender of Christianity. And they did, to the agreeable surprise of the treasurer."

Answering the Call

No lesson is perhaps more insistently yet indirectly brought to us in our study of the book of Acts than the one that God's servants obeyed "straightway," "immediately," "without gainsaying;" "Philip ran thither to him." This prompt obedience surely was the secret of the marvelous success of the early Christian workers. After Pentecost, delay seems to be a word unknown.

A traveler tells of once hearing in the mountains of India what is known as the twilight call. "I heard a call," he says, "from the ridge below. Away through the stillness it came, and from the ridge above me floated down the response. And then I heard in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above me was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man who stood on the middle ridge and passed the message on."

Philip was the man on the middle ridge passing the word of God above on to the eunuch on the ridge below; so did Peter from the middle ridge pass the word of God on to Cornelius. We are each stationed by the Lord on the middle ridge between himself and some other soul. Shall we catch the call from above and pass it on as did Philip, Peter, and Paul? or shall we be so concerned gathering the flowers at our feet, or attending even to the stern duties of life, that we shall not hear God's voice, and so the one below us will fail to be put in communication with his Saviour? Let us ever keep our ear open to hear God's voice, and then be quick to respond to his commands. Let us remember the lesson of the twilight call, for there may be some "man down below who will never hear the Man up there, unless we become the one on the middle ridge."

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"No prayer — no power.
Little prayer — little power.
Much prayer — much power."

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A captain was wounded by a shell. When he was examined, the doctors found a Bible in his hip pocket. The piece of shell had struck the Bible and gone through the pages. Had it not been for the Bible the officer's spine would have been shattered. Curiously enough, the missile had stopped at the ninety-first psalm, and the officer's father, who had given him the Bible, had written a verse from that psalm on the flyleaf.