

THE YOUTH'S INSTRUCTOR

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JAPANESE CHILDREN WITH THEIR MISSIONARY FRIENDS

The one in the center of the group is the son of Brother A. B. Cole, of Tokio, and the two at the right are the children of Brother J. N. Herboltzheimer.



Paper pulp is being successfully used by a Danish physician in making artificial feet and legs.

Window boxes during the winter or summer boxes in city flats may be made to supply the table with lettuce, radishes, and parsley.

The honor of creating the first periscope used by submarines of the United States Navy is given to two Washingtonians by officials of the government.

During a recent month 717 airships were shot down on the western front. Of these the Germans lost 369, the French and Belgians 201, and the British 147.

Since May 9, by order of the British government, maize, barley, oats, and their products, together with tapioca, sago, and arrowroot, can be used only for seed and food.

The chancellor of Oxford University declared to the scholars of Great Britain that among the masters of English eloquence there was not one the equal of Lincoln, the American.

On May 1, a German submarine sank the "Rockingham," the third of our armed vessels to be sunk, making eleven American ships that have been destroyed since the ruthless order was given by Germany.

Mr. Daniel Willard, president of the Baltimore and Ohio Railroad, has recently been elected chairman of the Advisory Commission to the Council of National Defense. Under Mr. Willard's direction 175 of the country's railroads are now being operated by the government.

Jospeh H. Choate, former United States ambassador to the Court of St. James, died of heart disease on May 14, at the age of eighty-five. Mr. Choate, "Dean of the American Bar," was one of the nation's most distinguished citizens, and he also held a warm place in the heart of the English people. Mr. Choate's too active participation in the recent receptions to the British and French missions, is given as the immediate occasion of his decease.

Reposing on the surface of Lake Sadawga, near Whitingham, Vermont, is a "floating island" of more than seventy-five acres, the strange body of unattached soil being held together by a vast network of roots of reeds and trees. The structure of the island is so compact that any part of it may be traversed with perfect safety; in fact, fishermen are in the habit of cutting holes through the island and fishing through them just as they fish through holes in ice in winter.

The new kind of prison is to be circular in its cell houses. Thus each cell will have an outside window looking out on a walled-in prison yard. The inner front will be glassed in, making each cell a room, and the roof will also be of glass. Sunshine will reach every cell. A set of steel bars will be on the inside of the glass casement, and another set on the outside. From the center of each house, in which there will be 250 cells, one man to a cell, there will rise an observation tower. A man will always be on guard, and he will keep watch through slits from a darkened interior, so that a convict will never know when he is being watched

The Housekeeper's Alphabet

"LOOKING over some of grandmother's papers, the other day, I came across what was called the 'Housekeeper's Alphabet.' It was the most delicious mixture of moralizings and household helps that could be imagined. Let me read it to you," said Mrs. Happy Homemaker.

"I am going to use the idea, and manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one.

"Always be cheerful and patient, as well as industrious.

"Brooms hanging, instead of standing, will keep them soft and pliant.

"Canning: Do in the early part of the season, and early part of the day, to save the fruit and temper.

"Dish of hot water set in the oven prevents cakes from scorching.

"Economize time and health and means, and you will never beg.

"Flour: Keep cool and dry and securely covered.

"Glass: Clean with a quart of water mixed with a teaspoonful of ammonia.

"Happiness is not so much in doing what you want to, but in wanting to do what you have to.

"Ink stains: Wet with spirits of turpentine; after three hours, rub well.

"Jars: To keep cereals in good condition, always put in glass jars. To prevent jars in the family, always bring a smiling face to the breakfast table.

"Keep an account of all supplies, with cost and date of purchase.

"Love lightens labor.

"Money: Count carefully when and where you receive change.

"Nutmegs: Prick with a pin, and if good, oil will run out.

"Orange and lemon peel: Dry, pulverize, and keep in corked bottles to use for flavoring.

"Parsimony: Be careful lest what you call prudence and economy is really this.

"Quicksilver and white of eggs destroys cockroaches and bugs.

"Rise in the morning full of gratitude for a new day.

"Sunshine within and without is the best medicine.

"Try again, and conquer all obstacles.

"Undue haste makes waste.

"Vinegar never catches flies, but honey does.

"Wholesome advice is easy to give and hard to take.

"Yielding gracefully is a fine art.

"Zest is the secret of success."—*Mary Lee, in New York Globe.*

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The Youth's Instructor

VOL. LXV

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No. 23

There Is Always a Way

There is always a way to rise, my lad,
Always a way to advance;
But the road that leads to Mount Success
Does not pass by the way of Chance.
It goes through the stations of Work and Strife,
Through the Valley of Persevere,
And the man that succeeds while others fail
Must be willing to pay most dear.

For there's always a way to fail, my lad,
Always a way to slide.
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough,
And the storms come thick and fast;
There is room at the top for the fellow who tries,
And victory comes at last.

—Richard Burton.

The Spirit of Criticism

G. B. THOMPSON

IF there were living in a community a man who, secretly yet deliberately, should poison a public drinking well, and through the contamination spread sickness and death in the neighborhood, such a dastardly act would not only subject the offender to the public execration of the people, but the hand of the civil law would be placed upon him to restrain him from further acts of the kind.

Those who constantly criticize others, who handle the reputation of their neighbors, friends, or brethren in such a way as to arouse suspicion against them, suspicion calculated to damage their influence and rob them of their good name, are doing a work similar in spirit to the one who poisons the public drinking fountain. One destroys the physical body; the other, with poisonous words and innuendoes, destroys the reputation and influence of the individual.

When this evil thing creeps into the church, and is clothed with a robe of false righteousness, it becomes all the more abhorrent and wicked. Such people usually attack their victim when he is absent, and cannot defend himself. By words and insinuations they sow among friends and acquaintances doubts concerning the honesty and integrity of the individual they criticize. That anything so extremely wicked and ungodly should be in the church, masquerading in the livery of heaven, would be almost beyond belief if it were not that its baneful work has actually been seen in the church, discouraging and darkening the souls of old and young, and extinguishing their hope of the life beyond.

Warnings from the Spirit of Prophecy

"An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins productive of the *greatest evils* in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church."—*Testimonies for the Church*, Vol. V, p. 609.

"Self-righteousness not only leads men to misrepresent God, but makes them cold-hearted and critical toward their brethren. The elder son, in his selfishness and jealousy, stood ready to watch his brother, to criticize every action, and to accuse him for the least deficiency. He would detect every mistake, and make the most of every wrong act. Thus he would seek to justify his own unforgiving spirit. Many today are doing the same thing."—*Christ's Object Lessons*, p. 210.

"He who is guilty of wrong, is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart. It was through sin that men gained the knowledge of evil; no sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do, when uncontrolled by the grace of Christ."—*Thoughts from the Mount of Blessing*, pp. 181, 182.

None Are Sure of Escape

From the biting, slanderous tongue of those in the bondage of this demon of darkness, none can be sure of escape. Their own ideas and opinions they consider as an infallible guide, and those who do not measure up to the standard which they have raised, are criticized, and in many cases held up to the scorn and ridicule of others. No matter what may be their standing in the community or in the church, their motives are judged and their apparent failures paraded before the people. A stream of poison is thus poured forth to contaminate the minds of old and young, and to befoul the spiritual atmosphere which they breathe.

Usually no effort is made to visit the individual, to point out to him wherein he fails, but his delinquencies are paraded before a cold, unfeeling public, who have no knowledge of the situation, or the circumstances with which the individual is surrounded, or the struggles which are perchance straining the moral fiber of his soul. It would seem that a work so repugnant, so utterly contrary to every principle of righteousness, would of itself be sufficiently abhorrent to be shunned by all.

That the work of censuring and judging the acts and motives of others is from Satan himself is quite clear. The Bible declares him to be the "accuser of our brethren." Those who engage in the work of criticizing others are working hand in hand with Lucifer. If those who do this work are professed followers of him, who once bade only those who themselves had no sin to throw stones, it is all the more deplorable.

It Is So Easy to Be Mistaken

A properly trained, refined, and cultured person will be exceedingly careful in his criticism of others. By being too free in ridiculing and criticizing others, we may advertise some weakness and failure of our own, and exhibit the fact that we are possessed of a small, narrow mind, incapable of weighing the work of others in unprejudiced scales. By being quick to call attention to something in the life of another which may not appear right to us, we may uncover to the gaze of others a cheapness in our own life that would

be very embarrassing if we could but see it. Things are not always what they appear, and it is not always safe to trust even the evidence of our own eyes; we may be very far from having a correct understanding of things.

"What looks to thy dim eyes a stain,
In God's pure sight may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield."

We should not criticize the actions of others, nor judge their motives, until we have made ourselves intelligent concerning all their circumstances and environment; and this we rarely if ever can do. Judging from appearances often leads to wrong conclusions. This is well illustrated by an incident which I heard recently.

An exemplary and Christian lady one day picked up, in a large department store, an umbrella belonging to another. Discovering her mistake almost at once, she restored the umbrella to the woman, apologizing to her. The woman, however, indicated by her attitude that there was a serious question in her mind as to whether her umbrella had been taken by mistake or intentionally. A few hours later the lady who exchanged umbrellas by mistake, was in the street car returning home. She had with her three or four umbrellas belonging to some friends who had decided to remain in the city for the evening, and had asked her to take them home with her. Across the aisle sat the woman whose umbrella she had picked up a few hours before. This woman looked at her, and remembering her own experience, said, "Well, I see you have been quite successful." She believed the evidence conclusive that the woman who picked up her umbrella was a thief; while as a matter of fact she was an honest woman, burdening herself with the umbrellas of others in order to be kind and accommodating. Yet circumstantial evidence was all against her. This incident should teach us not to criticize others, at least until we are familiar with all the facts in the case. And usually when we know the facts, we shall have no desire to criticize; for "to know all is to forgive all."

Proper Criticism

There is a form of criticism which is proper and helpful. It is that thoughtful investigation and candid criticism which is founded on an earnest longing to know what is right, and prompted by a desire to uncover truth. We may criticize ourselves, to see if we are holding up in the life the high and exalted standard that we should, and working consistently and faithfully toward achieving some noble work to which we have resolved that we would devote our life's energies. It is proper to challenge that which comes before us claiming to be truth, and subject it to a searching, critical investigation. But candor is said to be the brightest gem of criticism; and as we apply the acid test of a critic, we should at all times keep the mind open for light, and be ready to accept the truth, even though it may overturn all our own preconceived ideas on the subject. No criticism is worth the name that is not governed by the law and the evidence.

Then, too, we should keep in mind that we may be wrong. We should review our own limitations, and not be unmindful of the fact that intellectual insight and long experience are valuable assets in making one a good critic in any matter. Generally the ripener our experience, the wider will be our range in our criticism, whether in our search after truth, correct prin-

ciples by which to govern the life, or in reviewing the lives of those about us; and the more modest and reserved we shall be concerning our own attainment, and in our statements.

"Physician, Heal Thyself"

SOME years ago a young man came to me seeking help. He was a fine, broad-shouldered, intelligent-looking young man, who gave no outward evidence of the life he had led. He stated at once that he must tell me his whole story, so that I could understand his situation, adding in a despairing manner, that if I could not help him he felt there was no hope.

He then proceeded to tell me a story of such terrible sin and depravity that I felt stunned and appalled. It did not seem possible that any young man who knew anything about religion, and especially about the message, could have lived such a life. As he portrayed so vividly his terrible struggles almost from childhood against the vices and wickedness taught him by his own relatives, my heart ached for him, but when he described with the deepest emotion how he had wrestled, and wept and prayed for hours at a time, and pleaded with God for victory, only to go down in utter defeat, I confess I was at a loss to know what to do. I had never before met such a case. Whatever experiences had been told me of sinful habits and temptations, I had always been able to say, "You must pray, and study the Bible, and resolve with greater determination to renounce your sins, and then trust the Lord to deliver you."

But all this the young man before me had done many, many times, and there was no use in repeating the advice to him. I realized then for the first time that something very vital was lacking in the counsel I had to give to a lost sinner. One thing was evident: this young man had done over and over what I had for years been counseling the sinner to do, and yet he was not saved. I could not say, You must try harder; for he had tried and failed until he was in despair. I could not say, You must pray more earnestly; for he had prayed and resolved and wept for hours until exhausted.

Oh, how I wish I had known that day what I learned years later, that *Jesus saves*. All the wrestling, the struggling, and praying does not save; for there is but one remedy for sin, and that is Jesus himself, and "we need no human ingredient in the heavenly remedy." We can never really know that he can set free the poor sinner who comes to us for help until Jesus Christ has set us free from our last besetting sin.

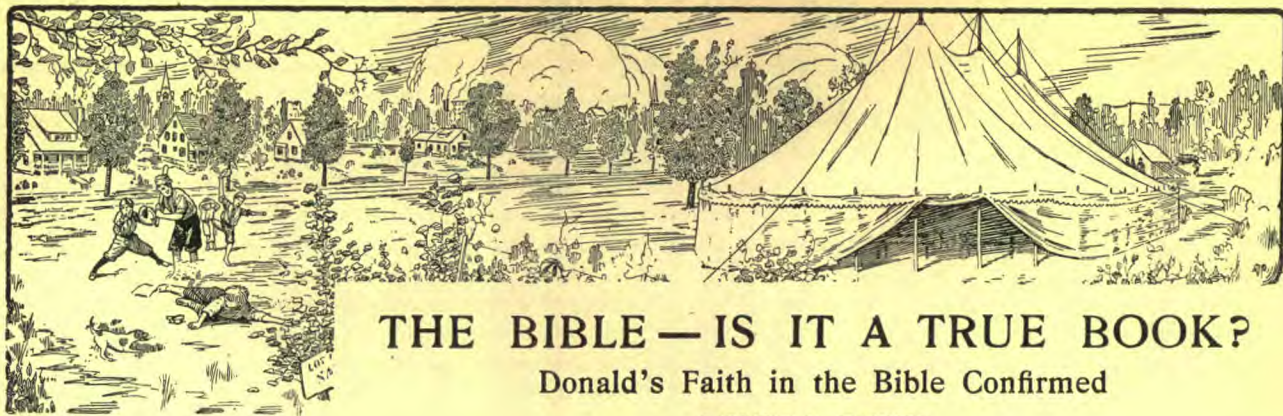
The devil has foisted upon the whole world a gigantic error, which nearly all men believe. It is that when a man dies, he is not dead, but is more conscious than when alive. An equally great and pernicious error from the same source, and one almost as universally believed, is that when Jesus saves a man, he is not saved, but must fight and struggle like a poor, drowning wretch, all the time hoping that sometime in the future he will be able to overcome.

To many people, salvation evidently means the forgiveness of sins and that alone. But if this is all, there is no hope of being free from sin except at the very moment of confession and pardon. But what says the Scripture?

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

"Ye shall know the truth, and the truth shall make you free."

(Concluded on page thirteen)



THE BIBLE—IS IT A TRUE BOOK?

Donald's Faith in the Bible Confirmed

CARLYLE B. HAYNES

IT was easy to be seen by the large number that gathered at the tent on Tuesday night to hear the talk on the inspiration of the Bible, that these meetings were the most popular religious services in town. Fully eight hundred persons were present during the song service, and their enthusiastic singing of some old favorites could be heard for blocks. As Donald Hunter looked around on the audience he saw some of the ministers of the town.

After an earnest prayer, Brother Harris began his sermon. He dealt in a most vigorous way with what he called "the poisonous evils of the destructive higher criticism, Spiritualism, Christian Science, and evolution," which, he said, "were leading the people of God away from the great truths of the Bible, to put their trust in solely man-made teachings."

It was one of the most forceful sermons Brother Harris had yet delivered, and the big crowd seemed thoroughly to enjoy it. The speaker said:

"The drift in the Christian world today is away from the simple truths of God's Word. This is due to the fact that many false teachings have come into the church during recent years, all of them of purely human devising. These led men to place their trust and confidence for salvation in men, in human efforts, in man-made systems, instead of in God and his plan of salvation. In the minds of many persons these new theories take the place of the pure gospel of Christ. Among them are the teachings of Spiritualism, evolution, the destructive higher criticism, new thought, and Christian Science.

These teachings are sweeping away the faith of the people in the Bible as the inspired word of God. And this attack upon the fundamental principles of Christianity is not, as in the past, from outside the church. It is from inside the church. Those who occupy positions of influence and power in the pulpits, in the theological seminaries, in the great religious publishing houses, are the leaders in this apostasy. Sapping the very foundation of its power, poisoning all the springs of its life, these forces are engaged in wrecking the church of Christ, while at the same time professing to be its friends. Like its divine Master, the church today is being 'wounded in the house of its friends.'

"It therefore becomes important for Christians to become familiar with the teachings of the Bible, and learn the reasons for their belief that the Bible is inspired. The evidence of the inspiration of the Bible is so vast that it would take many nights to present it all, and we shall attempt to give only a small part of it this evening.

"In 1901 a Book was issued from the press, called the American Standard Version of the Bible. This was immediately circulated from end to end of the land. Yet it was not a new Book at all. When one came to examine it, he found that it was just the

same as a Book which had been issued in 1881 called the Revised Version of the Bible. It is true there were some changes, some minor corrections, a little difference in punctuation, but the Book contained the same stories, the same epistles, the same gospels, and the same teachings as the earlier Book.

"On closer examination it was discovered that this Book had not been issued first in 1881, but it was the same Book that had been issued under the authority, by the command, and in the reign of King James of England, in the year 1611.

"So this Book printed in 1901 was not a new, but rather an old Book, more than three hundred years old at least. But when we get back to 1611, we have not reached the beginning of it. There are older copies than that. Before the great war there stood in the museum in Antwerp in Belgium the first printing press ever made, and alongside it a copy of the first Bible ever printed, which was in Latin. But even this is not the beginning of this Book. In the British Museum in London is a copy of Wycliffe's translation of the Bible, made about 1380, before the art of printing was invented. While you would have some difficulty in reading your own language as it was then written, yet if you did read this translation, you would find in it the account of the wise men who came to Bethlehem, the shepherds feeding their flocks, the parable of the lost sheep, the true vine, the prodigal son, and all of the parables, miracles, and teachings of the Son of God, just as you have them in your Bible at home. So we know that this Book is more than five hundred years old.

"But it is much older than that. It was copied in other languages, and we now have many ancient manuscripts of the Bible, some in Greek, some in Coptic, some in Syriac, and some in Ethiopic. Many of these manuscripts are very, very old. 'How do you know,' you ask, 'that they are not much more recent than they pretend to be?' Well, in such things as writing books it is not easy to deceive. Let me illustrate.

"Away back in the year 79 after Christ, Mt. Vesuvius blew off its head, covered the cities of Pompeii and Herculaneum with lava and ashes, and for eighteen hundred years these cities have lain buried. During the past century scientists have made excavations in Herculaneum, and uncovered a large part of it. Among other things they found the library, and in it many thousands of books were discovered. These books were written in a peculiar way, a way in which we do not write books now. All the letters are capital letters, or what the scientists call uncial letters; the words all run together, there is no punctuation between the sentences, and there are no paragraphs, chapters, or verses.

"That is the way they wrote books eighteen centuries ago. We know they did, for these books have

been buried that long. Now, we have copies of the manuscripts of the Bible, especially of the New Testament, written in this same peculiar way, with capital letters, no separation between the words, sentences, verses, and paragraphs, and therefore we know that we have manuscripts which are very, very old. In the Hebrew manuscripts of the Old Testament even the vowels were omitted, as if we should write Genesis 1:1 thus: NTHBGNNNGGDCRTDTHHVNDTHRTH.

"Some infidels are foolish enough to claim that the New Testament was compiled at the Council of Nicæa in 325 A. D., as if the Bible did not exist before that. The chief fault I have to find with that statement is that it is not true. Twenty-two years before this council, in 303, Diocletian, the emperor of Rome, issued his famous decree to destroy the churches and burn the Bibles. So the Bible dates farther back than the Council of Nicæa. And the emperor did not succeed in destroying the Bible. It still lives, though he is scarcely remembered.

"In the second century after Christ, a heathen philosopher by the name of Celsus wrote a book to prove that the Bible was not true; but about all he did was to prove that the Bible was then in existence.

"Now we have got back to the days of the men who wrote the Bible,—the days of Paul, Peter, James, and John. And as we study their writings we find each upholding the others. For instance, Peter declares that Paul had written certain epistles, and he compares them to the writings of the ancient prophets, and calls them all 'Scriptures.' 2 Peter 3:15-17. Paul (1 Tim. 5:18) quotes from the gospel by Luke (Luke 10:7), 'The laborer is worthy of his reward,' and says, 'The Scripture saith.' And Luke says (Acts 1:1) that he had written a 'former treatise' before he wrote the Acts, and in this former treatise he says he gave an account 'of all that Jesus began to do and teach.'

"When we turn to this former treatise, which was the gospel by Luke, we read that Luke there says (Luke 1:1-4) that others who were 'eyewitnesses' of the things they recorded, had 'set forth in order a declaration of those things,' meaning the writers of the other gospels.

"Thus the writers of the New Testament substantiate one another. They quote from one another, and acknowledge the others' writings as Scripture. And they also substantiate the Old Testament, for they constantly quote from it. There are only three quotations in the New Testament from heathen writers. These are in Acts 17:28: 'We are also his offspring;' 1 Cor. 15:33: 'Evil communications corrupt good manners;' and Titus 1:12: 'The Cretians are always liars, evil beasts, slow bellies.' But there are in the New Testament hundreds of quotations and references from the Old Testament, taken from every book except Ezra, Esther, Nehemiah, and the Song of Solomon.

"When we get back to the Old Testament, we find the later writers quoting from the earlier, the prophets and the psalms quoting from the books of Moses. The last admonition in the Old Testament is, 'Remember ye the law of Moses.' Mal. 4:4. So they all stand together, each substantiating the rest, until we come to the very first book in the Bible. Here we find the account of creation, the beginning of man and the world. It is just like standing before some great building upon which many workmen had wrought, but over the entrance to which is written the name of the great Architect himself, in the first words of the Bible, '*In the Beginning God.*'

And so it is, God in the beginning, God all through, and God in the ending of this old Book. No man without inspiration of God could have written the laws of Moses, the psalms of David, the poetry of Job, the proverbs of Solomon, the prophecies of Isaiah and Daniel, and the epistles of Paul. According to its enemies, this Book has been exploded, demolished, and shown to be all that is evil, untrue, foolish, and absurd; and yet it outlives those who fight against it, and marches in triumph over their graves. With all their assaults, those who oppose the Bible have made just about as much impression on it as a man with a pea shooter would make on the great dreadnaughts of the ocean.

"This Book is God's Book. Study its principles, accept its teachings, obey its commands, bring your lives into harmony with it, and it will become the gateway to eternal life to you."

Donald Hunter had believed the Bible before, but he went home that night with his faith in it strengthened and confirmed, as did hundreds of others.

The New World

WHEN the business matter was settled, the merchant leaned back in his chair and looked at young Harding. There were hard lines about the young man's mouth, bitterness in his eyes.

"John," the merchant said quietly, "you know what your father was to me. May I say a word to his son?"

The young man hesitated a moment—then nodded; but it was manifestly only courtesy to his father's friend that made him yield. The old merchant looked past him out across the city.

"You were only a boy when your father died; he never told you about my black year, did he?"

"No, sir," John Harding answered, wincing.

"It was a black year. First, I failed. It took ten years to climb back again; but I lost a whole year through my own weakness. Nervous breakdown, the doctor said; it was really spiritual worry and lack of grit. And in the midst of that, Amy died."

"I know, sir," John Harding said in a low voice. It had been a lonely house ever since he could remember.

The old man did not seem to hear. He went on slowly: "Your father stood by. I never can tell you how he stood by me through it all, or of the patience with which he met my rebellion. One night he was staying at the house with me when a heavy electric storm came up. In the midst of it there was a tremendous crash and two great oaks in front of the house went down. My grandfather had planted those oaks and I had inherited a love for them. It seemed to me then, warped as I was by my illness, another real calamity. But in the morning Jack called to me suddenly, 'Look at your view, man, look at your view!' And there before us lay the city, a thing of magic beauty in the early light, and beyond, the hills—miles and miles of them. Jack turned to me with deep eyes.

"'It's a parable of life, old fellow,' he said. 'There's a whole world waiting.'

"I knew what he meant, and I resented it. But I couldn't get away from that view and the parable of it. All my life I had been shut in by my own possessions. God had to strip me of them to open my eyes. It was a hard battle, but I surrendered at last, and went out to discover the world."

"You've found it, sir; every one knows that," John Harding said.

"What I want to say to you, Jack, is that it is worth it. Looking back now, I would not dare give up what sorrow and trouble have given me. I wanted to tell you that God's ways are *big*, Jack, even with our little lives. Trust him, and find your new world. It will be greater than the old."

The two gripped hands, and then the young man was gone.—*Youth's Companion*.

The Only Russian Church School in the World

How striking a title, especially so when one stops to think that this school is to be found here in our own United States.

About a quarter of a century ago there came to this country a fugitive from religious persecution in Russia. Because of his refusal to attend the services in the state church he was repeatedly brought before the civil authorities and punished in the most cruel manner. A heavy cherry staff, as thick as a thumb, was used to beat the poor man over the feet until the blood flowed in copious streams. This was repeated several times, all for the reason that he denied the efficacy of the services in the orthodox church. The freedom of America came to his knowledge, and hither he came, bringing with him his young wife, and their little family. He secured a farm in Virginia, near the town of Yale. Since then he has been joined by a number of his countrymen, so that there is at present in this neighborhood quite a colony of Russians. Brother Y'Shanko soon felt resting upon him the responsibility for the spiritual welfare of his people, so he began to hold services with them. The effect of his work was the organization of a Baptist Church. Not long after this he made a journey to the Dakotas where there are large numbers of Russians, and there he came in contact with the Mennonites. From this people he accepted the practice of foot washing. When he returned, he began immediately to preach this new truth to his flock. Then a Seventh-day Adventist Russian brother moved into the community, and began to preach and practice his faith. No little stir was caused, and later a tent was pitched. By the end of that notable summer, just a few years ago, practically the entire church stepped out on the new revelation of God's will, and were reorganized into a Seventh-day Adventist church.

They realized the dangers to which their children would be subjected, so they made provision for their education by establishing a church school, then and now the only Russian church school in the world. We are proud of our Russian church school, for it has been doing good work. A number of the young people have gone from here to the academy at New-

market, where they are securing a preparation to give the message to their own people. Several more are looking toward the higher schools, for they are making definite plans for entering the work of the ministry.

One of the largest contributing factors of the success of the school has been the Missionary Volunteer Society that has been a regular feature of the school work. Here the young people have been given their first experiences in public work, and in the work of gaining the victory over sin. Who can estimate properly the work of this Missionary Volunteer Society?

The accompanying picture shows the school as it was in session this past year. Brother Kritzky, the teacher, is seen in the center of the group.

R. F. FARLEY.

British War Notes

IN the March number of the *National Geographic Magazine*, Sydney Brooks gives an interesting detailed view of the part England has played in the great war.

The following paragraphs are some of the points cited by Mr. Brooks in his article:

Great Britain is to the Allied people like a great tower in the deep. They are trusting her rugged strength and great resources more and more.

The rally of the colonies of the British Empire "to the side of the motherland has, indeed, been one of the most marvelous and one of the most momentous episodes of the war. When the storm gathered, the Dominions said with one voice: 'Whatever happens, we are with you.' When it burst, they said: 'Everything we have is yours.'"

"We do not advertise the feats of our armies. We have no aviation heroes. In fact, we rather

make a point of having as few heroes of any kind as possible. Instead of the flashy prominence of a few men here and there, we are quite content to shelter behind the anonymous but incontestable superiority of our flying corps as a whole."

The appearance of the "Deutschland" in American waters was regarded as one of the most remarkable achievements of the war. Few stopped to remember that near the beginning of the war ten British submarines crossed the Atlantic from Halifax to the British Isles—the first submarines in naval history to make the journey under their own power.

England publishes a list of all the vessels sunk by Prussian submarines, but says not a word about the U-boats whose careers she brings to a sudden stop. This tends to give a one-sided importance to the submarine warfare being waged.

"Defeat the British navy and the war will be over in six weeks," says Mr. Brooks. The navy has made possible the following things: The Belgian army has been rearmed, reconstituted, and reequipped. Serbian



Our Only Russian Church School

forces have similarly been rescued and remade. Russia has been remunitioned; Italy has been enabled to overcome her natural deficiencies; and France, in spite of the loss of some of her most highly industrialized districts, is still, for purposes both of war and of commerce, a great manufacturing nation, and all the Allies can import freely what they need from the neutral world.

England has advanced to her Allies not less than \$4,000,000,000. At the same time that she is rendering this service she is spending more in a month than the United States government, not by any means the most economical in the world, has been compelled to spend in the whole of the last year; her weekly outlay averages some \$200,000,000; she has raised on credit over \$250,000,000,000, or about five times the generally accepted estimate of the cost of the entire Civil War.

England has placed at the disposal of the Allies not less than five hundred British ships. "There are special factories in Great Britain solely devoted to meeting the armament needs of Russia, of France, and of Belgium."

One third of England's total production of shell steel goes to France. Three fourths of the steel-producing districts of France are occupied by the enemy, and France absolutely depends on England and on her command of the sea to procure the essential basis of all modern warfare. It is the same with other metals—for instance, copper, antimony, lead, tin, spelter, tungsten, mercury, high-speed steel, and other less vital substances.

There are many men in Great Britain paying out to the state more than half their income. The British people have raised for their own sufferers and for their Allies at least \$500,000,000.

Over 4,500 firms, not one of which before the war even dreamed of making munitions, are now engaged in nothing else. The government has erected over 100 colossal factories for turning out shells, guns, powder, and the implements of trench warfare.

"Britain is working; has taken off her coat; has ceased to be a land of leisure, and has become a land of infinite labor. And to what effect she is working may be judged by the fact that in spite of the vast exodus from industry to the army and navy, and in spite of the concentration of the main labor force upon munitions, her exports of ordinary commercial commodities reached last year a value only once exceeded in the most prosperous times of peace."

"The battle of the Somme was not only by far the biggest battle of the war; in duration, in the numbers engaged, and in the intensity of the artillery fire it was the biggest battle the world has yet seen."

As a result of the war there will be a new England, so Mr. Brooks claims. He says:

"A political democracy we have long been. A social democracy before the war we were not. But we are now. Some six or seven million men, as I have said, have mingled with one another; have learned to understand and sympathize with one another in the new armies; have been trained into an equal brotherhood in the severest school of courage, efficiency, and discipline; have had most of the nonsense of social distinctions knocked out of them.

"Gone is the vicious consideration that wealth has always claimed and received in the plump security of the British Isles. Duke's son and cook's son are fight-

ing shoulder to shoulder; great ladies do the waiting in the soldiers' refreshment buffets, work like sewing maids in the Red Cross arsenals, like factory hands in the munition works; a shop walker and a grocer's assistant wear the Victoria Cross—the new patent of nobility; for the convalescent wounded there is a boundless outpouring of hospitality and affection, free from the remotest tinge of condescension; the impulse to succor, to link hands, to know and understand one another is universal.

"We have learned from this war, and perhaps nothing else could have taught us, the nobility of sacrifice and of work."

"This war will change many things; on the structure and machinery of the British Empire its mark will be indelible. No one after the experience of the first two and a half years can think it possible to maintain much longer the arrangement by which policies that affect the governments and people of the entire empire and involve them in unlooked-for perils, sacrifices, and responsibilities, are decided in London by the leaders of a single British political party, without any consultation whatever with the statesmen of the dominions. That is an anomaly which will have to go. But to uproot it, means not merely to alter, but to revolutionize the constitution of the British Empire."

Scaring China into Health

IN a land where for two thousand years the quack doctor with his horn spectacles has been the sole source of information on matters of health, Americans are now spreading abroad modern ideas of preventive medicine, private hygiene, and public sanitation. And the people, from mandarins down to coolies, "hear them gladly."

Public health education in China is being carried on by the Council on Public Health, an organization formed for the specific purpose and representing three great institutions—the China Medical Missionary Association, the National Medical Association of China, and the Young Men's Christian Association.

Like every other successful institution, the council does its work through an energetic, forceful individual. This man, Dr. W. W. Peter, is giving his time to public health education.

In fifteen of the leading cities of China, Dr. Peter has conducted "health campaigns" within the last year and a half. Between 175,000 and 200,000 people have attended the meetings and seen the exhibits. Officials have become deeply interested in the work, and are glad to lend their influence and active support to it. Leading men and organizations throughout the country are now sending to the Council on Public Health invitations to conduct campaigns in their cities and towns. In Peking, where 18,000 people attended forty-six meetings last May, there was a Public Health Campaign Committee organized under the auspices of the Ministry of the Interior. At one of the Nanking meetings for women, the governor's wife, Mrs. Feng Kuo Chang, spoke for half an hour. It is an unprecedented thing in China for a woman to address a public meeting.

During the health campaign, meetings are held daily for a week. Admission is by ticket, which can be obtained from the police or through some other agency for distribution. Every morning and afternoon the people are invited to inspect an elaborate health exhibit, prepared by the lecture department of the Young

Men's Christian Association, and set up in some large building. This health exhibit covers 680 linear feet of wall space—an eighth of a mile. There are about fifty sections, including placards, signs, diagrams, pictures, and mechanical devices. The mechanical devices used are exceedingly ingenious and effective. One of them is a model of a Chinese house. Out of it comes the figure of a man, who walks across his front yard and then falls into a coffin, whose lids open to receive him. The lids then close and the coffin disappears below the ground. This happens every eight seconds. Placards in Chinese and English explain that some one in the world dies of tuberculosis every eight seconds, and point the moral, "*You can help stop this unnecessary procession to the grave.*" This is a new idea. The Chinese, reading the placard, ask "How?" and the instructor explains.

Another mechanical exhibit consists of a bell which rings every thirty-seven seconds. A sign announces that every time this bell rings some one has died from tuberculosis in China. Still another and very startling mechanical display consists of a dial with a revolving hand pointing to numbers around the circumference. A bright light is fixed right over the dial, and the placard reads: "This counter was started when the conference opened, and has been counting the number of deaths from tuberculosis in the world ever since."

After seeing the health exhibit, which always attracts great interest, the people are invited into a large auditorium to hear and see a demonstrated lecture on "Some Relations Between National Health and National Strength." In the demonstrations human subjects are used, students acting parts to illustrate the points under discussion. Electrical and mechanical appliances are also freely used. Dr. Peter says that mentioning "National Strength" in the title and discussing it in the lecture always wins immediate attention. National strength, he says, is a thought that appeals to the Chinese. They know they are a weak nation among the powers of the world, and they are eager to learn anything that will help to bring them from a position of weakness to one of strength.

One day of the week's campaign is reserved for women. On this day the health exhibit is explained as usual, but the lecture is entirely different. The subject is "The Care of Your Baby." This lecture is demonstrated also. A real baby on the platform with different kinds of clothes, a bathtub, various kinds of foods, appliances for artificial feeding, nurses, and—more important than all—the mother of the baby herself, make the lecture of an hour and a half seem only thirty minutes long. The "baby lecture" is generally delivered by some local woman doctor, and has often assumed the form of a real play.

In the evening the exhibit and lectures just described give way to stereopticon talks on such subjects as these: "Sanitation of a Chinese City," "Flies Kill People," "Tuberculosis," "Infectious Diseases." These lectures are delivered both by Dr. Peter and by local physicians, native or foreign, who have been educated in America or Europe. So great are the crowds for the evening meetings that generally it is necessary to secure three or four extra halls in different parts of the city and hold several meetings at the same hour.

The tangible results of the campaigns are very interesting. In Hang-chau the campaign paved the way for a smallpox vaccination crusade. In Kai-feng, where the meetings were held in a large theater turned

over to the committee, a Public Health Society was formed, having as its leaders the eight government physicians, who had the responsibility of caring for the health of many thousands of soldiers. In another city, the campaign was followed by a "clean-up week." In Changsha, Hunan Province, where thirty-six meetings were attended by 30,000 people, the results of the campaign are now taking form in a \$20,000 hospital for tuberculosis and contagious diseases, erected by public subscription.

At Hang-chau, in the gloomy halls of a Buddhist monastery, about 300 Buddhist monks, some of them already sufferers from the dread "coughing sickness," listened to a lantern-slide talk and heard for the first time in their lives the teachings of modern science and the uses of air, light, soap, and water.

At Wei-huei, Hunan Province, an amusing incident occurred during the campaign. Following the lecture, in which the dangers of the fly had been emphasized, some Chinese ladies were being shown the health exhibit. One of the pictures showed a common house fly magnified many times. On seeing it, one of the ladies exclaimed, "Is that the kind of flies they have over in America? No wonder Dr. Peter talks about the danger. If we had such big flies here in China, we should have to be careful of them too."

Besides the formal health campaigns conducted by Dr. Peter, the Council on Public Health extends its educational work throughout China through a Health Publicity Bureau and a National Lantern-Slide Exchange. The Publicity Bureau prepares newspaper articles on health subjects, and twice a month copy is sent out to as many newspapers and schools as agree to use it. At present about 150 newspapers are printing the articles, carrying the health message into scores of cities and towns. The Lantern-Slide Exchange lends slides on health subjects to schools, churches, local physicians, and other interested persons or organizations. These slides are traveling constantly, and reach parts of the country where the formal health campaigns have not yet been conducted.

Another special piece of work of the council is the circulation of an Antituberculosis Story Calendar. This is a large sheet, about twenty by thirty inches, printed in two colors and illustrated with pictures showing how tuberculosis is spread and how it may be prevented. Over 430,000 copies of this calendar have been distributed through the local Young Men's Christian Associations and through the interest of public officials. In three instances officials have given as much as \$100 each for this distribution.

Recently the council has conducted a national health essay contest. Three gold medals, or their equivalent in money, have been offered for the best essays on "Present Health Conditions in China and How They May be Further Improved."

Dr. Peter said to the writer: "Some day I hope that public health education in China will be as attractive to Chinese and foreigners as Dr. Grenfell's work in Labrador is to all reading people at the present time. We are now in the first stage of a pouring-in process. China is just acquiring an appetite for these so-called Western ideas. You and I may not be alive when the process of digestion is completed. But we hope that when this process is completed, China will be in possession of a health conscience, and will stand as an equal of other nations in making contributions to science, particularly to medical science.—Charles M. Steele, in the *Christian Herald*.

When Paul Sent a Runaway Home

ONE whole book of the Bible is a letter written by an old man in prison to a rich church member in a far-away city, concerning a heathen slave who had run away from home. The old man in prison was the apostle Paul, the church member was a Greek called Philemon, who lived in the city of Colossæ, and the slave was Onesimus.

Paul was confined in the great city of Rome, waiting for his trial before Cæsar, and preaching to those who came to see him in his rented house. While he was there, the slave, Onesimus, stole some money from his master, Philemon, and came to Rome; for he thought he would never be caught in such a large city. We do not know how it came about, but Onesimus heard Paul preach, and was converted, becoming one of the apostle's best helpers.

Onesimus felt that he ought to go back to Philemon and make things right with him. Had not Philemon been a Christian, this would have been a fatal thing to do, for slaves were treated very cruelly in the Roman Empire. It is said that a Roman gentleman was walking in his garden with a visitor who stated that he had never seen a man die. The master thereupon called one of his slaves, and stabbed him with his sword, so that his friend could see him die. This gives an idea of the harshness and cruelty of the highest civilization that the ancient world produced.

So Paul wrote a letter to Philemon and sent it by Onesimus when he went home. This letter is the eighteenth book of the New Testament; it has only one chapter of twenty-five verses, records the names of ten men and one woman, and contains two texts of special interest to young people. The first is verse 15, on God's providence, where Paul says it was no doubt so ordered that Onesimus ran away that he might be converted and return home a Christian. The second, verse 18, shows that Paul was businesslike as well as kind, telling Philemon to put on his account the debts Onesimus left when he ran away.

The book of Philemon is such a little book we are apt to overlook it, but in no other epistle does Paul show himself more human than in these twenty-five verses. They lend the touch of sympathy and practical wisdom which completes our picture of him as the greatest of all apostles.

HAROLD RICHARDS.

Interesting Notes

The largest searchlight in the world has been placed recently on the roof of a Manhattan building. It is said that the light can be seen over thirty miles, and has a strength of 1,280,000,000 candlepower.

An Italian grape grower accidentally discovered that the presence of tomato plants in his vineyard made short work of the phylloxera, with which his vines were infested. This insect destroys both the root and the stem of the grapevine.

The ivory nut, when shelled, looks like a Brazil nut, except that it is larger, and when it has been through the drying process at the button factory, it looks like ivory and is just as hard. Large articles cannot be made from the nuts, because they are too small; yet a million and a half dollars' worth of them was imported into the United States last year. Esmeraldas, South America, exported thirteen and a half million pounds of tagua nuts.

To distinguish vegetable ivory from the genuine material, allow the doubtful article to soak for fifteen minutes in a little concentrated sulphuric acid. If it is a product of the ivory nut it will become rose-tinted. Real ivory is untouched by the acid. The tint can be washed off with water.

For the Finding-Out Club

1. Who was the Quaker poet?
2. Who is General Petain?
3. What noted American heads the American War Commission to Russia?
4. Who are the following-named men, and why has the American public been greatly interested in them recently?

Robert E. Lansing

Marshal Joffre

Gen. Hugh L. Scott

M. Rene Viviani

M. Jusserand

Rt. Hon. Arthur James Balfour

5. How large a war loan has Congress voted the Allies?
6. What two States in the Union have State police?
7. Into what six army districts has the United States been divided? Name the officers in command of each.

Answers to Questions in "Instructor" of May 8

PART I

- | | |
|------------------------|--------------------------|
| 1. Shakespeare | 7. Russell (rustle) |
| 2. Longfellow | 8. Wallace |
| 3. Poe (Poet) | 9. William Cullen Bryant |
| 4. Lamb | 10. Burns |
| 5. Tennyson (Tenn son) | 11. Browning |
| 6. Hood | |

ETHEL HUDSON.

PART II

1. Elysian Fields is supposed to be the abode of the souls of the good and of heroes exempt from death. It is described in ancient and classical mythology, and particularly by later poets, as a place of exceeding bliss. Some have thought it to be the center of the earth, some in the islands of the Blest, and others in the sun or mid-air. In the "Odyssey" it is a plain at the end of the earth "where life is easiest to man. No snow is there, nor yet great storm or any rain." The name is also given to a region near the ancient town of Baiæ, Italy, which is particularly fertile and delightful.

2. River Styx. This is also a relic of Greek mythology, "the name of a mighty river, the tenth part of the water of Oceanus, which flows in the lower world." The name is also given to a waterfall in Arcadia, and a river in southern Alabama.

3. The Pillars of Hercules. In ancient geography, the two opposite promontories, Calpe (Gibraltar) in Europe and Abyla (Ceuta) in Africa, situated at the eastern extremity of the Strait of Gibraltar, and Sentinels, as it were, at an outlet from the Mediterranean into the unknown Atlantic, were called by this name. According to one of several explanations of the name, they were supposed to have been torn asunder by Hercules, the mighty Greek hero originating in an ancient legend.

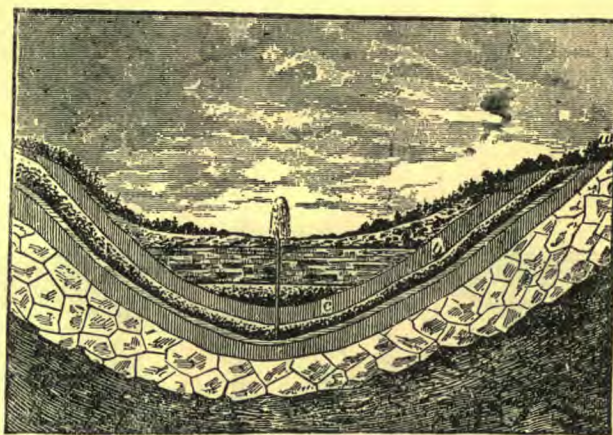
4. The Slough of Despond is a bog described in the first part of "The Pilgrim's Progress," by Bunyan.

5. The Garden of the Gods is a remarkable national park near Colorado Springs, Colorado, comprising about five hundred acres, covered with extraordinary rock formations. No Colorado tourist should leave this wonderland of nature unvisited.

Artesian Wells

IN northern France is the province of Artois, anciently called Artesium, to which we are indebted for the name given to our flowing wells, for it was here that the boring peculiar to that used in artesian wells was first practiced. One of the wells of this region has been flowing since the twelfth century.

Artesian wells are deep holes in the earth three to eight inches in diameter. Some are more than two thousand feet deep. The tendency of water to rise to the level of its source is the principle upon which the artesian well works. The accompanying cut clearly illustrates the idea. When the stream in the valley is tapped, the water will rise theoretically to the top of the hill, the source of the underground stream. If in search of an artesian well, look for a spot where the source of the water is higher than the place of boring; also look for alternate layers of porous earth and rock. The water percolates through the sand or gravel but cannot penetrate the rock layers, so it is held a prisoner, as it were, between the two layers of rock; but as soon as a hole is made through the upper layer of rock, the water gushes up to the height of the high ground.



AN ARTESIAN WELL.

The water has flowed from "a" under a stratum of clay or rock, "b c," through which the water cannot rise anywhere until the well is reached.

While we are forced to give China the credit for being the first nation to use the artesian method for obtaining water and oil, such wells having been in use there for more than two thousand years, yet she is now far behind the rest of the world in this business, though in one of her provinces there are tens of thousands of such wells. Steam power and delicate and complicated machinery of western nations make the old drills and windlass of the pioneer nation altogether antiquated.

The capacity of artesian wells is almost incomprehensible. From three to five hundred thousand gallons a day is not unusual, and one well near Paris, France, delivers nearly six million gallons of water a day. Hotels, cities, ranches, and deserts are supplied with water through the service of artesian wells. The desert of the Sahara has at one place 170,000 palm trees that bear testimony to the blessings that flow from these wells.

"No one part of God's Word will do; it is by every word of God that man is fed. No part of the Bible can be neglected without loss and detriment. As the plant robbed of sunshine and light becomes pale and weak, so it is with the Christian; if he does not accept all of God's Word, he will not be able to grow up to the full stature in Christ Jesus."

"ONE way to keep a body from becoming a busy-body is to keep a body busy."

Candidates for the Presidency

WHEN I was eight years old, I became a candidate for President of the United States. The nomination was a genuine surprise, for I had made no effort to secure it. As a matter of fact, there were many things that looked better to me; I would have preferred the position of bass drummer in the band at the county fair, but there were those who thought they knew what I wanted better than I did. We lived in the land of Silas Wright, who spent more time declining honors than did other statesmen in trying to get them. His party wanted him to run for President, but he wouldn't. My father said that all I had to do was to be as good and as great as Silas Wright, and my election was sure. Governor Wright had been dead for twenty years. I soon learned that he was the greatest man that ever died—there is no distinction like that. I had no sooner got command of the theory and technique of one of his virtues than he assumed another. When I had acquired his gift of working all day and studying a part of the night, they told me that he always spent an hour in the garden, pulling weeds, before breakfast. I began to understand why he was dead, and also why he was so talented. Everybody was watching me and nobody was watching Silas. By and by I discovered that there were other candidates for President in the neighborhood. The Silas game had been tried on them also. We candidates got together one day over in Howard's grove and dis-

cussed the issues. We were sick of the campaign—too many weeds in it. We all withdrew and ran away from school and spent a joyful afternoon at the old swimming hole. Next morning I came downstairs at breakfast time and found that the teacher had been there. I observed a general air of depression in the family.

My father said in a kindly tone: "I thought that you intended to be President."

I told him that I had withdrawn.

Then he said: "Will you please come with me?"

I went. It was a beautiful summer morning, as calm as he. A song sparrow tried to hold up my heart. A squirrel looked down at me from a tree top as if he had a hole to recommend. I followed in silence through the garden walk and out under the orchard boughs. Not a word was spoken. My father stopped and cut a sprout from one of the trees, and then another, and trimmed them as he walked. He stopped and whittled, looking down thoughtfully. I stood near him. After a moment of silence he said:

"I suppose you know the object of this meeting?"

I admitted that I did.

Suddenly I heard a boy yelling down in the valley. It was the voice of an ex-candidate. In a minute he knew that I was with him. After all, what did this striving to be angels and presidents amount to? Not one of us was ever elected.—Irving Bacheller, in *"Winning Declamations."*



Aaron Pike's Two Jokes

WHEN I was a young man," began Amos Gray, "I used to clerk for Aaron Pike, over at the Harbor. He was as kind-hearted a man as you would wish to see; but he liked his joke, or, rather, his two jokes. I never knew of his having any more, but it was surprising how those two lasted him. When you come to think of it, there is a sight of wear in a joke.

"One of 'em he always brought out in the latter part of December.

"Do you realize," he would say, some evening when there were a number of people in the store, 'that Christmas and New Year don't come the same day of the week this year?'

"Well, at that some one would be sure to begin to reckon up, and then like as not offer to buy peanuts for the crowd if Aaron wasn't wrong. When Aaron had proved that he was right, he'd chuckle over it till closing-up time. Then he'd pack that joke away, so to speak, and have it out as good as new the next December.

"His other joke came in April. Aaron always had a daily paper at the store, and, of course, it was natural for people that came in to pick it up and read it. The first day of April, instead of that day's paper he would have another one that he had been saving up lying on the counter. It would be dated April first and, whenever he could make it come right, the same day of the week; but it would be several years old.

"Well, year after year it never failed that some one, and often two or three, would read that paper without once realizing that it wasn't fresh news.

"One year we had a lot of fun hearing Joe Brown read out loud and make his sarcastic comments. Joe was on the opposite side in politics, and he had a good deal to say about the paper's raking up dead issues to deceive the public.

"Later in the day old Uncle Higgins came in for a quart of molasses, and I saw him pick up the paper and look at it for a minute. I was just going to speak to him about it, but he laid it down and seemed to be in a hurry for his molasses; so I said nothing.

"About an hour afterward young Seth Green, who had been loafing in the store half of the forenoon, came in again with a broad grin on his face.

"You've got another victim for your old newspaper joke, Aaron!" he sang out before everybody in the store. Then he went on to say that Uncle Higgins had just started off in his cart for Bayport, to buy a secondhand wheel chair that Cole, the furniture dealer, had advertised for three dollars. 'He was terribly afraid it would be sold before he got there,' says Seth; 'and when I asked him where he saw the ad., he said he found it in today's paper at the store.'

"Then Seth haw-hawed right out, but nobody joined in. The picture of old Uncle Higgins, who was as poor as poverty, driving six miles to Bayport to buy a wheel chair for his bedridden wife, only to be disappointed when he got there, didn't strike the rest of us as very comical.

"And you never told him the ad. was six years old?" says Aaron.

"Why, no," says Seth, kind of taken aback. 'I wasn't going to spoil your joke.'

"Don't you know that a joke ought to be spoiled before it gets to be a mean one?" says Aaron. Then, after thinking a minute, he says, 'I'll see if I can't spoil it myself;' and at that he stepped to the telephone.

"This is Pike's store at the Harbor,"

we heard him saying. 'Got a secondhand wheel chair to sell? Well, a new one, then? What is your very lowest price to me? All right. Old Mr. Higgins from this place will be along later. When he asks to see the secondhand wheel chair that you advertised, show him the new one; and let him have it for three dollars—or two and a half if he beats you down. Charge the rest to me. Do you get it? Good-by.'

"Then Aaron took the old newspaper and tore it up. 'This is getting to be a little too expensive,' says he, 'and I guess I'm done with it.'

"So after that, instead of two jokes, Aaron got along with one."—*Youth's Companion*.



Uncertain about the Desirability of This Familiarity

The Rock Gibraltar

GIBRALTAR has been coveted by warriors and kings and admirals for hundreds of years. In 1309 the ruler of a small Spanish kingdom captured it from the Moors, and, in order to keep out invaders, he offered it as an asylum to thieves and murderers.

In 1704 the allied British and Dutch fleets captured it in the interests of Charles, the archduke of Austria. But as the besieged gave way, it occurred to Sir George Rooke, the British admiral, that it would be wise for England to possess the rock. So, in a flash of intuition, he planted the English flag and presented Gibraltar to Queen Anne. She accepted it, and England has held it ever since, withstanding a hundred-odd years of protests and sieges from France and Spain.

The British have fortified Gibraltar with three tiers of 110-ton guns, in built-in long galleries that circle the upper wall of the rock. The firing is mathematically perfect, for the surrounding waters have been mapped into squares, each of which has a gun trained on it. At the foot of the rock sixty-four flat acres have been reclaimed from the sea, and these are covered with great dockyards that can repair and coal a large fleet.

Today it is said that, with its reservoirs for storing rain water, and its capacity for provisioning, Gibraltar can stand comfortably against a seven-year siege.—*Every Week.*

The Book That Never Grows Old

At last the children were off to school and the morning work was done. But Mrs. Blankman felt somewhat blue and discouraged, for things had not gone smoothly that morning. "I believe I will return Mrs. Fuller's pattern and have a chat with her," she thought to herself. "That may help me to forget my troubles, for she is always so cheerful."

In a few moments she was ascending the steps to her neighbor's house, and heard Mrs. Fuller say in her usual cheery way, "Good morning, Mrs. Blankman, come right in."

She noticed an open Bible on Mrs. Fuller's lap, and after a few general remarks said, "Oh, you were reading your Bible again, weren't you?"

"Yes," replied Mrs. Fuller, "that is the stay of my life."

"You must have read it through a number of times. I so often see you reading it."

"O yes, I have read it through ten times, and now I am making a practice of reading it through each year."

"Don't you get tired of reading it over and over again? I should think it would be monotonous to reread it so many times. I shouldn't care to read the same book through more than three or four times at the most; then I should want something different."

"I should not care to read any of the ordinary books very many times either; but you know, Mrs. Blankman, the Bible is very different from any other book. No matter how many times I read it, I find something new in it, which I did not notice before. Even in studying a chapter many times, I always find some thought which had not especially impressed me before. The Bible is simple, yet deep and interesting. It is a remarkable book. The more I study it, the more interesting and wonderful it becomes to me."

"Of course I have never read the Bible much," said Mrs. Blankman; "I always supposed it was dry. How is it that you find it so interesting?"

"Well," replied Mrs. Fuller, "when I was a child, my mother taught me Bible stories, and I was so much interested in them that I became anxious to read the Bible myself. As I grew older, I became interested in other portions of the Bible as well; so have continued to study it more and more; and find that it is

helpful at all times. I might relate a little of my experience with it."

"Yes, do."

"When little Charlie was very ill and the doctors said he could not possibly live, I felt that I never could spare him; so I asked God to give me a scripture that would strengthen me to submit to his will; and I opened the Bible to Ps. 41:2, 3: 'The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.' This inspired me with hope that he might live, and he did."

"So many times, if I feel sad or discouraged, I turn to my Bible, and never fail to find something which strengthens and comforts me. I often come to verses which just suit the occasion, and which I do not remember to have seen before."

"You know I enjoy studying history. I can always satisfy my desire by reading the Bible. It is the most ancient and authentic history that we have, for it takes us back to the time of creation. It also contains many songs, prayers, proverbs, exhortations, and rules for right living. In fact it deals with nearly every subject. If we could only live up to the Bible precepts, we should get along much better."

"I enjoy studying the prophecies, and comparing them with history. It is wonderful to note how accurately they have been fulfilled. Then I never tire of studying about God's plan of salvation, and the home he is preparing for the faithful. It is such a comfort to study the Bible and find how great is God's love for us. It is like a letter from a father to his children, revealing his love and care for them. Oh, it is a precious book!"

"This is a revelation to me," said Mrs. Blankman. "I believe I will begin to read this book that never grows old."

LULA H. FERRIS.

"Physician, Heal Thyself"

(Concluded from page four)

"If the Son therefore shall make you free, ye shall be free indeed."

"God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. *Being then made free from sin, ye became the servants of righteousness.*"

"The religion of Christ means more than the forgiveness of sin; it means that sin is taken away and that the vacuum is filled with the Spirit."

MEADE MACGUIRE.

WHEN we are converted to Christ, we are as "new-born babes." We must grow up to the stature of men and women in Christ Jesus; or we may be likened to the good seed sown in the field, that is to grow up and bring forth fruit. But in order to grow to glorify God in our lives, we must partake of that spiritual food that God has provided. The plants and flowers grow, not by their own care, but by partaking of that which God has furnished to minister to their life,—air, sunshine, and food. What these gifts are to plant life, such is God's Word to those who trust in him.

The real place for the Word should be in the heart rather than in the printed page.

JOHN HOTTEL.



The Prodigal's Return

(Texts for June 10-16)

THE fifty-first psalm mirrors the longings of every contrite heart; it is a true picture of the prodigal's return; it is a series of footprints tracing the way to God; it is the sinner's manual in true repentance, and his guide book to forgiveness, peace, and happiness; it is a prayer whose immortal words shall be echoed from shore to shore till probation closes.

This matchless psalm, which pictures so vividly the sinner's need and points the only way of escape, most probably was written by David after his interview with Nathan, the prophet. The first half of it (verses 1-9) is chiefly a cry for pardon; and the last half (not including verses 18 and 19, which do not seem to be a part of the prayer) seeks for purity and vows grateful service. Now let us study the psalm verse by verse:

1. The psalmist appeals for forgiveness, not because of his own merits, but because of the love of God. That love is the only ground on which we can hope for forgiveness. Great as our sins may be, his mercy is greater; deep as the stain of sin may be, his love is deeper; and a sense of the love always precedes true repentance.

2. The truly penitent sinner makes no attempt to excuse himself. It is natural to throw some blame onto circumstances, temperament, and heredity; but repentance must go deeper than that; after all allowances are made, the sin still remains and that is *ours*; we must say with the psalmist: "my sin," "mine iniquity," "my transgressions," and desire to be "thoroughly" cleansed regardless of cost. God uses many kinds of tools for cleansing the life. Perhaps the unpleasant things from which we sigh to be relieved are some of his tools for doing this work.

3. The path of true penitence leads to confession. It is the sin that is confessed that God promises to forgive. But although the sin be forgiven, the sense of sin is not easily lost. Can we not say with the psalmist: "My sin is ever before me"? Does not the blackness of sin grow blacker, the nearer we draw to God?

4. Doubtless David realized that he had wronged Uriah and Bathsheba; that he had stained his own record and cast a shadow over the realm in which he ruled; but he was at present consumed with grief over his sin against God. He had wronged others, wronged himself, *but his sin was against God*. He had sinned against the God who had watched over him so lovingly and protected him so faithfully; the God who had honored him and called him to be ruler of all Israel. The thought almost crushed him. One commentator in speaking of this experience of David, says: "The man who has never felt that all-engrossing sense of his sin as against God only has much to learn."

Here, too, David attempts no excuse, but submits to God's just judgment and punishment. Stier interprets the last part of verse four as follows: "Thou remainest the Holy One; I am the sinner; and there-

fore thou mayest, with perfect justice, punish me and spurn me from thy presence."

5. At first glance this verse seems an attempt to excuse his sin, but a closer view of the context forbids any such conclusion. It is an outcry from a heart that feels its desperate need of God. "He cannot cleanse himself, for self is infected. He cannot find cleansing among men for they, too, have inherited the poison. And so he is driven to God, or else must sink into despair."

6. As the realization of his inherited sin deepens, he is reminded that God requires more than outward conformity to the divine precepts. There must be truth within, right desires, absolute sincerity, perfect harmony with God's will. This call for perfection would be a doorway to utter despair but for the fact that God will enable any man to become all that he asks him to be.

7. In this verse, hope rises a little higher and again David pleads for cleansing. Nothing will cost too much suffering if only he may be cleansed from sin. Purging with hyssop alludes to the cleansing of lepers and unclean persons, so David must have been conscious of great impurity. However, "the approaching answer begins to make its brightness visible through the gloom, and it seems possible to the suppliant that even his stained nature shall glisten like the sunlit snow."

8. David knows God; and he knows that God's forgiveness will bring to him life's sweetest joys.

MEDITATION.—This psalm urges me to search my own heart critically. There is danger that I shall get into a rut in my Christian life, and go along carelessly from day to day. I cannot trust my conscience unless I keep it in tune with the Word of God. God's word is the standard by which I must measure my daily conduct.

SPECIAL PRAYER.—Father, cleanse me from all sin; make me pure and clean, so that thou canst dwell in my heart and direct my life in all things. Point out my sins and give me no peace till I put them away. Help me to walk in the light of thy Word day by day, and to abide in the joy of thy forgiveness.

M. E.

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Missionary Volunteer Society Programs for Week Ending June 16

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for June.

The Bible Year Senior Assignment

- June 10: Job 25 to 28. Third speech of Bildad; answer of Job.
- June 11: Job 29 to 31. Conclusion of Job's answer.
- June 12: Job 32 to 34. First part of Elihu's argument.
- June 13: Job 35 to 37. Conclusion of argument of Elihu.
- June 14: Job 38 to 42. Address of Jehovah; answers of Job; conclusion.
- June 15: Psalms 1 to 9. Contrast of the godly and the wicked.
- June 16: Psalms 10 to 17. The power of the wicked.

For notes on this assignment, see *Review* for June 7.

Junior Assignment

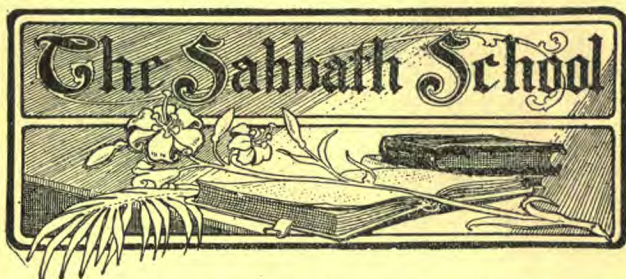
June 10: Psalms 84, 90. Love for the house of God.
 June 11: Psalms 91, 92. God our refuge.
 June 12: Psalms 96, 97, 98. "Sing unto the Lord."
 June 13: Psalm 103. Bless the Lord for his goodness.
 June 14: Psalm 106. God's goodness to Israel.
 June 15: Psalm 119: 1-56. Praise, love, and power of God's Word.
 June 16: Psalm 119: 57-104. Praise, love, and power of God's Word.

The book of Psalms was the hymn book of God's people Israel. It is really a prayer book, too, for it contains many prayers. "Among these psalms are many that will always hold their place among the great poems of the world." I am sure our Juniors will be glad to spend a week and three days of their Bible Year course in reading from this great book, even though all the Morning Watch texts this year are from the psalms.

Read carefully again what is said in the preface to the Morning Watch on "The Book of Psalms." As stated in the Morning Watch, there are five divisions of this book, or five different collections of hymns. Suppose you look to see how each division ends. It is said that each collection ends with a doxology. Can you find the doxologies?

The one hundred and nineteenth psalm is the longest, and the one hundred and seventeenth the shortest. The greatest favorite is the twenty-third. Can you repeat it? Psalm 148 has been called nature's hallelujah, and the one hundred and twenty-first the traveler's psalm. In the days of the Reformation, when Luther would get discouraged he would often say to Melancthon, "Come, Philipp, let us sing the forty-sixth psalm."

M. E. K.



XI — On the Island of Malta; Arrival at Rome

(June 16)

LESSON SCRIPTURE: Acts 28: 1-16.

MEMORY VERSE: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 18.

Questions

1. To what island did those who were shipwrecked with Paul escape? Acts 28: 1. Note 1.
2. How were they treated by the barbarous people? What did they first do? What was the weather? Verse 2. Note 2.
3. What did Paul do to show he was willing to do anything he could to help? What fastened upon his hand while he was at work? Verse 3. Note 3.
4. What did the barbarians say when they saw what had taken place? Verse 4. Note 4.
5. What did Paul do on this occasion? What harm came to him? Verse 5.
6. What did the people expect would happen? How long did they watch him? What change came to their minds? Verse 6. Note 5.
7. Who was the chief of the island? How did he treat the shipwrecked mariners? Verse 7.
8. Who was sick at that time? What did Paul do for him? Verse 8. Note 6.
9. What did this cause others to do? How were Paul and his companions treated? Verses 9, 10.
10. How long did those who were shipwrecked remain on Melita? What ship had spent the winter there? What was its sign or name? Verse 11. Note 7.
11. At what ports did the ship stop on its way to Italy? Verses 12, 13. Note 8.

12. Whom did the apostle find at Puteoli? How long did he remain with them? Who came from Rome to meet Paul? How did this affect the apostle? Verses 14, 15. Note 9.
13. What did Julius do with his prisoners when he reached Rome? What was Paul permitted to do? Verse 16.

Questions for Diligent Students

1. What should be the qualifications of a true missionary as illustrated in this lesson? Note 3.
2. How can those who do not go abroad often help the missionaries who are sent?

Notes

1. The ship had traveled six hundred miles westward during the storm. The island where it was wrecked is now called Malta. It is about sixty miles south of Sicily.
 2. *Barbarous*. The Greeks called all people barbarians who did not speak the Greek language.
 3. Paul was ready for any work that needed to be done. He was as willing to bring an armful of wood as to give an address before a king. When there was a fire to be built, he was among the first to bring the wood to build it. His example is one which we should follow.
 4. It seemed that Paul was to suffer for his willingness to help. When the barbarians saw a snake, called a viper, spring from the fire and fasten on his hand, they thought he must be a desperate character.
 5. The bite of a viper is almost sure to result in death. A gentleman tells of seeing one bite the wrist of his friend, and he said the whole arm swelled to an enormous size, and the man was an invalid for many months.
 6. Because he was a shipwrecked prisoner, Paul did not therefore conclude there was no gospel work for him to do. He was as ready to heal and to teach while waiting for a ship to take him to Rome, as he was to work for Christ after he reached that city. When he healed the father of Publius, that opened the way for him to heal and to teach others. Because of Paul's labors, all those who were shipwrecked received great kindness from the people of the island.
 7. *Castor and Pollux*. The sign of the ship in which Paul sailed was really its name. At that time, instead of names being printed on ships, they bore figureheads of the persons designed to be represented. Such signs were used because men could not read. Castor and Pollux were supposed to be twin brothers, the sons of Jupiter.
 8. Syracuse was the capital of Sicily, about a hundred miles from Malta. Rhegium was a city on the southwest coast of Italy. Puteoli was the seaport of Rome for travelers from the south. It was one hundred and thirty-three miles from that city.
 9. Paul set out on his long journey from Puteoli to Rome, on foot and chained to a soldier. He was sad and discouraged. When he arrived at Appii Forum, which was ninety miles from Puteoli, he was met by Christians from Rome, who had walked the forty-three miles to meet him. The Three Taverns was thirteen miles beyond Appii Forum, and thirty miles from Rome.
- "Few realize the significance of those words of Luke, that when Paul saw his brethren, 'he thanked God, and took courage.' In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake."—*The Acts of the Apostles*, p. 449.



This family traveled from Maine to California in their automobile, covering a distance of 6,000 miles. Just outside of Needles, California, an accident incapacitated all except the reverse gear in the transmission, so the owner backed the car into Los Angeles, a distance of 315 miles.

The Youth's Instructor

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"HAVE you had a kindness shown?
'Twas not given for you alone;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on! Pass it on!"

A Reason for Your Faith

THE *Wellspring* recently contained an editorial that must be applicable to many who profess to believe the third angel's message, a message which presents to the people of this time forgotten and rejected truths of past centuries for acceptance and direction in the Christian pathway. We therefore give the following excerpt from it:

"I just wish I had known what to say to him!" exclaimed a young woman who had listened to some scoffing remarks about some doctrines her church held dear. 'I never thought much about those things, and couldn't muster any arguments—except that I believed them,' she continued. It was evident that she had been a very poor defender of her faith.

"It might prove serviceable for a great many of us to give the time and effort necessary to think our way clearly into the big truths of life to which we have given nominal assent. The Bible encourages us to 'give a reason for the faith' that is in us. How many of us could do it if we were suddenly placed on the defensive in a company of unbelievers? Jesus said to the Jews, 'Search the Scriptures; for in them ye think ye have eternal life.' Most of us 'think' in a hazy sort of way that we have eternal life, but how many of us really *know* that we have?"

"It is hard work to think, and that is, perhaps, the reason so many of us shrink from it. Philosophy is harder reading than novels, and that accounts for the fact that more novels than any other type of reading are drawn from our public libraries. It is generally the harder things, however, that make us strong. If one is to gain a clear-cut and satisfying faith, he must work for it. Such a gift is not to be picked up in an idle minute, between love stories."

When Mr. Edison has to say, "I don't know," or "I cannot do it," he asks himself, "Why not?" and then proceeds to set about the task of securing the desired knowledge or power, that he may not be overtaken twice in the same way. Why not follow Mr. Edison's method? Surely it is time that as young people we know the Word of truth that we may be able to give a reason for the hope that is within us. Let us do it.

Confidence Is Necessary

WHEN Dupont was making excuses to Admiral Faragut for not taking the city of Charleston, the stern admiral said, "There is another reason you did not mention, *you did not believe you could do it.*"

The man who never believes he can do a thing that never was done before, never will do it. The sooner you become disillusioned as to getting any great assistance outside of yourself, and fall back upon your own inherent force, the better. Don't be afraid of your own ideas; believe in yourself; assert your individuality.

"Dare to go forward" was Baron Rothschild's life motto, and it has been the maxim of all those who have left their mark on the world.

The Howes, the Fields, the Stephensons, the Fultons, the Bells, the Morses, the Eliots, the Edisons, the Marconis, the Wrights,—the precedent breakers in every age and in every land,—these are the men who break new ground, who lead civilization onward, upward.

Fearlessness and originality are characteristic of all men of progress. They have no reverence for the old simply because it is old.—*Ambition.*

Cults and Isms

ON April 15, in his sermon at the New York tabernacle, Mr. Sunday said:

"I think one of the biggest curses that ever came to America was the congress of religions, held in Chicago during the World's Fair. There Christian men sat with Hindus, adherents of Shinto, Parseeism, Confucianism, who had their pagodas, joss houses, and temples; and there were sun worshipers who built a high wall around a little joint house with glass, and went in there to worship, with the expectation that the sun would eliminate sin."

But worse than all these heathen cults is Eddyism, or Christian Science, according to Mr. Sunday, who says:

"Christian Science says Jesus is not Christ, the Son of God; the Bible says that he who denies Jesus is Christ is a liar. Christian Science says there is no final judgment; the Bible says it is appointed unto men once to die, but after death judgment. Christian Science says prayer is idle; the Bible says, 'But yet shall every man pray;' that Jesus Christ, being in agony, prayed more earnestly, and his sweat was as drops of blood."

God's Word a Two-Edged Sword

A YOUNG miller in Sweden, named John Svenson, was converted by reading the Bible. As he had become a new creature, he refused to continue the old life of sin, which angered his comrade, Andrew Peterson, son of the mill owner. One day when John had gone out, Andrew found his Bible and decided to destroy it, as it was the cause of the change in his friend. Before throwing it into the stream that turned the mill wheel, he opened the book at random and his eyes fell upon the words in Matt. 24:41: "Two shall be grinding at the mill; the one shall be taken, and the other left." The look had been brief, but the words had flashed into the heart like lightning, and he found himself reading them again and again. Instead of throwing the Book away, he placed it back in John's room, and upon his return, asked his aid in finding the path of life.—*Expositor.*