

THE YOUTH'S INSTRUCTOR

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"THE OPEN FIREPLACE WITH ITS CHEERY FLAME IS OUR EDEN."

From Here and There

"Tiffany finds customers for 100,000 necklaces; don't be afraid to show and talk the higher-priced goods."

Hardly a foot of Cape Cod on the open ocean side, it is claimed, has escaped having been the scene of some wreck.

It is claimed that with coal now quoted in Paris, France, at \$50 a ton,—but little for sale,—it will jump to \$150 as zero weather approaches. Soap will cost \$5 a cake, and water is now so scarce that the authorities there are expected soon to regulate bathing.

A hen shows by her cackle that she thinks she has done well when she has laid one egg a day; but in an egg-laying contest supervised by a farmer professor of the Kansas Agricultural College, Betty produced in one day six perfectly formed but miniature eggs.

Recently a number of restaurants in New York City were inspected, and the investigators found the glasses used at the drinking fountains of the average quick-lunch restaurant are not washed at all. After use, they are rinsed off and placed upside down to drain.

Nearly \$3,000,000,000 worth of vessels can be saved annually if the United States and Great Britain will compel shipowners to adopt protective devices, guns and other methods of avoiding destruction. More than this money saving, is the fact that if the ships are saved the war will be of shorter duration.

The tightening of the embargo on neutral nations will have a far-reaching and disastrous effect. The European neutral countries just now need tea, coffee, cocoa, sugar, and other commodities of a like nature. Coffee frequently costs sixty cents a cup in American currency at a restaurant, and to get a satisfying meal one has often to pay not less than \$2.50."

The famous painting of "Judith with the Head of Holofernes," by Andrea Mantegna, and known popularly as the Pembroke Mantegna, has arrived in America. The painting, which measures only seven inches by twelve inches, is valued at \$200,000. Three other Mantegnas are in America besides the one which has just arrived. They are "The Adoration of the Magi," in the Johnson collection at Philadelphia; "Madonna and Child," in the Altman collection; and also a "Madonna and Child," in the Gardner collection in Boston.

Self-Evident Truths and Facts Relating to the Bible (A Compilation)

"The commandment is a lamp; and the law is light." Prov. 6:23.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

"The whole Bible is a manifestation of Christ."—White.

"The Scriptures being all written by one Spirit are one book."—Jerome.

"The Scriptures not merely contain but is the word of God."—Fausset.

"The whole Bible is a revelation of the glory of God in Christ."—White.

"The Bible is a window in this prison-world, through which we may look into eternity."—Timothy Dwight.

"The Bible is the mine of the unsearchable riches of Christ."—White.

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God."—Daniel Webster.

"The Holy Scriptures are the perfect standard of truth."—White.

Character of the Bible

"Every word of God is pure." Prov. 30:5; Ps. 12:6.

"All thy commandments are faithful." Ps. 119:86.

"The law of the Lord is perfect, converting the soul." Ps. 19:7. See also James 1:25.

"The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"The law is spiritual." Rom. 7:14.

"The Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there."—James Hamilton.

"The Bible is good—it is very good—it is all good—it is good for all—it is good at all times."—Binney.

What the Bible Contains

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart."—White.

"Well may it be styled the Book of books. No veneration of it can be too high, no attachment to it too deep, no attention to it too expensive."—Pulpit Cyc.

"The Old and New Testaments contain but one scheme of religion. Neither part of this scheme can be understood without the other."—Richard Cecil.

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or the life to come."—White.

"The Bible, or the Old and New Testaments, in Hebrew and Greek, contain a full and perfect revelation of God and his will, adapted to man as he now is."—A. Campbell.

"The Bible contains an authentic and connected history of the divine dispensation with regard to mankind, as it was given by divine inspiration."—Watson.

Word of the everlasting God,
Will of his glorious Son,—
Without thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts,
And to its heavenly teaching turn
With simple, childlike hearts."

ARTHUR L. MANOUS.

Principal Contents

CONTRIBUTIONS	PAGE
Self-Evident Truths and Facts Relating to the Bible..	2
The Greatest of Campaigns	3
A Peep into Brazil	4
An Island Visit	5
Uruguay, South America	6
A Glimpse of Life in the Bay Islands	6
Mission Notes	7
What the Trees Are Called Upon to Do	7
Whale Fishing	8
Riding Through Space	9
A Dream	11
The Best Thing in Our Home	11
The Cleansing of the Heavenly Sanctuary	14
SELECTIONS	
Craved Sugar	9
A Hard-Earned Dollar	10
Personal Resolutions During War Time	16

The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 9, 1917

No. 41

The Greatest of Campaigns

"Won by One"

ERNEST LLOYD

PERSONAL work, briefly, is delivering God's love message to *the individual next to me*. This personal evangelistic method is, simply, forming the habit of conversation about Jesus and his coming, and of praying for such opportunities. The great need is that the rank and file of the church seek to *habituate* themselves to a campaign of personal testimony. "God's pathway to one heart is through another heart." "Ye are my witnesses." No other method *could* have the advantages of this one, both in its effect upon the witnesses and upon those receiving the message. Do not go out after everybody. Go out after *somebody*.

We have all heard of Kitto. He was perhaps "the most prolific of all Bible illustrators. He died a young man, only forty-nine, with his name as the author of almost as many books. And he was a layman. In the whole range of religious biography there is hardly a parallel. His life reads like a romance—he was born in a drunkard's home, in poverty and hunger; through an accident in early youth he became entirely deaf and almost a mute. How many of us have heard of Richard Baxter? Who was he? Why, a simple lover of the Lord, who found this deaf youth, Kitto, and led him into the light." When Joel Stratton laid his hand on the shoulder of John B. Gough, a drunkard in the gutter, and said to him, "Man, there is a better life for you than this," he did not know what he was doing. There are not many of us who remember anything about Joel Stratton, but we will not forget John B. Gough. When Robert Eaglon enabled young Spurgeon to see the Lamb of God, he did a greater work than if he had fed five thousand people.

No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed *the habit of conversation* about the Saviour, as opportunity is offered, and of seeking to find such opportunities.

It can be done at any time or place: At night, John 3: 1; by the wayside, Luke 24: 32; place of business, Mark 2: 14; when traveling, Acts 8: 29; close of public meeting, Acts 18: 26; house to house, Acts 20: 20; 5: 42; market place, Acts 17: 17.

This work is perennial. "Instant in season, out of season," are the times when we should be working for the salvation of the perishing.

"Come ye after me, and I will make you to become fishers of men" (Mark 1: 17), is Christ's first recorded command. Our equipment for this service is conditioned on following Christ. The Master loved men. Paul expressed the intensity of his "passion for souls" in the words, "I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some." Is it any wonder that he was such a successful soul-winner? It is love that wins.

Alexander Marshall reminds us that "there are more people concerned about their soul's welfare than we imagine." The customs of society too often hinder us from speaking to the unsaved about the Lord Jesus.

Satan persuades us to *hesitate* and keep quiet when the Spirit impresses us to go and speak.

Some time ago one of our brethren while riding on a train got into conversation with an intelligent woman sitting by him. When writing of this experience, he said: "When she learned I was an Adventist, she remarked, 'Oh, I know all about your people. For years I lived by one of your members, an old gentleman, who was one of the most earnest Christian men I ever knew. He always kept me supplied with your books and papers, and I read a great deal.' I had a long talk with this woman. While she had not accepted the message, the life of this isolated brother made her favorable to it, and had made a deep impression upon her. He passed away a few months ago. In referring to the future, the lady said: 'I know he will be saved; he was a saint if there ever was one.' Think what it means to live such a life, and carry this kind of influence."

Successful personal work for others must be planned for. How many of us are spending ten minutes a day thinking seriously, and planning to the end of actually doing something in this line? Make a list of calls you might make, and *set aside* a little time for it. You will not always *find* time, but you must *take* time for it. Think over the class of families you plan to visit, and remember the children with *Our Little Friend*, and include a *Signs* or a "World War" for the parents.

I recently heard of a home worker who so plans her work that a few hours are given each week to making calls with our literature. She is situated just as hundreds of others are, but makes it her regular business to get in touch with all the families in her vicinity and others as she can extend her territory. She makes acquaintances first, and then as the way opens gets them to reading. She has seen several families come into the truth during the past two years.

It is safe to say that the printed page is the greatest helper we have with which to reach the majority of the people with the message. One of our Western brethren while recently in the North, wrote his wife the following encouraging item: "Over in that Russian settlement they now have between twenty and thirty Sabbath keepers. The thing that broke the ice and let in the rays of light was the tracts we sent there in the Russian language and which were so freely scattered."

Every one of us should pledge ourselves anew to this personal service, and should get others to enter it. If *all* were engaged, as *all* should be, in daily witnessing for the Master, in conversation or with the printed page, the spiritual life of our people would be so stimulated and deepened that the entire church would quickly feel the throb of new spiritual energy. The work requires tact; but good sense, guided by enthusiastic love for Christ and for those whom he came to save, would make this united and earnest *campaign of daily witnessing*, wondrously effective in forwarding the message.

In Other Lands

A Peep into Brazil

IF one wishes to grow strong, and perfect his Christian experience quickly, then let him go as a missionary to a foreign field and dedicate his life to the uplifting of his fellow men," writes one of our missionaries from her field of operations—Brazil, South America. "I can see a marvelous spiritual growth in all the members of our company of workers in three short years. We seem to be more as one individual. The result is that the work is progressing, not 'by leaps and bounds' as we used to express it, but in a steady, rapid current, its influence deepening and widening as time goes on."

Miss Wurts left America in 1913, being one of a company of seventeen who sailed from New York to connect with the work in the Brazilian Union Conference. A brief personal sketch may be of interest, as it shows how Providence directs a consecrated life:

"I was born in Philadelphia, and educated in private schools until the year 1898, when I entered the Children's Hospital there, to begin medical training to fit me for missionary work in India, under the auspices of the Presbyterian Mission Board. After graduating from the course in the Children's Hospital, I nursed in a number of Philadelphia hospitals, and did private work in a number of Eastern States, until my health broke down and I went to California to rest. While there, and constantly praying that God would prepare me for the one great desire of my life, i. e., to go to India as a missionary, I came in touch with an osteopathic physician, and feeling that osteopathy was a more rational system of treatment than medication, I decided to study this method, even if it might interfere with my dreams of going to a foreign field under the protection of a mission board. I felt that God was leading me, and would continue to guide me. Through the kindness of relatives, and by practicing most rigid economy, I was able to finish the course, after which I went to Loma Linda, California, to learn something of hydrotherapy. The wonderful truth of the soon-coming Saviour, and the preparation needed to fit us for our heavenly home, came to me in my senior year in college, and changed all my views of life, leading me to prepare for the work I am now doing in Brazil. The medical college at Loma Linda came just a little too late for me, much to my constant regret.

"After spending a year and a half at the Washington Foreign Mission Seminary, I was called home to care for my father in his last illness. My father had never been willing that I should leave America, so after his death, I felt that the last hindrance to my going to a foreign field was removed.

"Shortly after the General Conference in 1913, Elder Spies asked me if I had ever thought of going to Brazil. 'No,' I replied, almost with indignation at the thought, 'India is my field.' 'But,' said Elder Spies, 'everybody wants to go to India and nobody wants to go to Brazil. I calmed down and grew thoughtful. To go to Brazil would certainly be a heavy cross to bear, I reasoned; and then there came the conviction of duty, and I said to myself, 'If the Lord will accept me, I will go.' I replied to Elder Spies that I would pray about the matter. There never was the least doubt in my mind from that time that God wanted me to go to Brazil, although he had hidden that fact from me until then."

After reaching Brazil and devoting three months to constant study of the Portuguese language, the company of workers from the States was located in a village named Santo Amaro, where a tent, with seating capacity for one hundred persons, was pitched, and for the first time in the history of Brazil a series of tent meetings was held. In further reference to the experiences and development of the work, Sister Wurts writes:

"This tent effort was a new and thrilling experience. Of course we had with us some of our ministers who could preach in the Portuguese language, but our limited knowledge of the language was tested to the utmost, and we learned a great deal in a practical way. As a result of this effort, twenty persons were rescued from darkness and superstition. The greater part of these have remained faithful. Three of the young people are today doing colporteur work and giving Bible readings. Five of them will be in attendance at the school this coming winter.

"The work has grown in three years beyond our fondest hopes. We certainly have the evidence of the guiding hand of the Lord, and know that the work is his, for, with the limited men and means we have had, the same results could not have obtained without him. For years the brethren have been praying that the Lord would give them a school for the training of native workers. This prayer has now been answered, and if you could go with me, you would be surprised to see the large and substantial brick building which is erected for this purpose on the summit of a hill. There is nothing like it in the neighborhood, and most of the natives in that part of the country have never seen its equal. There is a stream at the foot of the hill, across which a dam has been placed and a hydraulic pump installed. This enables us to have water piped into the building and barns. As the water came flowing from the faucets, the natives exclaimed, 'Well, these Americans are great folks! They know how to make water run uphill.' We have accommodations at this school for seventy students, and are happy in anticipation of being able to do much better work in the training of young people than ever before.

"The students are spending their vacation this summer carrying our truth-filled books to the inhabitants of the states of Sao Paulo and Minas Geraes. We have excellent reports from them. Quite a number have already completed their sales for securing scholarships. Of these, a number are girls, and they have done as well as the boys. We are very proud of them, and rejoice in the privilege of having a part in their training.

"The providence of God was evident in sending us help in the garden work at the school. Just at the time we were needing help in this line, an experienced gardener was having great difficulty in securing a position. Hearing of us, he applied for the position. He was told that if we employed him, he would have to stop his bad habits, as smoking and drinking would not be allowed on the place. He wanted the position very much, but was not at all sure he could get along without his pipe. He decided he would try it, but he brought with him several pounds of tobacco and his pipe, for indulgence at such times as he might have opportunity to walk out away from the grounds. He soon came to admire our men, who were free from the dreadful habit, and resolved he would never again use the harmful weed, and shortly turned over to one of our workers his pipe and all he had left of the tobacco. He was given some of our literature. He

became so interested that he would sit up nights to read, and through this means and attending the meetings held, he has been led to accept the truth for this time. He is one of the happiest members of our school family. The Lord has blessed his efforts also, for the garden has supplied the table at the school, and there have been some vegetables to sell. The garden is the prettiest spot on the school lands. There is a summerhouse, and roses and many other kinds of flowers — a veritable paradise in the midst of the barren waste.

"Since coming to this country I have never once been homesick, and I am sure not one of our workers would ever want to return for a permanent stay in the States. The people are lovable, and when converted are as earnest Christians as are to be found anywhere. Our constant prayer is that God will richly bless his great army of young men and women in the States, to whom we are looking for recruits." M. V. D.

(To be concluded)

An Island Visit

MORE than one hundred miles to the south of the mainland of Korea, in the Yellow Sea, lies Chaju (Quelpart on American charts), the mysterious; an island of volcanic origin about twenty-five miles wide by fifty-five miles long, with a regular unbroken coast line. The central figure of the island is the great extinct volcano rising several thousand feet above the level of the sea. Its top is usually lost in the clouds and its crater is filled with water.

The great stone slabs set up along the highways and bypaths in memory of the illustrious dead, with evidences

of great highways that have fallen into disuse and the great walls around the cities, proclaim an ancient civilization much superior to that of today, a civilization which no doubt was at its height when Rome was but an infant.

The reclamation of the island from its original waste was an undertaking so gigantic as to make it one of the wonders of a wonderful East. It is evident that when the first settlers arrived here the ground was completely covered with bowlders of lava formation weighing from pounds to tons, because today every lot, the majority of them no larger than one fourth of a city block, is surrounded with a cobblestone wall. Some of these walls are six feet thick and eight feet high, so constructed as to make use of the rocks from the ground. Aside from the walls great monuments of stones are thrown up over the lots. One may walk from one end of the island to the other, and be between stone walls all the way. However, the island possesses some redeeming features. Among these are its many springs of water rivaling the ice-cold ones of the Rocky Mountains. We saw several of these pouring a volume of water the size of a man's body

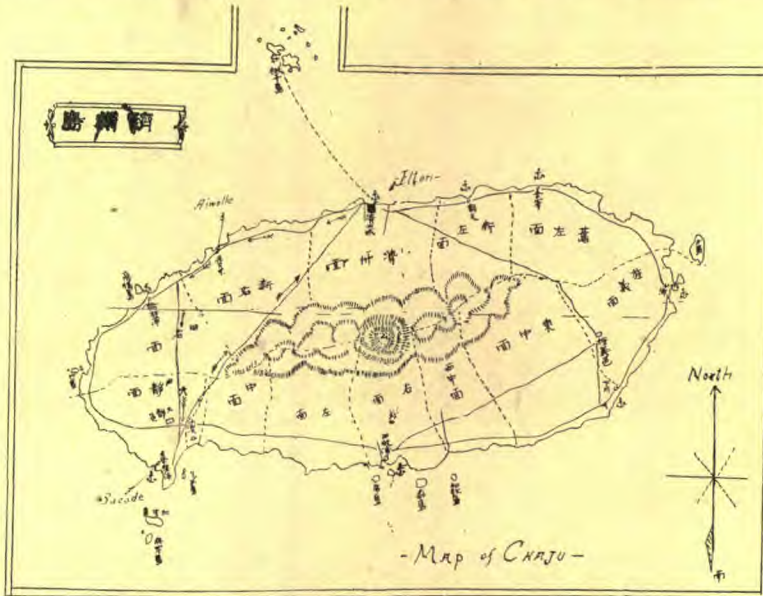
out of the solid rock. Aside from frequent high winds the island also has a desirable climate, the north side receiving an abundance of sunshine and the south side much rain. The mountains furnish an endless supply of wood and lumber, the waters of the sea supply fish, while the long summers insure two crops of cereals annually.

The ancient capital, Iltori, was at one time a walled city, and part of the wall even today is in a comparatively good state of preservation. The two arches where this wall spanned the little creek that flows through the city are still there, one of them being used as a bridge. The old south gate is also preserved. We passed out through it over a street paved with lava rock. As we passed through the gate we came upon groups of images by the street side, sitting as solemnly on their pedestals as when they were placed there in the dark ages of the past, as the gods of the island. When almost a mile from the city, we came to a circular stone wall inclosing perhaps five acres of ground. Within this outer inclosure was a smaller square one. Both of these are too sacred for the plow, the inner one bearing only grass, while the outer one is almost filled with large pine trees, making a splendid park. In the center of the inner inclosure

is a hole in the ground about ten feet deep by twenty in diameter, with three smaller holes in the bottom of it. In front of this hole is a square platform of cut rock with a huge rock slab resting upon it, declaring in Chinese characters that from these three holes issued the first parents of the human race who went forth from here and peopled the world. This tradition is credited by most of the people today,

they believing that their little island is the first of nations and the mother of the world.

In walking from Sacade on the southern coast of Chaju to Iltori on the north, one must cross the lower levels of the mountains. After journeying for several miles in a six-foot lane with a stone wall on either side, one comes to an old highway with a twelve-foot bed and a twenty-foot lane. In past ages much effort and work were spent upon this road in the way of cuts and fills to make it suitable for carts or wagons. Doubtless this road was once used extensively by the populace, the resources and the products of the island being distributed over it. But today I hardly think there is a wheeled vehicle on the island. As one mounts higher and higher up the side of the mountain, one comes to a place beyond the bounds of reclamation. For a time the rock wall is on only one side, while the upper side is a wilderness, and finally the wall disappears altogether. These higher levels are almost free from the bowlders that characterize the lowlands. There are thousands of acres of natural meadow but waiting as it would seem, for the farmer's plow. We asked the natives why this land lay thus



unused, and they replied: "Snow falls up there, and the wind blows too hard." However, we believe that it is simply a case of following the paths of the fathers. The lanes in the higher districts are the most beautiful, being slightly traveled. The grass grows within them and the walls are so covered with shrubbery that they look like hedges of living green spread with beautiful wild flowers.

This little island for ages maintained an independent kingdom, but was annexed by conquest to Korea about eight hundred years ago. During the years of Korean ownership it has been used extensively as a place of banishment for offenders of the state.

We found the customs of the people much different from those of the mainland, while the people themselves are a larger and stronger race. There are about three women on the island to every man, and as it is unlawful for a woman to go through life unmarried, it means that almost every man has from two to five wives. Very few of the men work, as the women are the burden bearers. Many of them gain a livelihood by diving into the ocean for shellfish and seaweed. On good days they go out by hundreds from the shore, taking with them meshed bags made of twine, with the open end secured to a stick bent in a circle, in which to carry their catch. These are tied to large gourds which keep them floating. The gourds also serve as supports to the divers when resting on the surface of the water. The women frequently remain in the water for half a day at a time, being as fearless and as much at home in the sea as the fabled mermaids.

We have found Chaju one of the hardest places in the Korean field for our work; yet a slight foothold has been gained. We have two native workers, with a baptized membership aside from them of eleven; also several others are keeping the Sabbath, and a score of interested ones are studying the truth. Brother Smith and I spent five days on the island, visiting and baptizing believers. While the gods of stone by the roadside were responsible for the decay in the civilization of the island, we are confident that the Lord has a people on Chaju who will welcome him with rejoicing at his appearing.

E. J. URQUHART.

Uruguay, South America

URUGUAY is about equal in size to all the New England States. This republic is also known as the Banda Oriental (which means east side), so called in early days to distinguish it from Argentina, since this small country lay on the east side of the Uruguay River. Its flourishing capital, the fair city of Montevideo, is known as the Queen of the Plata, since on its southern side the Rio de la Plata pours its flood of waters into the South Atlantic in a river mouth one hundred and fifty miles in width. This city of the Uruguayans, with its 400,000 progressive people of

Spanish stock, is said to have been named from the exclamation of an early missionary who, while far away at sea, on observing the hat-shaped mountain lying in the foreground, cried, "*Montem video!*" (I see a mountain!) Through this fine ocean port there are exported, year by year, all the products of the cattle industry, as well as cereals, to the amount of \$75,000,000, while there enter imports, chiefly of manufactured articles from Europe and the United States, amounting to considerably more than \$50,000,000.

Uruguay is also the land of flowers. Mr. W. H. Hudson in his fascinating book has called it "the purple land," because of the predominating *flor morada*, which covers the country with a carpet of rich purple. Here is a coming country, with temperate climate, a vast grazing land with upward of 45,000,000 acres, of which only about five per cent is devoted to agriculture, because of the lack of population, there being only one and a half millions of inhabitants in a wonderful region of rivers and smiling lands capable of supporting fifty times the number. For grazing purposes, Uruguay is the most favored land in all

South America. Although the cultivation of wheat and maize especially is now advancing, the grass lands are unsurpassed, and these now support for the world's food supply more than 9,000,000 head of cattle, 30,000,000 sheep, 800,000 hogs, 600,000 goats, and 500,000 horses.—*Christian Herald.*

A Glimpse of Life in the Bay Islands

I HAVE spent two years in the Bay Islands. Conditions are

not ideal here; but the responsibility for this state rests upon the government, rather than upon the people. It seems that nearly everything that would be helpful to progress is withheld by the government. The inhabitants are largely English-speaking people and want to be taught in the English language, while the government, being Spanish, requires the schools to give the preference to Spanish. Nearly all of the people can read and write.

Strange to say, the people like to use the name that others have given their country, "the lazy man's paradise." They truly have a right to that name; for if a man has a coconut garden, he need do nothing else for his living but pick and husk the coconuts and take them to market. Many products can be grown here, but most of the people do not care to spend their strength in that way. There are so many pests to eat what they plant that it is discouraging. Even the coconut trees have their enemies.

'Guavas, cashews (kâ-shoos'), hog plums, craboos, coco plums, alligator pears, cherry berries, and mangoes are among the fruits of the islands. The cashew is the strangest looking of all, as it has but one seed, which is a large nut hanging on the blossom end of the fruit. The nut is shaped like a mitten, and is delicious when roasted, better than peanuts. I was surprised to find that the breadfruit could not be pulled from the tree and eaten as fruit. It is more



FLOATING COCONUTS TO MARKET

of a vegetable, although it grows on a tree. It must be boiled, baked, or cooked in some way, to be edible.

Among the pests of the country are the wee-wees, large dark-red ants which eat many kinds of plants and roots; the marching armies, large black ants which also feed on plant life; and large black bugs, which bore into the coconut trees. There are also troublemakers for the housewife,—four or five kinds of small ants, and roaches.

The mode of living in this country is not very different from that in the Southern States. The houses are not built very substantially because the wood lice eat up the timbers and a new house must soon replace the old one. All that is needed in this climate is shelter from sun and storm. Many of the houses are built over the water, as such a site is more healthful. One settlement near the island of Bonacca is built almost entirely over the sea, just a few houses being built on two small quays that are a few rods apart.

The people are good-natured and kind-hearted, and are anxious to learn better ways. They put great confidence in their leaders, if they are people worthy of such trust. They soon learn to read with or without help. I believe their politeness, especially that of the children, would surpass many who have had better advantages. Most of the people are regular attendants upon church services, and they have looked up to their old leaders so long that it is not easy to convince them that it is unsafe to follow them. The need here is for workers, who with strong love and perseverance, will open their eyes to the greater light for these last days. May the Lord send forth more laborers into this part of his vineyard that many sheaves may be gathered into his garner.



A COCONUT GROVE

JOSEPHINE PADEN.

Mission Notes

IN 1905 the publication of the first Seventh-day Adventist paper in China was begun by Dr. H. W. Miller. It had a circulation of 500 copies, and the sales of the colporteurs averaged fifty cents a month. This work has grown until today it has a monthly circulation of 60,000 copies, and a subscription list of 7,000.

The young people of Australia have raised \$10,000 for a boat for Elder G. F. Jones. This he will use in his work among the Pacific Islands.

There are 60,000,000 people in Malaysia who must have the light of truth before Christ's second advent.

The American Bible Society sent out from Calcutta 23,600 copies of the Scriptures in 1816, and 1,000,000 in 1916.

Judson published his first Burmese tract in 1916.

"The World War" has had a larger sale in four months than "The World's Crisis" had in two and one-half years. At the Maine camp meeting this year 22,000 copies of "The World War" were sold.

"OBSTACLES surmounted give a broader outlook."

Nature and Science

What the Trees Are Called Upon to Do

THE secretary of the National Lumber Manufacturers' Association estimates that the government will need this year about two billion feet of lumber, hard measure, for the army and navy.

"This big lumber order would be sufficient to build homes for a city of a million inhabitants. It would house more people than there are in any city of the United States, excepting New York, Chicago, and Philadelphia. If the lumber were loaded on cars, it would fill a solid train from New Orleans to New York, and half way on from New York to Boston."

Mr. Frank G. Carpenter, in the *Christian Herald*, cites some of the uses to be made of this lumber. He says:

"More than one fourth of it will be required for the mobilization camps of our new army of 1,000,000 men. It will be put into long one- and two-story buildings, forming the best arranged and most up-to-date barracks that have ever been known. The officers' training camp at Fort Sheridan required almost a million and a half feet of lumber, or enough to make a board walk a foot wide, reaching from New York to Boston. . . .

"The same kind of work is going on in the building of the great barracks for the army of a million men. These are being erected at the mobilization sites throughout the country. The estimates, based upon the plans of the War Department, are that 13,500,000 feet of lumber will be needed for each infantry division of 35,000 men, or in all

about 600,000,000 feet for barracks alone. A million feet of lumber would just about floor twenty acres, so that the barracks for each division will need enough to cover 270 acres, and those for the army would make a floor an inch thick over the whole 12,000 acres with some over.

"Among the other buildings required by the government are some for the Y. M. C. A. These have been planned by the War Work Council, and will be situated at the various army and navy training camps. They will number two hundred and will be clubhouses or amusement places for the men in the camps. Each building will take about thirty-seven thousand feet of lumber.

"It has not yet been decided just how many ships will be built, but it is pretty certain that two hundred and fifty vessels of standard type will be constructed of wood. Each of these will need one and a half million feet of lumber, enough to floor thirty acres, and the total will be something like four hundred million feet. At five thousand feet to the mile, for easy figuring, the ship lumber would more than plank an automobile highway sixteen feet wide, reaching from Boston to San Francisco, and from St. Paul to New Orleans.

"More than 30,000 vehicles have already been ordered for the army. These orders will require at least 25,000,000 feet of high-grade yellow pine and oak.

"Among the machines which require fine lumber are the airplanes. It is said that the Allies have 20,000 flying machines on the western front, and that Uncle Sam will probably ship thousands to France. Ash is used for the bent woods, and a variety of different woods are employed for the propellers. Spruce is used for airplane wings. To build 10,000 airplanes we shall need something like 20,000,000 feet of rough lumber, or enough to floor 400 acres.

"I might mention a score of other demands, such as artillery trucks, automobiles, new docks and piers, tools and railroad construction, as well as the lumber for timbering mines, and the new factories now building to make army and naval supplies. All of these will require more or less wood, and the total estimate of two billion feet is probably under what will be required."

Whale Fishing

THE whale fishing of today is far different from that of the past. The boats used a century ago were little sailing ships of three hundred or four hundred tons, which carried a number of dories, or small boats. When a whale was sighted, the men went out in their whaleboats and threw the harpoons by hand. Each harpoon had a long line attached to it, and at the end of this was a float. After the whale died, it was dragged to the vessel, where the oil and bone were saved, the carcass being thrown away.

Today the whaling vessels are small steamers, and the harpooning is now done from the steamer, and that by means of a gun invented by a Norwegian sailor named Svend Foyn. He used his gun first about the year 1866, and fifteen years later he is said to have made as much as \$2,000,000 out of his invention.

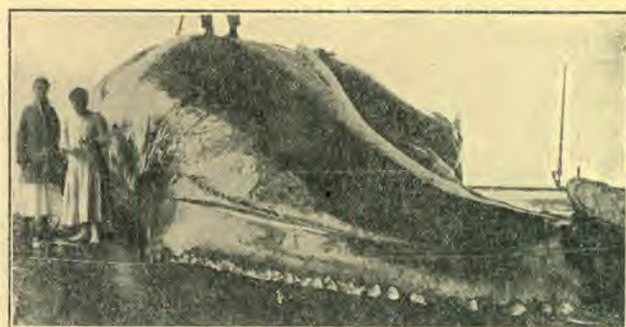
The gun is a short tube cannon on swivel bearings, with a muzzle as big around as the largest teacup. It is discharged with a Krupp firing screw. The explosive used is black gunpowder with a bunch of waste



A WHALER BRINGING IN THREE SPERM WHALES

as a wad. On the top of this is the harpoon, which is attached to a long line connected with a steam winch on the deck. The harpoon ends in a sharp point, which consists of a hollow iron cap filled with blasting powder. To this cap a time fuse is attached, and the bomb explodes inside the whale. The harpoon has expanding arms which spring out after it enters the whale and holds it while it is fighting for its life. The cable consists of about two thousand feet of Manila rope as thick as a man's arm.

When the animal is dead, this rope is reeled up by the steam engine on board, thus dragging the whale to the ship. The great mammal is now filled with air from the air compressor on board. This makes the carcass so light that it will float. It can then be towed to the nearest harbor and anchored, or it may be



VIEW OF THE HUMPBACK WHALE

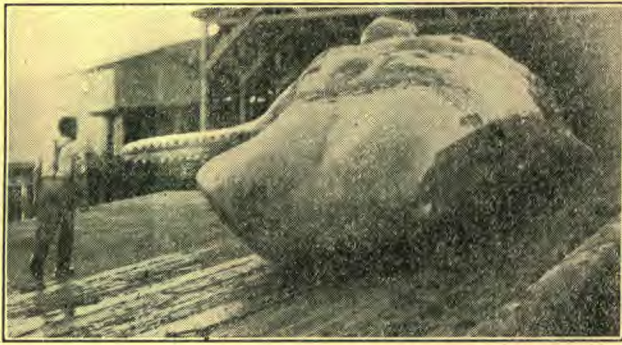
towed direct to the station. Some of the whales weigh as much as ninety tons, but they are easily carried along through the water in this way.

After the whale arrives at the plant, it is hauled up an inclined plane onto the wharf by means of a donkey engine. The men then get on the whale, and cut the fat into long strips. They use axes and knives. A hook is attached to the end of one of these strips, and the engine pulls it off the body by means of a wire cable. At the same time two men walk along and chop the blubber loose with heavy ax blades. The blubber is cut up by revolving knives and put into steam cookers to get out the oil. It is cooked again and again in order that none may be lost. The next process is cutting up the carcass. In this the workmen use long knives and chop the meat into thirty- or forty-pound chunks. They then throw it into boilers where it is cooked eight or ten hours. The oil rises to the top and is drawn off, while the meat left goes into the drying tanks for conversion into fertilizer.

The bones also are cooked. They are rich in oil and valuable as a fertilizer. They are crushed, and then dried and sacked for the market. There are different varieties of whales,—sperm, sulphur-bottom, finbacks, and humpbacks. These varieties are among the most common to the whale fisheries of today.

The right whale is the most valuable. A single one may yield bone to the value of \$10,000, and at the same time produce fifteen or more tons of excellent oil. The right whale is one of the greatest giants of the seas. It is from forty to fifty feet long, and sometimes weighs ninety tons. It is not the largest of the whales. The sperm whale often reaches sixty feet, while the rorqual sometimes runs up to eighty feet. The blue rorqual is the largest of known animals. A single sperm whale will produce from fifty to sixty barrels of oil, most of which comes from a hole in the head. The first step in butchering sperm whales is to sever the head and take out the oil.

It is from the sperm whale that ambergris comes. The word means gray amber, and the substance is a gray, waxlike, solid mass, that is found in the abdomen of the sperm whale, in lumps weighing from a half ounce to one hundred pounds. It is sometimes found floating on the sea, or lying on the sand near the sea-coast. Ambergris is very valuable. It is worth in the neighborhood of \$300 a pound, and two pieces recently taken from a sperm whale sold for \$10,500. They weighed about thirty-eight pounds. The stuff



HEAD OF A SPERM WHALE. PROJECTION AT LEFT IS LOWER JAW

is used largely in perfumery and also in medicines. It is formed by the bile of the sperm whale, and when first taken out it has a disgusting smell.

J. W. BOYNTON.

Riding Through Space

ABOUT fifteen miles west of our home is the spot where gold was discovered in 1848 by a Mr. Marshall. This discovery was the cause of the rush to California in the "days of '49." Even yet, following some distance by the Lincoln Highway on the way to our nearest city, Placerville, may be seen the remains of the old immigrant trail.

Fifty miles to the northeast is the beautiful Lake Tahoe, on the main line of the Highway. Thousands of tourists pass over this trail every summer on their way to this resort. About five miles north is the cable stretched across the American River Cañon at such appalling length and height as to be compared with the new aerial line at Niagara Falls. The cable is operated by a large lumber company and is principally used for carrying lumber across the cañon. When a train of lumber arrives from the lumber camp at Pino Grande, a car is unhooked, run into the cage, fastened securely, and carried across, and then the cage returns and another car is fastened in and transported.

When a passenger ventures, he is not fastened in, but hangs on to a thin iron rail on the side of the cage, and standing up he can look over the side and out at the ends, and through the bottom if he is brave enough, for there is a great open space in the center of the cage floor. When everything is in readiness the signal is given to the engineer. The passenger's heart almost makes its way to his mouth, as the great timbers creak and groan, and he begins to move out of the little building that houses that great cage. Then down he goes at a terrific pace, but still he is not very far down, for he is hanging by three large twisted iron cables between eleven and twelve hundred feet above the river. That river surely looks beautiful tumbling along its turbulent and treacherous course and round the bends as if it were longing to be free, but finding no way out.

If the passenger has thought to wrap a large rock in white paper, he may drop it now, but it will very seldom reach the water. Now, brace yourself and "pull for the shore," for the cable seems to be pulling you up so steep a grade that it is like standing on the steep roof of a house, and then, crack, groan, a good bump, and he is safely landed, to find his heart still beating, although he may have thought ten minutes ago that it never would beat again.

After he has taken a few snapshots, and a good look at the home side of the cañon, with perhaps a short walk and examination of the old chutes, he may go through his former experience, if he did not get

used to it the first time. When he comes to his starting place, the lumber train is ready to leave for home, so he may clamber up the cars and sit on the lumber and have a jolting ride home. He can enjoy a hearty meal of mountain strawberries and mountain potatoes with a dessert of some of the finest pears ever grown, if he has enough vigor left to walk to the opposite hillside and pick them.

ELMINA HICKS-HARTWICK.

Craved Sugar

SUGAR is so much a necessity of life that men in the trenches who have been without it for weeks demand it instead of tobacco.

One night, after a sugarless week in Przemyśl during the Russian attack on the forts, I said to an Austrian officer, expressing a very deep craving:

"I'd give a week of my life for some candy."

"So?" he said simply.

An hour later, in the officers' crowded casino, he took me gently by the arm and said:

"Come with me."

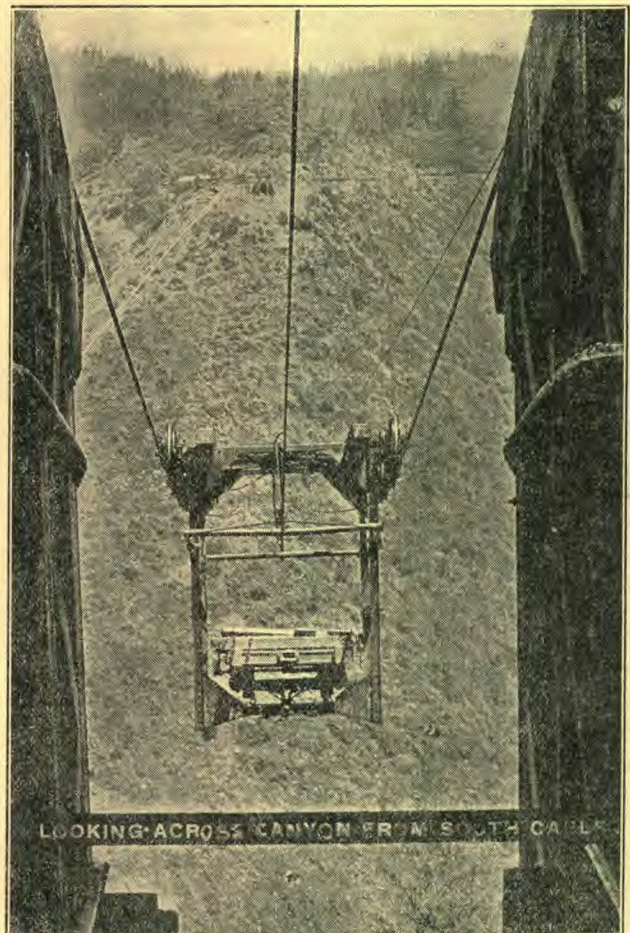
We went into the pitch-dark streets, and, at the risk of our necks, made our way over the slippery, mud-covered sidewalks. We turned into a side street; then into an alley; then into a back yard, and he led me to a door in the rear of a little shop. He knocked gently three times. The door opened, and a timid little woman thrust forth her gray head.

"It's only I, with a friend," said the officer.

"Ah! Come in," said the woman.

It was the kitchen of a little home bakery. One oil lamp stood on the big brick stove. A dozen officers sat about, chatting.

(Concluded on page eleven)



LOOKING ACROSS CANYON FROM CABLE

CABLE CAR ACROSS THE AMERICAN RIVER CANON

The light streak to the left is the chute through which the timber was shot into the river before the cable was built.



A Hard-Earned Dollar

"I WISH I could earn some money, too," Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not have a single penny to put in the Famine Bank.

"I *wish* I could, mamma."

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for everything. She was on one arm of mamma's chair and Roly Poly was on the other. The boys were lying upside down on the rug, leaning on their elbows, and Queen Mab was in her own rocking-chair, as usual. It was she who spoke next.

"O, you're too little, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she said. "You'll have to wait till there's another famine in India. Will there be another one ever, mamma?"

"I'm afraid so, dear," mamma answered, her sweet face grave with pity. "India is so full of people, and there are so likely to be drouths, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there—"

"Ir-ri-*what*, mamma?"

"Irrigation, Eunice. That means a way to water the land artificially with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain, the people starve."

"And the little babies," murmured Queen Mab softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room was so round and fat and dimpled! Instinctively they all looked across the room.

"I'll hem a dozen towels," Queen Mab resolved valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's woodpile," Robert vowed.

And poor little Roly Poly's sweet round face lengthened again.

"I *wish* I could earn some money, too," she sighed.

"I'll pay you a dollar if you'll go to bed without any kiss from mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had made a joke. The idea of Roly Poly going without her good-night kiss!

The Famine Bank was really a little brown jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms, the little gaunt brown girls and boys, and the grandmothers. That was almost as bad as the little babies starving—the grandmothers! Roly Poly remembered how plump and comfortable looking her grandmother was, and how soft she was to cuddle up to. Those other grandmas in India were terribly thin and weak.

So it was that when the little sermon ended, they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day, because there was so much need to hurry. Somewhere in India, perhaps, there was a little brown baby that their pennies would save. But they must hurry—hurry.

"A whole dollar, Puss in Boots!" whispered Aunt Gwen temptingly. "Think of putting a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"'Tisn't a kiss, it's mamma's kiss," Roly Poly murmured, snuggling against mamma. She and mamma were very "int'mate."

In slow strokes the nursery clock began to strike, "Bed-time—bed-time—bed-time;" and the children got up obediently. They were accustomed to obey the nursery clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed.

But Queen Mab shook her yellow head. "I'm not," she said. "I shall need all my sleep to prepare me for hemming towels."

Upstairs in the girls' room mamma unbuttoned Roly Poly's "behind buttons," and rolled up her soft hair into a row of little white "popcorns." Then she tucked her into bed.

"Good-night, little one," mamma said, after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss."

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. And slowly—very slowly, indeed—and gently, Roly Poly's two moist, warm hands pushed mamma away.

"Don't kiss me, mamma," the little girl said tremulously; "I've 'cided I'd go 'thout. Please go away just as fast as you can. I'm 'fraid I'll change my mind."

"Why, Roly Poly! Why, little one!"

Mamma looked down at the back of Roly Poly's head, with its fringe of little white "popcorns," and felt an almost irresistible impulse to stoop over and kiss the little warm neck under the fringe. But she waited.

"Do you really mean it, dear?" she said gravely.

"Yes'm, oh, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, mamma. I've 'cided to. Good-night."

"Good-night," mamma said, squeezing a little hand lovingly. Then she stole away, out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then mamma heard Roly Poly singing, in a soft, broken voice:

"Oh, do not be discullidged,
For Jesus is your F'end;
He'll give you g'ace to conquer,
An' keep you to the end!"

She sang it over and over to herself, and mamma knew it was to keep from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.

"Dear little heart!" murmured the mother brokenly; "it's harder than hemming towels and piling wood."

When the singing dropped into silence, word by word, mamma crept back and stooped over little Roly Poly's tear-wet face. But Roly Poly never knew that she got her kiss, after all.—*Annie H. Donnell, in the Congregationalist.*

A Dream

FROM childhood I have been very fond of reading, and at one time read nearly everything that fell into my hands.

After my conversion, however, I was led to see that a certain class of books was not good for me, and I read no more of them; but I still read the better books. As God led me into more light, I was impressed with the thought that even this class of literature, clean, moral stories though they were, was not the best for those who are seeking to be ready for our Lord's coming; but the habits of a lifetime are not easily broken up, and I clung to this pleasant pastime, hoping that I might be mistaken in thinking it was the Holy Spirit bidding me give it up.

I prayed for more light, whereupon the following dream came to me: I seemed to be wandering in a great forest, lost and alone. So many were the trees and so dense their foliage I could not see the sky; not a ray of sunlight shone through, but a deep gloom filled the place. I noticed that each tree trunk bore the name of a book or of an author, some of them good, many of them of the cheaper class.

Thinking I might see my way out of the woods, I tried climbing some of the trees bearing the names of this last kind, but to my disappointment, I only became entangled among the branches and was scarcely able to extricate myself from them.

Next I climbed some of those bearing the names of the best books of fiction, those commonly recorded as quite harmless. In these I reached a point higher than the tops of the first, and could see the sunlight upon the tops of the trees as they stretched out like a great sea of green, but still I could not determine the way out of the forest. I found my way down, and then as I walked along I came to a tall, straight tree with the word Bible printed upon it in large letters.

At first I had difficulty in ascending this, as the branches were far apart; but as I went higher it became easy, and I finally found myself far above all the other trees. The branches of this tree grew so strong and straight that I walked out upon one until I came into a beautiful land, filled with flowing streams, bright flowers, and singing birds. I was delighted. Just then I awoke; and it came to me that my dream was the answer to my prayer.

Is there not a suggestion in it for all who spend their time in idle reading? Can any book, however good in the sight of men, lead one into the rich pasture provided by God for those who read his Word? Let us then climb high above the dark forest of low ideals into the bright sunlight of the beautiful land of pure delight.

Laura Bell Scott.

Questions for the Finding-Out Club

TELL what you know of the author of the book of Mark.

2. Who was the first child to have a feast made in his honor?

3. Who is in command of the American forces across the Atlantic?

4. Who discovered Salt Lake? The Yellowstone Park?

5. Who took Prof. Henry van Dyke's place as ambassador to Holland?

6. Which is nearer to Rio de Janeiro, Brazil, Galveston or Boston?

7. Give the pronunciation and meaning of Sinn Fein.

The Best Thing in Our Home

SOUTHEY calls the fireside "the cat's Eden;" but puss has no monopoly of the domestic grate. Our open fireplace with its cheery flame is our Eden. Around it we gather after the evening meal, while our daughter at the piano beguiles away our weariness and perplexity.

After this quiet relaxation, the lights are flashed on, and our unfinished book or new magazine plays the rôle of entertainer and instructor. We read aloud; for the fireplace commands the community spirit.

When too much reading becomes a weariness, we eat popcorn and apples, while talking over the day's news and interesting incidents.

Here in days gone by wonder stories galore were told while my husband's arms enfolded our child,—the hour that drew father and daughter wonderfully near to each other. Here my husband and I discuss our business problems and rehearse our domestic joys.

All too soon the clock strikes its admonition to us who must never forget that tomorrow brings its toil. So we read the Book, and before the glowing coals we pray that the fire of God's love may ever burn in our hearts, consuming all dross and brightening all life.

Thus has our fireside become our Eden.

Dena McCune.

Craved Sugar

(Concluded from page nine)

"Have you bonbons tonight?" asked the officer.

"You see what I have," said the old woman, turning and pointing to a shelf that bore an array of chocolate drops neatly set out in rows on strips of oiled paper.

"Behold!" said the officer to me triumphantly.

All the yearning of a drug fiend for his cocaine was in my soul for sugar.

"You may have only four tonight," said the old woman. "They didn't bring me much sugar today."

The officer and I paid thirty cents for four little chocolate drops, and we sat down at the kitchen table with the other officers, to eat them slowly, and to talk as we ate.—*Every Week.*

INDIA is the Gibraltar of the Far East, and probably the hardest mission field in which to labor. We have there a membership of about six hundred. In the last two years, 210 persons have been baptized. We publish literature in India in ten different languages and dialects. Extensive work is also being done among the English people in cities like Calcutta and Bombay.

Summary of Missionary Volunteer Work in the North American Division Conference for Quarter Ending March 31, 1917

	Number of Societies	Present Membership	No. Members Reporting	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	Articles Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Bouquets Given	Scripture Cards Given	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
ATLANTIC UNION																								
E. New York	8	121	44	37	34	115	---	1	97	1289	14	40	78	44	157	18	.60	30	1	10	25	\$ 81.52	\$ 82.20	---
Gr. New York	12	392	---	536	260	1376	264	48	2438	8892	447	263	223	4097	927	277	---	---	---	---	---	172.65	117.45	8
Maine	9	173	106	110	52	229	107	4	1394	1141	204	88	---	797	235	27	1.84	5	42	4	3	62.74	15.04	11
Massachusetts	18	379	340	521	119	6048	295	4	1035	3727	135	154	115	1300	549	124	8.50	6	2	6	9	160.58	148.71	17
N. New Eng.	6	40	40	39	6	81	24	---	1000	617	144	22	---	79	108	41	---	5	2	2	2	26.80	11.57	---
S. New Eng.	9	78	---	82	24	144	49	2	1406	---	122	70	80	646	40	51	.50	2	---	12	59	25.76	13.10	---
W. New York	15	148	---	146	78	648	64	50	1185	4672	55	82	221	6789	690	97	32.80	45	---	27	114	199.58	177.66	5
Bermuda Mis.	1	26	---	1	1	---	---	---	9	14	36	1	---	20	---	1	---	---	---	3	100	---	---	---
CENTRAL UNION																								
Colorado	30	725	448	671	343	1219	300	61	1498	6259	201	300	90	1458	2172	278	52.40	201	1	50	929	213.06	247.34	31
Kansas	41	713	275	447	206	724	189	53	581	3548	45	226	17	1398	1068	251	26.85	132	30	48	179	115.15	122.26	10
Missouri	15	293	170	241	78	495	97	31	893	3318	113	226	22	3241	762	139	11.25	4	1	32	194	375.84	91.86	23
Nebraska	20	520	147	621	210	660	295	82	1809	7213	404	171	6	1513	1047	76	61.00	77	9	57	5	93.13	13.60	5
Wyoming	6	105	---	61	27	87	36	6	136	515	30	53	100	145	81	23	8.00	---	---	---	---	33.09	4.63	---
COLUMBIA UNION																								
Chesapeake	13	109	76	32	2	214	51	6	13	1208	2	30	2	151	142	57	16.00	6	---	1	28	12.69	146.64	---
Dist. of Col.	6	337	---	1356	112	353	52	13	5972	10685	57	77	57	770	239	112	3.90	23	1	16	115	43.14	40.26	---
E. Penn.	20	255	---	120	61	298	83	15	399	1895	40	127	93	603	1007	97	33.08	23	3	8	209	45.11	161.22	---
New Jersey	25	334	256	446	256	1067	392	9	1664	2579	318	211	571	6688	1000	277	15.29	57	2	22	56	79.75	61.10	2
Ohio	25	500	418	373	315	803	338	122	488	5031	41	30	35	11015	1073	182	23.10	96	31	361	132.40	5.54	---	
Virginia	10	203	---	80	26	221	61	---	484	569	32	35	6	2944	315	101	4.50	3	18	---	42	26.65	1.23	6
W. Penn.	3	153	78	632	284	931	390	19	2402	8886	242	82	52	1386	533	169	45.00	187	---	4	3	185.96	212.93	---
W. Virginia	2	24	---	74	12	145	26	21	198	1477	215	122	---	307	84	31	5.00	126	---	---	---	21.01	.70	---
LAKE UNION																								
E. Michigan	35	677	---	354	207	507	66	5	734	2876	79	147	146	1860	1497	475	53.20	25	42	56	108	30.23	49.04	4
Indiana	34	474	252	414	185	607	133	13	691	5529	116	326	238	1644	758	213	22.15	126	79	37	138	138.27	48.93	1
Illinois	39	732	510	966	431	2669	623	62	3286	4303	207	306	462	7661	4331	875	23.21	309	19	62	711	190.83	263.99	47
N. Michigan	26	179	---	80	51	450	67	40	36	5908	9	45	115	840	1450	30	.69	20	33	---	49	17.70	10.00	---
N. Wisconsin	11	114	42	20	---	40	12	1	---	299	61	9	---	23	89	25	---	2	---	2	24	6.15	6.94	7
S. Illinois	15	183	193	72	39	205	81	34	263	2577	36	394	81	366	590	72	.45	7	---	12	---	127.00	---	---
S. Wisconsin	29	375	204	335	122	376	127	43	161	2612	128	150	17	766	1006	216	.58	78	14	11	84	60.07	14.50	---
W. Michigan	40	979	395	2489	210	1067	160	46	188	7771	1016	108	39	3491	1837	821	1.79	27	110	85	---	171.05	126.42	28
NORTHERN UNION																								
Iowa	22	475	160	454	227	534	138	42	1568	4818	185	189	222	2768	1023	403	31.00	75	19	57	1097	160.00	87.79	5
Minnesota	36	640	318	375	164	719	205	83	367	5614	247	212	57	2330	701	162	37.50	52	26	28	271	163.51	55.06	6
North Dakota	15	---	---	427	130	219	21	25	600	1843	---	19	---	933	313	41	.25	20	10	---	19	140.78	54.75	---
South Dakota	---	311	153	577	174	298	108	82	522	3387	57	108	90	937	470	215	10.00	73	2	4	148	520.48	94.03	---
NORTH PACIFIC UNION																								
Montana	5	---	21	20	12	31	16	---	5	700	2	4	2	74	9	8	.25	---	---	---	---	---	---	---
S. Idaho	14	257	---	137	60	160	14	10	248	1119	29	50	73	930	111	18	.50	10	---	174	---	55.24	4.70	3
S. Oregon	9	146	90	180	77	212	65	30	47	1812	6	67	12	783	194	37	10.30	28	---	4	14	12.14	25.66	2
Upper Col.	25	604	258	188	58	380	75	95	140	3292	145	221	44	775	438	237	8.40	39	13	28	230	145.29	34.25	10
W. Oregon	20	339	173	168	49	205	49	26	16	3946	5	132	33	353	555	249	14.90	14	3	19	392	213.48	48.51	---
W. Wash.	18	253	---	33	18	146	8	2	35	893	17	24	5	158	43	25	.50	---	---	---	---	19.36	10.03	---
PACIFIC UNION																								
Arizona	3	65	---	130	49	153	47	14	73	618	19	48	1	260	404	90	8.70	27	---	8	---	67.42	25.55	---
California	18	490	240	454	159	859	210	70	799	4362	243	235	19	2162	1032	205	22.80	88	10	198	388	175.47	47.35	20
Can. Cal.	31	622	---	227	99	622	139	85	34	3842	22	182	20	874	650	371	19.65	18	40	129	88	228.74	68.84	3
Inter-Mountain	10	113	---	368	167	381	155	82	80	2277	24	108	7	384	77	16	2.40	---	2	---	---	8.23	25.50	---
Nevada Miss.	1	---	7	3	1	10	---	---	---	334	---	25	---	80	42	11	.30	3	---	1	10	---	---	---
N. Cal.	15	443	160	253	83	353	82	47	1398	4498	110	237	74	904	675	386	15.00	33	9	108	198	163.27	80.01	13
N. W. Cal.	22	531	213	449	109	541	59	178	301	3829	32	140	30	1114	624	350	30.45	33	---	339	297	250.61	72.46	---
S. Cal.	24	574	302	193	68	376	210	5	40	3944	47	133	22	1968	322	332	13.65	41	8	60	43	71.31	35.51	5
S. E. Cal.	24	700	346	302	69	520	80	54	77	2661	1019	94	12	765	642	151	21.30	53	---	73	19	53.19	33.11	7
SOUTHEASTERN UNION																								
Cumberland	---	102	---	55	25	213	37	5	864	464	3	19	102	730	137	28	3.00	25	---	4	---	23.00	103.00	---
Florida	17	230	160	241	118	432	84	40	2145	5796	393	67	14	907	435	99	19.35	22	19	99	93	56.80	33.24	34
Georgia	---	91	66	157	97	659	144	11	557	1194	37	61	181	533	325	77	32.00	18	16	9	19	59.49	38.84	---
N. Carolina	---	251	162	132	66	217	15	25	750	294	39	22	165	1229	199	83	10.25	5	4	2	100	29.01	4.15	---
S. Carolina	---	16	12	1	---	8	---	---	3	23	---	---	---	---	9	3	---	---	---	4	1	4.40	---	---
SOUTHERN UNION																								
Alabama	6	108	53	195	101	426	17	6	520	486	43	69	41	120	709	97	33.75	53	9	112	216	41.90	10.94	2

The Morning Watch

Conducted by the Missionary Volunteer Department

"The early morning often found Jesus in some secluded place, meditating, searching the Scriptures, or in prayer."

What Is God's Law to You?

(Texts for October 14-20)

ONE of the most important questions today is: What is God's law to you? Will you not stop just now and look into your heart? What place does God's law occupy there? Is it made the standard of living? It was given for that purpose. It is a revelation to earth of the law of heaven; and it is given that we, with the help of our Saviour, may live by it and become fitted for citizenship in the earth made new.

One day Jenny Lind was sitting by the seaside; an open Bible lay in her lap; the western sun was just sinking in the boundless deep; its shafts of rainbow colors made glorious the sky above; its farewell rays curtained the restless waves in a soft shade of gold. Jenny Lind had known the thrills of great success on the stage; she had been showered with honors galore. But there by the seaside God spoke to her heart. She tasted the joy of getting close to God. The stage lost its charms; she forsook it. "No, no," said she, "I cannot follow any pursuit in life that destroys my love for God's Word, or stupefies my appreciation of nature."

Neither can you, my dear young friend, afford to do anything that keeps you from loving God's Word, or destroys your desire to obey his law. This pleasure that is tempting you so sorely just now cannot bring you lasting joy; soon it will pass away, leaving only a dark-brown taste of regret. The position that is beckoning to you may bring you more money; but do not be shortsighted, for the day is coming when money in hand will be only a wasted opportunity. Upon that day money will be valueless; a character built in harmony with God's law will be the only thing that will count.

Yes, it is hard to see all this today. But get close to God and you will see and understand; get close to him and you will know what is right, and have power to stand firm; get close to him and the allurements of this world will lose their charms; get close to him and, like Moses, like Jenny Lind, and like a host of others, you will have power to turn away from "the pleasures of sin," and follow Christ, no matter where he leads.

It is possible for you and me to obey the law. "By his own obedience to the law, Christ testified to its immutable character, and proved that through his grace it could be perfectly obeyed by every son and daughter of Adam." The perfect characters which we must have if we enter heaven, demand perfect obedience; that means that our acts, our words, our thoughts, and the secret motives of our hearts must all spell obedience to God's law. Every failure in our lives must be covered with the blood of Christ; but somehow, before probation closes, we must through Christ attain to perfect obedience.

As a chain is no stronger than its weakest link, even so a character is no stronger than its weakest point. Whether that point be buried deeply in the inner life or on the surface of the outer life matters not materially. It is there just the same. So long as we fail to obey even one small part of a command we are lawbreakers. Our disobedience shows that we are not fully submitted to God's will, but are still harboring

sin, and are in virtual rebellion against God. "Not by one word, not by many words, but by every word that God has spoken, shall man live."

"By venturing to disregard the will of God upon one point, our first parents opened the floodgates of woe upon the world. And every individual who follows their example will reap a similar result. The love of God underlies every precept of his law, and he who departs from the commandment is working his own unhappiness and ruin."

"Like warp and woof, all destinies
Are woven fast;
Linked in sympathy, like the keys
Of an organ vast.

"Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

MEDITATION.—First, I must surrender all to God and take his Word as the rule of my life. Then I must study my Bible to know what his law is; and I must get close to God in prayer that he may teach me the spirit of the law, for the spirit of the law reaches the unexpressed thoughts of my mind and the hidden motives of my heart. These must all be in harmony with my Master's law, or my life can never please him.

SPECIAL PRAYER.—Father, pull up out of my life the tares that I have allowed the enemy to sow; plant the seeds of truth in every furrow of my heart. Teach me how to cultivate the truth in my life that it may yield an abundant harvest in words and deeds that will please thee.

M. E.

Missionary Volunteer Department

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Missionary Volunteer Society Programs for Week Ending October 20

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

The Bible Year

Senior Assignment

- October 14. Mark 1 to 3: John's ministry; baptism of Jesus; miracles.
- October 15. Mark 4 to 6: Parables and miracles.
- October 16. Mark 7 to 9: Pharisees reproved; miracles; transfiguration.
- October 17. Mark 10 to 12: Instruction; entry into Jerusalem; parables.
- October 18. Mark 13, 14: Prophecy; the Passover; Gethsemane.
- October 19. Mark 15, 16: Crucifixion; resurrection.
- October 20. Luke 1, 2: The child Jesus.

For notes on this assignment, see *Review* for October 11.

Junior Assignment

- October 14. Luke 20: Parable of the vineyard.
- October 15. Luke 21: The widow's gift.
- October 16. Luke 22: Jesus betrayed and mocked.
- October 17. Luke 23: Jesus before Pilate and Herod; crucified.
- October 18. Luke 24: Resurrection and ascension.
- October 19. John 1: The divinity of Jesus.
- October 20. John 2: The water turned to wine.

A Lasting Friendship

Late one afternoon three young men were standing by a country roadside, engaged in conversation. As they talked, a stranger was seen coming toward them. He had a wonderful face, so fine, so intelligent, so attractive, that it seemed to draw one toward him irresistibly. One of the three exclaimed, "Behold the

Lamb of God!" How those words thrilled the hearts of the other two. Leaving their companion, they turned and followed Jesus, for the stranger was none other than he.

Later that day as they talked with him and listened to his words of wisdom, they were more and more attracted to him, and a strong and lasting friendship sprang up between them. The name of one of these young men was John, the writer of the gospel story which we begin to read this week.

John was a fisherman, and he with his companions spent most of the time by the seaside. But after the visit of that afternoon all that John could think of and talk of was Jesus. He told every one of this new-found Friend.

When one morning early Jesus appeared by the seaside and asked John to join him in his work, he gladly accepted the invitation, and leaving home, associates, boats, and nets, he followed this Friend whom he had learned to love better than all else.

John's mother, Salome, and Mary, the mother of Jesus, were sisters. How were the two young men related, then?

You have often heard it said of a child, "How much she looks like her mother. I declare, the family resemblance grows stronger every day!" It is true that we grow to be like those with whom we associate. This was the case with John; he was with Jesus so constantly and loved him so dearly that he became very much like him. By beholding, we become changed.

John and his brother were called the "sons of thunder," because they were such impetuous, eager, ardent young men. But as John associated with Jesus, his zeal became tempered with wisdom. It is a fine thing to be enthusiastic and full of energy, if these traits are combined with good judgment.

Do you remember which of the disciples it was who reached the tomb of Jesus first on the resurrection morning? Peter and John set out together, but John outran his companion, and arrived first. It must have been a glad moment for the disciples when the angel said, "He is risen," in reply to their inquiries about Jesus.

In his old age "the beloved disciple," as John is called, was banished to the isle of Patmos, where he wrote the book of Revelation. But he was not alone; Jesus was still his friend and helper. When our Saviour returns to earth, how glad John will be to be caught up with the living saints to meet his best-loved Friend again!

ELLA IDEN.

The Cleansing of the Heavenly Sanctuary

IN our Sabbath schools important truths are illustrated with simple objects, through which the imagination forms a picture of real scenes and actions. These object lessons are a valuable aid in teaching children, and many of them are of interest to older people.

Having made us, the Lord knows the value of this method of teaching; and when he brought his people out of Egypt, he gave them a comprehensive object lesson to illustrate the important points in the life and work of Christ. "Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9. Here we are told that the earthly tabernacle was made after a pattern. "Behold, the temple of the tabernacle of the testi-

mony in heaven was opened." Rev. 15:5. Here is brought to view the tabernacle in heaven, of which the earthly sanctuary or tabernacle was an imperfect copy, through which valuable lessons would be taught.

The Cleansing Ceremony

We will deal at this time with only one phase of the tabernacle teaching,—the cleansing of the sanctuary. This ceremony took place once a year, on the tenth day of the seventh month, and was known as the day of atonement. The high priest first offered sin offerings for himself and his family, that he might be prepared to take his part in this solemn service. Two goats were brought, and the high priest presented them before the Lord at the gate of the tabernacle, casting lots to determine which should represent Christ, and which the scapegoat. The Lord's goat was killed, and its blood sprinkled on the mercy-seat, and before it, within the most holy place, to make an atonement for the sins of the people, which they had committed during the year just passed.

This shows that in this earthly sanctuary service the sin offerings did not do away with the sins the people confessed, but removed them from the sinner to the most holy place.

When the priest had made the atonement for the sins in the tabernacle, he came out, and in his character of mediator, brought out the sins for which he had atoned, laid both his hands upon the head of the live goat, and confessed the sins upon it. In this way he put these sins on the head of the scapegoat, and then sent it away into the wilderness in care of a man who was to see that it was left where it could not return to the camp. In this way the sanctuary was cleansed.

We understand that all this ceremony was not the real forgiving of sins, but a picture of the real work that was being done in heaven. But it is important that we know what it means, that we may understand Christ's work for us.

When one of the children of Israel sinned, his sin was recorded in heaven. When he repented, and by bringing a sin offering showed his faith in the sacrifice Christ was to make for him, his repentance was recorded in heaven with his sin; but the sin remained there until the heavenly sanctuary should be cleansed. In the life and work of Christ each event takes place but once; so there is but one cleansing of the heavenly sanctuary.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Here is given the time for this cleansing of the heavenly sanctuary, which in harmony with the antitypes of other events in the sanctuary service, which were fulfilled at the same time of year as the types, began on the tenth day of the seventh month of 1844. This can be clearly proved from the Bible, but is not the point we have in mind just now.

Century after century, sins were recorded in heaven. The repentance of some sinners was recorded also. Some showed by their lives that their repentance was genuine, and others fell back into sin. How was the sanctuary to be cleansed from these sins? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. There is a time, then, when sins shall be blotted out.

If the blotting out of sins depends on the repentance and conversion of the sinner, there must be an examining of the records in heaven to see who is entitled to have this done for him. Therefore this day of

atonement is evidently a type of the investigative judgment—the deciding what shall be the fate of the sinners. It has a solemn meaning for us; for we are living in the time when this investigation is going on, and cases are being continually decided.

Following out the figure, we see that those whose lives have shown true repentance and faith in Christ have their sins blotted out, and they appear in the heavenly records no more. The punishment of their sins is placed on Satan, of whom the scapegoat is the type, and he must bear the punishment for that which he has caused. The Hebrew word for scapegoat is Azazel. According to the opinion of the most ancient Hebrews and Christians, this refers to Satan, or the angel who revolted and persisted in rebellion and sin.

Those who do not repent will bear the punishment of their own sins, as in the type. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:33.

Then shall the heavenly sanctuary be cleansed,—when every record of sin and sinners has been blotted out from the records, to be remembered no more; when the repentant are clothed with Christ's righteousness; and when sinners, with the one who was the originator of sin, are destroyed.

The question which vitally concerns each of us is: Shall my sins or my name be blotted out?

EDITH M. GRAHAM.

Another Quarterly Summary

PERHAPS our Missionary Volunteers think of the quarterly summary as just an unattractive table of statistics, but when once you give yourself up to the fascination of a report of this kind, you will find it intensely interesting—especially so when it tells a story of good cheer as does this one.

Just for once, take time to study this summary. Compare the report of your conference with that of other conferences. Is the comparison in their favor? Now endeavor to find out if your society is doing its share toward making up the conference report. And now comes the all-important question. Did you do your share toward making the society report what it ought to be? Shut your eyes for a moment, and think hard!

ELLA IDEN.

The Sabbath School

III—The Sabbath

(October 20)

MEMORY VERSE: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Questions

1. When was the Sabbath made? How was it made? Gen. 2:1-3. Note 1.
2. What is known concerning the Sabbath, after man was driven from the Garden of Eden? Note 2.
3. For what purpose did the Lord prove the people before he gave them his law? Ex. 16:4.
4. What general command was given with reference to the manna? Verses 16-21.
5. What special instruction was given concerning the manna on the sixth day? Verses 22-24.

6. For how many years did the manna fall? Deut. 8:2, 3.
7. How many miracles were thus wrought to teach the people that the seventh day was the Sabbath? Note 3.
8. How is the Sabbath set forth in the law as spoken on Mt. Sinai? Ex. 20:8-11.
9. What command concerning work on the Sabbath did the Lord give his people through Jeremiah? Jer. 17:21, 22.
10. If this instruction had been heeded, what would have been the result? Verses 24, 25.
11. How did the people regard this instruction? Verse 23.
12. What disaster came as a result of their Sabbath breaking? Verse 27.
13. Of what is the Sabbath a sign? Eze. 20:12, 19, 20.
14. For how long will the Sabbath remain a sign between God and his people? Ex. 31:14-17.

Notes

1. The Sabbath is founded on the fact of creation. The Creator worked six days, rested on the seventh, then blessed and hallowed the seventh day. These facts are unchangeable; therefore the Sabbath is unchangeable. The division of time into months and years is indicated by nature. But not so with the week. This division is made only by the Sabbath, and from the beginning, time has been measured by the seven-day period. See Gen. 8:10-12.

2. Man kept the Sabbath for a long time after the Lord made it. But coming down to the time when the children of Israel were in bondage to the Egyptians we are told: "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible."

3. "Every week during their long sojourn in the wilderness, the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use."—*Patriarchs and Prophets*, p. 296.

Multiply fifty-two, the number of weeks in a year, by three, and the number thus gained by forty, the number of years they were fed with manna, to find the total number of miracles.

A Youthful Inquirer

A YOUNG apprentice in a photograph supply shop, now and then comes to me for studies. In Japan an apprentice has little time that he can call his own, his time being almost completely at the disposal of his master. Whenever this young man has a half hour to spare he comes to learn about Christianity. His employer does not favor the foreign religion, but reluctantly consents to the young man's inquiries. It is encouraging to hear his simple prayers of childlike faith. He thanks the Lord for an opportunity to study his Word, and asks God to help him to quickly become a strong Christian.

Part of this apprentice's duties is to carry his employer's baby on his back and give it an airing now and then. The other evening, thus burdened, he came to our meeting at the chapel. I always look forward with pleasure to his coming because I know that I shall be refreshed by his simple faith.

A. N. ANDERSON.

"THE vacant house decays soonest, and the watch or the man that is kept running regularly lasts the longest and is of the most service while he lasts. The watch that works only by fits and starts is never to be trusted. Nor is the man who does his work in the same way ever capable of the highest achievement possible to his station. With men as with watches the test lies in being right and reliable all the time."

DEBT is like any other trap, easy enough to get into, but hard enough to get out of.—*H. W. Shaw.*

"CIRCUMSTANCES get the better of us the moment we fear to look them in the eye.—*S. V. Cole.*

The Youth's Instructor

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MAN'S work is to labor and leaven,
As best he may, earth with heaven. — Lowell.

Where Is God?

A FATHER at breakfast table one morning, asked his three-year-old boy where God is, to which the little one replied: "He is out canvassing."

Children often say strange and unexpected things, but this simple answer, dear reader, is not far from the truth. As the faithful canvasser goes forth with the printed page, laden with the saving truth for this time, he goes not alone, for the Lord is with him. In the language of the little boy, the Lord "is out canvassing" in the person of his faithful worker.— N. P. Neilsen

A Business Man's Prayer

TEACH me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar. Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and un-haunted by the faces of those to whom I have brought pain. Grant that I may earn my meal ticket on the square. Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellows, but reveal to me mine own. Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I shall have nothing to conceal. Keep me young enough to laugh with my children.

And when come the smell of flowers, and the tread of soft steps, and the crunching of wheels out in front, make the ceremony short, and the epitaph simple: "Here Lies a Man."— *New England Pilot*.

Personal Resolutions During War Time

I WILL try to preserve my own peace of mind. If I am powerless to prevent the war without, I can put an end to the tumult within.

I will resolve to do the task that is my own, in my own place, with my usual purpose and regularity, and not become useless and a burden to others on account of my hysteria.

If any of those who are dearest to me are called to serve in places of danger or even to give their lives, I will remember the great multitude of fathers and mothers in the world who are bearing the same burden.

I will be cheerful and uncomplaining under abnormal and strange conditions which I have never before known.

I will be ready to deny myself needless luxuries which have become, perhaps, selfish necessities.

I will not forget the needs of others less fortunate than myself. Even in war time the sympathies of days of peace must not be set aside.

I will strengthen my human friendships, and fortify my soul with divine companionship.

If I am too old to enlist in the army of men, I will volunteer in the great army of faith in God.

I will not lose sight of the final victory for right and truth and human freedom sure in the long run.

I will pray with every morning's sunrise the prayer, "Give peace in thy time, O Lord." And before I go to sleep, I will say to myself, "Underneath are the everlasting arms, and he will sustain thee."— *From Dr. Charles M. Sheldon's Church Calendar*.

"Do Your Bit"

Doubtless many of our young people have wondered what they could do for the soldiers. Suddenly thousands of young men have been transferred from their home environments, with all their social and educational privileges, to training camps where life is very different indeed. The government is doing all in its power to make the surroundings of these camps wholesome, but in the very nature of the case, as one soldier boy said, temptations are very strong. These young men need help. Will not all our young people be thinking and praying about some way we can help them?

An effort is being made through the public libraries all over the country to secure books and magazines for the soldiers. The following notice was recently distributed at the Nebraska State Fair:

"LET YOUR IDLE BOOKS HELP OUR SOLDIERS"

"Our young men are sacrificing their education, business, professional training, and home life to serve their country.

"They need books and current magazines for study, recreation, and diversion in lonely moments. You can help them by supplying books and magazines which will be forwarded to army camps, the front, and hospitals.

"Books on the war, popular travel, history, and biography, as well as short stories, detective stories, stories of the sea and adventure, are desired. Any readable book of general interest, will appeal to the soldiers, as there are men of varying tastes among them. 'Do your bit' by immediately taking to the nearest public library or forwarding to the State Library Commission at Lincoln, such books as you will donate. If you can't give a book, give the price of a book."

Here is an opportunity for our young people to do something. Do not take books that you could not recommend. Give preference to such books as "Steps to Christ," "Alone with God," "Lover's Love," "Patriarchs and Prophets," "The Great Controversy," "The Ministry of Healing," "The Mount of Blessing," "Christ's Object Lessons," "The Ministry of the Spirit," and "The World War." Do not take books of a strongly doctrinal nature, at least at first. Doubtless our magazines would be acceptable, especially *Life and Health*.

We should be glad to hear from young people who take up this work as to their experiences in the work. M. E. Kern.

"Elo the Eagle and Other Stories"

POOR, proud, lonely Elo wandered up and down the river hunting for his lost mate. Our hearts are moved to pity as we read his history. With dainty little "Lady Betty," the quail, we feel more at home, and long to cuddle her and her babies. Don't you believe you would like to become acquainted with Jonah? He was a baby owl that was a dear pet of the boy who afterward wrote the story of his life. No finer dog than Frank, the collie, can be found, yet he had to be trained for service the same as any efficient worker. These are but hints of what may be found in the book "Elo the Eagle and Other Stories," but there is not time to tell of Dick, the Black Bear, who stole the baby, or of Sobersides the toad. The best plan is for each to read these splendid stories for himself, for they are all true.

"ENTHUSIASM is the quality which produces excellence, where its absence breeds mediocrity. It transforms the dull monotony of clock-watching routine into the exalted satisfaction of constructive achievement."

"IT isn't what others think about you that brings the worry wrinkles; it's what you know about yourself."