

THE YOUTH'S INSTRUCTOR

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PORTRAIT OF TWO FRENCH GIRLS



Charles P. Taft, son of ex-President Taft, is at the present time serving as cook in a military camp.

There are 500,000,000 birds in the United States, according to an estimate made a short time ago by the government.

Lord Northcliffe, now the head of the British Commission to this country, says that in his opinion the war is only beginning.

Racing pigeons are the fleetest of all creatures. They have maintained a speed of a mile and a half a minute for a hundred miles, according to a writer in *Collier's*, and they have flown seven hundred miles between the rising and the setting of the sun.

The first Sabbath school in India was organized in 1896, in Calcutta, with Pastor D. A. Robinson as superintendent and Mrs. May Quantock as secretary. The membership was composed of the mission family and a few who had begun to keep the Sabbath. Now there are twenty-three schools, with a total membership of 797.

In calling attention to the manifold uses for cotton, cottonseed, and cottonseed oil, the Boston *Herald* mentions the following products: Photographic films, automobile windows, buttons, "ivory," artificial silk, combs, knife handles, trunks, book bindings, shoes, furniture, headwear, hand bags, lard, soap, butterine, paints, rubber, gun cotton, and smokeless powder used in explosives.

The National Cannery Association has offered to Harvard University annually for a period of three years the sum of \$20,000 for the purpose of investigating the subject of ptomaine poisoning, with particular regard to canned goods. The investigation is to be carried on at the Harvard Medical School, under the direction of Dr. M. J. Rosenau, professor of preventive medicine and hygiene.

John Quincy Adams was the first American President who ate with his fork. He acquired the custom in France, and Mrs. Adams felt it necessary to explain to guests at the White House that "Mr. Adams couldn't overcome the habit." Andrew Jackson "restored republican simplicity" by eating with his knife, as George Washington, Thomas Jefferson, James Monroe, and James Madison had done.

If a railway train, proceeding at the rate of a mile a minute, had been at the dawn of the Christian era started around the earth on a straight track, its object being to run 1,000,000,000 miles without stop, it would have been necessary for that train to circle the earth 40,000 times, and it would not have come to the end of its journey until nearly New Year's eve, 1628, sixteen centuries after Christ was born.

A young woman with her husband moved into a pioneer community. "Poor, poor Adeline," wrote Adeline's sister to the mother at home. "She was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself." Soon there came a letter from Adeline herself, saying: "Mother, can you believe it? We are the only Christians in the place, Frank and I. Think of our opportunity!"

Daniel Webster, who was called, because of his familiarity with the Bible, "the walking concordance of the United States Senate," said of the Bible: "I have read it through many times. I now make a practice of going through it once a year. It is the book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought, and rules for conduct."

Jefferson's Ten Rules

NEVER put off until tomorrow what you can do today.

Never trouble another for what you can do for yourself.

Never spend money before you have earned it.

Never buy what you don't want, because it is cheap.

Pride costs more than hunger, thirst, and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count one hundred.

"IN all departments of life the lesson of self-dependence should be learned and practiced. We must always receive help from others. We cannot live independently. Thousands of people are continually doing things for us, and we cannot get away from the necessity of brotherly help. But there are burdens which we should be ashamed to have others carry for us. We should train ourselves to self-reliance. All true development, whether of body, mind, or spirit, must come through exertion. Only by work can we grow. Every one should do something for the world, to make it happier and more beautiful, should add in some way to the forces of good and blessing in it."

ONE paper calls the woman's slogan, "Equal pay for equal work," the new chivalry. Why should it be chivalry? It looks like common honesty.—*Christian Endeavor World*.

"BEHOLD, a bird's nest.
Mark it well within, without.
No tool had he that wrought,
No knife to cut,
No nail to fix,
No bodkin to insert;
His little beak was all,
And yet how neatly finished.
What nice hand, with
Every implement and
Means of art, with
Years and years of practice,
Could compass such another?"

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A Missionary Family

EDITH M. GRAHAM

AT New Brunswick, New Jersey, there was born a boy in 1793 who was to have a wide influence in mission fields. He was always good and helpful, and even as a youth seemed to have a disposition to help those in need.

He was graduated from the College of New Jersey in 1811, and from the College of Physicians and Surgeons of New York City in 1815. He began to practice in New York, and soon became favorably known because of his constant watching for opportunities for usefulness. He boarded with a family which consisted of a widow, two sons at home, and two unmarried daughters. They were cultured and refined people, but had never made much of a religious profession, although they attended church. During the first year that Dr. Scudder resided with them, there was a revival in this church, and all the members of the family were influenced by it. Another circumstance that deepened their religious convictions was the death of the eldest son by drowning at sea. Soon all the family took their stand openly on the Lord's side. The elder of the two daughters, Harriet Waterbury, was attractive in appearance and gentle in spirit, and in 1816 she and Dr. Scudder were married. She proved to be just the right helpmeet for his future life.

After practicing in New York for a few years, a seemingly little thing changed the whole course of Dr. Scudder's life. While visiting a patient, he was asked to wait a few minutes in an anteroom; and to pass the time he began to read a tract which he picked up from the table. It was entitled "The Conversion of the World. The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." Dr. Scudder became so interested in it, that he asked permission to take it home with him. As he studied it, he became more and more convinced that it was God's call to him. But what was his duty to his wife and frail little daughter? He resolved to lay the matter before his wife, and to his great joy he found her just as willing as he was to give her life to the mission field. After prayerful and careful consideration, they offered themselves to the American Mission Board, and prepared for their new work. Dr. Scudder's friends were much opposed to his going, thinking it a pity that a young man so capable and talented as he should spend his life among the heathen; but their arguments did not cause him to change his mind.

Dr. Scudder and his wife sailed in June, 1819, with Messrs. Winslow, Spalding, and Woodward and their wives, to reinforce the Ceylon mission at Tillepally.

Here Dr. Scudder began his work, and was ordained in 1821 by the Baptist and Wesleyan missionaries, and the brethren of his own mission, the Dutch Reformed Church. At Jaffna he established a hospital where he could gather the sick, pray with and for them, and give them Christian instruction in addition to needed medical treatment.

He was foremost in organizing a college at Jaffna, and in 1824 his labors were blessed with an extensive revival. It began among some boys who seemed affected at worship, and spread until almost all connected with the school were impressed. At one meeting the Holy Spirit seemed to fill all the place. The brother who was leading in prayer was so overcome with a sense of the divine presence that he could scarcely proceed. The same influence was felt by all, and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping.

At other times, small companies gathered in different parts of the garden, pleading for forgiveness and for God's Spirit. This took place at the beginning of the school year, and at the end of it another revival occurred. As a result of these workings of God's Holy Spirit, large numbers of youth were converted, together with several heathen teachers, who had been assisting in the schools.

In 1836 Dr. Scudder and Mr. Winslow were transferred to India to establish a printing press at Madras for publishing the Scriptures and tracts in the Tamil language. The large printing establishment of the Church Missionary Society fell into their hands in 1838. Six millions of pages were printed by these brethren the first year, and more in after years. These were scattered through every open door far and wide among the natives. In connection with this work Dr. Scudder made a number of itinerant trips. In one of his letters to his wife when on one of these journeys, he wrote: "I am doing a most blessed work, and shall be back just when the Lord sees best. For your comfort and joy think of the number of precious souls who will hear of Jesus from my mouth while absent from you. Put yourself, my love, in their places. Suppose you had never heard his name, would you not wish some husband to leave his wife and come and tell you of him, and put in your hands his Word?"

In another letter he wrote: "I must travel as comfortably as possible. I could go in a common cart, but it is too hard for my head." Referring to his suffering from violent sick headaches caused by fatigue and exposure to the sun, he wrote: "It was such exposure, together with the fatigue accompanying it, which shattered my constitution in 1821. I shall never look back upon that long tour I took on foot, without regret. Health is too important to be sacrificed for a few rupees."

Though Dr. Scudder found these itinerating trips interesting and valuable, he would not have spent so much time in them had he not felt impelled to do so. "I find no one," he wrote concerning this work, "who is willing to engage in this great work of the general distribution of the Scriptures and tracts. The consequence is that much falls on me. Winslow prepares. I distribute."

From his work in and near Madras grew up the Arcot Mission, which was received under the Ameri-

can Board of Christian Foreign Missions in 1852, and subsequently passed into the care of the Reformed Church in America in 1853.

From 1842 to 1846 Dr. Scudder and his wife visited the United States, where he did much to arouse an interest in foreign missions, especially among the youth and children.

On his return to his field he worked in connection with the Madura Mission for about three years. Dr. Scudder found in his devoted wife his best help and comfort, next to the Lord. Though he was a strong man, both physically and mentally, he had always expected that he would die first; but at this time she was suddenly stricken, and four days later she died. It had been her custom to devote the birthday of each child to special prayer for that child. She had recently sent a letter to her son Silas, telling of her tender love and deep solicitude for his spiritual welfare. When giving her dying messages to the children gathered around her bedside, and for the absent children, she said: "Tell Silas that I have written to him in my last letter all I would wish to say to him. I spent half his last birthday in prayer for him."

She was asked if she wished all her sons to become missionaries, and replied: "Yes, it has been my constant prayer that they might all come to this land to preach the gospel. I do not desire that they should come unless they are prepared, but I wish them to be fitted for this work." Just before the end came, she opened her eyes, and with peculiar energy, exclaimed, "Glorious salvation! Glorious heaven!"

A few days before his mother died in India, her son Samuel, a young man of brilliant intellect, passed away at the age of twenty-two, while pursuing his studies at New Brunswick, New Jersey. In a letter to a friend telling of his decision to go to India as a missionary, he said: "I hear the voices of my father and brothers calling me from my native land, 'Come over . . . and help us, and I must hasten to obey.'"

The death of this son called forth from Dr. Scudder a most touching appeal for men for his field, and in their absence he resolved to make up for the loss of Samuel by himself rendering additional service. The remainder of his years in India were spent in the Arcot Mission, where he was assisted by his sons. As he realized that he must soon lay down his work, he rejoiced that all his sons had decided to return to their native land as missionaries. "They have been prayed into the kingdom by their mother," he said. It is remarkable that Dr. Scudder's seven sons, one daughter, two grandsons, and two granddaughters have all been members of the Arcot Mission.

In 1854 Dr. Scudder's excessive labor brought on a serious illness, and he was advised to take a sea voyage. He decided to go to the Cape of Good Hope, and his son Joseph went with him. The voyage seemed to restore him, and he did acceptable work among the English-speaking people of the settlement. After a short stay he arranged to return to India, but two days before his ship arrived, he lay down to rest for an hour or so, and passed into a deep sleep, from which he did not awaken. This was in 1855, after thirty-six years of strenuous work.

He was a man of strong faith and great energy, and of keen intellect and determined purpose. He was the first medical missionary sent out from the United States. When asked, "What are the discouragements of the missionary work?" he replied, "I do not know the word. I long ago erased it from my vocabulary." In talking to one of his sons, Dr. Scudder once said

that his ambition was to be one of the inner circle around Jesus in heaven.

Truly a wonderful life grew out of the influence of one tract, and the influence reached many other lives.

Home

It's just a cheery little cot,
Tucked in among the hills,
Surrounded by a hawthorn hedge,
And many nooks and trickling rills.

The grass is there so very green,
And fragrant is the air,
And little sunbeams fall between
The blushing posies there.

It has a wholesome, peaceful look,
An essence born of love;
The flowery bowers, the sparkling brook,
All turn the thoughts, with hope, above.

The mother humming o'er her work,
The children's shouts of gladsome glee,
From work the father comes at last,
They run to meet him o'er the lea.

We're thankful for a home-so dear;
In spite of ills 'tis fair;
The hearth of hope, of love, of joy,
'Tis home, for God is there.

ELSIE VETTER.

God's Springtime

[This article is somewhat belated; so is our summer. This makes good reading, however, in any season.]

SPRINGTIME now, and soon the summer. Nature is wide-awake and invites every human being to awake with her. Now is the time to stir up your blood made sluggish by the inactivity of the winter, and laugh, and stretch, and breathe deeply, and rejoice that God did not put you in a worse world than this.

There is no excuse for any one to be gloomy and morose at this time of the year. God's springtime pats the optimist on the back, sings in his ears, dances before him on the wind, and proclaims him a man after her own heart. But when the shortsighted pessimist appears, she stirs up clouds and haze and smoke to remind him that autumn and winter are coming again and he would better be glad now before they appear. Then she pours showers upon him and turns him around and around in the wind to see if she can clear his muddy brain, and get him to act like a sane mortal, ought to act.

The country is the place that breeds optimism and repels its enemies. Too bad we must constantly stare at sun-baked brick walls when there are broad stretches of living green, and cool, shady woods and mist-laden meadows all going to waste. There the sun rises bright and clear with a splendor seldom seen in the great city. Here he has to fight his way through stratas of smoke and banks of mist and clouds of dust till finally, when his face does appear, it looks dirty and filled with disgust. But away from the city the air is fresh and not laden with soot and dust and stockyard odors. There are the hills standing on tiptoe that you may see their new green tunics. There is the song-filled paradise of the woods. There the flowers grow in the beauty of abandonment, and are not stiff and affected like the city-grown kind, for in the city the flowers grow much like the people that plant them. There are the sprightly streams, the verdant meadows, the growing grain, the freedom, the life, the hope, the joy of living—all awaiting through springtime and summer the pleasure of those who will open their hearts to nature and endeavor

to hear God's voice and behold his loving face. This thought has been aptly expressed by a well-known author in these words, "In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day." And again, "We behold the image of God reflected as in a mirror in the works of nature and in his dealings with men."

Then there are the companions one meets in the country, a great deal more interesting than mail carriers and policemen and aldermen and burglars and lawyers and ball players and automobiles and jitney busses—I refer to the animals and insects and birds. In the country, when you become disappointed with humanity and are lonesome, you can go out and talk to the horse and the cow and the dog, and find them the most amiable companions. There the birds will sing for you, the ground squirrels will play for you, the honeybees will work for you, the ants will give you a lesson in industry, and thousands of other little fellows with wings and legs and tails and nails and fur and stings, will give you lessons in cheerfulness and activity.

These are the friends that never fail you, and there is little guile in their friendship. Occasionally a hungry mosquito or a vicious flea will take a nip at you, but they were born that way and do not know any better. The majority in the world of small creatures are harmless, many of them constantly serving man in one way or another, and yet how often they are cruelly treated and oftentimes needlessly killed.

There are our entertaining friends the crickets. They are always in mourning, but they never tell you about it. Wiser than people in some ways I am sure. When there is not a note of cheer anywhere else you can hear their constant "Chirr, chirr," like a persistent echo of God's eternal hope and charity. I recall a certain spot where I was wont to sit evening after evening when I was a boy, and watch the crickets gather, about the time of sunset. Hundreds of them would congregate on a bare plot of ground about two feet square. I often wondered just what was the purpose of their meeting. Perhaps it was a sort of evening vesper service. I do not know why they met or what they discussed, for I am not acquainted with cricket language, but I do know that they were very faithful in their attendance at their meetings. Just before the dusk some of them would begin to entertain, then these would retire and others take their places. The tense position of certain ones, with their trembling antennæ and quivering sides, made it quite plain which ones were exercising their talents. But one evening there was not a chirr from a single cricket. Everything else went on as usual, but there was no music. The meeting was concluded, and the assembly broke up without a sound from a single insect. The reason, I readily surmised, was because one of their number lay dead in their midst. The day before, an ambitious adventurer had climbed upon my collar and onto my neck. Automatically, without knowing or thinking what it was, I struck and killed the innocent offender. And there he lay right in the midst of their meeting ground. It may have been all imagination, but I thought I saw manifested a poignant grief in that very quiet assembly, and I bitterly lamented that I was the cause of it.

A boy friend of mine once threw a stone at a singing lark. He did it more to test the accuracy of his strong arm than with any intention of hitting the bird. But its beautiful song was suddenly hushed, and I

saw hot tears on the boy's face as he tenderly picked up its little quivering body. And when it lay still and lifeless, he made a grave, and buried it with a vow never again to molest one of God's joy makers. We should be very careful lest we abuse or harm what Jesus has placed on the earth, and loves. In the new earth, he says, "They shall not hurt nor destroy in all my holy mountain." An English poet once said that he would not count that man his friend who needlessly would set foot upon a worm. In that same spirit these words were written in behalf of the innocent creatures that man so often unnecessarily destroys:

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

I once had for a pet a large black snake. He was very tame and docile, and appreciated the dainty things which I brought him to eat from time to time. Of course he was a snake, but he couldn't help that, and he and I were pretty good friends. One day my mother had company at the house while I was out in the field. On returning for dinner I was startled to hear cries coming from the vicinity of the orchard where the snake made his home. On approaching I saw a woman, one of mother's visiting friends, hacking and slashing viciously at my pet as he hurriedly made his way through the long grass. I am not yet confident that I have ever quite forgiven that strange woman who in such an uncalled-for manner attacked and killed a creature that was entirely harmless and far removed from her domain.

Springtime brings out all these inhabitants of the forest and field. It is not altogether necessary to go to the country to find many of them. Insects are everywhere. You can find many of the most interesting kinds all about the city. It is only necessary to pause and get acquainted with them in order to discover their interesting features and habits. Spring is their gala day. They love to live; let us live to love. Again the dayspring hath visited us, the symbol of Christ's divinity and the inspiration of sacred song. Better than all the philosophies of men is this joy and love of the springtime. April, May, and June, opening months of the year, are full of heavenly aspiration and spiritual tonic. When another May Day comes, it may be shrouded in somber draperies of mourning, and all the flowers that bloom, and birds that sing, and suns that shine, and stars that twinkle in heaven's blue, may not be able to dispel the pall of blood and tears and anguish of broken hearts and broken firesides. So let us be glad and rejoice in this one today.

E. F. COLLIER.

"Bridging the Atlantic"

THE *Saturday Evening Post* of June 2, had an interesting article by Edward Hungerford bearing the foregoing title. This article gives a glimpse of the great shipbuilding task to which our country has set itself. The following notes are largely excerpts from Mr. Hungerford's interesting article:

The world tonnage at the beginning of the war amounted to 49,089,553 tons. It is estimated that during the war more than 2,000,000 tons have been added by construction, making a total of 51,089,553. Of this amount 26,855,937 tons have probably been destroyed, requisitioned, or interned, so that, at the beginning of 1917, there remained for the world freight transmission only 24,253,616 tons.

This situation, especially in view of the ruthless submarine warfare, demanded a larger production of new ships. One of the first things our country did after entering the war was to lay broad plans greatly to increase its shipbuilding output.

The yards for the building of steel ships in America had been contracted to and beyond their capacity for many months; so when two mining engineers presented to the Shipping Board the idea of building wooden ships, it was readily accepted, and Colonel Goethals, builder of the Panama Canal, was given the responsibility of carrying out the nation's shipbuilding program.

The present plan of the Shipping Board contemplates the building of many small ships rather than a few of great size. In recent years the tendency of shipbuilding has been just the opposite of this. The larger the ship, the lower the cost and the greater the efficiency in operation, being considered the basic principle of successful shipbuilding. But the present war situation makes it more feasible for ten small ships to be used to carry the same amount of cargo that would be carried by one steel ship. The cargo of ten ships would have a better chance of reaching its destination than that of one immense vessel.

It is thought possible to have in time ships of 3,000 tons leaving this country for Europe every half hour or every hour.

The wooden ships are to be standardized, like automobiles and railroad freight cars. Much time will be saved by standardization, for a standardized ship can be built in from one-half to one-third less time than a tailor-made vessel, where fresh drawings, models, and castings are required in each individual case.

The Bethlehem Steel Company has never built a ship, but it promises the Shipping Board that it can turn out one hundred ten-thousand-ton ships in the next sixteen months.

A New York shipyard has facilities for building ten ships side by side. When it gets into full working order, it expects to send out ships every ten days.

It is expected that nearly three-fourths of the wooden merchant armada will be built on the Pacific Coast, because of its great virgin forests within easy distance of the sea.

There are 105 vessels interned in our harbors. As soon as the necessary repairs can be made on these, they, with thousands of the wooden craft, will be sent forth upon the waters to carry food to the hungry peoples of Europe and Asia.

This is the way Uncle Sam hopes to bridge the Atlantic.

"HAPPINESS consists not in having much, but in being content with what we possess."

**Be Noble! and the
Nobleness that Lies in
Other Men, Sleeping, but
Never Dead, Will Rise in
Majesty to Meet Thine
Own.**

—Lowell

For the Finding-Out Club

Answers to Questions in "Instructor" of June 19

PART I

1. THE first successful submarine was built by David Bushnell in America in 1775. In 1875 J. P. Holland, also an American, completed his first plan for the submarine vessel, along which general lines the majority of modern U-boats are constructed.

2. There are seventeen national parks. Yosemite, Yellow Stone, Mount McKinley, Glacier, Mount Rainier, Sequoia, Crater Lake, Mesa Verde, Rocky Mountain, Lassen Volcanic, and the new Hawaii Park are among the largest. These parks all range in area from 77 square miles to 2,200 square miles. The total area of the seventeen parks is 9,774 square miles.

3. Herbert C. Hoover has been appointed Chairman of the American Food Board of the National Defense Council.

4. The United States declared war against Germany on April 6.

5. The justices of the Supreme Court of the United States are: Chief Justice Edward D. White, Joseph McKenna, Oliver W. Holmes, William R. Day, W. Van Devanter, Mahlon Pitney, Jas. C. McReynolds, Louis D. Brandeis, John H. Clarke.

6. Robert College is in Constantinople, and it has been closed on account of the war, since it was founded, supported, and taught by Americans.

PART II

Moses was hidden by his mother three months. Ex. 2: 2.

King Herod was 46 years building the temple. John 2: 20.

The ark of God remained with the Philistines seven months. 1 Sam. 6: 1.

The children of Israel wandered in the wilderness forty years. Num. 14: 33.

Israel was governed by judges 450 years. Acts 13: 20.

It took Noah 120 years to build the ark.

The disciples tarried at Jerusalem ten days, waiting for an outpouring of the Holy Spirit.

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(Concluded on page thirteen)



CARTOONS BY THE MASTER ARTIST

Donald Sees Some Bible Pictures and Hears Them Explained

CARLYLE B. HAYNES

THERE was a light rain falling when Donald Hunter and his folks reached the tent on Friday night of the second week of the tent meetings, but notwithstanding the unpleasantness of the weather, the tent was comfortably filled by the time Elder Harris began his sermon. And it was not long until every person present was intently listening to every word of the wonderful things he was saying.

"During recent years," the preacher began, "the educational world has discovered that one of the best methods of imparting information and giving instruction is that of teaching by object lessons, and this method has now been widely adopted in the public school system of the United States and other countries. Thousands of years ago God knew the value and benefits of the object lesson, and used it largely in the writing of the Bible, especially the prophetic parts of the Bible.

"In the prophecy of the seventh chapter of Daniel, which we are to study tonight, the Lord used this method." Here the minister read the first four verses of Daniel 7. [Let the boys and girls who are reading these stories turn to this passage and read these verses and others mentioned later in this article.] Then Brother Harris said:

"It is just such parts of the Scripture as this that bring discouragement to many a Bible student's heart. As he reads, he says to himself, 'What a strange dream; what can it possibly mean?' And he decides that the Bible is one of the most peculiar and most difficult books in the world. Many, reading such a prophecy for the first time, and not finding an explanation at once, give up trying to understand its meaning. Many conclude it has no meaning, and was never intended to be understood; and when they again read the Bible they avoid these prophecies which are so rich in instruction and wisdom for the people of God today. Undoubtedly the two most neglected books in the Bible are those of Daniel and the Revelation, the books which are filled with prophetic symbols of beasts, horns, wings, many-headed monsters and their strange doings.

"But when the same persons pick up the daily paper and see similar things portrayed there in the form of cartoons, they have no difficulty in understanding them. We are accustomed to just such representations in our papers as we find in the prophetic parts of the Bible, so accustomed to them indeed that we grasp their meaning at a glance, and they never give the trouble that the cartoons of the Bible do. For these symbols of prophecy are cartoons,—cartoons by the Master Artist. If all who study the Bible could get that thought clearly in their minds, it would make plain many things in these prophecies, which they have considered hard to understand, and they would

find in the prophetic parts of the Scripture a rich and fruitful field of study in which they would take the keenest delight.

"If tomorrow morning you should see a cartoon in the paper in which there were a lion and a bear, what would you understand by them?" Brother Harris asked the audience.

"England and Russia," called out Donald, almost before he thought.

"Even the young folks understand this method of instruction as used today," said Elder Harris. "And if you should see a great yellow dragon and an eagle in a cartoon, what would they mean?"

"China and the United States," came back the reply from the audience.

"Yes," said the preacher. "And now consider the value of this system. Very often by a mere glance at a front-page cartoon in the paper one can get a better idea of the conditions which prevail on the earth than by reading many columns of printed matter. This method conveys to the mind quickly what other methods take much longer to convey.

"This is the reason why God uses this method in this chapter of Daniel. By it he imparts to men a great amount of truth in a very small compass. In this chapter God has told the whole history of the world, from Daniel's time to the end, in eight verses. In these verses he has covered the history of the four great empires of the world, history which human writers have taken whole libraries to tell; and God has told it so well in these pictures that no important thing has been left out.

"And, it must be remembered, this is history in advance. Here is outlined the origin, the work, and the fall of the world's great empires before these empires existed. Surely, if this is done accurately, all must confess that only the One who knows the end from the beginning could have caused these prophecies to be written. Jehovah, the God of heaven, to whose glance all the future is as open as all the past, caused these things to pass before the mind of Daniel in holy vision, and they were written for our comfort and our learning who, in this age of the world, are to see their complete fulfilment.

"In the verses I have read there are five symbols: the winds, the sea, the beasts, the lion, and the wings. Let us notice what these symbols represent.

"The winds represent wars, strife, commotion, and bloodshed. This will be seen by reading Jer. 25: 32, 33.

"The sea, or water, represents the nations and multitudes of the earth. This you will learn from Rev. 17: 15.

"The four great beasts of this chapter represent four great kingdoms which were to exist in the world. This is evident from Dan. 7: 17.

"This prophecy might be stated in literal language as follows:

"I saw in my vision by night, and, behold, as a result of great wars among the people and nations of the earth, four great kingdoms arose, different one from the other."

"The first beast represented the first universal empire, the kingdom of Babylon. Read Jer. 4:7; 48:40; 49:22, 28.

"The eagle's wings on the lion represent the rapidity with which Babylon conquered its enemies. It spread its wings over them all until all kingdoms were brought into subjection to it. Then the wings were plucked. This means it no longer flew forth to conquest, but became timid and fearful, and thus lost its dominion."

"After reading verse 5 of Daniel 7, the speaker said: 'This bear represents Medo-Persia, the kingdom which overthrew and conquered Babylon.'

He then read verse 6, and explained: "The leopard represents Greece; the wings on its back represent the unparalleled rapidity with which Greece, under Alexander, made its conquests. The four heads represent the divisions of this empire after Alexander died. There were just four of these divisions, and they were ruled over by his four leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy."

After reading the seventh verse, Brother Harris said: "This terrible ten-horned beast represents Rome, and fitly represents it, for Rome was dreadful, terrible, and exceedingly strong.

"The ten horns of this beast represent the ten kingdoms into which Rome was divided between the years 351 and 476 A. D. See verse 24. These were the kingdoms of the Alemanni, the Franks, the Suevi, the Burgundians, the Vandals, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Lombards."

Then verses 8, 24-26, were read, and the speaker continued: "This little horn which came up after the ten horns represents the Papacy, or the Roman Catholic Church. The Papacy did subdue three of the first powers. Its ambitious designs brought about the destruction of the Heruli in 493 A. D. and of the Vandals in 534, and it gave the deathblow to the independence of the Ostrogoths in 538; therefore this last date becomes the starting point for that long period of time mentioned in verse 25 during which the Roman Catholic Church was to have power over the people and laws of God."

After the reading of verse 25, the following remarks were made: "The Catholic Church has spoken 'great words against the Most High.' Throughout all its long history, under the pretense of standing for God, it has been against him, against his people, his truth, and his church.

"The Catholic Church has worn out 'the saints of the Most High.' Between 50,000,000 and 100,000,000 of the people of God suffered for their faith during the supremacy of this terrible power. They were put to death in every way known to the ingenuity of men and devils. They were thrown into caldrons of burning oil; torn with hot pincers; splinters of pine wood were driven under their finger-nails and toenails, and then set on fire to burn into their flesh; they were pulled to pieces by the rack, and burned at the stake.

"The Catholic Church has attempted 'to change times and laws.' The only time referred to in the law of God is in the fourth commandment, the Sabbath

commandment. The Catholic Church has attempted to change the Sabbath, and has succeeded in changing its observance from the seventh to the first day of the week. It has substituted the first day for the seventh, and today the larger part of the Christian world is observing Sunday. But the only authority for the observance of that day is the authority of the Catholic Church.

"The time during which the Catholic Church would have power to work its will with the saints, the times, and the laws of God is next pointed out. 'They shall be given into his hand until a time and times and the dividing of time.' In Rev. 12:14 this same period is mentioned as 'a time, and times, and half a time.' In Rev. 12:6 it is spoken of as 'a thousand two hundred and threescore days.'

"As each one of the 1260 days of this period represents a year, according to Eze. 4:6, it is plain that this period would mark the limit of the time of the supremacy of the Catholic Church over the saints, the times, and the laws of God. The time of that supremacy would be just 1260 years.

"This long period of time began in 538, the date we have already mentioned, at which time the Ostrogoths in Italy were subdued. Adding 1260 years to this date, 538, we are brought to 1798, the terminal point of Catholic supremacy, and the end of the 1260 years." This was illustrated on a large blackboard.

"In 1798, the end of the time of papal supremacy, a French army under General Berthier entered the city of Rome, proclaimed a Roman republic, took the Pope prisoner and exiled him to France, where he died the following year. A new pope was elected in 1800. From 1798 to the present time the Papacy has not possessed the power that it had before that date. Thus this prophecy has been exactly fulfilled.

"Before long the dominion of the Catholic Church will be completely taken away from it, as you will see in verse 26, and then the dominion of the earth will be given to the people of God, and the everlasting kingdom of Christ will be set up, according to verse 27.

"Thus the prophecy ends with the assurance that Christ's kingdom is near at hand. It points forward to that time when God's people, so long without a kingdom of their own, will at last enter into the kingdom prepared for them and be free from all oppressive powers, holding it in everlasting possession. I trust all here tonight will turn their eyes in the same direction, and through the grace of Christ, by obedience, bring their lives into harmony with the law of God, that they 'may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14.

As Donald was going home he heard many comments on the sermon. All were agreed that it was wonderful, but they talked mostly about that part of it in which the declaration had been made that the Catholic Church had changed the Sabbath. This troubled Donald, too. He had never thought of that before, and he made up his mind to ask Brother Harris about it.

"YOUR thoughts and words seem little things:
Do not forget that they have wings,
With wondrous power to travel far
Around the earth or toward a star."

"God has not yet finished his work with the Christian who is not a perfect gentleman."



Prayer Answered

ONE bright autumn evening George Bell could be seen walking quickly to the boys' dormitory. He was a student in Rosedale Academy, and had traveled nearly nine hundred miles because he thought this was the best school he could attend. He had heard many testify to God's answering the prayer of faith. His heart was deeply stirred. He really longed to be a

As surely as God answered this prayer, he will answer yours if asked in faith and if it is expedient, because he has said: "Ask, and ye shall receive." However, sin must first be banished from the heart. Let us therefore determine that with God's help we will put away all sin. Then God's richest blessings may be ours.

D. E. BELLEAU.



FIRST EXERCISE

Involving virtually every important muscle in the body.

The importance of these exercises cannot be overestimated. They should form a part of the daily program of the home or church school.

A high state of bodily efficiency demands regular, systematic physical exercise.



THIRD EXERCISE

To harden the leg muscles and exercise the joints.

Christian, but, like the apostle Thomas, had little faith. The question kept ringing in his ears, Will God answer my prayer? He was not a Christian, and wanted personal proof of God's power before accepting Christianity. Humbly he earnestly besought the Lord to heal his sick mother, promising that if his prayer was answered, he would become a Christian.

Three days later he received a letter from home. To his joy he read of his mother's restored health, and of her healing about the time he had prayed so earnestly for her recovery. Surely God had revealed himself to George. True to his word he then accepted Christ as his personal Saviour, and now he is abiding in God's love.

Worth-While Exercises

TEACHERS often give the command to their pupils, "Good position." By this they really mean for the pupil to stand erect, with every organ in its proper position; or, in other words, to take the position of a soldier at attention. This position is thus described:

"Heels on the same line, and as near each other as the conformation of the man permits.

"Feet turned out equally, and forming an angle of about forty-five degrees.

"Knees straight without stiffness.

"Hips level and drawn back slightly; body erect and resting equally on hips; chest lifted and arched; shoulders square and falling equally.

"Arms and hands hanging naturally, thumb along the seams of the trousers.

"Head erect and squarely to the front; chin drawn in so that the axis of the head and neck is vertical; eyes straight to the front.

"Weight of the body resting equally upon the heels and balls of the feet."

There are five exercises which are given to recruits that are the results of years of study, and comparison and expert advice. These are as good for citizens as for soldiers; and as helpful in times of peace as in war. These exercises should be taken before an open window, and with the body in position. If these five exercises are taken two or three minutes once or twice a day, they will correct all defects in carriage of the body, besides keeping one in good physical condition.

SECOND EXERCISE
To strengthen the back muscles, reduce the waist, and become limber.

The exercises to be most effective should be taken slowly and vigorously.

"The first exercise involves virtually every important muscle in the body — a general limbering-up. Stand at attention. Now spring to a position with the arms fully extended at the side and with the feet in a 45-degree position, about fifteen inches apart. From this instantly return to the first position, back to second, and so on.

"Be light on your feet. Alight on your toes. Begin with a limited number of times. Day by day increase it a little until you reach a fair number. Be moderate at first. Never allow yourself in any exercise to become greatly fatigued.

"The second exercise is to strengthen the back muscles. With feet apart (about fifteen inches), extend the arms above the head, the hands closed. Then swing the body down as far as possible, letting the arms pass between the legs. Then return to the original position.

"The next exercise is to harden the muscles of the legs and make the joints supple. Stand with heels

touching, hands flat on hips, the fingers forward and close together. Then, with toes turned out, drop to a sitting position, at the same time rising on the toes. Return at once to the original position. Turn out the toes well. Hold body and head erect and come

would adopt a measure of other peoples and call it by the name of their own measure which approximated it in size.

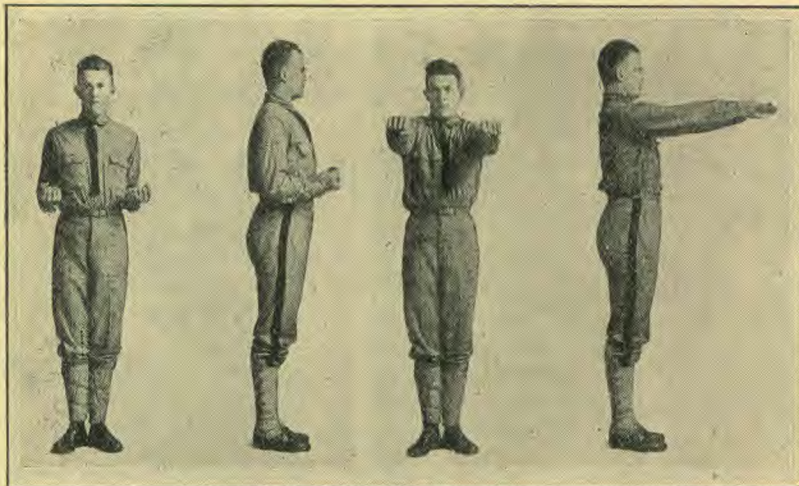
A barleycorn was the smallest measure of length, and it equaled the average length of a grain of barley.

Thus all measures, to a great degree, were reckoned by comparison with commonplace objects. The Hebrew "small mile" was one fourth the distance of our mile, and the "long mile" was one half of our mile. A day's journey was about twenty miles, and a Sabbath day's journey was two thousand cubits, a half mile or more.

An omer, the measure that the children of Israel gathered manna in, was two and one-half times as large as our quart. The seah was equal to a peck and a half, and the ephah was about three fourths of a bushel.

We find that the Hebrews had very minute measures of weight, because in the early days money was reckoned by weight. Coins came into use later.

There are two systems of money recognized in the Bible, the Jewish and the Roman. The Jewish system consisted of gerahs; bekahs, shekels, etc. A gerah, the smallest amount of money, was equal to a little more than two and one-half cents, while the kikkar of gold, the largest amount that was used as a measure, was over twenty-six thousand dollars. The Roman coins mentioned in the Bible are the two different farthings, one equal to one fourth of a cent and the other equal to one cent; and the Roman penny, which was equivalent to seventeen cents. Comparing sums of money spoken of in the Bible to modern units, we



FOURTH EXERCISE

To exercise the arm and shoulder muscles and the organs of the chest.

up with a slight spring. After a little practice you will have no difficulty in balancing yourself.

"Now let's get at the arm, chest, and shoulder muscles. Stand with the elbows close to the sides, the hands lightly closed, and raised, palms up, to the level of the waist. Now thrust the arms straight forward from the shoulder, at the same time turning the hands so that the backs are up. Return to the original position. Vary this by thrusting the arms downward, sidewise, and upward, moderately at first, but growing more vigorous with practice.

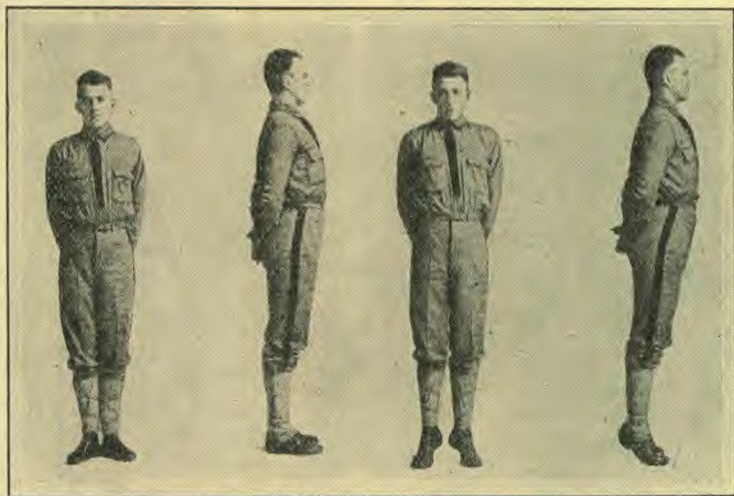
"The fifth and last exercise is one to strengthen the ankle and instep. You would be surprised to know how many men fail to pass the military examination because these muscles have not been properly developed. Standing erect, with hanging hands clasped lightly behind the back, rise on the tips of the toes, as high as you can, and drop back again."

Facts About Bible Weights and Measures

If you had been reared in Palestine at the time of Christ, you would not have learned that sixteen ounces make one pound, that one hundred pounds make one hundredweight, or that twenty hundredweights make one ton. Instead, you would have learned that ten gerahs equal one bekah, two bekahs equal one shekel, sixty shekels equal one maneh, and fifty manehs equal one talent.

Not only were the Jewish weights and measures arranged in an unsystematic way, but the standards were often variable, so that all measures were more or less inaccurate. Thus we find that a cubit, which was the distance from the elbow to the tip of the middle finger, varied as different arms varied. However, it is generally accepted that a cubit was approximately a foot and a half.

There are three reasons for the inaccuracies found in different standards. The first cause is the general inexactness to which the Oriental mind was accustomed. Another reason is that the original models of measures, etc., were lost hundreds of years before. The third reason for variation is because the Hebrews



FIFTH EXERCISE

To strengthen the ankles and insteps.

get a more vivid idea of the lesson set forth. Naaman's offering to Elisha was more than \$48,000. This sum, and others to be mentioned, had then ten times the value or buying power they would have today, a fair day's wage in early times being a Roman penny, or seventeen cents. In the parable of the two debtors, the one who had been forgiven 10,000 talents, or \$14,400,000, refused to forgive 100 pence, or \$17. Christ was sold for \$16.96, the price of a slave, and Joseph for \$11.28.

These few illustrations show how much more interesting our Bible is when we look up little details about the passages we read.

WILLIAM WOOLGAR.



EASY LESSONS IN LETTERING

By *Harry H. Hamilton*

SHADING pens are used in exactly the same manner as the lettering pens. Shading pens are toothed for a short space on one side to produce a heavy line opposite the tooth, and a shadow for the remainder of the width. Marking pens are toothed all the way across, to produce a solid color. I have drawn in one of the plates a marking pen, and also a



specimen of the work done by both. The most satisfactory results are obtained by the use of Nos. 3 and 4.

Plates II and III were made with a No. 4 Esterbrook's Text Writer Pen. Guide lines should be made one-half inch apart for capitals and five sixteenths for small letters.

Plate IV was made with the same pen that was used

A B C D E F G H I J K
L M N O P Q R S T U
V W X Y Z
a b c d d e f g h i j k l m n o p q r s s t u v
w x y z *The Youth's Instructor*

PLATE II

in Plates II and III, but held so that the point was parallel with the line of writing, this position being maintained in making every part of the letter. The little ticks at top and bottom of stems are made by moving the pen in a direction parallel to the line of writing, and filling in as shown in the letters of the last line.

The lines are nine sixteenths of an inch apart in this alphabet for the capitals and five sixteenths for the small letters. Similar letters may be made with a pencil pointed like a chisel. Persistent practice in this line of work will bring the reward.

Lettering with Brush

In lettering with the brush, the same motion may be used as with the text and lettering pens, however a different ink should be used. The best ink for this

purpose is Carter's "Velvet" Show Card Ink. This ink dries with no luster, and the colors are true.

All the styles of letters given in this series of articles may be written with chalk crayons sharpened flat and held at an angle of forty-five degrees to the line of writing for text and Old English letters. The pencil motto accompanying this article was made with a soft lead pencil sharpened flat and held as you have been instructed elsewhere for pen work.

If those practicing these letters desire to take up fully the study of the use of the brush, they are referred to the revised edition of "Modern Show Card Lettering of Designs," by the Thompson School of Lettering, Pontiac, Michigan. The best book on the subject of lettering and writing is "Palmer's Penman-

Annie Bertha Carrie Daisy
Eva Frame Grace Harper
Ima Jessie Keene Lancaster
Mary Nora Olson Pacific
Q Ramona Small Thompson
U Vinna West X Yates Z &

PLATE III

ship Budget," published by the A. N. Palmer Co., New York, Chicago, Boston, Cedar Rapids. The latter book is not filled with obsolete and out-of-date plates, but it contains no instruction in brush lettering.

[NOTE.—The pencil motto referred to by Mr. Hamilton is shown on page six. Another copy of the motto in which more capitals are used is found on page thirteen. The first

A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z
a b c d e f g h i j k l m n o p q
r s t u v w x y z 1 2 3 4 5 6 7 8
H S O C b h h h d d D G

PLATE IV

article of this valuable series appeared in last week's INSTRUCTOR, bearing date of July 17.—EDITOR.]

THE chains of habit are generally too small to be felt till they are too strong to be broken.—*Samuel Johnson.*

WITH God go over the sea; without him go not over the threshold.—*A Russian Proverb.*



"Percy"

He's a splendid fellow,
Brave and stout and strong;
Just the one to lend a hand
To help a boy along.

If you've long examples,
Or a spelling lesson stiff,
Send for Percy; he will come
And aid you "in a jiff."

Does a task seem endless?
Overhard for you?
You've a comrade loyal;
Percy'll put it through.

Perhaps you wish to conquer
A habit that is bad.
Here again he'll help you,—
This sturdy little lad.

So make a friend of Percy;
Don't leave him in the lurch;
For Percy's friends all see Success
Upon their banners perch.

Another name? why surely!
He isn't one bit shy.
Perse-verance is the name
Grown folks know him by.

—Pauline Frances Camp, in *St. Nicholas*.

Mother's Motto

PRETTY Mildred Dart sat at one corner of the sewing table, evidently deeply concerned with some problem. In her hands she held two shining, red-splotched, bobolink wings, but her rebellious brown eyes were looking across the room at a dark-green suit and a velvet turban of the same color, lying on the couch.

In a low rocker near a sunny window sat a sweet-faced woman, sewing.

"Mother," said the girl at last, "I simply cannot see that there is any real reason for my not putting these wings on my turban. They give just the touch of color needed to make it perfect, and the birds were killed because they were destroying Cousin Will's prize grain, so I'm not responsible for their death. As long as they *are* dead, what harm is there in my wearing their wings?"

With a silent prayer for wisdom Mrs. Dart answered quietly, "We are told to avoid the 'appearance of evil,' are we not, daughter? Your wearing the wings of a bird that was killed for destroying grain might furnish another girl with an excuse for having a bird killed just so she might have its wings for her hat."

"O mother!" exclaimed Mildred, in an exasperated tone; "you always bring one back to that 'none of us liveth to himself' principle. Of course, if one must be setting a good example all the time I suppose it wouldn't do to wear these lovely wings; but I don't believe people notice us half so much as you think they do, even if we are a minister's family."

"Dear," said the mother earnestly, "it is in God's Holy Word that we find the statement that 'none of us liveth to himself,' so we know it is true, and should act accordingly."

At that moment a knock was heard at the door. Dropping the wings into a drawer of the table, Mildred went to answer the call. She soon returned accompanied by a lady whom her mother greeted warmly as Mrs. Prior.

"I insisted on Mildred's bringing me in here," explained the visitor, "because I knew you were busy getting her ready to go to college. I have a good deal to say, and if you will just go on with your sewing I shall feel perfectly free to talk as long as I want to."

Mrs. Dart smiled as she answered cordially, "I am never too busy to talk with you, dear Mrs. Prior; but if it will ease your mind, I will go on with my work."

"Thank you, I shall like it much better that way," returned her friend as she seated herself in the comfortable rocker placed for her, but she did not immediately begin talking; instead, she sat for a time gazing silently toward the distant hills showing through the window, her sensitive face quivering and changing under the impulse of some strong emotion.

Mrs. Dart quietly resumed her stitching, and Mildred, seating herself at a little distance, also took up her sewing. Turning, at last, Mrs. Prior began speaking slowly and thoughtfully.

"It is about three years since I first became interested in Christianity through your husband's preaching, is it not?" she asked.

Mrs. Dart nodded and answered, "I think so."

"I suppose," continued Mrs. Prior, "that you have often wondered why I did not take my stand for the truth, when I so evidently understood, and, in a way, believed it. Possibly you thought it was pride, or love of the world, or fear of opposition from my family, that kept me from making a definite decision, but it was none of those things. I came today to tell you what it really was."

She paused and her eyes again sought the distant hills. Mrs. Dart's sewing lay unheeded in her lap as she waited, with eager interest, for the words that would explain what had greatly puzzled her during the last few months. Her friend had read and studied so faithfully that she knew she understood the truths of the Bible; she had also expressed an earnest desire for the peace and joy promised the followers of Christ,

yet she had never taken a definite stand as a Christian. Now she was to know the reason why.

"You may think my reason childish, when you hear it," continued the visitor, "but some way I could not get past it. It was the way in which many of your church members, and especially one of your Bible workers, *dressed*."

Mildred gave a quick gasp of surprise, while her mother's face flushed with emotion. Mrs. Dart had deplored the evident love of dress manifested by many of the members of their church, and she knew, without further words, the especial case mentioned by her friend. Mrs. Prior smiled.

"I see you know to whom I refer; yes, it is Miss Anderson. She came to give me Bible readings, and seemed very earnest and sincere; but as I looked at her much-trimmed hats and dresses the question would keep coming, 'If she really loves the Lord as she says she does, and believes his coming is very near, would she spend so much time and money in decorating her body? Would she not rather dress simply and plainly, in order to have more to use in sending this last message to the poor and needy?'"

"As I said before, she was not the only one whose manner of dress brought this question to my mind. But there were a few, and you among them, dear Mrs. Dart, who did dress plainly, and who, I knew, were bending every energy to further the Master's work in the earth. Many times the memory of the few consistent Christians I knew was all that kept me from calling Christianity a fraud, and turning entirely away from it."

"None of us liveth to himself," whispered Mildred under her breath, with a swift glance of love at her mother's absorbed face; then the voice went on with its story, and she listened.

"So I drifted along for months, one day almost persuaded to be a Christian, the next almost a scoffer at the thought of the power of the invisible Christ being able to change the natural heart and make it love the things of God more than the things of this world. Then something happened.

"You know that I have been attending the revival meetings held by Elder Allen and your husband; I *wanted* to be a Christian, you see. Miss Anderson also attended.

"Yesterday she came to see me, and what a change! Her dress was becoming, but perfectly plain, and her face was shining as from a light within. She began by telling me that all these years she had thought herself a good Christian, but suddenly her eyes had been opened, and she had had a view of the pride, the selfishness, and the love of this world that had been in her heart.

"She begged me to forgive her for the false witnessing and the false example of her past life, and then she pleaded with me to give my life to the Saviour.

"Do you think I questioned the power of God to change the heart after that? Indeed I did not; and right then and there Miss Anderson and I kneeled in prayer, and before we arose I had the glorious assurance that I too was cleansed from sin by the blood of Christ; that my heart, also, was changed, so that I now love the things of God above all else.

"I knew you would rejoice with me, dear friend,—I wanted you to know first; so I came—"

But already Mrs. Dart's arms were around her, and the two women were weeping the blessed tears of joy and hope in Christ.

With dim eyes Mildred arose and walked softly from the room. When she reached the vine-shaded porch, she paused, with a sob of deep feeling.

"Oh, how could I ever make light of my mother's blessed motto," she thought. "Just supposing I had gone to church with those bird wings on my hat, and Mrs. Prior had seen me. She might have lost faith in mother too, and turned away from Christ forever."

With bowed head and tightly clasped hands, the girl whispered earnestly:

"Dear Jesus, I *thank* you for my mother; I thank you that she is a real Christian. Oh help me *never again* to want to do anything she doesn't think best for me to do, and help me always to remember her motto, that 'none of us liveth to himself.' Amen."

ELIZABETH J. ROBERTS.

**Be Noble! and the
Nobleness that lies in
other men, sleeping, but
never dead, will rise in
Majesty to meet thine
own.**

—Lowell

Members of the 1917 Finding-Out Club

(Concluded from page six)

Ruth Mount	Bessie Smith
Walter Mundy ³	Fannie Smith
Ruth Nethery	Lou Smith
John Newton ³	Rose M. Smith
Jennie Normansell	Earl J. Stienvalt
Anna Osborn ²	G. W. Stilson
Barbara L. Osborne	Fleta Stouter ²
Tillie Osnes	Marguerite Sturges
Bertha Oss	Elizabeth Swan
James Oss	R. R. Sweany
Mrs. Ole G. Oss	E. Abbie Taylor
Josephine Paden	Eva B. Taylor
Pauline Paulson	Loretta W. Taylor ²
Mr. and Mrs. C. H. Petersen	Elsa Thompson ³
Viva Phillips	Ity Ruth Thompson ²
Louise Quick	Roy C. Twing ²
Winslow Randall	Susan A. Walde ⁵
W. S. Reese ¹¹	Verna Geneva Walker ²
Lester M. Roscoe ²	Alice Weaver
Vesta Rubendall ²	George F. Webb ⁶
Vivian Rubendall	Matie E. Weber ⁴
Mrs. T. D. Sanford	May Wilhelm ²
T. D. Sanford	Evelyn S. Wood ²
Eva B. Santee	William T. Wood ³
Stanley Sargeant ²	Esther Zopf ²
W. F. Schultz	

Some one sent in a correct list of answers to questions in INSTRUCTOR of May 29, but no name was signed to the paper.

"The Return of Jesus"

THIS is the latest book by Evangelist Carlyle B. Haynes. It contains an earnest review of the Scriptural evidences which establish the great Christian doctrine of the second coming of Christ, together with a close study of the prophecies relating to the glorious event and the fulfilment of these prophecies in the present generation. It is one of the best treatises on the second coming of Christ that has ever been published. It contains 128 pages and is well illustrated. Practically all the illustrations were designed and made especially for this book. The prices are: cloth bound, 50 cents, postpaid; paper cover, 25 cents, postpaid. Address your tract society, or the Review and Herald Publishing Association, Takoma Park, D. C.



The Joy of Forgiveness

(Texts for July 29-31)

• FOR thoughts on these texts recall some that were given last week.

God's Judgment

(Texts for August 1-4)

DID you ever stand in a large establishment on pay day and see the employees line up for their envelopes? Some seem to know what they receive at the window, and pocketing their sealed rewards almost unconsciously, pass quietly on. Others grasp theirs hurriedly, and off comes the end of the envelopes almost before they leave the window. To watch the faces of these eager ones is interesting. Here is one face with disappointment written all over it. "Surely I didn't miss that much time last week. I know they're mistaken. They've docked me too much, and I'll let them know a thing or two." So at some convenient season he returns with his complaint of injustice, only to learn as he reviews his time card that he has been rewarded accurately according to the report of labor sent in.

God, too, has a pay roll, and we are all on it. His great pay day will soon be here. Do you know what your reward will be? You may be sure that no mistake will be made in your pay. God is just; he will take everything into account. All through your life, day and night, his timekeeper has been making a faithful record of all that you have done. He has recorded not only your words and deeds, but also your thoughts and the secret motives of your heart. Nothing is omitted—nothing. All is entered on the balance sheet of life; and the totals will determine what your reward shall be on God's great pay day.

It is today that you and I determine what our final reward shall be. God is our employer, and he has assigned to each one of us the work of building a character fit for heaven. Many seem to forget that this is their real business in life, and strive merely to make a living; they keep busy heaping up the spoils of labor. Like Carey we must "cobble shoes to pay expenses," or in some other way earn our bread by the sweat of the brow; but this must always be a secondary matter, strange as this statement sounds. Character building is our first and chief business; we are to make a living, but we must never let this interfere with our greatest and most important work—the work of making a life worth living.

Yes, today we are deciding what shall be our reward of merit. Our account with our great Employer may close suddenly, unexpectedly, at any time; but today is in our keeping; today we may make sure of the reward we seek. Young friend, is everything right between you and God? Does the blood of Christ cover all that is on the debit side of your account? Make sure that it does today. Make sure that it does every day. Then you may look forward with joyful anticipation to God's great pay day. Then you need not fear the judgment, for those who have let Christ

settle all that is on the debit side of their account with God will hear the words: "Well done, . . . enter thou into the joy of thy Lord."

MEDITATION.—As I think of the judgment, when I must meet my God and give an account of my stewardship, I feel the "chief of sinners;" but I am so grateful that my sins may all be blotted out so that I can plead "not guilty" before the Judge of all. My only safety lies in keeping the daily record clear. I am so thankful for my Saviour, who has provided "a way of escape" from condemnation. I mean to give him full control of my case, then I do not need to fear the judgment.

SPECIAL PRAYER.—Father, search my heart and show me wherein I am not ready for the judgment. Help me to make my "calling and election sure" today. Teach me how to prepare to meet thee in peace.

M. E.

MISSIONARY VOLUNTEER DEPARTMENT

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Missionary Volunteer Society Programs for Week Ending August 4

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

The Bible Year

Senior Assignment

- July 29. Isaiah 24 to 26: God's terrible judgments; the earth restored.
- July 30. Isaiah 27 to 29: Divine care; Messiah; gospel blessings.
- July 31. Isaiah 30 to 33: Results of rebellion; blessings of Christ's kingdom.
- August 1. Isaiah 34 to 37: The day of vengeance; Sennacherib's invasion.
- August 2. Isaiah 38 to 40: Hezekiah's life lengthened; gospel blessings.
- August 3. Isaiah 41 to 44: The office of Christ; destruction of Babylon.
- August 4. Isaiah 45 to 48: Cyrus; judgments on Babylon.

For notes on this assignment, see *Review* for July 26.

Junior Assignment

- July 29. Daniel 12: The time of the end.
- July 30. Hosea 14: Promises of forgiveness.
- July 31. Joel 2: Judgments and blessings.
- August 1. Amos 8: Famine for God's Word foretold.
- August 2. Obadiah: Final victory of Israel.
- August 3. Jonah 1, 2: A miraculous deliverance.
- August 4. Jonah 3, 4: A whole city turns to God.

The Minor Prophets

Sometimes we hear people speak about "those little books over in the back of the Old Testament;" and that is about all they know about them. But these "little books" are really wonderful messages that God sent to his people at different times. They have been put together in the Bible, and we call them the Minor Prophets,—that is, the smaller prophetic books, when compared to the Major Prophets,—Isaiah, Jeremiah, Ezekiel, and Daniel.

We have only assigned a chapter or two in each book, but some day you should plan to study these messages in connection with the history of the times in which these prophets lived.

Two of these prophets were sent especially to the northern kingdom—Israel. They were Hosea and Amos. Two of them prophesied against Nineveh,—Jonah and Nahum. All the others were sent to Judah especially,—Obadiah, Joel, Micah, Zephaniah, and Habakkuk, before the captivity; and Haggai, Zechariah, and Malachi after the return. The Lord did not forsake the people during the captivity, but sent Ezekiel and Daniel for their encouragement.

Hosea

Hosea warned Israel of her coming doom, and gave precious promises of forgiveness if they would repent; but in vain.

Joel

We do not know exactly when Joel lived, but he has given to the world a great message. He told not only of his time, but of the future when God would pour out his Spirit, and of the last days. Peter said that the gift of the Spirit on the day of Pentecost was a fulfilment of what Joel had written.

Amos

Amos was a shepherd, but a great preacher. Many of his illustrations are from nature, such as the basket of summer fruit in chapter 8. He also tells in this chapter of a great famine that is coming. Won't you try to help some boys and girls to faithfully keep the Bible Year and the Morning Watch, so that they will not perish in this famine?

Obadiah

Sometimes our worst enemies are those of our own household, as the Bible says. The people of Edom were the children of Esau, Jacob's brother. So they were really cousins to the Israelites, were they not? But they were enemies just the same. They refused to let Israel pass through their land when they came out of Egypt, and always seemed to side with their enemies. Obadiah foretold their destruction.

Jonah

We have always heard about "Jonah and the whale," but have we really learned the great lesson of his life? One was a lesson of obedience, wasn't it? And do you know, boys and girls, that some of you are laying a foundation for a life of disobedience to God because you are disobedient to your parents? How quickly those heathen Ninevites repented! So, today, many heathen will turn to God quickly if we are obedient and send them the message.

M. E. K.



V — Evil Angels

(August 4)

MEMORY VERSE: "Resist the devil, and he will flee from you." James 4:7.

Questions

1. What did some of the angels do in heaven? 2 Peter 2:4, first part.
2. What was the name of one of the angels whom God did not spare? Isa. 14:12. What was the meaning of his name? See margin.
3. What exalted position did Lucifer hold? Eze. 28:14. Note 1.

4. What was his condition when created? Verse 15. Note 2.
5. What caused his heart to become filled with pride? Verse 17.
6. What does the Bible say precedes destruction and a fall? Prov. 16:18.
7. When Lucifer became proud, what wicked ambition came into his heart? Isa. 14:13, 14. Note 3.
8. What finally took place in heaven? Rev. 12:7, 8. Note 4.
9. What did Lucifer then become? To what place were Satan and his angels banished? Verse 9. Note 5.
10. How did Jesus describe the fall of Satan? Luke 10:18.
11. What idea is given in regard to the number of fallen angels? Mark 5:8, 9.
12. After Satan and the evil angels were cast out of heaven, what work did they then begin to do? 1 Peter 5:8. Note 6.
13. Upon whom did Satan bring his greatest power to bear? Luke 4:1, 2.
14. By what means did Jesus resist these temptations? Verse 8. What encouragement is given to us? See memory verse. Note 7.
15. What statement did Jesus make concerning the end of the reign of Satan and his angels? Matt. 25:41.

Notes

1. "Sin originated with him who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled."—*"The Great Controversy,"* pp. 493, 494.
2. "It is evident that Satan was a high and exalted angel before he fell, a masterpiece of wisdom and beauty. From the reference to his "tabrets" and "pipes" [Eze. 28:13] it seems probable that he was chorister of heaven, and led the angelic host in song. In the earthly sanctuary the cherubim overshadowed the mercy-seat."—*"Bible Readings,"* p. 500.
3. The "stars of God," the "clouds of heaven," are the glorious angels. Job 38:7; Dan. 7:13. Lucifer, because of his exalted station, was known as the "day-star," or the "morning star." His glory was greater than that of the other angels. He became proud of his beauty, and wished to be equal to Jesus, to be like God. But if his desire had been granted, it would not have satisfied his selfish heart: for had he been able to do so, he would then have exalted himself "above all that is called God, or that is worshiped."
4. Lucifer began first to find fault with God and his government. He talked his evil thoughts to other angels. Some became his followers, and their hearts, too, were filled with envy and jealousy.
5. "God, in his great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission, . . . but pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker."—*"The Great Controversy,"* pp. 495, 496.
6. The first persons whom Satan caused to sin were Adam and Eve in the Garden of Eden. All the way down the centuries from that time, men, women, and children have yielded to the power of the evil angels, although a sure way of escape was always provided, by One stronger than Satan.
7. "We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. . . . But those who follow Christ are ever safe under his watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about his people."—*Id.,* p. 517.

Via New York

A WIRELESS message found its way
To Paradise, the other day;
Via New York, the answer came,
Signed by the heavenly Father's name!

HELEN ADAIR.

Notice

IN the INSTRUCTOR of July 10, by mistake the credit of the poem "The Call for Missionary Volunteers," was omitted. The poem was written by Mr. Eugene Rowell, of College View, Nebraska.

The Youth's Instructor

ISSUED TUESDAYS BY THE

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In New York City, boys between the ages of eleven and fifteen years, are acting as junior policemen. They are trained to keep order, and are provided with uniforms, caps, and badges. They pledge to assist their senior officers by using clean language, and leaving cigarettes and gambling alone. They also promise not to break windows or street lamps, not to mar buildings, to see that fire escapes are kept clear and that garbage pails are kept covered; also to keep streets and areas clean. There are eighty-seven precincts, and each precinct has its quota of these resident helpers, who do excellent work.

National Prohibition as a War Measure

At a mass meeting of the temperance forces held in Washington, D. C., on June 3, Dr. Clarence True Wilson gave a thrilling plea for national prohibition as a war measure. He said the government needs money, men, labor, means of transportation, and food. The abolition of the liquor traffic would release nearly \$2,500,000,000 for government use, for that is the annual expenditure in this country for liquor. It would conserve the men, labor, transportation facilities, and the food of the country. According to Mr. Wilson,

"It is deadly mockery to ask our boys to die for us until we are willing to go dry for them.

"The law which prohibits the sale of liquor to any man in uniform is a good one; but today armies are not fighting armies—nations are fighting nations. Why put all the sacrifice upon the soldier and the sailor? Let us have a law which will prohibit the sale of liquor to any man in civilian clothes. The man who is selected to go must spill his blood for victory; let the man who is selected to stay at least spill his beer for the soldier.

"It is folly supreme to pass laws which enable the government to take a man's factory, his business, his savings, his home, his automobile, his body itself, and to deny the government the right to turn down his beer glass.

"The country must act upon the assumption that the war is on for long years, requiring every cent of available money, every pound of available food, every ounce of available labor, and every unit of brain power. It will not do to learn our lesson tomorrow; it must be learned today, in order that we may immediately wield our full strength, for tomorrow is the day of battle.

"It is not a question of whether or not prohibition will be adopted for the war; it is a question of whether it will be adopted now, or after scandal, preventable disease, lost labor, misused transportation facilities, and mounting food prices have caused people to blaze with white-hot wrath.

"Every saloon is an enemy fort, every brewery is a national menace, every bonded warehouse an arsenal for our foe, as long as they turn food into poison."

Since Dr. Wilson gave his stirring appeal for prohibition, the House has passed a national dry bill by an overwhelming majority. By it, food materials can-

not be used during the war in the manufacture of liquor, and the President is empowered, if he sees fit, to take possession of all alcoholic liquors in the country and have them redistilled, that the alcohol may be used in the manufacture of munitions. The Senate took similar action, exempting beer and wine, however, from the prohibition measure.

Words to Avoid

NEWSPAPER men who have "worked for Charles A. Dana on the New York Sun" recall the list of words and phrases to be avoided which was used in that office. Here is a list of words to be avoided:

Above or over for more than.
Aggregate for total.
Balance for remainder.
Call attention for direct attention.
Claim for assert.
Commence for begin.
Conscious for aware.
Couple for two.
Cultured for cultivated.
Date back to for date from.
Donate for give.
Indorse for approve.
Fall for autumn.
From whence for whence.
Inaugurate for establish, institute.
Individual for person.
Infinite for great, vast.
In our midst for among us.
In spite for despite.
Last for latest.
Less for fewer.
Materially for largely.
Notice for observe.
Onto for on or upon.
Partially for partly.
Party for person.
Past two years for last two years.
Practically for virtually.
Prior to for before.
Propose for purpose.
Proven for proved.
Quite for something of.
Spend for pass.
Standpoint for point of view.
Subsequently for afterward.
Transpire for happen.
Universal for general.
Vest for waistcoat.
Vicinity for neighborhood.

—The Century.

Gave the Life Line to Another

A TORPEDO from an Austrian submarine had struck an enemy vessel. A sailor who was trying to rescue some who were in the water tells the following touching incident of a Japanese woman:

"Busy with his life line, he saw the tiny Japanese mother float toward him from behind the rudder, still clasping her infant. He says:

"I threw her the rope and yelled to her as if I was crazy. She caught it all right; but what do you think she did? She just turned her face up to me and called out something about her not amounting to anything. It was something like 'I nobody! I got nobody! Nev' mind!' and she deliberately passed the rope over to some one else. Well, so did I. It was more than I could stand.'

"With her drowned baby in her arms, the heroic little 'nobody' drifted quietly away to her death; and another, who perhaps still had somebody, was saved in her place. But the man she did not allow to rescue her pronounced upon her an epitaph that neither scholar nor poet could have equaled. He supposed he should have to live decent for the rest of his life, he said; because no one could remember that little Japanese woman's face and be anything but decent."