

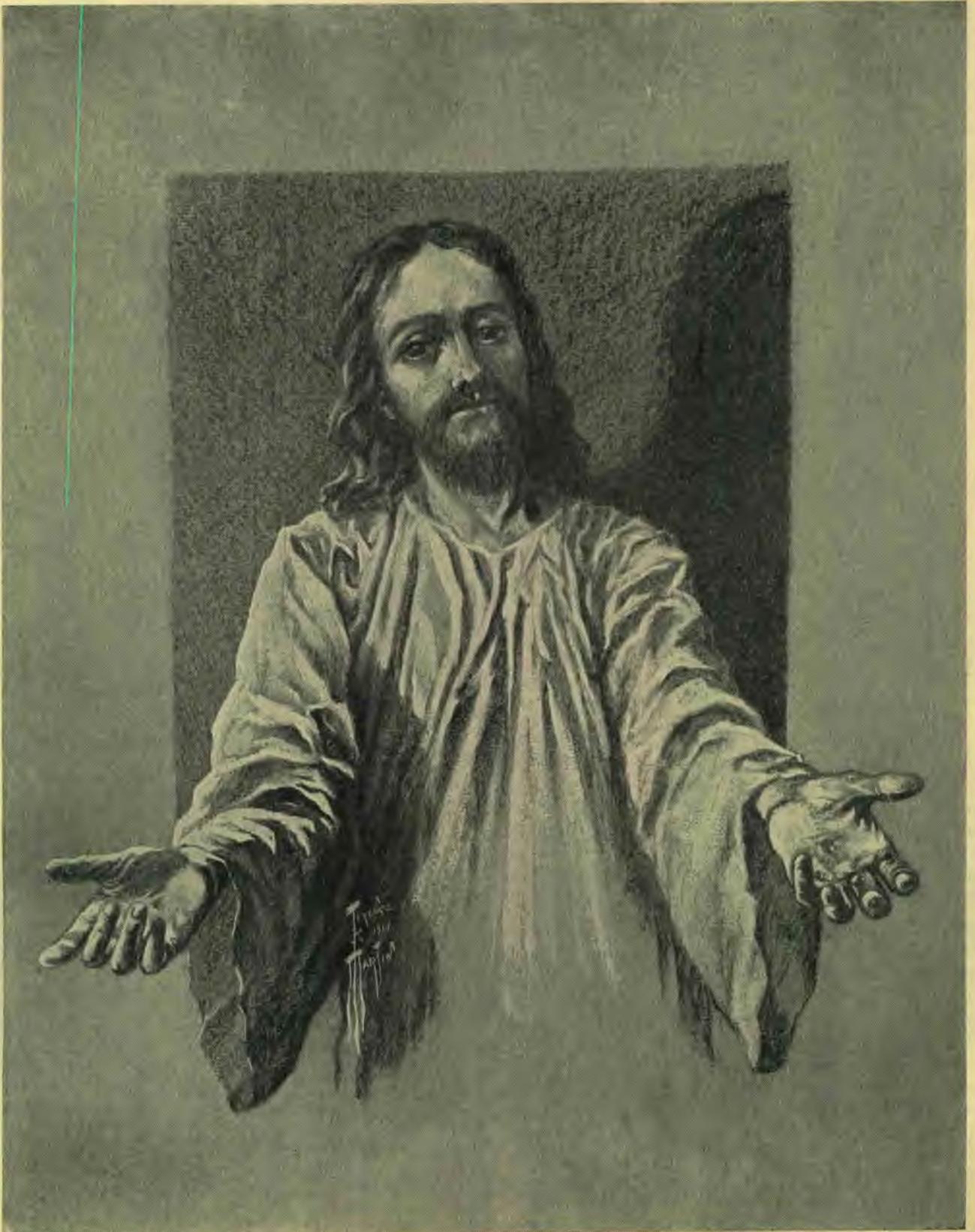
W. M. C. Library

THE YOUTH'S INSTRUCTOR

Vol. LXVI

February 12, 1918

No. 7



From Here and There

Criminals condemned to death in New York hereafter, are to be tested by alienists as to their mentality.

Mississippi, Virginia, and Kentucky have already ratified the amendment for national Constitutional prohibition.

At the Council of the Allies held at Paris a few weeks ago, a permanent war council was appointed to sit at Versailles. By this means the effort of the Allies will be directed and co-ordinated rather than each working singly.

A "quicker than walking" form of exercise has been discovered. Chas. H. Clark, of New York City, has invented a ball-bearing, pneumatic-tired skate which will run easier on a level road or street than an ice skate will slide on ice.

A cord of wood has as much heating value as a ton of coal. Hard wood is equal to hard coal, and soft wood to soft coal. It may become a patriotic service to burn wood, wherever possible, in order to relieve the shortage for war industries, and for the people who are entirely dependent on coal for fuel.

According to Mr. Sunday, the well-known evangelist, gossipers or scandalmongers, are victims of the "hoof-and-mouth disease." There's but one cure for this disease when it manifests itself in the human being, namely, the answer to David's prayer, "Create in me a clean heart, O God; and renew a right spirit within me."

In Bohemia and Bavaria there were no muskrats until 1894. As an illustration of how rapidly muskrats increase in some districts, the Bavarian Commission which reports on the matter says that in Schlüsselsburg in 1911 there were ten muskrats, while in 1913 the number had increased to three hundred, and in 1916 to more than one thousand.

Japanese mosquitoes' and ants' eggs are the principal ingredients of a food which has been found especially valuable to bird feeders. The nationality of the mosquitoes is not supposed to make a difference in the style or digestibility of the food. The reason the insects are imported from Japan is that the Japanese have a method of catching them in large quantities which as yet Americans have not discovered.

The Boy Scouts of Washington, D. C., have the honor of having had the most famous corn field in the country. This was the one they cultivated last year in Potomac Park. The boys harvested nearly 8,500 bushels of cob corn, and sold it to a Washington miller for more than a dollar a bushel. The large sum of money realized from the sale is being devoted to patriotic purposes.

The European trenches are not the only places where gas masks are used. They have been used for years in American industries. Men who handle barrels of chloride of lime use them, for the chloride of lime gives off irritating dust powder and chlorine gas, the destructive gas used in trench warfare. Foreign cotton has to be disinfected to kill the boll weevil. It is treated sometimes with hydrocyanic gas pumped at a pressure of one thousand pounds to the square inch. A whiff is fatal. Chemists use masks when experimenting with dangerous combinations of chemicals. Motion picture photographers are obliged to use them in getting some kinds of pictures.

Junior Red Cross units are to be schools. As soon as an amount equal to twenty-five cents for each pupil has been placed in the local school fund, the school becomes an auxiliary of the Red Cross, and is entitled to display a Red Cross banner.

The people of Littau, Saxony, were urged by the city council to go shoeless during the mild weather, as, owing to the scarcity of leather, they might otherwise be compelled to go shoeless during the winter.

For the Finding-Out Club

Answers to Questions in "Instructor" of Nov. 6, 1917

1. Isaac Watts. English. Noted writer of sacred poems.
2. John Gay. English poet and dramatist. Best remembered by song, "Black-Eyed Susan."
3. William Wordsworth. English poet and nature lover.
4. William Hazlitt (1778-1830). English critic and essayist.
5. John Lothrop Motley. American historian and diplomatist.
6. Jonathan Swift. Born in Dublin of English parents. Celebrated satirist and man of letters. Wrote "Gulliver's Travels."
7. Robert Charles Sands. American poet and author.
8. Phillips Brooks. Noted American clergyman.
9. Bill Nye, or Edgar Wilson. American humorist.
10. Julia Ward Howe. Born in New York. Wrote "The Battle Hymn of the Republic."
11. Eugene Field. Native of St. Louis. American journalist and poet. His love of children inspired much of his best work, such as, "Little Boy Blue."
12. Charles Brockden Brown. Eminent American novelist, born in Philadelphia.
13. Thomas Gray. English poet. Wrote "Elegy Written in a Country Churchyard."
14. John Bunyan. English. The author of "Pilgrim's Progress."
15. Thomas Paine. Anglo-American political writer and freethinker. Published the periodical *Crisis*.
16. Mark Twain, or Samuel Langhorne Clemens. Noted American humorist.
17. Charles Reade. English novelist and dramatist, born in 1814.
18. Paul E. More. American editor, essayist, and critic. Born in St. Louis.
19. Thomas Hughes. English author, social economist, and barrister. Author of "Tom Brown's School Days at Rugby."
20. Bede (673-735). English monk and ecclesiastical writer.
21. Alice and Phoebe Cary. American writers of poems, stories, and sketches.
22. Thomas Knox. Popular American writer. Author of "The Boy Travelers."
23. Washington Irving. American writer, often called the father of American letters. Author of "Rip Van Winkle."
24. Rev. J. A. Wylie. Wrote extensively on religious history. Author of "History of Protestantism" and "The Papacy."
25. John Foxe. English. Wrote "Book of Martyrs."
26. David Ross Locke. American humorous writer. Wrote much political satire, under the name of Petroleum V. Nasby.
27. Francis Scott Key. American. Author of "The Star-Spangled Banner."
28. Joseph Addison. English writer of the seventeenth century.
29. George Crabbe. English poet.
30. Geoffrey Chaucer. The father of English poetry. His principal work was "Canterbury Tales."
31. William Dean Howells. Distinguished American author. Editor-in-chief of the *Atlantic Monthly* from 1871 to 1881.
32. Laurence Sterne. Celebrated English novelist and humorist.

MRS. GRACE HOOVER.

(Concluded next week)

Principal Contents

CONTRIBUTIONS	PAGE
Castles by the Sea (poetry)	3
Our Missionary Volunteer Pledge	3
Loyal in the Face of Persecution	6
Missionary Volunteers in China	7
Incidents in Porto Rico	7
Holding the Attention	8
Authoritative Ignorance	8
As It Was in the Days of Lot	9
Marion's New Year's Resolution	10
Adams's Trained Bears	12
Heaven's Stars (poetry)	16
To Save Coal	16
SELECTIONS	
Intensive Training of Aviators	12
Thy Father Calleth Thee	16

The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 12, 1918

No. 7

Castles by the Sea

S. J. TOWNSEND

I stood at sunset on Daytona beach,
Its lonely stretch with eager vision scanned,
When I espied, beyond the breakers' reach,
Two lads at gleeful play upon the strand.
Swiftly they reared from out the plastic sand
A mimic castle with its moat and tower;
Deftly they fashioned it, with careful hand,
Till, loath to leave their pleasures of an hour,
They slowly took their way to home's inviting bower.

Perchance they slept and dreamed, and then returned
To view their handiwork, at morning sun;
And with dismay and childish sorrow, learned
Nor place nor trace of what they had begun.
So builds mankind today,—the dream is one.
Men still uprear their castles, close beside
Time's surging sea; to dream, then find undone
That which they builded, but did not abide.
Woe, woe to him who builds, yet recks not of the tide!

Let us our castles rear beyond the tide,—
Beyond the raging storm, and breakers' roar;
Aye, let us build safe and secure, beside
That crystal sea which laves the golden shore.
Our Master Builder has gone on before,
Preparing castles there for you, for me.
The key of faith will ope to us the door;
And love shall give us entrance full and free
To mansions that shall stand through all eternity!

Our Missionary Volunteer Pledge

Our Aim and Motto

MATILDA ERICKSON

SINCE our Missionary Volunteer pledge is the embodiment or outgrowth of our aim and motto, it seems best to consider the aim and motto briefly before studying the pledge in detail.

Under the beautiful, inspiring motto, "The Love of Christ Constraineth Us," our Missionary Volunteers everywhere are pressing on in conquest of their one great aim. That love in the heart is the secret of the Missionary Volunteer movement. Without it there can be only formal marching and certain defeat; but with it success becomes inevitable, for this is the love that "never faileth"—this is the love that always succeeds. It presses on through obstacles of every kind until the conflict is over, the work is done, and the final victory won.

And the aim before the army of young people advancing under this stimulating motto is, "The Advent Message to All the World in This Generation." How general, and yet how very definite, it is!

The advent message, that is what they are to take.

To all the world, that is where they are to take it.

In this generation, that is when it must be given.

The aim presupposes a knowledge of the advent message; for one cannot give to others what he has not himself received. It calls for more than an intelligent conception of it. The heart must know it as well as the head, for it takes both to carry this message to the world. Missionary Volunteers must not only know the advent message,—know that Jesus will soon return,—but their lives must prove that they really believe it. The advent message is of infinite value to the world, and those who carry it should obtain the best possible preparation of heart, mind, and life, that in their work they may show themselves "approved unto God."

To carry this message to the world—to "every nation, and kindred, and tongue, and people" is no small task. The problems with which we are struggling in our local churches almost stagger us; but when we think of China, of India, of the Dark Continent, and of other great mission fields, and recall the insurmountable obstacles (humanly speaking) with which the

small band of missionaries in those fields are wrestling, our hearts grow faint till we remember that this great work is to be done, "Not by might, nor by power," but by God's Spirit working through his consecrated messengers.

We, as Missionary Volunteers, must realize that our aim is not a mere phrase to roll over our tongues; it is a stupendous fact, a stern reality, a solemn obligation. It comes to us purchased by the blood of our Saviour, and consecrated by the lives of his followers. Our Saviour's command and example, and the lives of the faithful workers before us call us to "forsake all" else and follow in their train. Bishop Hannington said: "I have purchased the road to Uganda with my life;" and that was a call for others to follow. Ludwig Krapf, in the hour of bitter bereavement, when he buried his young wife and little babe, wrote: "Tell our friends at home that there is now on the east African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the church are gained by stepping over the graves of its members, you may be more convinced that the hour is at hand when you are summoned to the conversion of Africa." And just so the lives and deaths of missionaries at home and abroad in all the world are summoning us to loyalty to our great aim.

The fact that the message is to be given in this generation helps to drive home to the heart its immediate urgency; the greatness of the task looms up before us and calls for immediate and complete surrender to this work. Only when fully co-operating with our great Commander, who has all power in heaven and upon earth, can this be accomplished. And only as we are individually yoked up with him in service can we share in the final consummation of the most glorious work on earth,—the giving of "The Advent Message to All the World in This Generation."

What the Pledge Means to Our World-Wide Movement

Well may we say "blest be the" pledge "that binds" our young people all around the world into one great

Missionary Volunteer movement. It binds them to one another, and it binds them one and all to heaven for the accomplishment of God's work on earth.

In speaking of the Christian Endeavor pledge, or covenant, as he prefers to call it, Dr. Francis E. Clark says: "The idea of the covenant has entered into the very fabric of the society and has largely made it what it is today. It is its strength and sinew. It has supplied iron for its blood, tonic for its nerves; yet it is the feature of the society that has been the most criticized and most misunderstood." At another time he spoke of the pledge as "the citadel of the Christian Endeavor movement."

This is a forceful explanation of what a good pledge is to a great movement. It is only another way of saying that every movement is carried forward on the wheels of pledges. Coming to the Missionary Volunteer pledge wheel, we realize that it has three important parts: The sentiment of the motto forms the hub; the "I promise" supplies the spokes; and the thought included in the aim becomes the rim.

We cannot get along without the pledge. Without it we cannot have a Missionary Volunteer movement, for a movement must have loyal supporters. And to be loyal to the movement means to live in the spirit of the pledge.

What the Pledge Means to the Individual

The societies that have been true to the pledge have flourished and have been a great blessing to the members, to the church, and to the community; and the members who have endeavored faithfully to live in the spirit of the pledge have grown to be pillars of strength in the Missionary Volunteer organization.

Of the value of the Christian Endeavor covenant to the individual, Dr. Francis E. Clark says: "The covenant was first adopted . . . because of the necessity of the case. The very object of the society was to bring back the young people from frivolity and carelessness to the earnest service of Christ, and the covenant was adopted as a most effective way to secure these results because it put a personal obligation, voluntarily assumed, upon every willing young soul to confess the Master's name and to do the Master's business. No more effective way of securing these results has been found from that day to this."

As we look into our own movement of organized youth, we realize that our pledge sustains the same important relation to our young people. And it is the young people who keep it who are going out from the societies to fill important places in the organized work, and wielding a wider influence for good.

Our Pledge Is Reasonable

Our pledge binds young people everywhere together.

Urges each to press forward in loving service.

Reminds us of our duty to our fellow men.

Promotes faithfulness in personal devotion.

Leads us to God for power and to others in service.

Each demand of the pledge calls for consecration.

Draws one away from the world and its allurements.

Growth of the Missionary Volunteer is promoted by faithfulness to the pledge.

Every Missionary Volunteer may receive power from God to keep the pledge.

Our Pledge Analyzed

1. "Loving the Lord Jesus." This introductory phrase of our pledge includes the motto. It is the heartbeat of the Missionary Volunteer pledge,—of the Missionary Volunteer movement. Every Missionary

Volunteer who desires to become more efficient in service should first of all endeavor to deepen his love for the Saviour; for the value of service is measured by the love that flows through it.

To know the Saviour is to love him; and the better you know him, the more you will love him. He will meet you in the chamber of secret prayer; he will go with you as you do your miscellaneous duties through the day; and he will teach your tongue to speak his words, and your hand to give his soothing touch. All this and more he will do for those who love him enough to meet him regularly in prayer and Bible study, and who often commune with him through the day. And let us add, those who meet him *regularly* will learn to love him.

Occasionally test your love for Christ. Is it driving sin out of your life? Is it keeping you from doing things that you fear might grieve him? Does it keep you from going to places, from reading books, from saying things, that cannot have his approval? Does your love for him lead you to trust him implicitly? to obey him in every detail? If not, linger in his presence until you understand the cause of your failure. Take courage, for you may learn to know and to love him so fully that you, too, can say:

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me!"

2. "I promise." Dan B. Brummit, author of the book "The Efficient Epworthian," says, "The world is moved by the two words, 'I promise.'" One who attended the World's Fair in Chicago says that almost everywhere visitors saw the image of a vigorous young woman upon which were inscribed the words, "I will." The image typified Chicago; the inscription, the spirit, the determination, so largely responsible for making Chicago the flourishing city it was, even in 1893.

The words "I promise" (which in this case at least are synonymous with "I will") can revolutionize a life; and when they bind a young life to a noble purpose, their value is beyond computation. As Paul, who literally promised to forget the things behind and press forward to the goal of perfection, became an ideal Christian, just so every young person who strives for the highest goal will find that his striving ennobles life.

"I promise" is not a resignation of one's liberty; but it is harnessing this liberty for effectual service. It is making the most of life. It is choosing what one counts the best, and mapping out the chosen course. It is laying a plan and promising to work it. It is expressing determination to conserve one's energies for the accomplishment of life's chosen work. Scattering of effort leads to failure; but "I promise" fixes the eye on the goal, concentrates one's efforts on its attainment, and makes success almost inevitable. The "I promise" of our pledge looks forward to life's greatest work and consecrates life's energies to its accomplishment.

3. "To take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world." "When a hand gathers food, it does so for the whole body, itself included, and apart from the general nutrition of the body there could be no nutriment for the hand." Just so when a young person becomes a member of the Missionary Volunteer Society, he pledges "to take an active part" in its work, and in this way he obtains the greatest benefit for himself, and does the most good for others.

"An active part in the work of the Young People's Missionary Volunteer Society" includes the meetings as well as the band work, for it is part of the work of the society to conduct meetings that will inspire every member to deeper consecration, and help build up all the lines of missionary work conducted by the society. This part of the pledge calls upon the member to work diligently in the band where he holds his membership; to be faithful in taking an "active part" in the prayer and social meeting of the society; and to "ask not to be excused" from taking part on the program.

These requirements may be considered the A B C of the Missionary Volunteer vow; but since the society is a part of the church, no Missionary Volunteer has learned the full alphabet until he is doing what he can to help build up the church, and doing what he can "to help others" in every walk of life. For the Missionary Volunteers who work diligently for their society, but refuse to help in the Sabbath school and regular church service, there is an appropriate Bible message: "These things ought ye to have done, and not to leave the other undone."

4. "Doing what I can to help others." How that phrase spreads itself over the entire life as we look at it! It calls for a life whose unconscious influence will draw others Christward. It calls for one's very best efforts on the society program, in the society meetings, and in the society work; for all these are avenues for helping others. It calls for alertness at all times for opportunities "to help others."

It calls for study of the community and of the world-wide field. It calls for such study as the Bible Year, the Morning Watch, the Reading Courses, and the Standard of Attainment plan provide. It calls for much study and much prayer; for there is a close relation between *knowing* and *doing*, or *trying* to do. If a man *knew* there was an immense quantity of gold ore hidden in the extreme northwest corner of his land, would he not bend his energies toward getting it? So the true Missionary Volunteer who *knows* the special needs of his own community, and in a general way the needs of the world, has his sympathy aroused, and endeavors to the best of his ability to alleviate them.

Each day this phrase of our pledge demands of us deeper consecration and better service, for the Christian must grow, and never let dead yesterday "unborn tomorrow shame." From a study of the *Review and Herald* and other missionary literature, the circle of vision widens, and one sees more clearly the needs of the world; from an earnest study of the Bible and other good books and papers comes equipment for better service; and in unconditional surrender, unceasing prayer, and untiring service lies the secret of ever "abounding in the work of the Lord."

5. "And to finish the work of the gospel in all the world." This part of the pledge begins with a local interpretation. It calls upon the Missionary Volunteer to do all that he can to "finish the work of the gospel" in his community; for "the light that shines the farthest, shines the brightest nearest home." A former part of the pledge calls for faithfulness to the society; this calls for faithfulness to that portion of the world the Missionary Volunteer touches,—first his friends and neighbors who know not God, and then the regions beyond his community, even unto the uttermost parts of the earth.

The Missionary Volunteer can help in four ways to finish the work: By living a life that calls others to consecration; by rendering such service as his oppor-

tunities allow; by praying for the work and workers at home and abroad; and by giving of his means for the promulgation of God's work. And the really ambitious Missionary Volunteer will study the world-wide field, and endeavor to keep pace with our missionary operations, that he may know how the work to which he has consecrated his life is prospering; and this enlarged vision will widen his sympathies, deepen his interests, increase his liberality, intensify his intercessions, multiply his ability for service, and help him in every way, directly or indirectly, to do efficiently his share in finishing the work of the gospel in all the world.

Signing the Pledge

Signing the pledge is enlisting in the great army of Missionary Volunteers; it is promising to submit to the training that this army gives, to participate in all drilling, and to endeavor to become a good soldier of the cross.

Living the Pledge

But enlisting does not make good soldiers; neither does signing the pledge make good Missionary Volunteers. Signing the pledge is an important step; it is the doorway to a noble career; but it is only a step, only a doorway, and calls for *advance*. Drilling follows enlistment; and so faithful service always should follow the signing of the *pledge*, for it is living the pledge that counts.

Use the pledge frequently as a measuring rod of your faithfulness to it. Look at the pledge. Think just what it means. Does it mean more to you than when you signed it? Do you see your own neighborhood in it? Do you see in it a call to more earnest prayer? to deeper consecration? to more active service? For all that you fail to do that it demands of you, can you give an excuse that would not cause you to blush were your Saviour to call for it in person? If not, are you living your pledge? Are you ever absent from service unnecessarily? Do you occasionally fail to speak in social service? Do you let slip opportunities for doing missionary work? Do you habitually neglect Bible study and prayer and other known essentials to Christian growth? If so, are you *really* living your pledge?

Some soldiers enlist for a given time, but some for "as long as the war lasts." To the latter class all Missionary Volunteers should belong; they should enlist in Prince Immanuel's army till the close of the great conflict between good and evil. In fact, that is what they pledge themselves to do when they promise to do what they can "to finish the work of the gospel in all the world." And it is worth while. Missionary Volunteers should not let the world deceive them. To enlist in the army of soul-winners is the best investment of life, for in this army they learn to be true to God and true to their fellow men. They press forward in the conflict from victory to victory, for their "labor is not in vain in the Lord." And when the conflict is over, they will receive their eternal reward,—a greater reward than the world can even dream of. Inspiration tells us that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I WOULD not have a cloud arise, I would not have a shadow stray upon the brightness of thy skies, across the sunshine on thy way. May God thy every effort bless, and each returning season be a stepping-stone to happiness.—*The Calendar of Sunshine.*

In Other Lands

Loyal in the Face of Persecution

A SHORT time ago, while attending the annual meeting of the Alto Parana Mission in Posadas, in the province of Misiones, it was my privilege to meet a young man about twenty-two years of age, named Atilio Paoloni, and his two sisters of sixteen and eighteen years.

These young people were all rejoicing in the third angel's message, and feasting on the spiritual blessings of the meeting. In talking with him I learned something of his experience in accepting the gospel, and I asked him if he would not write for me a brief story of his experience.

The following is a translation from the Spanish of his story. I am passing it on to our young people in the homeland with the hope of enlisting a deeper interest in the work in this neglected continent which, as this letter demonstrates, is the land of opportunity for those loving the third angel's message. This is not an isolated case, for we have many loyal Seventh-day Adventists who, like this young man and his sisters, are living this truth in the face of persecution, and with us rejoicing in the blessed hope.

A Trying Experience

"A little more than two years ago I first became acquainted with the gospel and the message which is being proclaimed to all the world, both of which were taught me by a canvasser whom I happened to meet.

"From the very first moment that he spoke to me about the gospel, I was intensely interested and pleased, and resolved that thenceforth I would follow the teachings of the Saviour. A little later I learned of the Sabbath truth, and the very next day being the Sabbath, I resolved to keep it. This greatly angered my family, especially my father, who is a man opposed to all kinds of religious belief. As he threatened to kill me, I fled from the house. I hardly think he would have dared to carry out his threat, nevertheless I thought it safer to leave.

"After this my father tried to persuade me by argument to his way of thinking, and would perhaps have convinced me if it had not been for the constant pleadings of the one who first taught me the truth. A little later father had to go a long way from home to work, and then I was anxious to find out everything I needed to know in order to be saved and do the will of God. I also taught my sisters and stepmother the little which I knew, and they too began to keep the Sabbath.

"A little later the person who gave me the knowledge of the truth left the city, we ourselves being then the only ones in that place who kept the Sabbath.

"For four months we all continued to keep the Sabbath. Then my father came back to visit us. He

was exceedingly angry when he learned that I had not obeyed him. For several days he refused to speak to me and, due to his threatenings, my stepmother gave up obeying the law of God.

"When my father returned to his work, my stepmother began to illtreat my sisters and myself. It finally became impossible for me to live in the same house with her, so I decided to send a letter to my father complaining of her treatment of us. She also wrote letters to him influencing him against us, and as a climax to all, a neighbor suggested that the police be told, and that I should be kept in prison until my father should return. My stepmother sought an opportune moment by rousing me to anger by punishing my sisters. I tried to defend them, whereupon she called in

the neighbor who had suggested the plan of calling in the police. The neighbor called the police, telling them that I was illtreating my stepmother. Under such circumstances, and having little knowledge so far of the help that the Lord could give me, and lacking also in experience, I found myself in serious difficulty; but the Lord did not abandon me.

"At this time I received a letter from my father, informing me that I could leave my stepmother and take my two sisters along with me. I did as my father had said I could do, and since the chief of police as well as the judge to whom my stepmother had gone, were not opposed to this, my stepmother was obliged to leave us alone.

"Thanks be to God, we were not molested any more until we could be baptized. Then my father returned and wanted to take away my sisters, and forbade their keeping the Sabbath. This time he was the one who punished them for keeping the day the Lord commands. He wanted to take them with him, but they refused to go. He then went to the police, and afterward to the judge of the juvenile court, and finally to an attorney, thinking that through the judge he would be able to get my sisters away from me.

"I found myself in an extremely difficult situation, and not yet knowing fully the power of the Lord, was very much troubled, for I feared that my father would finally turn my sisters away from the truth; but once more the protecting hand of God was manifested in our behalf, for when we thought that at any moment the judge might summon us to appear before him, we learned that father had decided to leave us completely alone.

"Now we are entirely free, and I am working to get enough money to send my sisters to our school the coming year, since they are anxious to obtain an education in order to have an active part in the Lord's work.

"In all these experiences we have seen the protecting hand of God, and with the help of his Holy Spirit we mean to be faithful to him until the end."

C. P. CRAGER.



ATILIO PAOLONI AND HIS SISTERS

Missionary Volunteers in China

SOME persons say they do not believe in foreign missions. Others express doubt as to the real sincerity of the converted heathen, giving them the name of "rice Christians." I am sure such have lacked opportunities of observing the results of Christian influence and teaching upon the heathen mind and manners that have come to some of the rest of us.

Very few in the homeland have a correct idea of these foreign countries and much less of the people. When we try to picture China and her populace, some of the crudest pictures of wild, native life are taken as representative of the people at large. The people are thought of as naked or half dressed, uncivilized, and uncultured. Such is not the case. True, we do find many people, especially in the tropical parts, who cover themselves with little—and this only by accident. However, this class is small in numbers, while the majority are clad simply, yet comfortably.

The better class appear in their grass cloth and silks, and show more culture and etiquette than many of our own countrymen. The respect shown to superiors and elders both in language and manner in some instances, is almost enviable. The gospel, however, works just such changes in character for the Chinese as it does for the people of the New World.

A Chinese Dialogue

The degree of intelligence to which our young people attain on points of doctrine held by us is clearly shown in the following dialogue arranged and presented by two of our girls in the young people's meeting in the Swatow mission in China. The translation causes much of the force of argument to be lost; but as it appears one cannot mistake the knowledge of the subject as displayed by these young people.

Ruth was sitting in her room reading the Bible very diligently, when her friend Lydia came to the door. As soon as she saw Ruth, she remarked,

"So you are reading the Bible. That is good, and I am sure God will bless you."

"Yes, I went to the Seventh-day Adventist mission and the preacher gave me some Bible readings."

"How dare you go and listen to the Adventist minister. If the other missions knew that, they would be angry with you."

Ruth hesitated a minute, "What is wrong about that? What harm comes from studying the Bible?"

"Because our minister told us that the Seventh-day people talk only about the Old Testament, the coming of Christ, the keeping of the Sabbath; but you know we are in the New Testament times and need not believe any of these things. We just keep Sunday the same, because Christ said that he is Lord also of the Sabbath."

Ruth replied: "The Sabbath is the seal of God. The Old Testament is a part of the Bible and is still as binding as ever. This means we must keep the commandments."

"No one can keep all the commandments. Perhaps you Adventists can, but you never tell us about the grace of Christ. You must confess that it is very hard to obey all the commandments."

"If we love God, he will help us keep his precepts. 1 John 5:2, 3."

Lydia then backed down a little, but insisted that "God wants our hearts, not our time or money. The day does not matter. If I worship him on Sunday with all my heart, surely he will accept, because he says, If two or three meet in my name, I will be in

their midst. On Sunday many more than three all over the world worship God. We sing on Sunday, read the Bible, and pray—is that sin?"

"You pray, sing, and read the Bible, that is not sin; but you do these only to ease your conscience. If you pray so that you need not keep the fourth commandment, then let us pray now and go and break the second or sixth commandment. Perhaps we should read Proverbs 28:9."

Lydia turned to the Bible and said, "Please see what Christ himself says in John 3:16. If we believe, we shall have eternal life. It does not say keep the Sabbath; it is faith we need."

"Yes, Paul knew of such people when he said, If you have faith and keep not the commandments, then your faith is vain. We cannot abolish the law by faith. We only establish it. Rom. 3:31."

Then Lydia asked the plain question, "If I believe in Christ and do not keep the Sabbath, can I be saved?"

"I am not God, the judge of the world," replied Ruth. "If you know what is right and do not do it, do you think you can be saved? Read Romans 2:12-15. When Martin Luther saw his mistakes in following the Catholic Church, did he come out? He surely did."

"But Luther kept Sunday. Why are you not a Lutheran?"

"That is easy. Just as Luther saw mistakes in his church and came out, so I see mistakes in mine and am going to go out."

"Well, you know our minister said, 'Beware of Advents, because they are only "sheep stealers" from other churches.' So I must go, and I shall not come back again."

Ruth simply answered, "If the grass is good, the farmer need have no fear that his sheep will run away. Home is good enough."

The young people's societies in America have close rivals in their Chinese friends when it comes to giving interesting programs and doing real work. But why should it be otherwise? These Volunteers have enlisted for service. It may not be possible for them to go to another far-distant field as some of the Volunteers from America have done, but their service is seen in their native village or for the neighbor who lives in the next room of the same house.

D. E. REBOK.

Incidents in Porto Rico

AS in other localities, here the Lord can take uneducated men and make them a power for good. One of our church elders could not read when he accepted the truth. Now he not only reads much, but preaches excellent sermons. The points he makes are really pointed, and the originality of framing which he sets about the thoughts expressed, impresses his hearers as coming from one who is acquainted with the Master. His love for this message, which he has known only a few years, leads him to devote his evenings to the holding of cottage meetings.

Sometimes the best of schools fail of making their instruction practical to all pupils. A boy from the seventh grade, now under private instruction, was having a lesson in liquid measure. His teacher, having a doubt as to his understanding of the terms used, went with him to the kitchen, where some measuring could be done. Her fears were not groundless. After several measurements of water the boy said, "You do

teach me well. For a long time I have been able to repeat the table, but had no idea how much a pint or a quart is."

In all the Sabbath schools I have attended in more than the forty years past, I have seldom heard more interesting reports than we do in the Santurce school. Our secretary is a boy of fourteen who gives thought to writing his report, and is able to give the story in a variety of ways. No longer are we given just the dry statistics read in a still drier manner.

One of the boys I am teaching had a habit of listlessly dreaming away his time when not being directed in his work by others. Thus many precious moments were lost which he sadly needed for improvement. One day his reading lesson was an article on "The Value of Minutes," written by Prof. Frederick Griggs. An effort was made to impress the lesson upon him personally, and a radical change has taken place.

One of my pupils had difficulty in pronouncing and learning the significance of the word "tranquillity," as used in the account of Nebuchadnezzar's dream. When asked for a practical application of its meaning and reminded that Christians should always be tranquil, he said, "But when the troubles come we forget the word." Can we who are older remember having forgotten the word?

A colored pupil in defining the word "race" gave several correct definitions, and as a final one, "a class of beings." He was asked the following question: "Were you to be placed back to the time of your birth and were given the privilege of choosing to which race you would belong, which would it be?" The significant and characteristic answer was, "Just the one to which I do belong." MRS. D. A. FITCH.

Holding the Attention

A MOTHER with her three children was hurriedly crossing the campus of one of our Western institutions on her way to the grocery store. As she was passing by a large wire cage which contained a parrot, her attention was suddenly attracted by hearing the word "mamma" called out in a most distressing way. Thinking that something had happened to one of her little ones, she quickly turned around to see what the trouble might be; but when she learned that they were all right and that it was only a parrot calling her, she hastened on.

It is one thing to *call* attention, and it is quite another thing to *hold* the attention after we have called it. This parrot succeeded well in calling the mother's attention, but there its influence ceased. Its vocabulary consisted chiefly of the one word "mamma," which some one had taught it to say years before, and it was incapable of going farther.

There are thousands of persons in this world who are hungering and thirsting for the bread and water of life, but who are too busy to stop very long to listen to a parrot. Intelligent workers are needed everywhere. The Saviour of the world is earnestly calling for young men and young women who are willing to enlist their all, to go out into the dark places of the earth and help to prepare a people for his coming; but only those who are constrained by the love of Christ, and are capable of speaking forth words that come from a sincere heart overflowing with the Holy Spirit, will have a commendable measure of success. God desires that his people shall be the most refined, the most intelligent, and the best-educated people in the

world, not only because they are his children, but because they are engaged in the greatest work ever given to man.

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it; 'tis God's gift."

For this very reason Seventh-day Adventist young people should improve every opportunity for developing into strong Christian workers who have not only a theory of the truth, but an experimental knowledge of it as well. Then as we go out into a scoffing world to do our Master's bidding, we will be classed among that corps of workers who rightly divide the word of truth, and we will not be put to shame.

FRANK F. MILLS.

Authoritative Ignorance

IT has been suggested that the most densely ignorant people are especially haughty in conduct toward those who differ from them in theory. An apt illustration of this is found in Saint Simon's Memoirs of the Courts of Europe. In these he tells of one Breteuil who, in the reign of Louis XIV, though not without considerable natural intellect, was very free when in company, to advance in a strong, knowing way, some of the most absurd ideas, which caused his friends sorely to ridicule him.

Having obtained the post of "Introducer of Ambassadors" at the king's court, he was one day dining at the house of Madame Pontchartrain, and began discoursing quite authoritatively on some subject, when his hostess ventured to dispute his statements. As the contest of words waxed warm, the madame, in order to test his knowledge, offered to lay a wager that he did not know who wrote the Lord's Prayer. He defended himself the best he could, until able to leave the table, before being called upon to decide the point.

Caumartin, another courtier, seeing his embarrassment, ran to him and whispered in his ear that Moses was the author of the Lord's Prayer. Thus encouraged, Breteuil returned to the encounter, and while sipping coffee managed to bring the conversation round again to the point of the wager. He then reproached the madame for supposing him to be ignorant about so simple a question, and added most emphatically that Moses wrote the Lord's Prayer. The burst of laughter which followed was overwhelming, even to the confusion of the poor ignoramus. He is said never to have fully recovered from the experience, because of the persistency of those learning of it to make it a standing reproach to him.

Another similar case of ignorance is related by the same author. A certain marquis of Gesvres was one day talking in the king's cabinet about some fine paintings of the crucifixion hanging on the walls, and remarked that they were all made by the same artist. His statement was challenged by some one present who recognized the different styles of the artists, and named the authors of the various productions. "Not at all," said the marquis, "the painter of them is called INRI; do you not see his name on each of the pictures?"

When one considers that these letters, "INRI," which were over the cross in all the pictures under consideration, were but the Latin inscription which is made to stand for "Jesus of Nazareth, King of the Jews," he may well imagine what followed such gross stupidity and ignorance as was displayed by the haughty marquis.

But the dense darkness illustrated by the cases cited

is in no wise confined to seventeenth-century annals. There are present generation records of those supposed to be fair Bible teachers—preachers at least—who have supposed the ten commandments to be found, as first given, in the New Testament. Such have been known to search for a long time to find the noted document, and then have acknowledged their inability to locate it.

It is well for the youth to know fully, each for himself, on whom he believes, and so be persuaded that God is able to keep that which has been committed to him. It is not enough to take for granted what some human being has said about the Word of God. Instead, he should hold the opinion expressed by the Irish boy when told by the priest who found him reading the Bible, that it was the "milk of the Word," and he being only a babe, should take the milk as it is given by the church. "So," said he, "give me the Book, and come to me for guidance." "But, sir," said the boy, "I would rather keep the cow, and draw the milk for meself."

May each and every one decide now that the *milk of the Word* shall become his daily nourishment for his individual self, so that he may indeed become wise unto salvation.

J. O. CORLISS.

As It Was in the Days of Lot

IT was a bright, clear day when Abraham and his nephew climbed to the top of a hill overlooking the beautiful valley of the Jordan, to the south and west of which was the hill land of Canaan.

"Let there be no strife, I pray thee, between me and thee. . . . If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." This generous offer was made by the older man; but Lot had already made up his mind that, being a younger man, and standing a better chance of becoming a great man in the world, it was his right to have the best part of the country; so he quickly availed himself of first choice, and pitched his tent toward Sodom.

Finally Moved into the City

That the girls might enjoy the city's social advantages, Lot finally moved into Sodom. Here they continued their education in music and art. Very soon they came to think that their simple manner of dress stood in the way of the popularity they desired, though their father insisted on their maintaining the simple style of dress they had worn in the mountains, while living with their Uncle Abraham. But the girls were not satisfied to do this. They held a conference with their mother. "You see," they told her, "we do not like to be a gazingstock. More than that, the young people will not associate with us so long as we dress so oddly, and we have no opportunity to tell them of the true God. Now if we dressed differently, then we could associate with them, and have a much better chance to do missionary work."

Mrs. Lot was unable to withstand their arguments, though Lot was still reluctant to give his consent for them to forego the simple mode of life, and the modest costume that he knew was becoming a child of God. The mother quietly said: "I admire the missionary spirit in our girls, and I'd be afraid to place anything in the way of it. The people of this town certainly do need the gospel, and who knows but that we may be able to reach them through our girls. More than that," she added, "I cannot bear to see my children made a gazingstock." Lot was silenced, but not satisfied.

The more fashionable gowns were obtained, and in due time there followed the purchase of bracelets and earrings, and a necklace of pearls they had always coveted. It was a costly and very beautiful article, left with the principal jeweler of the town by some merchantman from the East. The girls of Sodom envied Lot's eldest daughter when she first wore the treasure. These compromises brought the coveted popularity. As the girls were accomplished musicians and versatile entertainers, the dark-skinned young men of Sodom soon began to show them pronounced attentions.

Mrs. Lot Shocked at the Announcement

One day the girls announced that there was to be an instructive play of an innocent kind in the Central Theater that night, and that the young men had promised to take them to see it.

Mrs. Lot was shocked. "No, girls, never!"

"But, mother," they insisted, "the boys say that if we will go with them tonight, they will go with us to Uncle Abraham's next Sabbath; and we're anxious for them to hear Uncle Abraham, he is such a good speaker; and we want the boys to hear of the true God."

Mrs. Lot said no more, and the girls went.

Now Abraham held a meeting with his three hundred servants every Sabbath; and Lot and his family usually joined them in the worship. Here they could rest and enjoy the day together with those who served the same God. Indeed, had it not been for these meetings, no doubt Lot and his family would have been quite overcome by the strength of idolatry with which they were in daily contact.

Lot usually took part in the meetings, but the wife and daughters, though maintaining a quiet and respectful attitude, never took part. Lot excused them to his uncle, saying the girls were naturally reserved.

It had grieved Abraham to notice that his nieces had adopted the style of dress of the Sodomites, and that their language seemed to be of the world more than of Canaan.

One Sabbath day, though the usual preparations for the visit out to the hills with the patriarch Abraham, had been made, the girls said to their parents, "You may go on. The boys are to call for us. We'll be out in time for meeting."

It was a lovely ride across the plain, up to the vine-clad hills and through the olive groves, and the young people greatly enjoyed it. The young men were attentive and seemed deeply moved by the sermon. On the way home they told the girls of a feast to be held in one of their largest temples in honor of the sun god, and invited them to attend. "You see," they said, "we have been out to learn about your God, now we want you to learn of ours." The girls were curious, so accepted the invitation.

A year passed in this sort of interchange, the girls going to feasts and to other questionable places of amusement, and the young men scarcely missing a Sabbath out in the hills, until they had a fairly good technical knowledge of the true God.

Then, as such associations usually end, Lot's two eldest daughters decided to link themselves up for life with the young men who had been so attentive to them; and of course to please them the ceremony was performed in the temple of Ashtaroth.

For some time Abraham missed Lot's regular visits, so he and Sarah decided to visit their nephew. They were surprised to find the girls married, and inquired if the young men they had chosen kept the Sabbath.

"Well, no;" Lot was reluctant to answer so pointed a question, but added reassuringly, "They believe it just as much as you and I do. You ought to have heard them arguing in the market place; you could not have preached a better sermon on the subject yourself."

Abraham tried to say something about faith without works being dead, but Lot interrupted him to say, "They told me that as soon as they had enough laid up to supply them with comforts the rest of their lives, and their affairs all settled, they would keep the Sabbath; but just now it would interfere with their business, and they could not afford it."

Sodom grew richer and more prosperous. Crowds of idlers thronged the streets; sight-seers were continually coming and going. Not a day passed without a feast, a dance, or some new entertainment, and Lot's daughters were in a round of excitement.

The Fateful Day

But a last day came, as it must come to all. It seemed to be like all other days. "Evening fell on the scene of loveliness and security. A landscape of unrivaled beauty was bathed in the rays of the declining sun. The coolness of the eventide had called forth the inhabitants of the city, and the pleasure-loving throngs were passing to and fro, intent upon the enjoyment of the hour."

It is late evening when Lot is seen making his way through the streets to the homes of his daughters. Strange is the message which he bears! What is it that has made him speak it so earnestly? What has impressed so vividly upon his mind the thought that the city is to be destroyed?

Lot's daughters are at first alarmed; but not so with his sons-in-law. They look out over the great city and question, "Where is the promise of this destruction?" then add reassuringly, "'All things continue as they were from the beginning of creation.' Leave the city? — No, we cannot leave our beautiful homes, even if we must be destroyed with them." So they turn a deaf ear to his entreaties, laugh at his tears, and in a fit of provocation drive him from the house.

Grieved, Lot was compelled to leave them to the coming destruction, for already the clouds of divine vengeance were gathering over the doomed city.

When the sun next rose on the proud city of the plain, it was a smoking ruin of those treasures, homes, and pleasures that had bound the hearts of the once devout girls to them.

Dear young people, what associations are you forming? What friendships are you making? Are they such that the message, "Come out from among them, and be ye separate," will not be able to break off your associations? Are you binding yourselves with strong cords to this world, to its pleasures and its riches? Are you walking hand in hand with the world? Remember, a last day is coming. Where will that day find you?

GLADYS ROSSER.

Marion's New Year's Resolution

MARION WILCOX had made just one New Year's resolution this time, and had written it in very large letters on the first page of her new diary for 1918. It read,

"I AM RESOLVED THAT I WILL NOT ALLOW MY TEMPER TO GET THE BEST OF ME ONCE THIS YEAR. MARION WILCOX.

On previous New Year's Days she had usually written down at least a dozen resolutions, and when there

were so many it was easy to excuse oneself for forgetting; but there would be no excuse for forgetting when there was only one, she decided. She felt so sure of herself that she even held her diary open before the eyes of her roommate, Beth Agnew, that she too might read and admire.

"What made you write it in those big capital letters?" inquired Beth.

"Why," explained Marion, "they look so much more important than little letters. I just felt it would make more of an impression on me, somehow."

Several times during the day Marion opened the little diary to glance at the bold lettering of her resolution, and each time she felt more sure that there would be no excuse for breaking it.

Two days later found her lying face down on her bed, crying as if her heart would break, while Beth sat beside her, gently stroking her friend's clenched little fist. After a time the sobbing grew less, then a muffled voice wailed:

"O Beth, whatever am I going to do? Here I have broken my resolution already, and let my horrid temper get me into trouble again. Miss Perry has been so dear and good to me in a thousand ways, and I was simply impudent to her because she spoke to me about my poor recitations. She will never respect or love me again, and I might as well be dead." Whereupon the sobs began again with renewed vigor.

Oh, I think Miss Perry will overlook it, Marion," said Beth in a comforting tone. "She knows you can't help being quick tempered, and will make allowances."

"But I ought to help it," wailed the muffled voice. "I call myself a Christian, and every night when I say my prayers I pray for God to help me to overcome my temper, but it doesn't seem to do one bit of good."

"Well," argued easy-going Beth, bent on consolation, "your temper was born with you, so you are not to blame. Once I heard my uncle say of a man, 'That fellow can't be a Christian, he is too wide between the eyes.' I couldn't understand what his eyes had to do with his not being a Christian, but anyway he was born with them that way, so he couldn't help it."

"Why, Beth Agnew!" exclaimed Marion, sitting up with sudden vigor and turning red and reproachful eyes on her friend. "You talk like a heathen, and so did your uncle. If the gospel isn't able to save the very worst sinner on this earth, it isn't any good at all. I know God can help me overcome my temper, but I just don't yet understand the way well enough. Come on, let's go and see the preceptress."

In a few minutes the two girls were in Mrs. Smith's quiet room, and Marion, seated on a footstool close beside her teacher, was pouring forth the tale of her woes. At the end, with a pathetic little catch in her voice, she said:

"I've prayed, and I've cried, and I've tried as hard as I know how, yet my temper just goes on getting the best of me nearly every day of my life, and I'm perfectly discouraged."

During this recital Mrs. Smith had placed her hand lovingly over the tense little hand resting on her knee, but her eyes still sought the pages of the Bible she had been reading when the girls entered. Now she looked at Marion with a smile and asked, "Have you studied your Sabbath school lesson for this week?"

The question was such a complete surprise that for an instant Marion hesitated, then answered:

"No, Mrs. Smith, I have not — yet." And both girls blushed uncomfortably, for the students of Holden Academy had been urged many times to avail them-

selves of the help and strength to be derived from the daily lesson study.

"I believe this lesson would be a great help to you in understanding just how that troublesome temper may be overcome," continued the preceptress, quietly.

"What is it about?" asked the girl eagerly, then added apologetically, "of course we have our new quarterlies, but with New Year's and all, we haven't looked at them yet."

"The subject is, 'The One Mediator,' meaning, of course, Jesus Christ. It speaks first of how every created thing was made through and by him. Then in Hebrews 1:3, we learn that he upholds all things by the word of his power.

"Turning to Genesis 1:27, we find that man was created in the image of God; but after Adam sinned the curse of death entered his body, and Genesis 5:3 says he begat a son in his *own* image and likeness. Ever since that time, man has been born with the sinful, or carnal, nature that came to Adam when he disobeyed, and 'all have sinned, and come short of the glory of God' as a result.

"Your temper is a part of this carnal nature; all selfishness, laziness, or inclination to indulge in anything sinful, is a part of it. We are all born with this carnal nature."

Beth now leaned forward with sudden interest — she had always felt very sorry for that man who had been born with his eyes too wide apart.

"Could every one on earth be saved if he wanted to be?" she asked.

Mrs. Smith held out her Bible with the words, "Read Romans 1:16, Beth."

Finding the place, the girl read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

"You see it says 'every one that believeth,' dear. It is harder for some to have faith than it is for others; but every one who earnestly and honestly *wants* to believe will be enabled to do so.

"Now," she continued, "if we are all born with this carnal nature that makes it natural and easy for us to do wrong, there would have to be some great change in us, would there not, before God would dare trust us with eternal life?"

"Yes, there would," exclaimed Marion earnestly. "And Jesus tells us about it in the third chapter of John. He said if we want to have eternal life we must be born again; but that is the part I don't quite understand — *how* can I be born again?"

"I am glad you girls see the need of a change in our natures; I am glad you understand how impossible it would be for God to take any one to heaven who *enjoyed* doing wrong, for then heaven would be no better than this earth. Now we will try to find out how we can have this carnal nature that loves to do wrong changed to a spiritual nature that loves to do right. Jesus never told us to do anything that it is impossible to do; just remember that whenever you are tempted to feel discouraged."

"In 2 Corinthians 5:17 we read, 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'

"But how is it done?" asked both girls together.

"God gives the new nature, the new birth," said Mrs. Smith, reverently. "But there is something for us to do before he can give it. Jeremiah 29:13 says we shall find Jesus when we search with 'all our heart,' so a very earnest desire is one of the first things

necessary. If you want a thing with all your heart, you will be willing to work hard to obtain it. How were the heavens and the earth made in the beginning?"

"God spoke, and they were," answered Marion.

"Yes, it was by the word of God that this earth and all it contains came into existence. Now read 1 Peter 1:23."

Beth turned and read, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever."

"You see," said their teacher, "that the same word that created this world is used to create us new creatures in Christ Jesus. What is the 'word of God' to us?"

"Why, it is the Bible, isn't it?" questioned Beth.

"Yes, the Bible is the word of God, sent to us through the holy prophets. And if we really want to get rid of our sinful, carnal natures, and be born again new creatures in Christ Jesus, what will we be willing to do?"

"Read a great deal of God's Word and think about it and believe it," answered Marion.

"That is right, dear. If we read and think and believe God's words there is a living power in them that changes us. As we think much on the perfect life of Christ, our own life will become perfect like his, and we will begin to hate sin. It is very wonderful, and we cannot explain just how this change comes about, but it is true, and any one who is willing to try it honestly, may prove its truth."

"I'm beginning to see why I cannot control my temper," announced Marion, looking bravely into her teacher's eyes. "I've been so busy with my own work and pleasure that I have spent very little time studying and thinking on the words of God; no wonder I am not like Christ."

"I think Marion and I understand why we need the daily lesson study now, and will be more faithful," remarked Beth.

Mrs. Smith picked up her Morning Watch Calendar lying near.

"Have you girls read the Morning Watch text for today?" she asked.

"No; we have neglected that too," said Marion contritely.

"It is Psalm 86:5. Will you please read it, Beth?"

Finding the text, Beth read, "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

"Why, that sounds as if you yourself had picked it out for us; isn't it queer that it happened to be the text for this particular day?" exclaimed Marion, leaning over to look at the calendar.

"You see it is really the text for Jan. 3, 1918," said Mrs. Smith, smiling. "I think that if you are faithful in studying your Morning Watch texts, you will find that they very often just exactly fit your need."

"I *will* be faithful in studying them," said Marion, with decision.

"The Lord helping," supplemented Mrs. Smith softly. "Prayer and the Morning Watch in the morning, prayer and the daily lesson study at night, will work a transformation in any life.

"Remember, dear girls, there is still creative power in the words of God, and if we will use them as he has directed, we shall become 'new creatures in Christ Jesus,' according to the promise."

Good nights were now said, and the girls started down the hall. The preceptress stood watching them

until they reached the foot of the stairs, then she heard Marion say:

"Go on up, Beth; I want to see Miss Perry a minute, then I shall come."

"God bless the child," whispered the watching teacher, softly. "She is beginning with confession and she will end with victory, please God."

ELIZABETH J. ROBERTS.

Intensive Training of Aviators

SOON after our entry into the war, aviation ground schools were established at the Massachusetts Institute of Technology, at Cornell, Princeton, the Ohio State University, the University of Texas, the University of Illinois, Georgia School of Technology, and the University of California. These institutions soon put a thousand choice young men through the preliminary courses and are graduating others every week into the government flying schools.

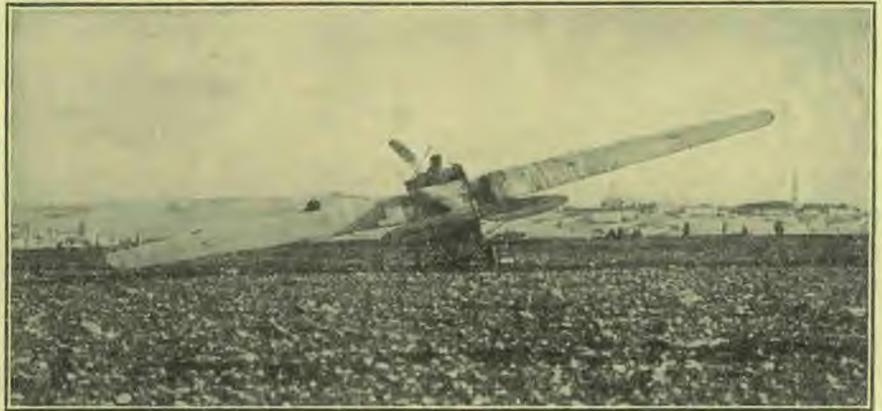
These schools, each costing about a million dollars, were built at great speed as soon as the enormity of the American training program was evident. During this early time of preparation, however, the government was extremely glad to accept the offers of its Allies, for training American aviators in schools in Canada, England, France, Italy, and Egypt, where finished air-men are now being turned out each week. At the same time the United States accepted the proffer of trained and experienced instructors for the fields in this country, and many such men are now here.

The man who would fly has a difficult training before him. His course at the ground school is eight weeks, and that in actual flying four months in length before he is ready to go abroad. He begins in the ground school with gaining an understanding of engines. Then comes the theory of flight, including the planes themselves and the principles of different types, the mysteries of the rigging that holds the wings in place and how to repair it. The student must learn enough of astronomy to steer his course at night by the stars. Then he must know how to operate a camera under unusual conditions and how to read the meaning of a mile-high photograph. The classes study typographical maps from the tops of sixteen-foot ladders in lieu of looking down on the earth from two miles up. Upon these maps the instructors locate batteries and give problems in spotting. The student from his perch gives corrections for the operation of hypothetical big guns. These corrections are given with a wireless key, the use of which is a part in the thorough mastery of the Morse code. Finally the student takes his buddy, the machine gun, unto himself and comes to know its every impulse.

The second stage in the cadet's training is at the big new flying fields, where he first goes into the air and applies the theoretical knowledge gained at the ground schools and continued in advanced instruction here. The cadet's first joy ride and his earlier trips generally are taken in company with the instructor, who has full control and responsibility for the machine, and whose main purposes are, first, to estimate the cadet's coolness, and, second, to accustom him to the feel of the

air. As soon as his skill warrants it the cadet is allowed to direct the controls himself, always subject to the check of the instructor, in order that he may learn with safety just how to manage the wings, rudder, and engine. This early practice consists largely of short flights with many starts and landings, the most difficult phase of flying.

Then when the cadet has shown himself a master of these principles, he goes up alone into the air for the first time. He is watched with the most infinite care by the instructors below, surrounded with the most rigid instructions to prevent accidents, and fully coached upon landing as to any errors he may have made. By the end of this instruction he is doing the more simple evolutions at a height of ten thousand feet or soaring off on thirty-mile cross-country flights. By this time he will have completed his tests as a Reserve Military Aviator, will receive his commission as an officer of the American Air Service, and will be ready to go abroad to the fields on the other side for his final raining in the more complex evolutions and in squadron formation.—*Saturday Evening Post*.



FIRST AEROPLANE TO VISIT JERUSALEM, PALESTINE

Adams's Trained Bears

BARNUM'S museum, the first, or "old," one, was a marvel, not only for the quantity and quality of its exhibits, but for the ingenuity displayed in its construction. Yet it was a veritable fire trap, one that would not be tolerated in any city today. Had the fire which finally destroyed it occurred during exhibition hours, when the building was usually crowded, there would certainly have been a loss of life comparable to the awful Chicago theater fire.

In the cellar of the building, Barnum constructed a large tank in which he had on exhibition a baby white whale, about sixteen feet long. Some said that it was not a whale but a sport blackfish. Around the cellar walls were arranged a series of iron cages, each containing a bear, and in the center, in front of the whale tank, and facing the entrance hall, was a giraffe yard. The floor of the second story was cut away, leaving an opening about six feet square fenced about with an iron railing. On this rail were hung baskets containing hay and other feed for the animal, as the head and neck of the giraffe reached fully to the top of the railing. The giraffe soon became very tame and would feed from the hands of the visitors. All the portion of the animal below the floor was visible from the street. At all hours there were crowds of people gazing at the show. It proved a great advertisement, as was anticipated. The yard was just at the rear of the ticket office, so the people would become anxious to see the rest of the animal and would buy tickets in order to reach the second floor to look at his head.

There was an old hunter and trapper named Adams who had spent a lifetime in California and the Far West. For years he had been catching young bears and training them as they grew, looking forward to a time when he would be able to exhibit them in the cities of the East. That had been his life dream, but he had no money to finance such an undertaking. When the time came that the bears were properly trained and fit to exhibit, Adams wrote to Mr. Barnum, offering him a half interest in the profits if he would furnish the necessary funds. Barnum agreed to do so, and Adams bought cages and other exhibition paraphernalia and shipped his show to New York. Here a small vacant theater was engaged, the stage was altered into a circus ring, and the animals were chained at regular intervals by chains around their necks, the cages being grouped around them. As Adams performed with them he would unchain such as he needed, and the animals would act their parts with no disposition, apparently, to roam outside the ring. To the audience it looked scary, but this was part of the show.

In the center of the ring was a pole about twenty feet long, with a platform from the top. Here rested a small brown cinnamon bear, unchained, that was the clown of the show, and he certainly maintained his reputation, to the delight of the small boys in the front seats, who, if they came a second time, were careful to get on the next back row of seats, outside of his reach.

In the circle of bears, and well to the front, was chained an immense female grizzly bear, crosser "than all get out," as Adams put it, no doubt having been trained to act in that way in public; a terror even to look at, that snarled and spit and struck at her owner each time he came near her. Adams made things worse by striking back at her each time he passed, and then jumping back out of her reach. At such times creeping chills would go up the backs of the small boys in the front seats, and a general scramble for the rear would take place, which of course was a part, also, of the performance, as Adams remarked, to "make it interesting."

Well, the show opened and ran for two nights with crowded house. The third night it closed abruptly and for good. It had progressed nicely for a half hour, and the audience had become worked up to a highly appreciative mood over the wonderful training shown by the ungainly brutes, when Mr. Adams, growing overbold, in hurriedly passing the old bear, and striking at her as usual, slipped slightly, so that his spring did not carry him beyond her reach. One claw caught in his coat, and the bear drew him towards her, crushing him in an embrace which no mortal can go through and live. When she opened her arms the man dropped in a limp mass before her. He was quickly rescued and carried off the stage, while the thoroughly frightened people struggled in a desperate attempt to reach the doors, many women shrieking and others fainting, forming a wild and terrifying scene.

Order was finally somewhat restored when Mr. Adams walked into the ring and announced, in a weak voice, that he was not much hurt and would appear the next afternoon; but he died that night. The animals were taken by Mr. Barnum and placed in the cellar of his museum, where they perished, miserably, in the great fire that shortly afterward destroyed the building and all its contents. In that fire Barnum lost the collection that had occupied the greater part of his life to bring together. Adams lost his life just as his dream of success was apparently coming true. No more fitting illustration of the vanity of all human plans and

aims could be presented—the vanity and unreliability of human inventions.

The fearful cries of the poor imprisoned animals, for whom it was impossible to do anything, and the shrieks of terror from the poor little creatures on the top floor in the happy-family cage, were pitiful and horrible to hear. The scores of windows in each hall made it possible to watch the progress of the fire as it crept from floor to floor, licking up the cases of curios, and finally reaching the cages. It was possible that the dense smoke suffocated the creatures before the flames touched them. The monkeys were the last to succumb, their pitiful calls continuing long after all others had ceased.

W. S. CHAPMAN.

Missionary Volunteer Department

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

Why Not?

THE other day a young man who had learned to appreciate the Morning Watch said: "I have obtained the addresses of thirty boys in camps, and am going to send each one of them a Morning Watch Calendar. I know it is a little late, but if they have already received copies, they can give these to some of the other boys." That was a splendid way of inviting others to enjoy the great blessing which the Morning Watch brings to those who keep it.

His plan came to me as a reminder that it is never too late to give a Morning Watch Calendar to a friend who has none. Do you not have such a friend? Why not send him a calendar even now? And why not invest fifty cents in calendars, that you may have a few copies on hand to use in this way? This is one of the many good things we may do "while the days are going by."

M. E.

A Good Report

[GOOD reports make our hearts glad. This is why I pass on to the readers of the INSTRUCTOR this good report from Miss Emma V. Stock, the secretary of our Harrisburg (Pennsylvania) Missionary Volunteer Society. This was taken from a letter written to the Missionary Volunteer secretary of the Eastern Pennsylvania Conference, but I am sure all will enjoy reading it, even though it was not written for publication.]

M. E. K.]

Nov. 28, 1917.

DEAR SISTER ACTON: I feel as if I must write you of the grand success our young people are having at the Harrisburg church.

"Almost all have been out with the Ingathering papers, and all have done remarkably well. We go out in bands, and have an older person along as leader. One boy is working with foreign papers just now, and is doing very well.

"About a week ago, six of the young people and Sister Nutter were out. I went along, and we certainly did well. We were out about three hours, and received \$11.94. We thought that was good. I can safely say there were no happier girls in Harrisburg than we. We were canvassing in a small town, and all the people were agreeable. I spoke to a minister of the place, and he asked me to what denomination

I belonged. When I told him, he said we were doing a great work, and was glad I was engaged in such work. I came up to one house which had glass in the door. The lady saw me coming, and fairly ran to the door. She said, 'You are just the girl I was looking for.' You can imagine I was surprised, for I never saw her before. 'No wonder you are surprised,' she said, 'for you are a stranger to me. But one of the girls bought a paper from you, and brought it up to the factory where I work. So I was looking for you to come over here. You have the papers scattered all over Harrisburg, and I was sure you would come here. Why, of course I'll take a paper. I never read a more interesting one in all my life.' So I gave her a paper. She called me back after I had started, and said her aunt was about to take a trip West, and would like to have a paper to read on the way. They each gave me a donation.

"The young people have worked among the colored people of Harrisburg and Steelton, and I think there is not a colored family that has not been canvassed. Most of them gave something, and all seemed very kind.

"Instead of having our meetings every two weeks, we have them every week, in the forenoon before Sabbath school.

"The young people have collected \$87.12 so far, and we are all anxious to go out again. Don't you think that is good? We have only nineteen members."

Study the Testimonies

THE assistant secretary of our Medical Department, Brother L. A. Hansen, writes as follows of his experience:

"Were it possible for me to go back thirty years in my life and put into practice the things that now appear best to me, I should first of all, in my connection with my study of Bible truth, familiarize myself with the principles set forth in the Testimonies. I say this because I recognize that one of the best means and sources of reliable guidance and direction to me has been in what I have received from the Testimonies. Often am I made grateful for the clear, definite, and distinct light there given and for the positive influence of the principles and truth so abundantly found in these writings. Though I may not at once recall the words, paragraph, or volume, or even the fact that I read it in the Testimonies, I find certain principles guiding me in judgment, in counsel, and in action that, as I take thought, I can trace back to having read years ago in one of these good books."

Do you not find in this paragraph a call to a careful study of the Testimonies? Why not begin today? Read eight pages every day except Sabbath, and in two years you will have read nine of the best books in the world. If you desire a deeper Christian experience, if you are longing for victory over subtle temptations, make these books your intimate friends.

Will you not join us in finishing the reading of the Testimonies within two years? If you will, kindly send your name and address to your conference Missionary Volunteer secretary.

M. E.

You Can't Afford to Miss It

THE Morning Watch idea is the carrying out of instruction given to us by the Saviour when he said, "Watch and pray, that ye enter not into temptation." The idea of preparing ourselves for the duties of the day by a little time of real devotion in the very

first waking hours of the day has proved in the experience of those who have followed it to be an excellent fortification against temptation.

In my personal experience a single day's neglect always brings disaster. It is now that we are to develop characters for the kingdom, and before God can take us to be with him we must become what he wants us to be. The Lord says in Isa. 50:4 that he wakens us "morning by morning" to hear as the learned. If God wakens us to hear as the learned, we ought to be willing to learn, and when we practice hiding the Word of God in our hearts, personal victory will come.

M. B. VAN KIRK.

Junior Leaders, Attention!

THERE'S a Junior Standard of Attainment Manual. Every society should have a copy in its library. Senior societies, as well as Junior, should get this manual. Every Junior society should have a copy for the meeting of February 23. Write to your conference Missionary Volunteer secretary about this manual. It is No. 58 in the Missionary Volunteer Series.

M. E.

Our Counsel Corner

I CANNOT seem to become interested in reading the Bible. How shall I study it to really enjoy it?

R. G.

There are several ways to become interested in Bible reading. One is to ask the Lord to give you a love for the Bible, then spend a definite time each day in reading it. The following ways of Bible study enlist one's interest: Read the Bible by books; study the Bible by characters; read the different miracles of the Bible; read the prayers of the Bible, noting the circumstances under which the prayers were made, the need and experience of the one making the prayer, and how God answered his prayer.

C. L. B.

What is the best way of conducting the Standard of Attainment studies?

M. A.

The "best way"! That is the way we should always choose. The best way, however, differs in different communities. Wherever those desiring to study for Attainment membership can meet together to study, a Standard of Attainment class should be organized. This class should be conducted by the educational secretary, or if the educational secretary is young and inexperienced, the executive committee should appoint some one else to have charge of the Attainment class. Perhaps the pastor or church elder can be persuaded to take charge of it. But this does not excuse the educational secretary from helping to make the class a success. This class should meet regularly, possibly in the homes of the members, and definite assignments should be made for home study.

Why should not at least one Standard of Attainment class be formed in every church? If the class contains many persons, both old and young, it probably will be best to divide it into smaller groups, or to have the class meet regularly each week in the church. Surely it would be profitable for church members, old as well as young, to spend one evening a week in just such study. Editors, ministers, and other workers have reached the Standard of Attainment goal. Why should not many of our lay members do the same? Surely it is worth while.

It is now comparatively easy to reach this important goal. Missionary Volunteer Leaflet No. 21 tells you what helps are needed, but in addition to these there is now a Denominational History Study Leaflet which contains a list of 125 questions with references. Upon these, future examinations in Denominational History will be based. Each member of this class should secure a copy of this leaflet, as well as the helps recommended in Leaflet No. 21.

Perhaps I should add right here that the Junior Standard of Attainment Manual just off the press contains questions and references in both Bible Doctrines and Denominational History. On these questions the examinations in these subjects will be based.

Where classes cannot be organized, "the best way" is for each Missionary Volunteer to make up his mind to study alone. The helps recommended above are as good for the person who studies alone as for those who study in classes.

M. E.

Is there a way to avoid so much reading on the programs?

A LEADER.

Yes, of course, there is a way. It is spelled W-I-L-L. "Where there's a will, there's a way." Get the will first, and then, no matter how much trouble it is, you will find the way.

A. B. E.

Music, when soft voices die
Vibrates in the memory—
Odors, when sweet violets sicken
Live within the sense they quicken;
Rose leaves, when the rose is dead
Are heaped for the beloved's bed;
And so thy thoughts when thou art gone,
Love itself shall slumber on.

—Shelley.

"It is never safe to look into the future with eyes of fear."

The Sabbath School

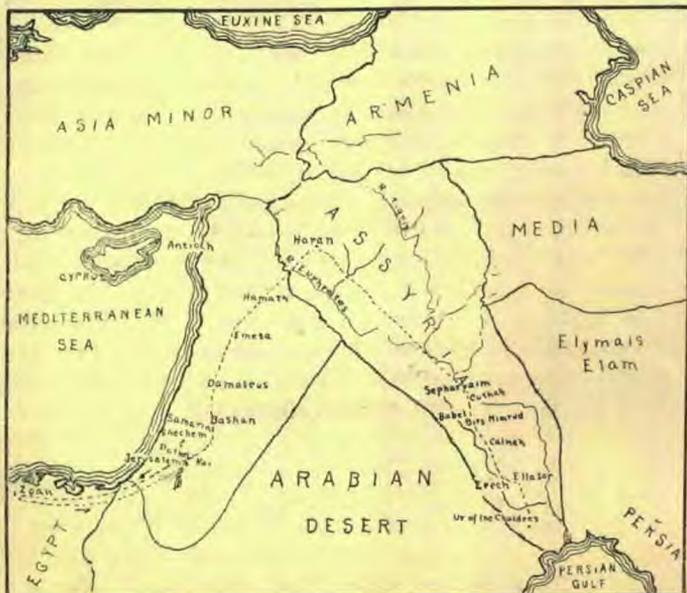
VIII — The Call of Abram; Abram and Lot

(February 23)

LESSON SCRIPTURE: Gen. 12: 1-10; 13.

MEMORY VERSE: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12: 2.

STUDY HELPS: "Patriarchs and Prophets," pp. 125-133; "Bible Lessons," McKibbin, Book One, pp. 69-72.



"I know not the way I am going,
But well do I know my Guide."

Questions

1. Who was Abram's father? From what place did they remove? To what place did they go? Who are named as members of the company? Gen. 11: 31.
2. What command had the Lord given to Abram? What promise was made to him? Gen. 12: 1-3. Note 1.
3. After his father's death in Haran, what did Abram do? How old was he at this time? Whom did he take with him? Verses 4, 5. Note 2.
4. As he journeyed, who appeared unto Abram? What did the Lord say? What did Abram build? Verses 6, 7.
5. Where did he again build an altar? Verse 8.
6. What caused Abram to leave the land of Canaan for a time? Verse 10.
7. Who went with Abram when he returned to Egypt? To what part of Canaan did he go? What is said of Abram's wealth? Gen. 13: 1-4.
8. What is said of Lot's possessions? Why could not he and Abram live together? Verses 5-7.
9. What did Abram say to Lot concerning the trouble? What plan did he propose? Verses 8, 9. Note 3.
10. What portion of land did Lot choose? What did he consider in making his choice? What did he not consider? Verses 10-13. Note 4.
11. What lessons should we learn from the experience of Lot? Note 5.
12. What did the Lord say to Abram after Lot was separated from him? Verses 14-17.
13. To what place did Abram then move his tent? What did he build there? Verse 18.

Things to Do

Locate on the map all places mentioned in this lesson. Trace Abram's journey from Ur to Bethel.

Notes

1. It is written of Abram's father, Terah, that he "served other gods" (Joshua 24: 2), and Abram, dwelling at Ur of the Chaldees, had grown up in the midst of heathenism. Abram, however, remained faithful to God and steadfastly worshiped him. But the influence of kindred and friends would interfere with the work which the Lord had set apart Abram to do, so he was called to separate himself from the associations of early life to go to a land — he knew not where.

2. Dean Stanley, a writer of ancient customs, gives this picture of the scene: "All the substance that they had gotten is heaped high on the backs of kneeling camels. The slaves that they bought in Haran run along by their sides. Round them are the flocks of sheep and goats, and the asses, moving beneath the towering forms of camels. The chief is there, amid the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet. . . . The chief's wife, the princess of the tribe, is there in her own tent, to make the cakes, and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentil soup for the weary hunter, or to kill the calf for the unexpected guest."

3. Abram and Lot were both rich. Their possessions now brought them into trouble. Though Abram should by every right have had first choice of the land, yet he waived the rights which God himself had given (Gen. 12: 7), and courteously offered first choice to his nephew. Lot willingly accepted the favor, although he owed all his prosperity to his connection with Abram.

4. At first Lot pitched his tent "toward Sodom;" later he moved into a house in the city.

"The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small and not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites."—*Testimonies for the Church*, Vol. IV, p. 110.

5. "PITCHING ONE'S TENT TOWARD SODOM.—(1) Any wrong or selfish act, unforsaken, will naturally draw us toward evil. (2) There are great outward attractions to many sins. They are like Oriental cities, shining with marble and gold in the distance, but within they are full of all manner of vileness. (3) The approach to great sins is gradual. The innocent never rush into them at once, but are gradually drawn on; their repulsion is overcome little by little. 'They first endure, then pity, then embrace.' (4) He who keeps bad company pitches his tent toward Sodom. (5) He who indulges in doubtful pleasures pitches his tent toward Sodom. (6) He who pitches his tent toward Sodom will probably soon find himself in the city. (7) The only safe way is to keep as far from sin and as near to God as possible."—*Peloubet*, 1913, p. 82.

The Youth's Instructor

Issued Tuesdays by the

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor
ADELAIDE BEE EVANS - - - - - Associate Editor

Subscription Rates

Yearly subscription - - - - - \$1.75
Six months - - - - - 1.00

Club Rates

In clubs of five or more copies, one year	Each	\$1.25
Six months		.75
Three months		.40

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Heaven's Stars

How they twinkle, twinkle, twinkle, in the night,
Till they thrill you through and through with pure delight;
There they shine in heaven's pure and arching blue,
And their twinkling eyes are smiling down on you;
Smiles from heaven's glory shining through the sky,
Telling of a brighter world for you on high.

L. MYRTLE SOURS.

To Save Coal

THE slogan of the National Fuel Administration is: "It is everybody's business to save coal." The Administration counsels each one to seek to do this by:

- Accustoming oneself to cooler rooms,
- Using fireless cookers and oil stoves,
- Economizing in care of range and furnace,
- Turning off electric and gas lights whenever not absolutely needed,
- Using only one room for study and reading in each home.

The necessity for saving gas and electricity comes from the fact that coal is used in their manufacture. The administration sends to every one the message, "Turn off the light." The Government is thinking of changing the clocks so that everywhere the lights can be put out one hour earlier than at present. This alone will save millions of tons of coal.

Heeding Brings Thrift

The heeding of these war calls from the Government reacts favorably upon one in the acquirement of habits of thrift and frugality. Whether one's pocketbook is directly affected by "turning off the light," and by the adjustment of the check draft, the benefit to the Government and to one's character is the same.

The Administration claims that economical and proper care of furnaces and ranges would save to the Government 40,000,000 tons of coal a year. *St. Nicholas* cites an illustration of coal wastefulness that also needs correction:

"In Tappan, New York, a patriotic citizen offered to pay one cent for each three pounds of coal picked up by the school children along the roads and in ash heaps. In five days sixteen boys and girls brought in more than sixteen hundred pounds of waste coal. Not one of these workers was over ten years of age. All the children of the village, one hundred twenty of them, earned enough in this manner to buy a hundred-dollar Liberty Bond."

Let us each keep as far away as possible from the old saying, "What is everybody's business is nobody's business," and make it true that "everybody's business" in this instance at least is "my business," and that business is to save coal.

The Story of Rama's Bridge

THERE is an old Hindu story about Rama's bridge. Rama, the chief of the gods, was building a bridge, and the monkeys came to help in the work. They carried earth and stones and trees, and piled them up. They moved cliffs and mountains.

While the work was at its height the squirrel came to help. The squirrel could not carry much, but he rolled himself in the sand and scampered to the bridge and shook the sand from his coat and scampered back again.

The monkeys stopped and laughed at the squirrel. They said, "Ho! what does he think he is doing?" But Rama had watched the squirrel, and he reproved the monkeys, saying that according to his powers the squirrel was doing as much as any of them.

And this legend adds that Rama reached down and stroked the squirrel kindly, and from that day to this the squirrel has always borne upon his coat the stripes that are the marks of Rama's fingers.

This old tale has a food-saving point: We are all enlisted as volunteers to build a bridge from war to peace. Part of that bridge must be built of our surplus food materials. This great task enlists the whole nation. Some are able to accomplish more than others. But even the little child who saves a slice of bread is like the squirrel in the Hindu story, doing his or her utmost according to his or her powers.—*St. Nicholas*.

"Thy Father Calleth Thee"

MAJOR WHITTLE used to tell the story of the aged Quaker named Hartmann whose son had enlisted in the army. There came the news of a dreadful battle, and this old father, in fear and trembling, started to the scene of conflict that he might learn something concerning his boy. The officer of the day told him that the boy had not answered to his name, and that there was every reason to believe that he was dead. This did not satisfy the father, so, leaving headquarters, he started across the battle field, looking for the one who was dearer to him than life. He would stoop down and turn over the face of this one and then the face of another, but without success. The night came on, and then, with a lantern, he continued his search, all to no purpose. Suddenly the wind, which was blowing a gale, extinguished his lantern, and he stood there in the darkness, hardly knowing what to do until his fatherly ingenuity, strength, and affection prompted him to call out his son's name, and so he stood and shouted: "*John Hartmann, thy father calleth thee.*" All about him he would hear the groans of the dying, and some one saying: "Oh, if that were only my father!" He continued his cry with more pathos and power until at last in the distance he heard his boy's voice crying, tremblingly: "*Here, father.*" The old man made his way across the field, shouting: "Thank God! Thank God!" Taking his son in his arms, he bore him to headquarters, nursed him back to health and strength, and he lives today. Over the battle field of the slain this day walks Jesus Christ the Son of God, crying out to all who are wrecked by this awful power, "Thy Father calleth thee."—*The Tell It*.

WHO brings sunshine into the life of another has sunshine in his own.—*David Starr Jordan*.

WRITE it on your heart that every day is the best day of the year.—*Emerson*.