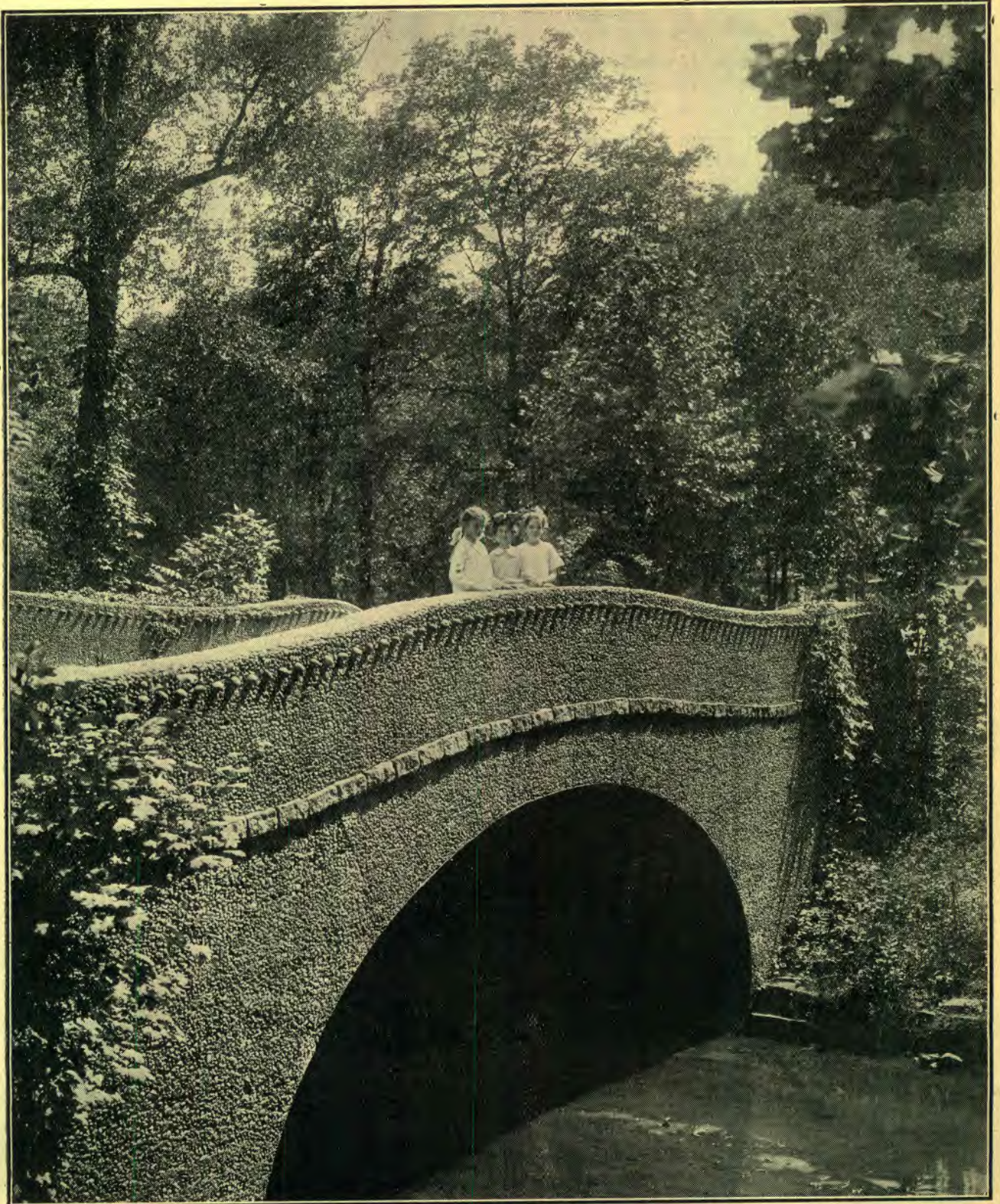


THE YOUTH'S INSTRUCTOR

Vol. LXV

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No. 34



A SCENE IN ROCK CREEK PARK, WASHINGTON, D. C.

FROM HERE AND THERE

On July 16, Porto Rico voted upon itself prohibition from all intoxicating liquors.

No fewer than 117 miles of steel wire are wound on a 12-inch gun that weighs 13½ tons.

According to Senator Smoot, America's war bill for the first year will be at least \$17,000,000,000.

More than two thirds of the entire area of Australia has an annual rainfall of less than twenty inches.

The largest amber mines in the world are said to be along the Baltic, between Königsberg and Memel on the Prussian coast.

Fifty boys from one college asked the government what they could do to help, and were directed to a shipyard, where they are calking wooden ships.

The Red Cross war council recently appropriated to France \$1,500,000 for foodstuffs to be sent to France as an emergency reserve for use next winter.

A Kansas ranchman recently entertained 2,500 neighbors in a new \$10,000 residence erected on the site of the log cabin built by his father forty-five years ago.

Miss Jane Addams, called the "first woman in America," Herbert Hoover, United States Food Administrator, and W. R. Stubbs, ex-governor of Kansas, are Quakers.

All records for marriages on Saturday in the history of the marriage chapel in the municipal building, New York City, were broken on July 28, when 109 couples were wed.

Applications for a volume of insurance totaling nearly \$900,000 are declined every day by the life companies of the United States because of the unfitness of the applicants.

A Norwegian scientist has advanced the theory that Saturn's rings are electrical phenomena produced by the radiation of luminous particles from the planet, which constantly renews them.

A resolution for submission to the States of a prohibition amendment to the Federal Constitution was adopted August 1 by the Senate. The vote was 65 to 20, eight more than the necessary two thirds.

Edward N. Hurley and Rear Admiral Capps have been designated by President Wilson as successors of Mr. Denman and Colonel Goethals, who could not agree upon a ship-building program, and whose resignations were therefore requested.

The French government has extended to the American soldier free use of the French mails; so, if similar arrangements are made in America, the members of the United States expeditionary force can send letters or post cards home without charge.

Thirty-five years ago the United States contained only about 150,000 Jews; now we have considerably more than 2,000,000. Next to Russia, our country shelters more Jews than any other, and one half of all the Jews in the United States, about 1,000,000, are found in the city of New York. The American metropolis has gathered more members of this persecuted race than were ever before assembled in one community; for even Jerusalem at its greatest period of glory contained only about 600,000 Jews.

Mr. Clifford P. Smith of the committee of publication of the First Church of Christ, Scientist, says that in the issue of the INSTRUCTOR of June 5, in the quotation from one of Mr. Sunday's sermons, there were two incorrect statements. They were: "Christian Science says Jesus is not Christ, the Son of God," and "Christian Science says prayer is idle." We are sorry to misrepresent the belief of any one; but we are very glad when these foundation principles of Christianity are not overlooked by any organization.

So gradually and noiselessly has Christianity made its way in many lands that it is almost startling to realize how it has become a factor even in the national life of many countries that only a few years ago were heathen. Less than sixty-five years ago Japan was to all intents and purposes an utterly heathen country. Today it is said that there are a dozen Christian members in the Imperial Diet, that is composed of 381 persons. Considering the Christian population of the land, this is a remarkably large proportion.

Mrs. Vincent Astor is just back from Europe, where she went as far as the new front, inspecting the damage wrought by the Germans in their retreat to the Hindenburg line. She has expressed the intention of trying to help in the rehabilitating of the ruined villages of France, and it is possible that, after the war, the Astor millions will aid in renewing this devastated section.

In a severe rainstorm that occurred in Washington, D. C., on July 26, a boy of twelve years was swept off his feet by a torrent of water, and down the sewer for a distance of six hundred feet. By means of a rusty nail in the side of the sewer he finally halted his downward course, and was later rescued at a manhole by means of a rope.

Fruit canneries at Santa Clara, California, are harassed in their work of filling government orders, by a strike on the part of the employees for higher wages. When one class of men is risking and sacrificing money, position, and even life for the government, it seems strange for another set to hamper federal work by bickerings over wages.

Berne, Switzerland, has become a city of diplomats. Scarcely another capital in Europe counts so many of them. The embassies and legations now have staffs aggregating nearly 5,000 persons. The German legation has rented four hotels for use by its various departments.

So extensive are precautions taken by railroads that link Argentina and Chili by climbing the Andes, which have the steepest grades in the world, that not a fatal accident has happened since they were opened in 1910.

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The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 21, 1917

No. 34

The Silent King

(A National Prayer)

O VAST, still God, in silent might
Thy sacred will is done!
Thy spaces are revealed at night;
Thy word awakes the sun;
The swaying forests carol low,
The silent King they serve;
And from thy mandates, as they flow,
The rivers never swerve.

O vast, still God, untaught of men,
Thy sacred power is wrought!
Thy wonder-works, beyond our ken,
To our slow sight are brought;
We can but marvel at thy ways,
So silent, yet so sure;
We trace thy might through ancient days,
And deem our own secure.

O vast, still God!—In silence now
Thy sacred grace we claim!
Thy purposes we cannot know
Who glory in thy name;
And yet, with eyes that cannot see,
To thy dear throne we cling;
With hearts unskilled in mystery,
O lead us, silent King!

—Roscoe Gilmore Stott.

The Long Way Versus the Short Way

MRS. MARION E. CADY

THE Sabbath service in — College had just closed. Four young men had gathered in the pleasant, sunny parlor of their dormitory, waiting for the always welcome sound of the dinner bell. Each was spending his first year in a Seventh-day Adventist school. Each was away from home for the first time.

One was from the arid plains of the State which boasts of the largest dam in the world. Another was from the State which has astonished the Easterner in at least three world expositions by its exhibit of immense logs. Two were from the land of sunshine and flowers.

Mr. S., a member of the public-speaking class, picked up a paper and began reading in orotund tones, "A great writer once said, 'Some men are born great, some achieve greatness, and some have greatness thrust upon them.'"

Amused chuckles greeted the would-be orator. "I could see my way to greatness if I had a little more ready cash," said one. "If I could get that invention for the auto truck patented, I'd have money for all kinds of education. That's what I want," said Mr. A., talking to no one in particular. Young W. said, "I thought I was on the royal road to wealth and greatness when I started out canvassing at the age of sixteen." "What book did you use — 'Heralds'?" asked Mr. G. "O, no. It wasn't one of *our* books. I believe I should have had better success if it had been."

"How do you like this version of Shakespeare's words?" said a kindly voice behind them. They turned to welcome their preceptor. He was a gentle, big-hearted man, who having lost an only son a few years before, seemed now to have a heart big enough and interests broad enough to compass every young man in his rather large family.

"How do you like this version of it?" he repeated. "You were born great; you can achieve greatness, if you will; and if you go about it in the right way, you may have greatness, true greatness, thrust or bestowed upon you."

Putting his hand on the shoulder of the youngest, he said: "You were born great, for life itself is a glorious gift, and your life is yours to make or mar. If you set yourself to make your life what each one knows God would have it to be, you will surely achieve greatness, true greatness. Wilfred, have you a Bible? Please read Prov. 18: 16."

"A man's gift maketh room for him, and bringeth him before great men."

"Good, and if you so will, greatness, in a special and peculiar sense, will be finally bestowed on you,— such greatness as no other generation of men can receive. Let us listen while Mr. B. reads Rev. 14: 1-4, and then I believe you will all agree with me."

"I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. . . . And they sang . . . a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth."

Just then the bell rang, and as they walked over to the dining-room, the young men listened with interest to the preceptor's good counsel. "This road to true greatness is a long, hard, stony one, boys, but the results are well worth our best efforts," he concluded, as they fell into line before the well-laden cafeteria counters.

After dinner, W. and the older student, Mr. G., went for a walk. Past the familiar buildings, onto the winding path that follows the cañon through the wooded solitude up to the big redwood stump, they sauntered under spring skies,— this big first-year college fellow and the young academy student. "My, but this education business is a hard grind!" suddenly exclaimed Mr. G. "It sure is," was the ungrammatical response of W.; "especially when you have to furnish the cash too. I clipped something about that out of a paper the other day," he continued, as he took from his pocket a little memorandum book in which, neatly folded, was the clipping.

"A writer of world-wide reputation has said, 'When we look back over the pages of history and scan the records of the world's most successful men, we find that there is not so much wonder when a man rises from poverty to great heights as when a man with wealth and influence does so. All the experience of the world goes to show that the lower down a man is on the ladder of fortune, the more likely is he to rise. . . . The reason is that the rich do not have the same hard experiences which develop character and brain.'"

"A chap gets the hard knocks all right, but I'm not sure about his getting to the top of the ladder," cynically replied Mr. G.

"But money does not always win out," said W., stoutly defending the thought in his cherished clipping. "Look at Mr. B. He gets a check for \$30 every

month. Never a thing to worry about, and he failed in everything but music. And Mr. O. His father put money in the bank for him to draw on any time he wanted it, and he didn't even stay through the year. I believe the hard knocks are good for us or we wouldn't get so many of them."

W. did not fully realize it, but he was really trying to fortify himself against discouragement, for the top of the ladder seemed actually out of sight those days. He sometimes thought he would really have to use the big telescope to get even so much as a glimpse of that desirable uppermost rung. Yes, it was more than usually disheartening. There were three more at home to be educated, and the father was suffering from an affliction that might soon prevent him from taking care of even the dear ones at home. But his thoughts were interrupted by Mr. G.

"Do you know what I think I'll do? Every fellow needs an education, of course. But what's the use of putting so much money in it? Now I could go home and attend the college at B., and take by correspondence the subjects not given in an outside school. It wouldn't cost anything but my tuition. In fact, I've written father about it, and he is going to send me money to go home this spring. O my, it will seem good to see them all again! I wonder how the little kitten I left last fall looks?"

Astonishment spread over the face of young W., but he said nothing. It was plain that Mr. G. was suffering from a bad case of nostalgia, more commonly known as homesickness; but surely he didn't mean what he said. Silently through lengthening shadows and level shafts of yellow sunlight they walked back to the college hall.

The next week one of the workers in their Union visited the college, and was invited to speak to the young men. As he looked over that room crowded to the door with keen-eyed, ruddy-faced, muscular young men, garbed mostly in corduroys and flannel shirts, he took in the situation at a glance. Figuratively speaking, one always wants to take off his hat to the student who is putting both brain and brawn into the getting of an education.

The following is in part what he said:

"This is the age of short cuts, quick trips. Some one has said, 'This is the age in which the youth attempt to *leap* to heights that were made to be *climbed*.'

"A feverish haste has taken possession of the world. The fever gets into our blood—these get-results-quick days. The finishing of your education seems a long way off. And Satan is at your right hand with a pseudoremedy,—a shorter and an easier way in which you can accomplish greater things in less time and with much less cost.

"He has tried it with more or less success for the past six thousand years. Into the beautiful garden he came, where Adam and Eve, under angel instructors, were to receive their education throughout the endless ages. Often as they walked in the garden they heard the voice of God, and face to face held communion with the Eternal. Wonderful privilege! Thrice-blessed pupils! 'Yea, hath God said, Ye shall not eat of every tree of the garden?' said the enemy to the sinless woman. 'God doth know that *in the day* ye eat thereof [the tree of knowledge], . . . ye shall be as gods, knowing good and evil.'

"Why spend endless ages when godlike wisdom could be got in a day? The woman believed the lie, but the knowledge, the curse of sin, was all that the transgressors gained.

"To Moses when in the prime of life, Satan suggested a short, easy plan for delivering Israel from bondage. It took forty years for him to learn the superiority of God's plan over his own, and it took him forty years more to carry out that plan.

"Even the disciples grew impatient under the training of the Master Teacher. They urged him to shorten the long, trying course, set up his kingdom, and give them the important and honored positions they felt fitted to occupy.

"This very question of time was included when Christ endured the great temptation. Together Father and Son had outlined the plan by which Christ was to redeem the one lost world. A life of travail of soul, with a broken heart, and the cross at the end, was the price.

"'The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.'

"But none of these things moved Christ. This splendidly conceived and magnificently executed moving picture of nations, from golden Babylon—'the glory of kingdoms, the beauty of the Chaldees' excellency'—down to the closing scenes, did not suffice to dim the surpassing glory of the heavenly vision. He chose the long, hard way of the cross. But at his resurrection, songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise as the angels sing, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

"Love has conquered. The lost is found. As you consecrate yourselves to follow in Christ's steps and to fulfil his injunction, 'Go teach all nations; as you seek for a preparation for that work, whatever the cost, keep yourselves under the training of him in whom 'are hid all the treasures of wisdom and knowledge.'

Young W. felt a great peace and confidence filling his troubled heart. With Mr. G. it was different. He was restless and uneasy. He didn't feel the same pleasure in thinking of his easy, comfortable plan for an education. But that same week a letter came from home, a letter filled with solicitude from the loving, unwisely indulgent mother, and an urgent invitation from the half-converted father who was troubled by nightmares in which he always saw himself writing one-hundred-dollar checks for the college.

And so it came about that big, six-foot Mr. G., physically and mentally fit, went home to the loved ones and the little kitten, and to get his education at "B. College and the correspondence school." As a matter of fact, he even went so far as actually to write to the correspondence school for information on Bible and history courses,—but that is as far as he got. And he did go to college for nearly a year. But the farm needed him in the spring, and then, as he himself said, it was "awful hard work getting up so early and driving so far every morning." And you would never dream now that a few years ago he was a promising college student.

What about young W.? Why, he continued in school in spite of all obstacles. And then one day a Bible worker in W.'s home church received a letter from Professor C. of the college. This in part is what it said: "W. is a very exceptional boy. He is certainly doing all he can to help himself by work

in the school. . . . I find him a very satisfactory, steady pupil." Though the woman wrote a fine letter of encouragement to W., she longed to help him in more material ways. She confided her desires to her husband. Not long after in the rich — Valley he met a prosperous vineyardist whom he knew but slightly. The conviction fastened on him to present to the latter the need of an educational fund to help worthy students. Very briefly and simply he stated the case. "How much should you like?" was asked. "Only what you feel like giving," was the answer. The man said, "I lent a sum of money to a firm in your city, and have not collected the interest for two years. The firm is perfectly reliable, and the money will be paid on request. I have not figured up just how much interest is due, but it is yours." It was \$549.33. After that it was easier for young Wilfred.

The "very satisfactory, steady pupil" has developed into the same kind of Christian worker, and he never regrets the hard work and dark days of his student life.

Let Them Lean on You

Most humans in this world are trying to lean on somebody or on something.

Are you willing to have them lean on you?

Nearly everybody is trying to shift responsibility — even responsibility for his own personal welfare — on to some other man's shoulders. Are you willing to let your shoulders take some of the world's burden?

There have been men in history who have suddenly reached out and grasped all the responsibility there was in sight, so that the world, looking on, shuddered. Abraham Lincoln was a man who was always willing to have weaker men lean on him. He was born with a sense of responsibility.

"At home," says Francis Browne, the Lincoln historian, "Lincoln was the most agreeable fellow in the world. He was always ready to do everything for everybody. He was everybody's friend."

Horse races, wrestling matches, family squabbles, political issues, personal problems, all the questions of human pleasure or sorrow that came up in the region of Illinois where Abraham Lincoln was known, were umpired or settled by him. He had his great, gawky shoulders under that part of the world which was nearest to him when he was only a hulking, unlettered boy.

Lincoln never ran away from any human being that tried to lean on him. And *he* never tried to lean on anybody.

On that Wednesday morning, in Springfield, Illinois, when he knew he had been elected, he went home and, working all alone, selected his Cabinet.

"I felt as I never had before," he said later, "the responsibility that was upon me."

Abraham Lincoln wrote the Proclamation of Emancipation without the advice or assistance of any human being; and having written it, he called his Cabinet together and said: "I do not ask your advice in this matter. I have only called you here to tell you what I have done."

Under every great crisis in human history are the bared shoulders of some strong man who has come to the front and has said to his nation, "Lean on me."

Many men in the business world are leaners; they are the half-successes. They go running about with their money, asking, "Where can I put it out so that it will give me a sure and safe return?"

A James J. Hill steps forward. "Lean on me," he says. "Give me your money. I will use it to build a great railroad. The sleepless nights and all the worries shall be mine. And on bond-clipping day you shall have your interest."

The world pays good money to the man who works well with his hands. It pays better money to the man who works with his head. But the preëminent rewards of earth go to the man who is willing to work with his shoulders.

Disraeli, seeking to build the Suez Canal, discovered at a critical moment that the Egyptian government, which had taken half the stock of the enterprise, could not pay for it. The khedive was hawking the stock about Europe. If Germany got the stock, the Indian Empire would be jeopardized. Parliament was not in session, and it was therefore impossible for the British government to buy the Egyptian shares. Disraeli bought the stock of the khedive, without asking the advice of a single human being; and he carried the staggering responsibility until, when Parliament met, he persuaded it to take over the debt.

Life insurance is based on the yearning of ordinary human beings to lean. We ordinary mortals cannot be sure that we will save so much money every month, throughout our lives, to care for our loved ones after we are gone. But the life insurance company steps to the front and says: "Oh, yes; you can save money regularly for such a purpose. Just sign this contract with us, and we'll be responsible for your savings. And, what's more, we'll guarantee to *force* you to save money."

Dishonest stock promoters always play on this will- ingness of humanity to lean. They know that the cry that will always attract human beings is, "Lean on me; I'll be responsible."

People who lean may be counted by millions; those who may be leaned upon are few.

Pupin, the great Serbian inventor of the coil that has made long-distance telephony possible, was asked one day to select from his classes at Columbia several young men for positions with the telephone company. He named several, and said they would be worth perhaps ten dollars a week.

"But can't you name some one who would be worth fifty dollars a week?" he was asked.

"Oh, you want young men who will take responsibility," he said. "No. I know plenty of young men who are electrical experts, but I don't happen to know any young man, just now, who can carry responsibilities."

Most of us think that we are escaping trouble by avoiding responsibility. We find some little nook in life, some quiet job in a quiet office, and there we stay and let the world whirl by. But we pay a penalty for doing this — a penalty of warped souls and even warped bodies. Nature has a way of punishing creatures who try to dodge the big game of life.

As you grow in your relations with men and things, do you yield to the temptation to dodge responsibility — to lean?

Responsibilities *are* hard to bear. They bring gray hairs and put lines into men's faces. But bearing them never warps the soul or body nor distorts the vision, as does the cowardly purpose to evade them.

Reach out, young man, and grasp responsibilities. Grasp all you can reach. The world will notice and will repay you.—*William G. Shepherd, in Every Week.*

Not Ashamed of Our Faith

EDITH M. GRAHAM

THERE is something in courage that arouses the admiration of every one. To see a man stand loyally for his convictions, no matter what the consequences may be, is an inspiration. Whose heart does not thrill when he reads the brave answer of the Hebrew youths when they were facing deadly peril? "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18. Whether they were delivered or not, they were determined to be loyal to their God.

Paul always had the courage of his convictions. He stood for God, "whose I am, and whom I serve." All through the history of God's people there have been great numbers who have dared all dangers rather than be disloyal to their faith. Here is what Luther said when he was called upon to recant: "Since his Imperial Majesty wants a plain answer, I shall give him a plain answer without horns and teeth. Unless I am refuted and convicted by testimonies of the Scriptures, or by clear arguments,—since I believe neither the popes, nor the councils alone, it being evident that they have often erred and contradicted one another,—I am conquered by the passages of the Holy Scriptures I have quoted, and my conscience is bound in the Word of God. I cannot and will not recant anything, since it is unsafe and dangerous to act against one's conscience. Here I stand. I cannot do otherwise. God help me. Amen."

It would take volumes to tell of all the Christian heroes who were not ashamed of their faith, for they are a mighty army. Here is one from the island of Madagascar. He was a young man of twenty-two, named Rafaralahy, of a high family. The queen instituted a bitter persecution, in order to abolish Christianity. When he was seized, every cruelty was exercised to induce him to give the names of other Christians, but nothing could move him. He said, "Here am I, let the queen do what she pleases with me; I have done it, but I will never accuse my friends." After three days of torture he was executed, true till death. Thousands, with equal courage, perished in the same persecution.

The test of loyalty does not come to all in the same way. We are often called upon to meet tests of moral courage, to stand firmly for right principles under difficult circumstances. There is in human nature a dislike to being different from the general run of people, conspicuous in any moral way. Ridicule is a potent weapon in the hands of the enemy. It takes considerable courage and much of the grace of God to stand true to any unpopular principle.

It is a Christian principle that the dress of women should be modest, such as will suggest no impure thoughts, but the practice of the world is to dress in the extremes of immodesty. Do Christian young women find it easy to stand against this worldly practice? or are they compromising, thus acknowledging that they are ashamed of their faith?

Certain games and amusements are in high favor with the world, but Christians know instinctively that these are not consistent with the service of their Mas-

ter. Have our young men and women the courage to take their stand definitely against these things? or do they hide their colors and take part in them?

Tom was a boy of sixteen, well grown, strong, and with plenty of physical courage, a leader among the boys in his boarding school. On returning to school after a vacation, he found a new study mate had been given him, a boy somewhat younger than himself, rather frail and delicate in appearance. When they retired to their dormitory at night, the room was full of boys from fourteen to sixteen, there being a long row of beds. When the new boy, George by name, had undressed, he knelt by his bed to pray. Instantly he was assailed by rude remarks, laughter, and shouts. Pillows and even boots were thrown at him. But he knelt on unmoved.

Tom's back was turned when the noise began, but when he saw the cause, he stood by his mate and dared any one to touch him, with the result that George was left in peace. But Tom's conscience smote him. When he first came to the school, he had intended to pray regularly, for he had been brought up in a Christian home; but when he saw that dormitory of boys, he had feared to face their ridicule, and decided he would pray in bed, after the lights were out. Yet here was this delicate boy, whom he had despised as a mollycoddle, with courage enough to face unmoved those jeering boys. Poor Tom felt utterly humiliated, for he had prided himself on his courage; but inspired by George's example, he dropped on his knees and prayed once more. In a few moments several of the boys did the same, and from that time on, some boys prayed regularly in that dormitory.

It takes courage to face ridicule, there is no question about that. Many men would sooner face a gun than be jeered at or ridiculed. Satan has few weapons that he uses with greater success than ridicule.

It has rarely been easy to become a true Christian. Satan takes care to make it as difficult and perilous as he can, and the Lord permits him to do this as far as he sees that the difficulties will help to develop strength and loyalty in those who accept him as their Saviour. In the days of the apostles, they worked amid constant dangers, both from bigoted men and women and from governments. When Christianity had won its way, and began to be popular, corrupt practices crept in, which soon caused the true Christians to leave the churches which had drifted from the faith. From that time until the Reformation, people studied and lived by the Bible at the constant risk of their lives.

With the Reformation began the great "back to the Bible" movement, which is still in progress. Each return step has brought persecution and danger. The Baptists discovered a forgotten truth; they preached and practiced it, and they suffered for it. The Methodists called for a return to other Bible truths, and they also were persecuted and ridiculed.

In these last days we can expect no easier time than our forefathers had, if we are determined to make the Bible our only guide in life. It takes courage to step out from the common order of things, and keep the Lord's Sabbath. There is no danger in doing this in most countries now; but there is the certainty of meeting ridicule, opposition from friends and rela-

tives, and the probability of having to reshape our life plans. It takes faith to follow God's Word, when it means loss of employment, with nothing else in sight. It takes as much courage and loyalty now to be a Bible Christian as it ever did.

What of it? Millions have suffered and died in the past because they were not ashamed of their faith. Have we less courage than they? Is this last generation to be a spineless, weak-kneed one, afraid of ridicule, opposition, loss of employment, starvation? or shall we be loyal to our Captain, having the courage he alone can give, and bearing our share of the cross, as the overcomers before us bore theirs?

Youth and Opportunity

"Opportunity is the fleetest bird
That wings the farthest sky;
Lo! all thy flowers to dust are turned
If thou dost let it by."

YOUTH is the season of generous emotions, heroic impulses, and high resolves; many, to be sure, are "air castles," but no day passes without thoughts or experiences which ultimately lead to good or ill. Youth is the habit-forming period, and lax or careless thoughts and ways now, you may be sure, will characterize the man. A young person with good character, right habits, painstaking determination, and self-denial, will surely wield an influence for good that must and will be felt. "Remember now thy Creator in the days of thy youth;" for as a man "thinketh in his heart, so is he."

The youthful mind well directed, is the opportunity for the successful man. Youth has just reached the foothills of life; the valley is at your feet, the hills are before you. Chadborn says, "The heights must ever rise before us, or there would be an end to progress; but no height appears more difficult than those already gained." These strivings make the man. "Tribulation worketh patience, and patience experience, and experience hope"—courage.

"We cannot expect life's pathway
To be always strewn with flowers,
Nor the time that God has given
To be all made of happy hours.

"Storms will follow every sunshine,
Grief be mixed with every joy;
And 'tis best that it should be so—
God's too soft without alloy."

Many are dreaming—waiting for an opportunity—of doing some great thing, "sometime, somewhere." But do with your might what your hands find to do, is the heaven-sent injunction; "Sometime, somewhere" is Satan's trap.

Josh Billings said, "After a man is forty, he cannot form new habits; the best he can do then is to learn to steer the old ones." Youth is the time when the mold is made, and when the clay is baked; we must abide the setting, "Old men for counsel, young men for war," but old men who have accomplished little or nothing, their counsel will be little sought. Unless the character tree has borne true blossoms in spring-time, in vain you may look for well-developed fruit in autumn.

The wise man said, in his simile of opportunity (Eccl. 10: 10), The instrument must be keen or one barter his strength. So fill the mind with God's Word now, and thus be apt to give a reason for your hope. Form correct habits now, and acceptable work will be the result wherever you are placed. Make the mind keen by learning true lessons today, and brighten

up the soul by imparting these graces to others, civilly, socially, and religiously; then in your autumn you will reap a bountiful harvest of golden grain, and not tares.

"One ship drives east and another drives west,
While the selfsame breezes blow;
It's the set of the sails and not the gales
That bids them where to go.

"Like the winds of the sea are the ways of the fates,
As we voyage along through life;
It's the set of the soul that decides the goal,
And not the storm or strife."

G. E. LANGDON.

Prayer of a Lonely Girl in the City

LORD CHRIST, who gave my dreams to me,
The dreams that drew me yesterday
From out my little friendly town,
From out my home, so far away;

Thou, too, didst leave a little house
Of quiet toil through long still days,
Of time at morn for peace and prayer,
Of time at night for prayer and praise.

Lord Christ, thou know'st my loneliness—
I have no more dear days I knew
Of friendly speech through merry days,
Of friendly mirth when toil was through.

Oh, keep me brave through eves alone,
Still blithe along my toiling day,
Still let me hold my torch of life
Upflaming clear along the way.

Lord Christ, who gave my dreams to me,
Still keep them white, as yesterday
Within my little friendly town,
Within my home, so far away!

—Margaret Widdemer, in *Good Housekeeping*.

Betty as a "Living Sacrifice"

MISS MIRANDA HOLDEN, good as gold and faithful as the sun, had inherited the idea that to be religious was not only to be serious and earnest, but to be sad.

What? Oh, yes, Miss Miranda read her Bible regularly; but when she came to such passage as, "The joy of the Lord is your strength," or, "Rejoice in the Lord alway: and again I say, Rejoice," she thought it must mean some other kind of joy besides the happy kind. We are all that way about some of the things we read in the Bible.

It was pretty hard for Miss Miranda to live up to this idea, for she was naturally of a bright and cheerful disposition; but she lived on the old and isolated colonial estate where the idea originated in the brain of Mournful Holden, and so she got along very well until the old estate was sold, and she went to live with her brother John in the lively city of Brockport.

It was merry Betty Holden who upset Miss Miranda's ideas, and filled her mind with amazement and dismay—that is, at first.

"Aunt Miranda," she said, "shall I wear my blue or white dress tonight; don't you think I look best in blue?"

"Yes, I do; it just suits your com—" Miranda stopped suddenly, overwhelmed at her own frivolity. "My child," she went on solemnly, "why should you care about the adornment of the body? Where are you going this evening?"

"Oh, our Sunshine Girls are going to have a special meeting for three old ladies that live just outside the city. They are shut-ins, you know, and we want to make it as bright and happy for them as we can. Going to sing, and have a little meeting, and read a nice story, and carry some little dainties. So, of course, I want to look my best, so as to 'let a little

sunshine in," Betty sang with the joyous lilt of a song sparrow.

"Betty Holden," exclaimed Miranda, "what are you, anyway? Sometimes I think you are the most faithful little Christian I ever saw, always ready to do anything in church or Sabbath school, but the—the flippant—no, 'tisn't that; the—the chipper, that was grandmother's word, the light and chipper way you go at it all sometimes makes me think you're just a careless butterfly. Now, which is it?"

Betty tried to look solemn, and failed. "I'll tell you what I'm trying to be, auntie, it's—a living sacrifice."

"A living sacrifice!" Miss Miranda was horrified; not at the words themselves, but at the cheerful way in which Betty spoke them. Tradition said that Mournful Holden dwelt a great deal upon the idea of a living sacrifice, but his sayings were not adapted to cheer up those who heard them. Far from it.

"Yes, auntie, that's what I said, a living sacrifice; but you look as if I had said a dead sacrifice. Miss Olmsted, our Sabbath school teacher, says that we have got to be very much alive in order to be good Christians in these days, and that's what I am trying to be. And, O auntie, it's wonderful how it makes you want to be your best and do your best! My hands, my feet, my voice, my mind—everything for the Master! I think of it even when I'm playing tennis or basket ball—it's great fun, but it's more than that to me, it's to help keep my body well and strong, so that I can use it better as a living sacrifice. Why, it just makes me tingle all over with happiness! Yes, Annie, I'm coming!" And away flew Betty—in the blue dress—to join the other Sunshine Girls.

"I wonder," murmured Miranda, "I wonder;" and her eyes began to glow with the light of a new joy in the service of her Lord.—*Girl's World*.

The Courteous Cashier

A WOMAN, quite feeble, wandered into a big bank, looking around rather helplessly. In an instant, an assistant cashier whose desk is near the door was at her side, inquiring with marked courtesy what he could do for her. She only wanted information on some trivial matter; but she got as good attention as if she had called to open an account. A few weeks later a young man came in and opened an account with a first deposit of one thousand dollars, and volunteered the information that he came into that bank because of the courteous attention his mother—the old lady—had received.

The observer went to a store where a clothing man was as earnest and careful as if his customer had been his brother. He wasn't effusive; didn't weary one with his chatter; he didn't say a thing one would suspect was insincere. He didn't even follow that rule of salemanship that one sometimes hears—"Always agree with the customer." When he could not honestly agree with the customer, he pleasantly disagreed, and gave his reasons. He knew fabrics, he knew styles, and he studied his customers so as to know what they wanted, without any waste of time. The result was that he sold two suits, when the observer had come in for only one.

An acquaintance of the observer recently spent several months studying a large sales organization, in the effort to find why some people succeed, while others do only mediocre work or fail.

He discovered that every successful salesman had a powerful motive that spurred him on toward success. In some cases the motive was the love of power. In other cases it was the love of money. Sometimes the successful man had a wife or a family that he loved to provide with the comforts and luxuries of life.

You can't get very far without a purpose, without a mainspring. So get a motive.—*Selected*.

The Keys

ALL our lives we are like a man walking through a vast house, with many long passages, from which open many doors. Every day has a door; and so has every duty and every sorrow and every joy and every temptation. All of these doors are locked tight, but may be opened with the proper keys.

Now the keys are Bible verses. Do you know that there is a Bible verse for the tasks and temptations of every day, if you only know where to find it? Somewhere in the Bible is a little golden key that will fit into just the keyhole that is before you at this moment, no matter what it is. You may have a hard lesson to get; the Bible has a key to it. You may be tempted to do some naughty and wrong thing. The Bible has a key which will open the door, and let you out of the dark room of disobedience into the bright and beautiful room of obedience and love and happiness. Whatever may be your difficulty, you can find a key for it somewhere in God's wonderful Book.

But some people read their Bibles all their lives, and yet do not learn where to find the keys. When they are in temptation or difficulty, they turn to the Bible, and read verses haphazard; and the key they find is very often the wrong one, and does not fit the door at all, no matter how much they turn it and twist it. Did you ever stop to think that the Missionary Volunteer Society is a key school? In this school you may become so familiar with the Bible that you will know just where to find the right key to fit the right door, so that in times of joy you will not get the sorrow key, and in times of sorrow will not get the bad-temper key, or make any such foolish mistake.—*Adapted*.

Thoughts Worth While

ARE you looking for a man's job or only for a salary?

One swallow may not make a spring, but the first swallow often makes a drunkard.

Some people can buy everything but character—that is never on the bargain counter.

It is distance that makes the grass seem so green on the other fellow's side of the fence.

To be kind when none responds, to be good when none appreciates, and to be ready to forgive, is religion.—*Christian Herald*.

WOULDEST have a friend?
 Wouldest know what friend is best?
 Have God thy friend;
 He passeth all the rest.

—*J. W. Riley*.

BE faithful, and active, and earnest;
 In idleness never sit down;
 The better the dark cross you carry,
 The brighter will sparkle your crown.

—*John T. Crowell*.



Potash from Seaweed

THE shutting off of 1,000,000 tons of potash each year, imported from Germany as a fertilizer for American farmers, has set ingenuity to work to repair the loss. The Department of Agriculture is now carrying on practical experiments with hopes of extracting potassium chloride from the seaweed off the California coast, in such quantities and at such a cost as to make its use profitable to the farmers in enriching their fields. This potash fertilizer has advanced in price from \$40 a ton in 1913 to \$450 a ton. The government's experimental plant, now in course of construction, is in Summerland, Santa Barbara County, California. Congress has appropriated \$175,000 for the work. This figure includes the cost of a curious craft, already built, which might be described as a huge seagoing mowing machine. It is equipped at the bow end with great reciprocating knives that work on the principle of the blades of the mowing machine and cut the kelp plants from three to six feet below the surface of the water. The boat in use will contain 100 tons of wet kelp, thus harvested and recut, and it can make two trips a day. The weed is found growing in water to a depth of one hundred feet. The 200 tons of the wet seaweed will make 20 tons when dry, and will yield five tons of potash. If the experiment shall prove successful this summer, then many boats will enter the sea with their mowing machines.—*Selected.*

Maine Has a Molybdenum Klondike

It is too late to start a molybdenum rush to Blue Hill and Cooper, Maine. All the good claims have been staked out, and before long the largest mine in the world that produces this metal will be in operation at Catherine Hill. Molybdenum is known to chemists as the greatest and latest benefactor of steel, as a substitute for platinum, as a coloring agent for porcelain, and for making fast dyes of the most expensive shades.

The European war has brought into prominence the use of three rare metals—tungsten, vanadium, and molybdenum—which are necessary to modern armor plate, to rifle linings, automobiles, machinists' tools, and every operation for which steel is too soft, too fragile, or too coarse-grained.

Molybdenum has been found to be by far the most valuable of the three rare metals, and ever since war broke out the British have held it as absolute contraband of war.

Cooper, Maine, is only ten miles from the great summer resort at Bar Harbor, but is in a typical forest wilderness. The ore is easy to obtain, and railroad service is very near, the only drawback being that the mine run is very low grade. Development has been going on for some time, however, and it is planned to put a hundred tons of raw material through the crusher every day. This amount will yield a ton a day of molybdenum concentrates.

Molybdenum seems to have been made to bolster up man's increasing needs as he invents new appliances. The metal itself looks much like graphite, and is soft and malleable; but when put into the furnace with steel it makes the alloy retain magnetism,

renders it tougher, though finer of grain, increases its capacity for elongation, and doubles its tensile strength. A tool made of the alloy can be used on a lathe until it becomes red-hot, and yet it does not lose its temper. A bank vault door becomes harder and harder with age, so that a burglar's drill would hardly scratch it. Propeller shafts, submarine plates, armor-piercing shells, permanent magnets, and even high-pressure boiler plates are better when made of molybdenum steel than when made of any other alloy.

Dr. F. A. Fahrenwald of the Case School, Cleveland, has invented ways of handling the metal so that when alloyed with tungsten it takes the place of platinum in many of the uses of the latter metal. It can be used for dental work, and for the points of spark-plugs in automobiles. Since more than one third of the world's supply of platinum goes into men's teeth, and since this metal is five times as valuable as gold, this discovery is of great importance.—*Every Week.*

The Manufacture of Shrapnel Shells

A GREAT demand for shells by the European nations in the present great war has induced many machine shops in the United States to manufacture them. The purpose of shrapnel is to produce a terrific explosion at the place where it strikes, so the shells are made of heavy steel and filled with an explosive which tears them into many pieces as it is set off. They also contain quantities of bullets or sharp pieces of steel, which fly in all directions and are very destructive to human life. The shells must be shaped very accurately and weigh just the right amount in order that they may be depended upon to travel alike in the air and reach the right distance. So they require careful workmen and strict inspection, for measurements must be made to one one-thousandth of an inch. In a certain order of four and one-half inch shells, made for England, one out of every 125 was tested by her agent before the lot was accepted. If it behaved well and burst into enough pieces, the 124 others were accepted on the merits of this one, but if not, all were rejected.

The rough steel shells in the form of cylinders open at only one end, are forged at the great steel mills. They are received by the machine shop and perfected, for which several operations are necessary. In the lathe each cylinder is centered, and turned smooth on both inside and outside of the sides and the bottom. In this process it is made of just the right dimensions. It is then taken to the forge. Here the open end is carefully heated by a gas flame, and placed under a heavy trip hammer, which forces the sides in, and makes the opening smaller. This is accomplished by driving a funnel-shaped tool down over the heated end of the shell. Two strokes of the trip hammer make a good beginning, but the shell must be heated again and two more strokes applied before the right shape is obtained. This has reduced the opening to less than one fourth its former area, and given to the front end of the shell a tapering shape.

From here the shell is returned to the machines for further changes. This contracted end is, of course, not perfect as it must be, so it is turned to the right dimensions, both inside and outside, at the lathe. Then threads are cut at the opening, into which is fitted a steel plug, which is also hollow and carries the time fuse used to explode the shrapnel. Now that the shape and size of the shell are perfect, the sides about one-half inch thick and the bottom one inch, half the

thickness of the bottom is drilled away on the outside. Then threads are cut in the rim round this shallow hole, and a steel disk which just fits, is screwed in tightly, and the base is again turned smooth at the lathe. This double bottom is a protection to the explosives inside, from possibility of being ignited, when the gun is fired, by any leakage of the flame through possible cracks in the original bottom. Such a result would be disastrous to the gun and to everything near it, so this precaution is taken.

In order to prevent damage to the bore of the gun by scratching, and, at the same time, to secure a close fit, three rings of brass encircle the shell. Shallow grooves are cut for them, the brass rings slipped in place, and then a pressure of several thousand pounds is applied to shrink the rings together and fix them firmly into the grooves. When finished, the rings extend above the surface of the shell three one-thousandths of an inch. The shells must pass a rigid inspection of material and workmanship before they are shipped away. They are not loaded with the explosives and bullets at the machine shop, and a certain secrecy is maintained regarding this process and their destiny.

J. NORMAN KIMBLE.

Chinatown's Telephone Exchange

No other telephone exchange may be found in our land like the Chinatown branch at San Francisco. It is a strange mixture of the Orient and the Occident. Seen from the street, it is like a bit of old Peking set down in a modern city, and its curving roof lines seem oddly out of place between the conventional brick buildings that adjoin it. It is a bit of richly carved and highly colored architecture — a picture from a fan.

The visitor who enters is courteously received by a Celestial in native garb; but a few moments of conversation reveal that he is an up-to-date business man — quite American in everything but his race and costume. It is Mr. Loo Kum Shu, manager of the Chinatown Exchange, an electrical expert and efficient head of a staff of fourteen operators. The business done by this central includes all the city and out-of-town calls between the Chinese. There are about a thousand telephones in the Chinese quarter, and calls up to eight thousand in number are handled every day by the dainty little Oriental girls, who sit at their work clad in the costume of their own people. These girls are exceptionally well educated; all of them were taught in the San Francisco public schools, and, in addition to a perfect knowledge of our language, they have a command of the different Chinese dialects that are spoken in the quarter. As the Oriental subscriber does not call by number, these girls must remember the name and number of all subscribers, a feat of memory which would baffle most American "centrals." — *Selected.*

For the Finding-Out Club

THE following questions were compiled by Dr. Frank Crane, and appeared in the *New York Globe*:

1. Why does our Secretary of State, in his letters to foreign powers, sign his name simply "Lansing," without giving his first name or initials?

2. What is an ultimatum?

3. What language do the people of Switzerland speak? The people of Belgium?

4. What other republics are there in Europe besides France and Switzerland?

5. What is meant by the term "hyphenated American"?

6. Tell something about the following persons: Brand Whitlock, Bethmann Hollweg, Poincaré, Asquith, Grey, Kitchener.

7. Where are these places: Riga, Bagdad, Warsaw, Monastir, the Marne, Louvain, Hartlepool? Tell something concerning each place in connection with the present war.

8. What does *persona non grata* mean? *Soixante-quinze*? *Bochc*, *Piou-piou*? Tommy Atkins? Cosack? Hussar?

9. What is meant by *Italia irredenta*?

10. What is a censor? A minister? A consul? A *chargé d'affaires*? An envoy extraordinary?

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THE greatest of all faults is to be conscious of none.—*Carlyle.*



Forgiveness and Mercy

(Texts for August 26 to September 1)

THE one hundred and third psalm is a pure outburst of thankfulness without even one note of sadness; it is a sky of azure blue untouched by clouds of darkness; it is a stream, clear as crystal, widening and deepening as it flows. In most psalms, the voices of trust and pain are mingled, but this is a song of unalloyed gladness and gratitude. What a cheerful companion, in the hour of sorrow, this psalm will be to all who really become acquainted with it.

Verse 1: "Thank you" is such a little word; but how many, many things we receive from God without thanking him! What has he given you today? How often have you said thank you? How often have you talked to others of his goodness today?

Verse 2: All of God's gifts are benefits, though some of them come in disguise. But how soon we forget; our memories keep such "short-lived" records of his mercies. We need, for our own sakes, to recount our blessings often.

Verse 3: Forgiveness! That is the blessing we all need, to clear the way for other gifts that we seek, and to teach us the lesson of deepest gratitude and sweetest joy. Health is another blessing God sends us; and when disease overtakes us, it is still to him we must turn that he may forgive our mistakes and restore to us the lost blessing.

Verse 4: Burbank has made wonderful changes in flowers. He has taken away their objectionable features and developed their points of beauty. But even more wonderful is the change that God makes in the lives that are fully submitted to him. He beautifies the character and crowns it with loving-kindness.

Verse 5: This is more than a promise to satisfy thy mouth. The original, according to commentators, gives a broader meaning. The person who has been forgiven and healed has tasted, and learned for himself that God is good. He will find his deepest joy in close communion with his heavenly Father, and such communion will keep his heart young, buoyant, and trustful.

Verse 6: Now we enter a wider circle of thought. The psalmist leaves his personal experiences and speaks of God's blessings to mankind. From his own experience and from the history of God's people, which the psalmist must have studied very carefully, he was convinced that God would see justice meted out to the oppressed. He is always the Helper of those who call upon him in need.

Verse 7: Just as God taught Moses, so will he make known to us what he would have us do. How much gratitude we owe God for the revelation he has given us of the way of salvation.

Verse 8: Truly God is patient! Forty years he bore with Israel. Let us look within. How long has he borne with us? How often have we failed him? How patiently he is waiting for us to be all that we might become if he had all there is of us! Yes, his love is deeper than we can fathom.

Verse 9: "Jehovah's graciousness forces him to 'contend' against a man's sins for the man's sake. But it forbids him to be perpetually chastising and condemning, like a harsh taskmaster. Nor does he keep his anger ever burning, though he does keep his loving-kindness aflame for a thousand generations."

Verse 10: "Just wait and I'll pay you back for that." Did you ever say that, and then punctuate the threat with a clenched fist? Most of us have been members of the paying-back band. But we should not be. That is not God's way. Sometimes he chastises for our own good, but not to pay back. "Whatever his chastisements, they have been less than our sins. The heaviest is 'light,' and 'for a moment' when compared with the 'exceeding weight of our guilt.'"—*Maclaren*.

Verse 11: Who can measure the height of the heavens? No bird has ever explored it; no human device has ever fathomed it; and the mind of man has never comprehended it. So great is God's mercy. We cannot understand, but we may be sure that there is enough mercy to remove every stain of guilt if we will but let God wash it away.

MEDITATION.—I cannot comprehend God's great mercy, but there is joy and comfort and courage in meditating upon it. To think of his wonderful love to me, and to speak of it to others, somehow gives me new revelations of him and strengthens my faith. It helps me to get better acquainted with my heavenly Father, and knowing him changes the whole landscape of life and makes living worth while.

SPECIAL PRAYER.—"Our Father which art in heaven," I thank thee that thy mercy still spares my life. Help me to live so from day to day that my life may prove my gratitude to thee and give others a desire to know thee.

(Texts for September 2-8)

"THE tender love a father has for all his children dear,
Such love the Lord bestows on them who worship him in fear.

"The Lord remembers we are dust, and all our frailty knows;
Man's days are like the tender grass, and as the flower he grows.

"The flower is withered by the wind that smites with blighting breath;
So man is quickly swept away before the blast of death.

"Unchanging is the love of God, from age to age the same,
Displayed to all who do his will and reverence his name.

"Those who his gracious covenant keep, the Lord will ever bless;
Their children's children shall rejoice to see his righteousness."

Verse 12: When our sins are turned over to God, we need have no fear of ever meeting them again; for he has cast them as far away as the east is from the west. All conceivable distance lies between those two points. No line has ever measured that distance. No bridge has ever spanned the gulf that lies between you and your sins when God has cast them away.

Verse 13: Here is an interpretation of God's mercy that we all like. It goes straight to the heart. God's mercy is as immeasurable as the heavens, but he pities us as an earthly father does. We may be sure he understands us, and will supply all our needs. There is no heartache too small to take to him, nor yet too hard for him to relieve. Let us beware that we do not exclude ourselves from the full benefit of his pity; it is here promised to those that fear him.

Verses 14-16: At first glance these verses appear to strike a minor chord; but the author seems to call attention to the frailty of man merely to magnify

God's great mercy. "If you ever move the machine, carry this part very carefully," I heard a dealer say to a customer to whom he had sold a Victrola. He referred to the little sound box—the most important and yet the most delicate part of the machine. So man, God's crowning work in creation, is very frail, but God's loving eye is ever upon him, and every day his mercy preserves him amid all the dangers known to earth.

Verses 17, 18: The psalmist began his reference to man's frailty with a reminder of God's thoughtfulness, and he closes it with a benediction of the Father's enduring mercy.

"All men share in that loving-kindness, and receive from it the best gifts of which they are capable; but those who cling to God in loving reverence, and who are moved by that blissful 'fear' which has no torment, to yield their wills to him in inward submission and outward obedience, do enter into the inner recesses of that loving-kindness, and are replenished with good, of which others are incapable."—*Maclaren*.

Verses 19-22: The sweet, low song suddenly grows loud and majestic, as the singer ceases to sing of God's tender love to humanity and calls upon the universe to bless God. "Amid starry distances, amid heights and depths, far beyond sunrise and sunset, God's all-including kingdom stretches and blesses all. Therefore, all creatures are called to bless him, since all are blessed by him, each according to its nature and need. If they have consciousness, they owe him praise. If they have not, they praise him by being."

One note is missing in this part of the song,—a note that is exceedingly precious to us. It is the note of God's tender, pardoning love. But this only reminds us that our all-wise Father deals out his mercy according to the need of the recipient. We are the only creatures that need his pity and pardon. The ninety and nine remained in the fold; we strayed out and were lost.

And the universe does praise God. "The heavens declare the glory of God," and the angels sing in more melodious music than this earth knows. But God is calling on the frail human tongue to teach the universe a new song; it is the song of redemption. The rest of the universe blesses its mighty Ruler; we should praise him because we have found in him a merciful Father who loves us and forgives us. "Nature and angels, stars and suns, seas and forests, magnify their Maker and Sustainer; we can bless God who pardons iniquities and heals diseases which our fellow choristers never knew."

MEDITATION.—To me, one of the sweetest thoughts in the texts this week is God's pitying love. He pities me as my father did. That means so much to me; it is all the assurance I need. It gives me courage to go to him with everything, for I know he loves me, pities me, and understands me. He will not disappoint me; he will never weary of my many requests; never give me an impatient look. I know I can trust him to take care of me, to supply all my needs, to give me all the pleasures that are best for me, and to plan for my good all that concerns me. There were some things that my father could not do for me, but I did not doubt his love. There is nothing that God cannot do for me, so I must learn never to doubt him. I am so grateful that I may get as well acquainted with him as I was with my father. This I mean to do.

SPECIAL PRAYER.—Father, I realize that my greatest need is to know thee. Help me to be thy true child. Teach me how to make my life a sweet song ever telling in word and act of thy redeeming love.

M. E.

MISSIONARY VOLUNTEER DEPARTMENT

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

Missionary Volunteer Society Programs for Weeks Ending September 1 and 8

THE programs for these dates, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for September.

The Bible Year

Senior Assignment

- August 26. Jeremiah 51, 52: The destruction of Jerusalem.
 August 27. Lamentations.
 August 28. Ezekiel 1 to 3: The prophet's commission.
 August 29. Ezekiel 4 to 7: Types of divine judgments.
 August 30. Ezekiel 8 to 10: The chambers of imagery.
 August 31. Ezekiel 11 to 13: Judgments and reproofs.
 September 1. Ezekiel 14 to 17: Rejection and judgments of Jerusalem.
 September 2. Ezekiel 18 to 20: God's justice; Israel's rebellion.
 September 3. Ezekiel 21 to 23: Judgments threatened.
 September 4. Ezekiel 24 to 26: Parable of a boiling pot; judgments.
 September 5. Ezekiel 27 to 29: Doom of Tyre; promise to Israel.
 September 6. Ezekiel 30 to 32: Desolation and overthrow of Egypt.
 September 7. Ezekiel 33 to 35: God's mercy to the repentant.
 September 8. Ezekiel 36 to 38: Blessings of Christ's kingdom.

For notes on this assignment, see *Review* for August 23 and 30.

Junior Assignment

- August 26. Matthew 15: Jesus feeds the multitude.
 August 27. Matthew 16: Warning against false teaching.
 August 28. Matthew 17: The transfiguration; a boy healed.
 August 29. Matthew 18: Humility and forgiveness.
 August 30. Matthew 19: Jesus blesses the children.
 August 31. Matthew 20: The laborers in the vineyard.
 September 1. Matthew 21: The children praise Jesus in the temple.
 September 2. Matthew 22: The wedding garment.
 September 3. Matthew 23: Jesus teaches the people.
 September 4. Matthew 24: A prophecy of the end of the world.
 September 5. Matthew 25: Parables of the ten virgins and the talents.
 September 6. Matthew 26: The last supper; Jesus betrayed.
 September 7. Matthew 27: Condemned and crucified.
 September 8. Matthew 28: "He is risen."

The Book of Matthew

The other day at one of our camp meetings a boy came proudly up to an older friend, and said, "Just see my New Testament that mother bought me!" He prized it as a real treasure, and it was right that he should, for it was just that.

Did you ever stop to think that the New Testament which we have today was not in use when Peter and Paul preached to the people back in the early days of the apostolic church? I wonder if you can tell why it wasn't used? The reason is very simple. It hadn't been written!

When we were studying the book of Acts, we learned that the people of Berea were commended for their faithful study of the Scriptures, and perhaps a good many people suppose that they had the whole Bible to read daily; but the truth is that their Scriptures consisted of scrolls of parchment upon which

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were written the writings of the Old Testament only. The Book of Matthew is thought to be the first book of the New Testament to be written. It was not until about sixty years after Christ's birth that Levi-Matthew, the former tax gatherer, gave us "The Gospel According to Matthew," as we often hear it called.

"Well, how did people ever learn about Jesus without the New Testament?" some one asks. There were "living epistles" in those days; that is, men who had known Jesus personally when he was on earth. They loved him with all their hearts, and to love him was to talk of him to others. So through these men and the people whom they led to Jesus the gospel story was published far and wide, in spite of the fact that there was no written account of it for many years.

Matthew wrote his Gospel to prove to the people that Jesus was the Messiah, or "anointed One," referred to in the prophecies of the Old Testament. He knew that the Jews professed to believe all that was written by the prophets, and he thought that if he could show them clearly that Christ exactly fulfilled every prophecy concerning the first coming of the Messiah, then surely they would believe on him. He referred to sixty-five different texts from the Old Testament to prove that Jesus was the Messiah. When we have a friend whom we truly love, we want others to believe in him and care for him too. That is how Matthew felt, and the way every boy and girl will feel who loves Jesus.

Keeping Up

"If nobody else keeps up with the Junior Bible Year, I'm going to!" It was New Year's Day, and Genevieve had been curled up on the couch for a whole hour reading steadily. She had just finished eighteen chapters in Genesis!

"So am I," said Clyde, her brother, as he closed his Bible and left the room. He was a fun-loving boy who liked to be out of doors. On the previous Sabbath he, too, together with several others, had promised to read the Bible through during the year, but he was not so old as Genevieve, and not so rapid a reader. He had carefully read the chapters assigned for January 1, and then was ready for an hour on the ice.

For several weeks Genevieve read industriously. The Bible stories were so interesting! Soon she was several whole books ahead of Clyde, and she often used to tease him about being so slow. Then one day she decided to stop reading for a week or two and give him time to catch up with her, so that they could read their chapters together sometimes. Fatal mistake!

Time sped by, and she neglected to begin reading again. When June had passed, Clyde had not only caught up with his sister, but was far ahead and steadily plodding on, reading regularly every day the chapters assigned. July and August came and went; but of the eight Juniors who had promised to read the Bible through, only three were up-to-date when bright September days were ushered in.

Don't you think that was a pity? I hope that you are not like the five who gave up, but are among the class who will persevere to the end. It is really faithfulness every day that accomplishes things, isn't it? So don't allow *anything* to crowd out your daily reading of God's Word.

We are now reading the most blessed part of the whole Bible.—the story of Jesus; and this week espe-

cially, as we read the closing scenes in his life, of his death upon Calvary for us, and then his glorious resurrection, it makes us long to see him face to face, and to know him—this wonderful Saviour. I am so glad we have the gospel story, aren't you?

ELLA IDEN.

The Quarterly Summary

AN apology is due for the lateness of this report. Did you ever think, dear secretary, that by delay you may hold up the whole report of the Division Missionary Volunteer Department? Your conference Missionary Volunteer secretary, greatly desiring to have a full report, holds up his report to the Union secretary because your report is not in. The Union secretary feels that he cannot send in his report to the Division with one whole conference a blank. And naturally we do not like to publish a quarterly summary with one Union missing,—one twelfth of our number,—thus seeming to publish to all our people everywhere that the young people in one Union Conference are doing nothing. It does not seem fair to the young people of that Union when possibly one delinquent society secretary is the cause of the whole trouble.

On every local society secretary's report blank is printed this: "Note.—Please fill in this report within ten days after the close of the quarter, and send it to the conference Missionary Volunteer secretary. Answer each question to the very best of your knowledge and ability. Please do not leave a blank unfilled. Make some answer. This is very important." We shall have to instruct our conference and Union secretaries to send their reports along, omitting delinquents.

So much for this lecture to delinquent secretaries. (I hope they will read it.) The report is encouraging, even though it is late. Notice how it compares with the fourth quarter for 1915. Nearly every item is larger. There is such missionary activity among our people as there has not been for many years. Youth, strong and active, must do its share. Let every Missionary Volunteer take to himself the admonition to "work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Here is the North American Division Missionary Volunteer Goal for 1916 and what we accomplished. (Some of the items from one Union Conference are estimated, I am sorry to say, but this is approximately correct.)

	1916 Goal	Results
Conversions	2,000	2,115
Bible Year	2,000	2,004
Reading Course	3,000	2,333
Standard of Attainment	1,000	839
Mission Offerings	\$25,000	\$41,073.68

Our Goal was large, and I am sure every Missionary Volunteer will rejoice that we came out ahead on three items. What a fine sum of money for missions, aside from all that our members have given through the Sabbath school!

Let us see to it that we reach the 1917 Goal in every point. If every Missionary Volunteer will do his part, we shall. Have you forgotten the 1917 Goal? Here it is:

- 1,000 Standard of Attainment certificates.
- 3,000 Reading Course certificates.

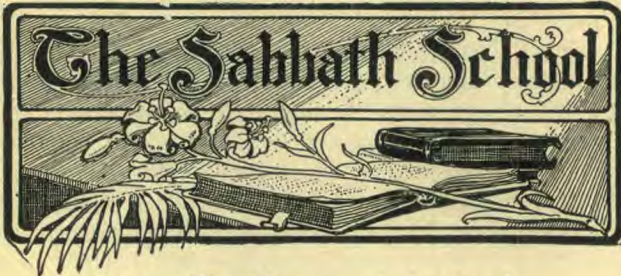
2,000 young people reading the Bible through.
2,500 young people converted and added to the church.

\$35,000 for foreign missions.

15,000 reporting members by Dec. 31, 1917.

One new item you see. And to reach it just about every Missionary Volunteer in the North American Division must become a "reporting member." Are you one? If not, why not? If not, have you an excuse the Master will accept?

M. E. KERN.



IX — The Coming of the Lord

(September 1)

MEMORY VERSE: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3.

Questions

1. Why were the disciples not to be troubled when Jesus left them? John 14:1, 2.
2. Repeat the promise he gave to comfort them. Verse 3.
3. When Jesus had returned to heaven, who appeared to the disciples? What question did the angels ask? What promise did they make? Acts 1:10, 11. Note 1.
4. What hid Jesus from sight as he ascended to his Father? What will be seen first when he comes again? Acts 1:9. Note 2.
5. What does John say concerning the manner of his returning? Rev. 1:7.
6. Who will descend with Jesus as he returns to earth? Matt. 25:31.
7. What does the Bible teach concerning the number of angels? Rev. 5:11; Heb. 12:22.
8. What work will the angels be given to do at the time of the coming of Jesus? Matt. 24:31. Note 3.
9. How will his presence affect heaven and earth? Rev. 6:14.
10. What classes of people are mentioned as trying to escape from his presence? What do they say? Verses 15, 16.
11. What will the righteous ones say as they see Jesus coming? Isa. 25:9.
12. How will they be changed? 1 Cor. 15:51-53.
13. Where will the living and resurrected ones meet the Lord? 1 Thess. 4:17.
14. Since such a day is before us, what should we do? Zeph. 2:3.

Notes

1. "While the disciples were still gazing upward, voices addressed them which sounded like richest music. They turned, and saw two angels in the form of men, who spoke to them. . . . These angels were of the company that had been waiting in the shining cloud to escort Jesus to his heavenly home."—*The Desire of Ages*, trade edition, pp. 997, 998.
2. "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as he rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted him on his way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon his holy brow. Upon his vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, his eyes were as a flame of fire, and his feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."—*Early Writings*, old edition, part 3, pp. 146, 147; new edition, pp. 286, 287.
3. The angels will gather together the people of God who have been resting in their graves, through all the centuries of the past as well as those who died in the time of the end. From all countries they will come, and some from the bottom of the sea. Not one will be forgotten.

X — Signs in the Sun, Moon, and Stars

(September 8)

MEMORY VERSE: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

Questions

1. As Jesus was seated on the Mount of Olives, what did the disciples ask him to tell them? Matt. 24:3.
2. Before answering the question what warning did Jesus give them? Verses 4, 5.
3. What did he say would be the signs of his second coming? Luke 21:25, first part.
4. At what time would those signs appear? Matt. 24:29, first part. Note 1.
5. When was the sun darkened? In what way is this event described? Note 2.
6. When did the sign Jesus gave concerning the moon take place? Note 3.
7. When did the sign in the stars appear? Note 4.
8. How accurately did prophecy foretell these events? Isa. 13:10; Amos 8:9.
9. After telling the disciples about the signs in the sun, moon, and stars, what did Jesus say? Matt. 24:30.
10. Who will come with Jesus when he comes? Matt. 24:31, first part.
11. What will he send the angels to do? Matt. 24:31, second part.
12. What parable did Jesus give to illustrate the meaning of the signs he had given? Verses 32, 33.
13. What did he say of the certainty of his words? Verse 35.
14. What does no man know concerning the coming of Jesus? Verse 36.
15. How will his coming affect a certain class of people? Rev. 6:15, 16.
16. What will those say who have been looking for him? Isa. 25:9.
17. What words of the prophet are of special force at this time? Amos 4:12, last part. Note 5.

Notes

1. In the record of Mark it reads, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall."
"Those days" refer to the days of papal persecution foretold in prophecy. After the tribulation of those days had ceased, the first signs of the coming of the Lord were to be seen. The prophetic period of papal supremacy, 1260 years, began in 538 A. D. and ended in 1798. The persecution of that period was to be "shortened." Matt. 24:22. By the Reformation the days of tribulation were cut short; so there was no general persecution after 1773. Therefore we should look for the signs in the heavens to begin after 1773.
2. Webster's Unabridged Dictionary, edition 1883, page 1604, says: "The Dark Day, May 19, 1780,—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night. . . . The true causes of this remarkable phenomenon are not known."
3. "The night succeeding that day [May 19, 1780], was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service."—*Stone's "History of Beverly."*
"If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Our First Century*, p. 94.
- The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Dr. Adams, that "the moon had fulfilled the day before."
4. "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in number and splendor till four o'clock, from which time they gradually declined, but were visible till lost in the light of day."—*Professor Olmsted, of Yale College.*
5. "Said the angel, . . . Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it."—*Early Writings*, old edition, part 1, pp. 56, 57; new edition, p. 66.

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

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
ATLANTIC UNION																							
E. New York	7	108	13	103	34	230	83	29	623	1015	91	54	71	61	322	101	6	5	1	\$ 297.24	\$ 24.92	6	
Greater New York	12	378		481	243	2849	229	28	4208	3059	378	302	199	3703	1004	337				556.49	111.78		
Maine	8	162	25	42	43	100	98	2	309	549	148	45		280	67	50	8	84	18	1	167.18	19.80	10
Massachusetts	17	379	5	496	122	6680	247	3	9991	3576	1412	163	704	1764	1178	270	11	130	172	1	1060.34	72.12	34
N. New England	2	36		194	7	89			2	749	32	35	6	252	13	10				27	2.72		
S. New England	7	70	7	57	15	70	21	16	1649	496	31	31	16	98	85	183	2	121	4	6	70.52	5.10	
W. New York	12	105	1	233	77	516	95	54	1343	3150	155	225	185	1494	391	369	17	60	11	5	460.19	210.94	
Bermuda																							
CENTRAL UNION																							
Colorado	27	511	9	333	154	502	88	115	395	3191	76	224	76	671	1617	860	145	443	98		767.78	57.20	101
Kansas	36	825	2	201	84	244	67	78	727	5946	31	103	63	833	579	384	30	44	51		1227.27	3.00	4
Missouri	12	265		610	202	899	139	46	1461	15543	359	286	347	3620	1212	578	31		16	31	955.71	98.09	7
Nebraska	16	480	6	256	169	394	198	5	644	3170	77	120	17	432	574	355	70	21	35	22	1250.70	50.14	84
Wyoming	7	110		70	31	98	13	2	259	470	108	23	62	237	67	85					258.87	491.00	9
COLUMBIA UNION																							
Chesapeake	10	188		86	41	300	88	20	1749	1859	59	57	290	4663	169	303	37	50	13	4	773.43	238.58	14
District of Columbia	4	295		522	183	173	79	2	1133	7896	227	57	1268	2253	292	260	38	1	119		589.79	94.38	
E. Pennsylvania	18	259	13	367	116	465	147	165	1286	3057	123	173	57	939	1105	942	39	110	5	4	455.18	273.53	5
New Jersey	22	295		535	478	1224	404	41	1566	18209	131	135	58	3011	2437	161		165	26	1	977.91	96.25	7
Ohio	16	370		325	190	596	157	26	641	3955	278	421	125	4003	827	550	36	75	19	12	992.91	59.11	40
Virginia	4	100		76	42	228	92		559	530	166	7	1052	69	14	10	2		5		61.28		1
W. Pennsylvania	5	159		480	172	670	222	15	580	7327	1231	317	913		160	82	14		46		120.38	139.55	
West Virginia	1	18		32	12	22	1	2	244	507	1	7		149	43	7					36.07	10.39	
LAKE UNION																							
E. Michigan	29	566	6	603	178	1295	269	23	4556	3310	234	217	433	27951	3646	525	95	917	110	59	1075.73	334.81	53
Indiana	32	508	2	303	126	603	51	24	1210	3959	157	392	63	1639	796	860	92	107	93	10	334.57	18.70	19
N. Illinois	38	666		620	214	3917	489	106	3645	6586	439	310	260	5460	2691	876	69	638	239		1581.42	150.56	26
N. Michigan	21	137	3	93	36	67	24	18	372	1145	84	10		504	125	304					539.22	8.42	20
N. Wisconsin	9	111		47	15	173	24	4	732	300	33	9	21	97	176	34	1	11	15	3	332.93	1.10	3
S. Illinois	14	173	6	78	25	170	25	7	584	2689	56	39		806	334	40					483.37	485.49	20
S. Wisconsin	21	348	3	196	70	250	82	61	251	1165	251	121	6	520	929	260	17	165	33	3	382.86	12.99	3
W. Michigan	37	717	14	259	76	677	56	11	783	5105	382	150	38	22192	1005	618	18	100			598.02	50.96	10
NORTHERN UNION																							
Iowa	19	275		248	298	153	63	16	1843	4113	410	98	33	2223	993	440				4	958.80	89.67	41
Minnesota	28	374		455	186	777	102	53	1429	7846	218	272	106	5636	565	350	74	277	4	2	1121.64	148.00	20
North Dakota	6	116	2	307	240	186	25	21	10	185	5	11		229	3	32				7	455.22	.08	20
South Dakota	10	156		523	93	918	249	127	127	1075	53	50	18	193	533	219	11	20	87		129.08	69.75	13
NORTH PACIFIC UNION																							
Montana	2			11	5		3	1		592		11		11		10					12.33		
S. Idaho	15	252		67	15	606	6	4	193	1352	4	23		1940	88	37	6		11	11	142.07	2.45	26
S. Oregon	6	89		52	16	66	38	1	109	1322	22	18	4	60	97	60	14	25	3		21.44	11.62	9
Upper Columbia	18	429	2	128	46	181	53	8	184	4900	43	176	24	1742	200	218	113	98	41		150.38	59.92	6
W. Oregon	18	347		168	39	290	69	35	188	7341	62	101	30	3208	404	180	124	487	11		689.26		19
W. Washington	9	142		16	5	24	4	6	71	1018	351	39	8	1091	47	45					903.17	3.90	
PACIFIC UNION																							
Arizona	2	28		31	14	47	16	12	402	898	25	25	1	134	144	85	30	22	10		72.31	24.77	13
California	15	430		271	183	931	243	6	873	13098	188	163	53	22889	1332	665	571	1015	49	11	384.01	126.38	21
Can. California	32	562		313	93	1176	362	210	650	7085	71	290	49	2490	373	865	143		72	10	460.37	186.84	1
Inter-Mountain	11	148		210	106	346	40	4	166	355	1	26	107	69	216	77	12		2	1	121.62	5.38	
Nevada Mission	3	19	6	87	24	137	112	32	6	796	12	47		351	269	124	1	399	12		84.77	23.07	
N. California	10	223	3	164	29	387	53	4	635	2137	35	117	5	1143	277	181	48	288	14		194.76	55.06	
N. W. California	20	433		492	110	560	88	4	621	5614	61	406	1093	3442	673	3608				61	950.88	214.34	56
* S. California	14	493		220	72	1899	274	21	449	8217	115	112	378	3877	1316	380	115	54	232	15	325.04	23.31	26
S. E. California	15	358		178	46	357	69	35	925	4351	47	480	493	1001	334	288	48	98	10	5	628.51	77.53	35
SOUTHEASTERN UNION																							
Cumberland	4	113		56	21	162	25		3233	370	5	20	49	36	305	111	33		44		174.00	3.00	20
Florida	14	200		182	29	240	65	1	627	4046	55	63	22	2195	580	124	37	8	13	25	76.50	10.47	8
Georgia	2	54		76	33	212	38	28	12	159	28	39	33	212	252	395		10		3	32.75	7.26	10
North Carolina	3	54		47	24	32		7	58	14	7	3		97	31	130		20	17		66.34	6.50	3
South Carolina																							
SOUTHERN UNION																							
Alabama	6	121		264	115	589	280	3	177	440	67	56	102	205	797	293					225.78	31.74	
Kentucky	5	103	11	197	70	274	48	2	763	762	170	75	20	247	224	218	35	26	10		213.72	.89	8
Louisiana	1	52		40	36	154	28		82	700	10	12		52	62	34	1				236.47	2.27	6
Mississippi	4	46	6	49	46	111	86		5	337	55	34		166	582	46	8	12	5		83.42		6
Tennessee River	6	152		111	54	277	137	8	1515	4863	17	67	2	456	905	223	37	10	50	6	562.49	40.88	
SOUTHWESTERN UNION																							
Arkansas	7																						

The Youth's Instructor

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If civilized nations can join hands in a bloody conflict, ostensibly to help give other civilized peoples a somewhat more democratic form of government, why should not these same nations long ago have interested themselves in some great way to free the hundreds of millions of ignorant, superstitious peoples of all heathen countries from their low estate? If the money and men that have been sacrificed on Europe's battle fields had been given to educate and evangelize the heathen world, what glorious results, what happiness, would have come to more than a billion of the world's inhabitants.

Eyeservice

THE apostle Paul said, "Herein do I exercise myself to have always a conscience void of offense toward God, and toward men." No higher goal than this can a man place before himself; and he who reaches it has attained to a high spiritual estate. Every true child of God strives to reach this praiseworthy plane of living; but in this age many professed children of God are exceedingly careless in matters that should receive earnest consideration.

Christians are not men pleasers. They are true to their responsibilities whether under the eye of their superiors or not. They do not talk and gossip with one another, neglecting their work, until they hear the voice or footstep of the manager; they do not eat butter and crackers until they see the manager at the farther end of the room, then quickly put all suggestion of food out of sight, and begin a speed of work that he can but observe with satisfaction.

Those who do these things surely are "eyeservants," "men pleasers," and though their hands are doing the work of God, their hearts are not. If they were, they would not forget that the heavenly Manager sees every act.

It is so much easier to acquit oneself properly before visible authority than it is to keep in mind the invisible God who is above all earthly authority and to whom we are all directly accountable for every act.

It is well for all, boys and girls, young men and women, as well as the adult, to strive as did the apostle Paul "to have always a conscience void of offense toward God, and toward men." This means to exercise care to do the right thing whether one is observed or not. "Thou God seest me" is the truth that should direct one's actions. The problem of life is to make this fact a living reality to oneself.

The Face Tells

A LITTLE three-year-old, coming home from Sunday school with sober features, was asked by his mother what troubled him. He replied in a heartbroken way, "I thought Mr. Brown, the superintendent, liked me." "And doesn't he?" the mother asked in turn. "He said he did," answered the little fellow with a half sob, "and he patted my head, but his face didn't say so."

Nothing better repays careful consideration than a study of the human countenance, and one can pursue the study in subway or on elevated, on ferryboat or on street, in railway station or in music hall, without impertinence or impropriety. How many faces are indicative of emptiness and aimlessness; how few comparatively of restful assurance and calm strength. Frances Ridley Havergal was a great sufferer, but her face was a benediction. A young girl met her on a brief journey, and said long afterward, "I am so glad that I saw just once that God-satisfied face."

More than seventy years ago, when one of our great missionaries was home on furlough, he passed through Stonington, Connecticut, by what was then the principal route between New England and New York. Two trains, one an accommodation and the other an express, connected with the boat.

One evening when the accommodation came in, one of the boys playing about the wharf saw a man whose appearance profoundly impressed him. Suddenly it dawned on him that the stranger was the famous missionary whose picture he had once seen. He ran up the street to the home of the Baptist minister, and asked him if it could be so. The clergyman found the boy was right, but absorbed in conversation with the missionary he forgot all about the lad who had brought the news and who stood by looking on with wonder.

Many years later that boy, Henry Clay Trumbull, wrote a book of memories in which was a chapter entitled, "What a Boy Saw in the Face of Adoniram Judson." Truly the countenance is a portrait of the soul, and it is more—it is the suggestion both of the soul's divine origin and its immortal possibilities.—*Young People.*

Prompt Response Wanted

PAUL DUNBAR, the deceased Negro poet, in the following quaint lines, teaches an important lesson, one that the experience of Philip, Paul, Peter, and many other of God's devout children have impressed; namely, that God's requests and commands should receive prompt recognition:

"The Lord had a job for me, but I had so much to do,
I said, 'You get somebody else, or wait till I get through.'
I don't know how the Lord came out, but he seemed to
get along,
But I felt kind-a-sneaking like, 'cause I knowed I done him
wrong."

"One day I needed the Lord myself—needed him right away,
And he never answered me at all, but I could hear him say
Down in my accusin' heart: 'Nigger, I'se got too much to do;
You get somebody else, or wait till I get through.'

"Now when the Lord he have a job for me, I never tries
to shirk;
I drops what I has on hand, and does the good Lord's work;
And my affairs can run along, or wait till I get through.
Nobody else can do the job that God's marked out for you."

"CONCEIT may puff a man up, but it can never prop him up."