

THE YOUTH'S INSTRUCTOR

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No. 23



CHRISTIAN CONVERTS FROM THE PROVINCE OF SHEN-SI, CHINA

Some of these are from Gospel Village. The central figure is one of our colporteurs, Wu Ting Shang. His associates from left to right are: Liu Yong Bao, Tan Djeng Dao, Ho Ching Tang, and Li Gwang Ren.

From Here and There

Seven hundred thousand books are in circulation among our soldiers and sailors in service.

Our war with Germany is costing the United States about one billion dollars a month.

Alligator meat is said to have the combined flavor of fish, beef, chicken, and pork, and then one of its own.

The War Art Relief, a chapter of the Red Cross, are making old kid gloves into chest protectors and vests for soldiers serving at the front.

It is estimated, according to a Missouri newspaper, that "15,000,000 dogs in the United States consume annually 5,500,000,000 pounds of food."

Because of restriction on importation, and the enormous demand for machines, typewriters in England are selling for four and five hundred dollars each.

John Dillon has been chosen to succeed the late John Redmond as leader of the Irish Nationalists in England. He has held a seat in Parliament since 1885.

Fifty-six thousand dollars deposited in a bank for twenty-two years increased to \$396,221. But money deposited in the bank of heaven brings far richer returns.

Mrs. Lena Ford, author of the popular war song, "Keep the Home Fires Burning," a native of Elmira, New York, was killed in London during a recent German air raid.

The milk problem is being solved in Japan, where cows are scarce, by the extensive use of artificial milk made from the soy bean. This artificial milk is almost like the genuine.

A bill was recently introduced into Congress which would authorize the Government to melt 250,000,000 of the silver dollars now in the Treasury, thus making it accessible for use in foreign trade.

A comb, a ruler, a pencil holder, a nail file, and an envelope opener, all for two cents! This pocket genius is the invention of a Californian. It is all of aluminum, except the small steel file.

Secretary Daniels has issued an order prohibiting the sale or distribution of intoxicating liquor on the island of Guam, in the Pacific Ocean, after July 1. Intolerable conditions obtain on the island as the result of the liquor traffic. Guam is entirely under naval control.

Gilbert Gaul gives to the world a striking painting of a Red Cross nurse ready to minister to the wounded soldiers, and entitles his picture, "The Best Dressed Woman in the World." Since true beauty lies in ministry and not in display, there can be no apparel more becoming to a noble woman than the simple garments of worthy service.

Ovid Deslaurier, of Southbridge, Massachusetts, gave 160 pounds of money for a Liberty Bond. He paid cash, and it was in the form of 5,000 copper two-cent pieces which he began saving thirty-three years ago to pay for a bicycle. The vogue of the bicycle having passed in a measure, Deslaurier decided more recently that he would buy a cow with his coppers, but he abandoned that idea and turned over his 160 pounds of coppers to the Liberty Loan Committee.

The world is calling for nurses; not necessarily for war work in the belligerent countries, but for service here at home. Before the war there were not enough nurses in this country to answer all the calls; and now that the war has claimed a large proportion of these, and the Red Cross is calling for 30,000 more, the need of home and hospital nurses, for real Christian nurses, is insistent and imperative. In view of these facts, now is not the time to sit idly by with ears closed to the cries of the suffering and dying.

France has established a new bread-rationing basis which provides children under three years old, three and one-half ounces a day; children from three to thirteen, seven ounces; persons from thirteen to sixty, ten and one-half ounces,—hard workers in this class may receive three and one-third ounces more; persons over sixty, seven ounces. This ration is about two thirds of the allowance heretofore maintained.

When the great steel-coated monsters used in the British army, known as tanks, were being made, the employees were told that "they were water carriers for Mesopotamia." Whereupon the men soon shortened the name to "tanks." In time the company had to reveal the real nature of the great instrument of destruction, but the name tank went with it to the battle field.

Our country has a new literary shrine. The home of John Greenleaf Whittier has recently been purchased by the Whittier Home Association of Amesbury, Massachusetts, and is to be perpetually preserved as a memorial to the gentle Quaker poet, whose verses make a strong appeal because of their harmonious simplicity and strongly spiritual sentiment.

All the brick and hardware used in a good-sized bank building recently erected at Vernal, Utah, was mailed according to parcel-post regulations, from Salt Lake City. The cost of the material was \$22,000, and its transportation by this unique method took several weeks.

It is reported that Germany has completed the construction of six supersubmarines, with a cruising radius of 10,000 miles. These, it is surmised, are for use along the Atlantic trade routes most distant from home bases.

President Wilson has allotted \$150,000 out of his \$100,000,000 emergency fund for dredging the old Illinois and Michigan canal from Rockport, Illinois, to the Illinois River, in order to relieve railway congestion in the Middle West.

Public officials in the city of Chicago have decided not to publish a new city directory this year. Should such a volume be issued, the increased cost of labor and material would make it worth \$25 a copy.

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The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 4, 1918

No. 23

The Power of a Smile

THERE'S a wondrous lot of power
In an honest, wholesome smile;
It often starts a blessing
That will travel for a mile.
Why, when hearts are sad and heavy
And the days are dark the while,
You can notice that things brighten
From the moment that you smile.

What the rose is to the bower,
What the jewel to the ring,
What the song is to the robin
In the glad some days of spring,
What the gold is to the sunsets
That oft our souls beguile,
All this, and more, to people
Is the blessing of a smile.

When you see a face that's saddened
By the cruelty of strife,
Into which have come the wrinkles
From the toils and cares of life,
Just send a ray of sunshine
To smooth its brow awhile,
And bestow a passing blessing
By the giving of a smile.

— B. W. Burleigh.

The Minister and His Adversary

THE minister came home from prayer meeting greatly discouraged. He entered his study at once, and sat down at his desk. Looking hopelessly at his next sermon, which was about half outlined, he sighed: "I can never finish it. I have not the heart to go on with it."

"Of course not," said a voice so near that it startled him; but he recognized it to be the voice of his adversary, the devil. As the minister wheeled about in his chair, he seemed to see his old enemy sitting on the edge of a near-by table. His heart sank lower than ever as he noted the triumphant sneer on the face of his uninvited guest.

"Of course not," repeated the devil, "especially when you know that more than half your church members are liars."

"What!" cried the minister indignantly.

"Your church is full of liars," repeated the devil candidly. "Let us see. You have a membership of one hundred thirty-five?"

"One hundred fifty," corrected the minister.

"One hundred fifty, fifty of them men, twenty-five of them business men. All of them, when they joined the church, solemnly vowed to support the church services, and to love the church more than the world. Isn't that so?"

"It is," admitted the minister anxiously.

"Now, then," continued Satan triumphantly, "how many of these men ever go to the church prayer meeting?"

"How many?" faltered the minister.

"Yes, how many?" The minister made rapid calculation, and his memory called up the appearance of the men at his church on prayer-meeting nights. "About five," he answered.

"What!" cried the devil incredulously. "Are you sure?"

"Maybe it is a little larger number than usual," he stammered.

"Well, never mind; say that five of your twenty-five business men attend the prayer meeting regularly. The rest never come; or at least seldom do. How many of the women go to prayer meeting?"

"About eight or ten," answered the minister, brightening up a little.

"Eight or ten out of one hundred. Say a possible twelve or fifteen attend prayer meeting out of a total membership of one hundred fifty, and yet all of them vowed solemnly to support the church in all its services. Minister, I said your church is full of liars. Isn't it so?"

"Many of the members are so situated that they cannot get out in the evening," explained the minister.

"Did you ever know any of them habitually to stay away from an entertainment, a party, or a moving-picture show if they were invited out on prayer-meeting night?" questioned the devil remorselessly.

The minister was silent.

"Did you ever know of any of your business men refusing to attend a political convention for lack of time?"

Still the minister was silent. He had grown sad and pale.

"I made a canvass of your church some time ago, and found that more than half your members, preacher, spend an average of two nights a week all the year round at parties, receptions, picture shows, or entertainments. When prayer-meeting night comes they say they are too tired to go, or make some such excuse. But if they can go to an entertainment, don't you think they could go to prayer meeting if they wanted to?"

The minister made a gesture toward his interlocutor, which was really an appeal to him to leave the study, but the visitor only seated himself more comfortably.

"Did you ever have half your membership out to prayer meeting at one time?" questioned the devil ironically.

The minister made no answer. He knew that he had never seen half that number present.

"How large a Missionary Volunteer Society do you have?" asked the devil with a smile.

"About twenty active members." The minister looked apprehensively at his questioner.

"Let's see," continued the enemy, "your young people have a pledge that they take when they join, don't they?"

"Yes, what have you against that?" demanded the minister.

"Nothing, O nothing," chuckled the devil. "But isn't there something in the Missionary Volunteer pledge about active service? Isn't the Missionary Volunteer motto, 'For the love of Christ constraineth us'? and isn't the aim of the society, 'The advent message to all the world in this generation'? and doesn't the pledge say, 'Doing what I can to help others'?"

"Yes," the minister acknowledged.

"Now, preacher, how many of your young people attend the church prayer meeting regularly?"

"I don't know just how many," the pastor replied.

"Oh, yes, you do! Don't you join the noble army of liars in your church. You know about how many of the young people attend."

"Five or ten, maybe," said the minister in a faint voice.

"Isn't that a high average?"

"Maybe it is."

"Isn't it true that not more than three or four out of your twenty Missionary Volunteers regularly attend the church prayer meeting? Don't try to get out of it, preacher. I've been to a good many of your meetings. I enjoy looking at the empty seats and knowing that most of your people are somewhere else. But about your young people. Aren't they liars too? How much does their motto amount to? Is their pledge any good?"

"Some of them have good reasons for not attending," defended the minister.

"Reasons they could conscientiously give to their Saviour?" asked the devil sarcastically.

The minister was silent, faint at heart.

"Now, last year there was an average of more than one entertainment a week," continued the devil contemptuously, "which I noticed more than twelve of your young people attended, even in inclement weather. I never saw these twelve young people at your church prayer meeting, not one of them. Do you think, preacher, that attendance at one of these entertainments was a good reason to give their Saviour for their absence at prayer meeting? Don't you think your young people could keep their pledge if they wanted to? Really, don't you think they are liars?"

The minister groaned and laid his head on his desk. He put his hands over his ears to shut out the sound of his visitor's voice, but it penetrated to his very soul as the devil went on:

"Preacher, you might just as well give up. Your influence is far less than mine. I can get three fourths of your church members to break their vows and attend the pleasures of the world instead of the prayer meeting. I can persuade one half of your young people that they do not need to attend this service, even if in their pledge they did promise to take 'an active part' in church services. Don't you think the church is a failure? Don't you think the motto of your Missionary Volunteers, 'For the love of Christ constraineth us,' is a mockery? Don't you think your whole church is full of liars? Don't you think you had better resign and let me run the whole thing, seeing that I have control of nearly all of it now? Don't you think organized Christianity is a failure after all?"

The minister fell upon his knees, his head rested on his open Bible, and his hands were clasped in an attitude of prayer.

The devil moved uneasily, and after a long, unbroken silence on the part of the minister, went over to the preacher's chair, bent low, and tried to pull the Bible from under his head. But the minister clung to the Book and remained firmly on his knees. Then the devil looked around hesitatingly, and finally went away.

When the sun arose the next morning, the minister was still kneeling there; but the light of the Sun of Righteousness was breaking into his soul. And we believe angels of God were commissioned to help the pastor gather his flock together that they might all march triumphantly forward to the kingdom of God.—*Adapted from "For Christ and His Church."*

How We Did It

THE record books used locally in Santurce, Porto Rico, for registering weekly reports of missionary work, have space on each page for thirty names of members and their work. The reports for the weeks ending February 15, 22, and March 1 were all entered on one page; but the report of March 8 left but little space on the page, while the entries for the following week necessitated the use of five spaces more than a whole page.

I had tried many ways by which to increase the number of reporting members, but without satisfactory results. It is the purpose of this story to tell how the aforementioned results were obtained.

At a meeting I asked Ivan and Marie, two of our earnest young people, to step to the front. Each was given an assistant at the board, and they were given the privilege of choosing persons from the congregation. As a name was called and written on the board the individual was asked to take a seat adjacent to the one choosing. Fifty-six persons were present, so there were twenty-eight on a side. The leaders were then empowered to gather the reports from those present and as many as possible from persons not present. I wished to see who would bring in the most reports at the end of the month. They had not a full month remaining, but Ivan secured 192 and Marie 74. This month Ivan has another associate collector, and we are looking for a great increase of work for our secretaries.

D. D. FITCH.

Exhortation

Why dost thou fear, O man,
Why thy distress and tears?
The Lord's word is, You can;
It stills thy deepest fears.

You can do naught but trust,
And he thy burden shares;
Believe him then you must;
Your grief and guilt he bears.

Be strong, yea, strong, O man!
To reach the goal above;
For by his help you can—
Can triumph in his love.

—Harold Gregg.

Unload the Details

LEARN the lesson from the locomotive. It takes its rightful place at the head of the long, complex, heavily-laden train of modern business; throbbing with life; conscious of its power; proud of its mission. Its single gleaming eye looks straight ahead; not back on the wreck of yesterday; not sidewise at a possible competitor; not sweeping the heavens in idle wandering. The darker the night of perplexity, the more penetrating the light, the more confidence imparted.

Its signal lights, its whistle, its bell, are in order. Fuel is needed. A glance at the indicator reassures the engineer. So it is with lubricants, air pressure, steam, other all-important details; all provided by detailed men.

Its schedule is prepared; its load assembled; the train all made up. No overloading or underloading allowed. No tank car expected to carry lumber; no flat car loaded with oil. Hot boxes and unnecessary friction minimized. No observation car or other incentive to idleness on this train. No parasites on the brake beams. No loafers in the caboose.

The locomotive signals, "Let's go." It leads the way. It sets the pace. It willingly, gladly, imparts its power all down the line. It sets the brakes and slows the train on dangerous down grades, on treacherous curves. It exerts every ounce of power to pull the load up the hill and over the top. If danger looms ahead the leader sees it first; overcomes it, or avoids it.

Freight cars are not ornamental; they are useful, indispensable. Without these to carry the load of detail the mighty locomotive would be a general without an army. The locomotive knows its mission is higher than carrying freight, important and valuable though that be. When the last word has been said, the freight car carries the detail; the locomotive delivers the goods.

Be a locomotive.

CLYDE LOWRY.

God Hears You

A MAN was at work at a city station handling baggage. Some of it was very heavy, and difficult to manage alone. He lost his patience at last, and began to swear and curse terribly. A little girl had been watching him, and when she heard his wicked oaths she seemed shocked and frightened. She became excited presently, and cried out, "Oh, please, don't talk like that! God hears you!"

The man was startled by her earnestness, and looked about, as if half expecting to find himself face to face with a listening God. The child's words brought a conviction of his wickedness home to him. "God hears you," kept ringing in his ears as he went on with his work. He did not swear again that day. He could not rid himself of the sense of God's nearness.

He went home in a sober, thoughtful mood. He seemed so unlike himself that his wife thought he must be sick. "No, I am not sick," he told her, "but I'm thinking out something."

All that night a voice kept saying over and over to him, "God hears you." It was the turning point in his life. The words of the child had done more than all the sermons to which he had ever listened.—*Selected.*

Convicted in a Sack

IT was during one of John Wesley's visits to Ireland, where he had many followers, but also many persecutors. So great were the persecutions at Wexford, that he was obliged to hold his meetings secretly in a barn.

One time, as the story goes, the place of meeting was discovered, and a band of wicked men determined to break up the services. This was their plan: One man would conceal himself in the barn, and after services had begun, he would let his companions in. Finding a large bag, he crawled into this and hid himself, waiting for the services to begin.

At last the people arrived, and a hymn was sung. The Irish, you know, are very fond of music, and this Irishman enjoyed the first song so much that he forgot his wicked plot. Following the hymn was a prayer which so affected the poor man that he could stand it no longer. All he could do was to groan and cry. He felt that he was the greatest sinner in all Ireland.

People were attracted to the bag whence the peculiar sounds came. To them it looked like a sack of potatoes. Finally some one mustered up sufficient

courage to peep into the sack where the poor Irishman was concealed. Between his sobs he confessed his guilt and acknowledged that God had kept him from carrying out his wicked plot. He begged them to pray for his soul. Then such a prayer meeting as followed! The would-be persecutor was converted and became a loyal follower of Christ.—*Selected.*

Use a Muffler

HOW often one sees the sign at the foot of a hill: "No cut-outs allowed on this hill." That means that the automobile driver shall not cut out the muffler on his car and ascend the rise with a noise like the explosions of a Gatling gun. With more than four million cars in use in the United States, the racket was becoming more than the public could stand. In most cities, now, a driver who uses a cut-out is likely to have difficulty with the police.

It used to be thought that the cut-out meant increase of power, but we know better now. It adds no power to the engine and is only annoying to other users of the highway and to residents beside it. The National Automobile Chamber of Commerce has voted to eliminate them on the cars built after January 1. Thousands of people who live beside the road will be thankful for that decision.

A great many of us would be more agreeable to our friends if we could learn to use mufflers on those little personal engines that we run through life—namely, on ourselves. What a lot of needless noise and fuss we make! How we whine and fret over troubles and disappointments that are only made harder by our complainings. A certain boy known to the writer makes his whole family miserable every time he goes to the dentist's, by reason of the blubber he always sets up on those occasions. Any little ache or pain is loudly announced and lamented, till people find themselves wondering what the lad would do if something really serious should happen to him.

One need not try to be as silent as the Indians, who look upon almost any sort of pain with contempt and make no sign. But a degree of self-restraint is admirable, and can be cultivated by any of us. One of the most wonderful things reported by the Red Cross workers on the European fields is the patience and courage of wounded men.

In the presence of bitter trials, our Lord suffered silently. Let us learn to endure hardness as good soldiers of Jesus Christ.—*Selected.*

Somebody's Knocking

THERE'S somebody knocking. Hark! Who can it be?
It's not at the door! no, it's in the elm tree.
I hear it again; it goes rat-a-tat-tat!
Now, what in the world is the meaning of that?

I think I can tell you. Ah, yes! it is he;
It's young Mister Woodpecker, gallant and free.
He's dressed very handsomely (rat-a-tat-tat);
Of course he must knock; what is plainer than that?

Now old Madam Bug hears him rap at the door.
Why doesn't she come? Does she think him a bore?
She stays in her chamber, and keeps very still.
I guess she's afraid that he's bringing a bill.

"I've seen you before, my good master," says she;
"Although I'm a bug, sir, you can't humbug me.
Rap on, if you please; at your rapping I'll laugh;
I'm too old a bug to be caught by your chaff!"

—*Selected.*

GOOD MANNERS

The \$5,000 Prize Code of Morals for Children

THE strength of a nation is in proportion to the character strength of its citizens. The prevalence of crime in America today indicates a character weakness that is occasioning much concern. The children of this generation are not made of the sturdy stuff that produced a Lincoln, a Lee, and a Washington. So evident is this fact that moral education of children is recognized to be the nation's fundamental need.

Great effort is now being made to overcome the lack of the past, so far as possible, by giving adequate moral instruction in the public schools. To accomplish this end a prize of \$5,000 was offered in 1916 for the best code of morals for children, and now a \$20,000 prize is to be given to the person who suggests the best method of character education in the public schools.

These prizes were offered under the auspices of the National Institution for Moral Instruction of Washington, D. C.

The first has been won by William J. Hutchins, professor of homiletics at Oberlin Theological Seminary. Mr. Hutchins had more than fifty competitors, chosen from every State in the Union. His simple and sensible code in the form of ten laws is given herewith:

1.—The Law of Health

The Good American Tries to Gain and to Keep Perfect Health

The welfare of our country depends upon those who try to be physically fit for their daily work. Therefore:

I will keep my clothes, my body, and my mind clean.

I will avoid those habits which would harm me, and will make and never break those habits which will help me.

I will try to take such food, sleep, and exercise as will keep me in perfect health.

2.—The Law of Self-Control

The Good American Controls Himself

Those who best control themselves can best serve their country.

I will control my *tongue*, and will not allow it to speak mean, vulgar, or profane words.

I will control my *temper*, and will not get angry when people or things displease me.

I will control my *thoughts*, and will not allow a foolish wish to spoil a wise purpose.

3.—The Law of Self-Reliance

The Good American Is Self-Reliant

Self-conceit is silly, but self-reliance is necessary to boys and girls who would be strong and useful.

I will gladly listen to the advice of older and wiser people, but I will learn to think for myself, choose for myself, act for myself.

I will not be afraid of being laughed at.

I will not be afraid of doing right when the crowd does wrong.

4.—The Law of Reliability

The Good American Is Reliable

Our country grows great and good as her citizens are able more fully to trust each other. Therefore:

I will be honest, in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.

I will not do wrong in the hope of not being found out. I cannot hide the truth from myself, and cannot often hide it from others.

I will not take without permission what does not belong to me.

I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

5.—The Law of Clean Play

The Good American Plays Fair

Clean play increases and trains one's strength, and helps one to be more useful to one's country. Therefore:

I will not cheat, nor will I play for keeps or for money. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self-respect, and the game itself would become a mean and often cruel business.

I will treat my opponent with politeness.

If I play in a group game, I will play, not for my own glory, but for the success of my team and the fun of the game.

I will be a good loser or a generous winner.

6.—The Law of Duty

The Good American Does His Duty

The shirker or the willing idler lives upon the labor of others, burdens others with the work which he ought to do himself. He harms his fellow citizens, and so harms his country.

I will try to find out what my duty is, *what I ought to do*, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

7.—The Law of Good Workmanship

The Good American Tries to Do the Right Thing in the Right Way

The welfare of our country depends upon those who have learned to do in the right way the things that ought to be done. Therefore:

I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way.

I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a nail carelessly made may cause the death of hundreds.

I will try to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received larger reward. Envy spoils the work and the worker.

8.—The Law of Team Work

The Good American Works in Friendly Co-operation with His Fellow Workers

One man alone could not build a city or a great railroad. One man alone would find it hard to build a house or a bridge. That I may have bread, men have sowed and reaped, men have made plows and threshers, men have built mills and mined coal, men have made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

In whatever work I do with others, I will do my part and will help others do their part.

I will keep in order the things which I use in my work. When things are out of place, they are often in the way, and sometimes they are hard to find. Disorder means confusion, and the waste of time and patience.

In all my work with others, I will be cheerful. Cheerlessness depresses all the workers and injures all the work.

When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.

9.—The Law of Kindness

The Good American Is Kind

In America those who are of different races, colors, and conditions must live together. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps the common life. Therefore:

I will be kind in all my *thoughts*. I will bear no spites or grudges. I will not think myself above any other girl or boy just because I am of a different race or color or condition. I will never despise anybody.

I will be kind in all my *speech*. I will not gossip, nor will I speak unkindly of any one. Words may wound or heal.

I will be kind in all my *acts*. I will not selfishly insist on having my own way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best help to those who need it most.

10.—The Law of Loyalty

The Good American Is Loyal

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country, and to give to every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State, and my country. If I try simply to be loyal to my

town, State, and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, and my town, to my school and to my family.

And he who obeys the law of loyalty obeys all of the other nine laws of the good American.

Tad's Sister

SHE was only an ordinary girl with simple frock and a sunbonnet, and as my mind was busy I should scarcely have noticed her at all had it not been for the kind words I heard her utter as I was waiting for my car. "Oh, well, let's not wait for him!" said one of her two companions, pulling her by the arm.

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him, Sarah."

"Well, he's only your brother. You need not be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody, my brother just as much as anybody else," Daisy replied firmly, but in the same sweet tone. "I never disappoint Tad if I can help it. He knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie, and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked the other girl.

"He had to go on an errand for father, but he was to meet me here at two o'clock to go with us to the picnic."

"I'm afraid we'll be late," she grumbled in reply.

"I'm sure we shall," said Sarah.

"Then, suppose you two go, and don't wait for me," Daisy said quietly. "I shall not mind; but I wouldn't go without Tad for anything."

"Oh, it wouldn't be nice to go without you," Sarah objected.

"Well, here he comes now," cried the other.

And just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, asking anxiously: "I didn't keep you waiting long, did I?"

I looked at Tad. There was nothing about him to attract the attention of a stranger except it might be his bright, happy face; but his sister's eyes rested lovingly upon him as she replied: "No, only a few minutes, Tad."

"There, Daisy," he said, "I brought your waterproof and rubbers. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them." And he held on to the things he had brought. "I can carry them. I just wanted you to know they are handy."

"Oh, thank you, Tad," the girl said heartily. "I shall probably need them."

They were starting now, and as Sarah took her place beside Daisy, she remarked wonderingly: "How polite you two are to each other! Are you always like that?"

As they moved off, I caught only a part of Daisy's surprised answer, and that was: "Of course. Why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers be happy in the same love and consideration that Tad and Daisy gave each other? — *The Messenger for the Children.*

Nature and Science

Solar and Lunar Eclipses

[The subject of eclipses is so concisely yet comprehensively treated in the following article that it should challenge the careful attention of all readers of the INSTRUCTOR.—EDITOR.]

TO watch the sun mysteriously disappear from view, either wholly or in part, as if being devoured by some ravenous dragon of the sky, and to see the full moon suddenly grow dim and bloody, were among

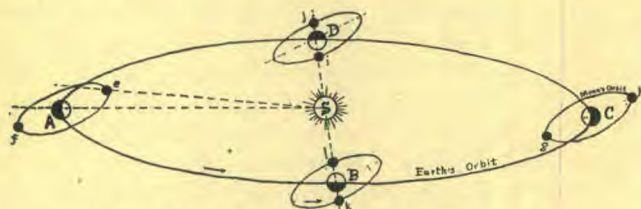


Fig. 1.—When solar eclipses can and cannot occur.

the most terrifying experiences of the ancient nations. And even today many strong hearts shudder with awe as the black chill of a solar eclipse races with almost lightning speed across the land.

Yet the eclipse is no mystery. It is simply the cutting off or shading of the light of the sun from the earth or the moon by the companion body moving between, reminding us anew of our dependence upon the Creator of heaven and earth for the blessings of each day.

The phenomenon of the eclipse can be nicely illustrated by an apple, orange, or other round object and a lamp. If you stand facing the light so that the head is on a level with the lamp or electric globe, and far enough away that the hand containing the apple can be held at full arm's length between your body and the light, by adjusting the position of the hand but slightly, it is easy to

shut off the rays of light from the eye. In other words, we say that the apple has eclipsed the light of the lamp. Wheel slowly to the left with the apple in the same position, and you will notice that when your back is to the lamp, the apple has passed into the shadow of your head, and is itself darkened or eclipsed. By continuing to turn, the apple emerges from the shadow on the other side, and the eclipse has ended.

Now hold the hand a little above the level of the head, and the shadow of the apple, while still extending away from the light, passes above your head and does not shut off the rays of the lamp. On turning away from the light again while holding the apple in this elevated position, the shadow of the head does not touch the fruit, but the light from the lamp shines full upon it all the way around. No eclipse has occurred on either side this time.

The diagram at Figure 1 illustrates this same point. The light of the sun (S) striking the moon (e) makes its shadow extend above the earth (A) in the direction of the dotted line. Also when the moon is at f, the shadow of the earth at A goes above it. The reverse

is true with the earth at C. But an entirely different case is shown at B and D. With the moon at i or l, it is directly between the sun and the earth, and the lunar shadow strikes the surface of the latter, shutting off a part of the rays of the sun from the earth. As the sun, or at least a part of it, cannot be seen from the earth directly behind the moon, the sun is said to be eclipsed.

When the moon occupies a position at l, the shadow of the earth D falls upon it, and the moon is eclipsed. This is also the case at k.

Eclipses of the moon can occur only at the time of the full moon, and when the earth is directly between the sun and the moon. When the moon passes between the earth and the sun at new moon, shutting off the light from our view, the sun is eclipsed. This usually occurs about two weeks before or two weeks after an eclipse of the moon, as it requires that length of time for the moon to pass around its orbit from its full to its new phase.

These points illustrated by i, j, k, l, where eclipses may occur, are called the moon's nodes, and the straight imaginary line connecting them with the sun and earth is the line of nodes. Eclipses of the sun or the moon can occur at no other place in the earth's orbit, and only about seventeen or eighteen days before or after the moon has reached this position. As

these positions (B and D) are on nearly opposite sides of the sun from each other, it is clear why eclipses of the moon or of the sun usually come about six months apart.

The Solar Eclipse

There are three kinds of eclipses of the sun,—partial, total, and annular. A partial eclipse is one where the moon is seen to pass above or below the center of the sun as viewed from the earth, and cuts off only a part of the sun's rays. There

is a total eclipse at that place when the moon goes directly between the sun and the observer, and shuts off all the sunlight from a certain portion of the earth's surface. Outside of this full shadow the eclipse is partial.

The annular eclipse is also central, but instead of all the sun's rays being cut off, a ring of light can be seen around the edge (S. in Fig. 2). The moon appears smaller than the sun, lying right in its center,

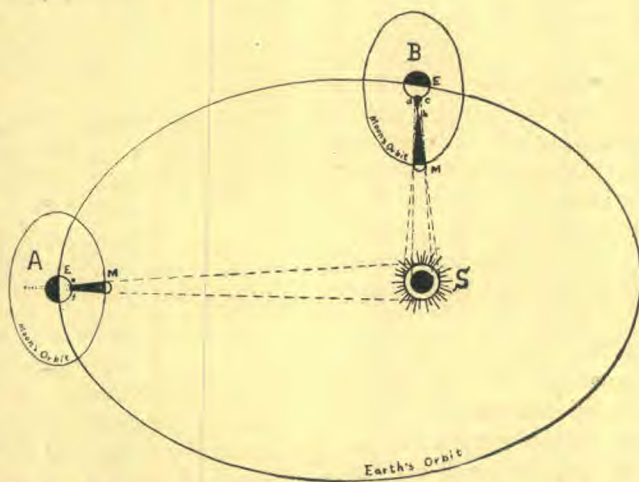


Fig. 2.—Relation of sun, moon, and earth at time of annular eclipse.



Fig. 3.—Solar ecliptic limit, south, east, and west of moon's ascending node.

and surrounded by its outer light. Annular comes from the Latin word *annulus*, meaning a ring.

The diagram in Figure 2 will explain the difference between a total eclipse and an annular. The larger curve represents the earth's orbit around the sun. This orbit is an ellipse, although here greatly exaggerated to better illustrate the point. The smaller rings, which represent the moon's orbit in two differ-

ent positions (A and B), are also greater in length than in breadth.

The sun being larger than the moon, the shadow of the latter is in the form of a cone with the point,

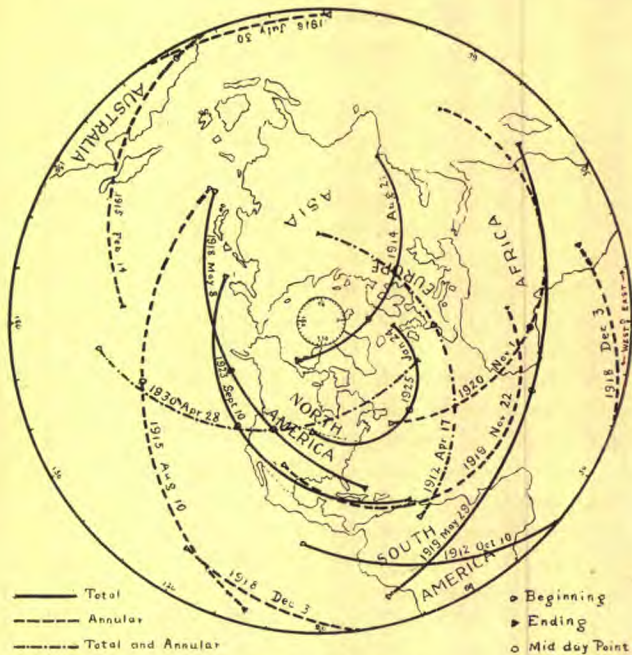


Fig. 4.—Record of eclipses.

or apex, away from the light. When the sun is farther away from the moon, the shadow is longer than it is when two are closer together. Astronomers tell us that the greatest distance that the moon gets from the earth is 252,972 miles, and the least distance is 221,617. When the sun is farthest from the earth and the moon, the shadow of the latter, or the length of the shaded cone, is 238,300; and when nearest, it is 236,050 miles. So it is evident that the moon's real shadow (M to b at B, Fig. 2) sometimes does not reach the earth. When this is the case, the moon, which usually appears about the same size as the sun, looks smaller, and seems to lie within the sun, the light of the latter showing in a ring around the outer edge. This is an annular eclipse. (Notice S in Fig. 2 as seen from B.)

When the earth with the moon is closest to the sun and the moon is farthest from the earth (B, Fig. 2), the point of the moon's real shadow (b) will fall more than 24,000 miles short of the earth's surface, and will throw upon the earth not a full shadow, but what is known as a "shadow extended." At this extreme, the cross section of the extended shadow, indicated by a small inverted cone pointing toward the sun (cbd), will be 206 miles across when it reaches our planet (from d to c). This is its greatest possible width on the earth; and it ranges from this to nothing as the moon draws closer to the earth, and the earth farther from the sun, and the eclipse becomes total.

The Total Eclipse

When the earth is farthest from the sun and the moon is in its nearest position to the earth (A), the shadow is lengthened. Then the true shadow instead of the "shadow extended" touches the earth's surface. To a person upon the earth, within this shadow, which, under the most favorable condi-

tions, can be not over 168 miles across, the sun cannot be seen at all. It is a total eclipse.

While this dark spot not over 168 miles in width on the earth's surface in a total eclipse seems very small as compared with the earth itself, yet the rapid turning of our world upon its axis makes the shadow travel from west to east at the rate of from 1,300 to 2,100 miles an hour, according to whether the eclipse touches near the earth's equator or toward the poles. The annular eclipse travels with about the same rapidity.

If we divide 1,300 by 60, the number of minutes in an hour, we shall see that the eclipse travels not less than 21 2-3 miles a minute at its slowest rate. And by dividing this number into 168, it is found that a total eclipse on the earth could last not quite eight minutes at any one place. In fact, the longest time that any eclipse of the sun can be total at one spot is 7 minutes and 58 seconds, and this is only possible when the moon is the closest to the earth about the first of July, and its shadow strikes the earth at or very near the equator. An annular eclipse may be seen at the most 12 minutes and 24 seconds. Partial eclipse of the sun may last much longer. Of course, it must be understood that no eclipse can be total or annular without being partial to observers outside of the main shadow zone.

That portion of the shadow from which the light is only partially excluded is called the penumbra; and the darker portion where none of the sunlight is visible, is the umbra. Within the umbra, the eclipse is total; within the penumbra, it is partial. There is also an umbra and a penumbra in lunar eclipses, but the latter is often not very marked. (See Fig. 5.)

Large sums of money are sometimes spent in preparations for observing a total eclipse of the sun. Expeditions consisting of men with telescopes and other instruments are often sent long distances to the place where the shadow will pass. Sometimes months of traveling and work are necessary in order to watch the moon pass between the earth and the sun for only four or five minutes. But during a total eclipse is the only time when the sun's light is cut off from the earth sufficiently to allow the edge of the sun and the region about it to be studied to the best advantage. And more than once, after spending a long time in preparation and large sums of money to observe a total eclipse of the sun, its observation has been hindered by rain or heavy clouds when the minute arrived.



Fig. 5.—How eclipses of sun and moon take place.

A total eclipse of the moon may last for one hour and three quarters, or it may remain total but a short time. The moon's disk can usually be seen even when totally shaded, and often has a dull copper color, caused by the refracted sunlight.

Oppolzer's Canon

During the fore part of the last century there lived in Austria a man by the name of Oppolzer. He was an instructor in the University of Vienna, and although he died while comparatively young, this man did a lasting service to the astronomical world by publishing a book known in English as Oppolzer's "Canon of Eclipses." In this is given the day, month, and year of all eclipses of the sun from 1207 B. C. (November 10, Julian calendar) to 2161 A. D. (November 17, Gregorian calendar), 8,000 eclipses in all. He also had computed the elements of 5,200 eclipses of the moon, extending from 1206 B. C. (April 21, Julian calendar) to 2163 A. D. (October 12, Gregorian calendar), which latter date is yet nearly two hundred fifty years in the future.

Data are presented by which mathematicians and astronomers can figure the exact place and magnitude

United States from Washington State to Florida. Also on Sept. 10, 1923, another eclipse of the sun will pass over central California and on through Arizona, New Mexico, and Texas. For many years no total obscurations have been seen in this section.

The Total Eclipse of June 8

The path of the total eclipse of the sun on June 8 of this year starts in the China Sea south of Japan, and crosses the Pacific Ocean a little distance below the Aleutian Archepelago, entering the United States off the Washington coast at Grays Harbor in latitude about 47° north. It passes east through portions of the States of Washington, Oregon, Idaho, Utah, Wyoming, Colorado, Kansas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, and Florida, and ends at sunset among the Bahama Islands off the Atlantic Coast, last touching Florida at north latitude 28°.

This phenomenon will first be seen as a partial eclipse near South Bend, Washington, at 1:35 P. M., Pacific time. At 54 minutes and 12 seconds after two o'clock the total phase reaches this same point and lasts exactly two minutes, the partial eclipse, however, not disappearing until 4:8 P. M. at this place. The width of the total path will be 66 miles where it enters the United States and 40 miles where it passes into the Atlantic Ocean. Some of the points lying directly in the path of totality, the time when the eclipse begins and ends, and the width of the shadow path, are given at the foot of the page.

While seen as a total eclipse only in a path averaging fifty-three miles in width running diagonally across the United States, this phenomenon will show as a partial eclipse throughout entire North America. The approximate time of the eclipse at any given point within the United States can be roughly estimated by drawing a perpendicular to the path of the eclipse, and noticing the time of the place as given above nearest to where this perpendicular touches the path, making due allowance, if necessary, for the difference in Standard time of the two places.

A smoked or colored glass is always necessary for viewing an eclipse of the sun unless a considerable portion of its surface is darkened. A piece of ordinary windowpane is all that is required. It should be held above the flame of a candle for a few minutes and moved back and forth to keep the glass from becoming too hot in one place, and also to smoke a larger surface. It may be darker in some parts than in others; but by testing, the best place for seeing will soon be found. Camphor gum burned underneath the glass gives a better smoked surface than the candle does. Sufficient camphor can be purchased at the druggist's for a few cents. One should never attempt to view the sun in any event without a colored or smoked glass through which to look, as such brightness is likely to cause permanent injury to the eye.

CLAUDE CONARD.

(Concluded next week.)



PATH OF TOTAL ECLIPSE OF JUNE 8, 1918

of all these eclipses. In talking at one time with Director Campbell of Lick Observatory, on Mt. Hamilton, in California, about the elements given in Oppolzer's "Canon," the writer asked him if it had been found that the figures there given as to time and place were always correct. He answered that experience had proved them almost absolutely accurate, varying occasionally a few seconds or so from his computations. The data are sufficient for all practical purposes. This emphasizes once again the exactness with which the laws of God operate in his mighty universe.

In connection with the sun's eclipses recorded by Oppolzer, there is given a large number of charts or maps showing the path on the earth traveled by all the total and annular obscurations of the sun occurring between the two dates given.

A condensed modification of one of Oppolzer's charts is shown in Figure 4. From this it will be noticed that on June 8, 1918 (copied by mistake as May 8 on the chart), there will be a total eclipse of the sun passing the entire diagonal length of the

Standard Time Here Used		Eclipse Begins H. M.	Totality Begins H. M. S.	Totality Ends H. M. S.	Eclipse Ends H. M.	Width of Shadow Path Miles
South Bend, Wash.	Pacific	1: 35 P. M.	2: 54: 12 P. M.	2: 56: 12 P. M.	4: 8 P. M.	66
Baker City, Oreg.	"	1: 47 "	3: 3: 52 "	3: 5: 45 "	4: 15 "	64
Pocatello, Idaho	Mountain	2: 58 "	4: 12: 3 "	4: 13: 46 "	5: 21 "	62
Green River, Wyo.	"	3: 4 "	4: 16: 35 "	4: 18: 13 "	5: 24 "	60
Denver, Colo.	"	3: 12 "	4: 22: 29 "	4: 23: 59 "	5: 27 "	58
Dodge City, Kans.	Central	4: 20 "	5: 28: 10 "	5: 28: 51 "	6: 30 "	55
Guthrie, Okla.	"	4: 25 "	5: 31: 34 "	5: 32: 41 "	6: 32 "	53
Warren, Ark.	"	4: 32 "	5: 35: 43 "	5: 36: 50 "	6: 34 "	49
Jackson, Miss.	"	4: 35 "	5: 37: 43 "	5: 38: 26 "	6: 35 "	47
Grove Hill, Ala.	"	4: 37 "	5: 38: 29 "	5: 39: 21 "	6: 35 "	46
Orlando, Fla.	"	4: 43 "	5: 41: 20 "	5: 42: 11 "	After Sunset	40

The Baby Robin

EVER since I read somewhere a charming sketch of a tame robin named Bob, all robins have been Bob to me, so when a baby of the family came into my bird room to spend the winter, his name was all ready for him.

That he was a baby I knew partly by his youthful ways, and partly by the fact that he had not entirely put off the spotted bib which marks the infancy of the thrush. He was a knowing youngster, however; he had his own opinions, and never hesitated to speak his mind, though I could not always understand him.

The robin had no notion of losing his interest in life and the world around him because fate had decreed that he should live in a house. On the contrary, he seemed much interested, and as eager to note the strange things that went on inside our walls, as we are to observe the manners of the foreign folk whose homes we visit. The doings of the people thus suddenly become his neighbors he studied with curiosity; but with one thing in his new world he was already familiar, and that was the birds. He realized at once that he must make and keep his place among them, and he proceeded to do this the moment he learned how to go in and out of his own particular apartment in that strange, new place. He had some difficulty at first, because the door to his cage was rather low,—as cage doors are apt to be,—and he stood up so straight that he passed it forty times before he saw that there was a door, and that it was wide open. He had to stoop a little to go in and out.

The part of the room that the robin at once claimed as his own private property was the tops of two large cages which stood side by side on a shelf, and woe to the unlucky bluebird or oriole who dared to set foot upon the spot! Down upon him instantly came Master Bobby with fury in his eye, so big and bustling in manner that not one was brave enough to stay.

Bobby's Rival

It may seem strange that, being a robin and consequently fond of the ground, Bobby did not lay claim to the floor of his new territory. He did desire to do so, but there was a slight difficulty in the way. Another claimant was ahead of him, and one well able to maintain his ground—a blue jay.

This jay and Bobby shared the same broad, shallow bathtub on the floor, and when the jay got possession first Bob would dance around in a circle, quite frantic to go in; but his big rival usually kept him waiting some time. When at last the way was open, the robin would rush into the water, and on coming out usually fanned himself nearly dry, hopping about the floor and beating his wings.

He had a curious fancy for perching on a small stand near me to dress his plumage. It was not a good place at all, for there was no perch to which he could cling while he twisted about, and when he tried to reach his tail feathers his feet slipped and he turned round and round like a kitten chasing its own tail, making a laughable show of himself.

Bob, like all babies, was fond of play. A favorite game was trying to pull out the ends of strings that hung loose where the matting joined. Often he pulled so hard that he was jerked off his feet. The fact

that he never got one out did not discourage him in the least.

A newspaper on the floor always furnished him with much entertainment. After jerking it about, and lifting it to peer under the edge, he would pounce into the middle, peck a hole, and then seize the edge of the opening and tear the paper into strips. The tearing sound always startled him and sent him off, but the fun of doing it was so great that he always came back and did it again.

As spring came Bobby grew restless, and worked off his energy on his roommates. He chased the birds about; he made war on a shy tanager; he performed war dances on the cages; and in fact became so troublesome in my little colony that I was glad when the first warm day came and I could take the robin—a baby no longer

—out into the country and bid him farewell.—Adapted from "True Bird Stories," by Olive Thorne Miller.



Getting Breakfast for the Little Ones.

Why Johnny Failed

JOHNNY had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.
Mother and father gave to him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice.
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them up at once
And put them in his head.
At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep.
And filled his mind till it was like
A tainted rubbish heap.
So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him false,
And nothing could he find
But worthless trash and ugly thoughts,
And so he failed, alas!
Is any other boy who reads
Coming to Johnny's pass?

—Exchange.

"Did I Not Do It Well?"

A RICH man went to Washington. Meeting a member of Congress whom he had known when a lad, he exclaimed: "Why, sir, are you a member of Congress? I remember when you used to black my boots."

"Well, sir, did I not do it well?" was the prompt reply.

Boys, the great secret of success in life is doing well whatever one has to do; and that thing is not well done which is not done at the right time.

"Whatsoever thy hand findeth to do, do it with thy might," and never put off till tomorrow what ought to be done today.

True and lasting success is not the result of chance, but of God's blessing on well-directed effort.—Selected.

My Riches

MINE is the gold of sunset,
The glory of the dawn,
The splendid star that shines afar,
The dew-bejeweled lawn.

Mine are the pearls and opals
That fall from wayside spring,
The silvery notes from thrushes' throats
Through woodland aisles that ring.

Mine is the rare embroidery
Of lichen on the wall,
The airy grace of fair fern-lace,
Meet for a prince's hall.

Softer than Persian carpet
The moss beneath my feet,
In dewy dells, where floral bells
Toll out their perfume sweet.

Banks cannot hold my treasure;
It needs no lock nor key;
None 'neath the sky so rich as I,
Who hold the world in fee.

—Emily Tolman.

Where Camouflage Got Its Start

CAMOUFLAGE is not new. It is as old as the first blade of grass that ever grew, as the first bird that ever took wing, as the first reptile that ever crawled. It was invented by divine providence when the world began, and we think it new only because some shrewd people have applied it to modern war. This natural camouflage, as explained by the American naturalist, Abbott H. Thayer, is far more wonderful than anything devised on the western front.

Did you ever notice that most creatures of forest, field, and stream are shaded dark above and light beneath? That reverses the rule of ordinary light and shadow, and gives its possessor a flat, disklike appearance. It fools the eye because its shadows are unlike those of ordinary objects.

Then, take the dappled, streaked, checkered, and blotched creatures, such as the dappled gray horse, the zebra, the diamond rattlesnake, and black-and-white cattle. Notice how much the dapple looks like light falling through leaves, the zebra's stripes like the shadows of branches, the rattler's skin like mottled undergrowth. Notice how blotches on cattle break the animal's natural outline and blend with the landscape. That's camouflage *par excellence*—protection from pursuers.

Everything the army camoufleur does today is imitation of this marvelous system. And he can't do it so well as nature does, because he must work with inanimate objects to fool the thinking eye in the air above.—*Every Week*.

Why Dogs' Noses Are Cold

WHEN your faithful dog pokes his nose into your hand, even your affection cannot prevent a little shiver, because the nose is so cold. Why is it? When the body of a dog is so warm, why should this one spot be different from all the rest of him? The coldness of a dog's nose is due to the fact that it must be kept moist all the time in order to sharpen his sense of smell. And, of course, as the moisture is evaporating all the time, it keeps his nose cold. A dog depends a great deal on his powers of smell, especially in the wild state. In addition to the olfactory, or smelling, nerves inside a dog's nostrils the whole black membrane around the nose is very sensitive, but this sensitiveness can only be retained by moisture. Thus it is that when a dog's nose is dry and warm he is ill and needs doctoring.—*Berwick Advertiser*.

What to Do When Lost

BOYS," said an experienced hunter, "if you ever get lost in the woods, be sure not to lose your heads."

And then he went on to tell what he did on one occasion when he got lost in the Adirondacks while out deer hunting.

"When I realized that I was lost," he said, "I did just what I told you not to do—I lost my head. I yelled, and fired off my gun, and ran, and tumbled over roots of trees, but after fifteen minutes of excitement I was no nearer to the trail than before.

"At last," he went on, "I sat down and decided to think over the situation and see what I would better do. I was in a piece of timber of a triangular shape. On one side was the road, on the other two sides was water. All I had to do to get out of my predicament was to go in a straight line far enough, and I would sight some familiar landmark. But I had no compass with me, and what was to prevent me from wandering round and round in a circle, as people who are lost generally do, until I was tired out?"

"Finally, an idea struck me. I had never heard of any one getting out of the woods by this plan, and I have never heard of any one else using the method, but it worked well in my case.

"From the root of a tree where I was sitting I sighted along two other trees that were in a straight line. Then I walked to the first of the two trees and sighted in a line along two other trees. In this way I was able to follow a course through the forest practically straight, and it was not very long before I came out upon the road and was then able to find my way quickly back to camp."—*James Elmer Russell*.

For the Finding-Out Club

Who Was She?

JUST ninety-nine years ago a little girl was born in Florence, Italy. From a tiny lass she tended her large family of dolls most tenderly, nursing them through many an imaginary illness. Then one day as she was roaming the hills of Derbyshire, England, she chanced upon her first living patient, a shepherd's dog with a broken leg, of which she took untiring care.

As she grew to womanhood she transferred her interest to human beings, and wherever there was sorrow or suffering she gladly ministered to those in need. Her father's wealth opened to her the doors of kings and nobles, but she shrank from social obligations, and notwithstanding the protests of her family, entered a hospital for a nurses' training. From this time until its close her life is a story of loving ministry and service.

She is known as the heroine of the Crimean War, and her work at the base military hospital in Scutari won her the lasting gratitude of kings and peasants, officers and common soldiers. After all was settled for the night, she frequently made a solitary round with a little lamp in her hand, going up and down the long rows of beds, making sure that all was well, "and," said one poor fellow, "we could kiss her shadow as she passed." Longfellow wrote of her:

"Lo, in that house of misery,
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

"And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkened walls.

"On England's annals, through the long
Hereafter, of her speech and song,
That light its rays shall cast
From portals of the past.

"A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."

When the war was over, Queen Victoria decorated her and presented to her a jewel of gold set with diamonds, inscribed with the words "Blessed are the merciful." London conferred upon her the freedom of the city, an unusual honor, and the grateful nation gave her a thank offering of \$250,000. This money she used for the establishment of a nurses' training school which bears her name. To a friend she said during her last years of life: "I never knew what it was to be really happy until I undertook the work of relieving suffering; and I have never known an unhappy day since I accepted my mission." She died Aug. 13, 1910, and all England mourned. Who can name her, "the lady with a lamp"?

L. E. C.

Part II

NAME the following cities:

1. From what city do we get the name "calico" for print goods?
2. What city is called the "Athens of America"?
3. The entrance to the harbor of what city is called the "Golden Gate"?
4. What city is the greatest coffee market in the world?
5. What city in the United States is called the "City of Magnificent Distances"?
6. What city is noted for its dense fogs?
7. What large city is near Mt. Vesuvius?
8. Where was the World's Fair held in 1893?
9. What city is famous for diamond cutting?
10. What city is the financial center of the Western Continent?

Answers to Questions Printed April 30, May 7, and May 14

- | | |
|-------------------|--------------|
| Santo Domingo | Paul |
| Missing Mountains | |
| 1. Hartz | 7. Ceniz |
| 2. Ural | 8. Alps |
| 3. Pyrénées | 9. Aloes |
| 4. Apennines | 10. Cévennes |
| 5. Vesuvius | 11. Nevada |
| 6. Jura | 12. Caucasus |
| 13. Snowdon | |

Some Odd Questions

1. River; ocean.
2. Mountain; river.
3. River; mountain.
4. Peninsula; river.
5. Sandy Hook; river.
6. Sault Ste. Marie; on the shore.
7. River; Florida Keys.
8. Niagara Falls; earth.
9. Long Island; mountain.
10. North and South Poles.

Members of the 1918 Finding-Out Club

- | | |
|----------------------------------|-------------------------------|
| Stanley R. Altman | Edith D. Ohlson |
| Carol Crandall | Grace Pickard |
| Morley Eugene Evans ² | DeLoras Pieruchi |
| Veva Flint | Mrs. W. F. Ray |
| Mrs. Norman Gartly | Emma Ramstead |
| Esther H. Gifford | Ione Robertson |
| Kenneth Wilson Gilstrap | Wilma Ray |
| Evelyn Henrietta Gilstrap | Lillian Rochambeau |
| Lois Lillian Gilstrap | Lester M. Roscoe ⁵ |
| Irma Halladay | Bessie Sargeant ¹ |
| Gracie Harrison | Stanley Sargeant ¹ |
| Mrs. Grace Hoover ⁷ | Elsa P. Thompson |
| Modette Hunt | W. C. Van Gorder |
| Leona Laird | Susan A. Walde ⁴ |
| Anna Nightingale | George F. Webb |

Save

SAVE small amounts. The country's soft-drink bill is \$120,000,000. Dimes are small spending, but the ten-cent stores' receipts last year were \$135,000,000. A penny is trifling, but America's chewing-gum account is \$12,000,000. New York street-car fares alone amount to \$93,000,000. For thrift: walk, save, weigh a penny before spending. Save ten or twenty per cent by wise purchasing.—*Association Men.*

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 | |

The Summary

OUR Missionary Volunteers will be glad to study the summary of work done by the young people for the fourth quarter of 1917. The report is on page fifteen of this INSTRUCTOR. What an encouragement there is in marking the progress of the work of God, and in recounting what he has been able to accomplish through us, his humble instruments.

As many tiny streams unite in their journey and help to form one strong and mighty river, so the littles that are reported by each one help to make up the grand total which is so encouraging to each of us. Missionary Volunteers, be faithful in reporting regularly the work you do. If you alone have done the work, let it drop; but if God has done it through you, tell it, and he will be glorified. M. E. KERN.

Our Counsel Corner

[All our Missionary Volunteers are invited to contribute questions to Our Counsel Corner. The Young People's Missionary Volunteer Department will be glad to answer, through these columns, questions on subjects of interest to young people.]

IS it allowable for members of the Senior Missionary Volunteer Society to take the Junior Standard of Attainment?

E. T.

Certainly! "Whosoever will" may take it; but our Missionary Volunteers must not be content to stop there; for Junior Attainment membership is but a stepping-stone to Senior Attainment membership. No young person should be satisfied until he has reached the standard set for the Seniors. M. V. D.

Does a Senior Standard of Attainment certificate count as school work done in a denominational school? That is, does one receive school credit for it?

H. S.

No; but one who has passed the Standard of Attainment before entering one of our schools, will find these subjects of denominational history and Bible doctrines far more readily understood because of his previous study.

M. V. D.

What is the total membership of Missionary Volunteer Societies throughout the United States?

G. L.

The most recent reports give the combined membership of all Missionary Volunteer Societies in the United States as about 15,100.

M. V. D.

Does the Missionary Volunteer Department offer a reward to any one earning a certain number of Reading Course certificates?

E. T.

At the College View Missionary Volunteer Council, held in July, 1917, the following action was taken:

"Voted, That each one finishing five Senior Reading Courses shall be presented with a little gift book, to be written by Miss Erickson or selected by the Department. The new plan for presenting gifts for the completion of a certain number of Reading Courses shall go into effect Jan. 1, 1918. No certificates issued prior to this date shall count toward these gifts."

M. V. D.

Shall we consider members of the church school members of the Junior society if they do not sign a membership card?

L. B.

In our church schools all the pupils are considered members, without reference to the Junior pledge. But the pledge should be made prominent in the society, carefully explained by the teacher, memorized by the pupils, and repeated often in the meetings. Those who desire to sign it will be given opportunity, just as opportunities are presented from time to time of signing the temperance pledge.

E. I.

The Sabbath School

XI — Joseph Tests His Brethren

(June 15)

LESSON SCRIPTURE: Genesis 44.

MEMORY VERSE: "Thou triest the heart, and hast pleasure in uprighteness." 1 Chron. 29:17.

STUDY HELPS: "Patriarchs and Prophets," pp. 229, 230; "Bible Lessons," McKibbin, Book One, p. 121.

"Every day of youth is a testing day."

Questions

1. How did Joseph instruct his steward to prepare for the homeward journey of his brothers? Gen. 44:1, 2.
2. When were they sent away? Verse 3. Note 1.
3. What occurred soon after they left the city? Verses 4-6. Note 2.
4. How did they reason with the steward about the accusation? Verses 7, 8.
5. How did they bind themselves in case any one of their number should be found guilty? What obligation only did the steward accept? Verses 9, 10.
6. What did they then do? With whom was the cup found? Verses 11, 12.
7. How did the brothers express their grief? Verses 13, 14. Note 3.
8. What did Joseph say to them? Verse 15. Note 4.
9. What acknowledgment did Judah make? Verse 16. Note 5.
10. What did Joseph say they should do? Verse 17. Note 6.
11. When Judah saw that Benjamin was to suffer, what did he do? Verse 18.
12. In what tender way did Judah speak of his aged father and of Benjamin? Verses 19, 20.

13. Of what did he remind Joseph? Verses 21-23.

14. What did he say they had told their father? Verses 24-26.

15. What did Judah also relate which concerned Joseph himself? What pitiful plea made by the aged father did Judah now repeat? Verses 27-29.

16. What did he say would surely come to pass? Verses 30, 31.

17. What supreme sacrifice did Judah then make? Verses 32-34. Note 7.

Character

How is character developed in daily life?

What is a test?

What daily experience is necessary if one stands the test in a real crisis?

Which reveals character the more truly — a known test or a test that is not recognized as such?

Notes

1. "Joyfully they set out on their return. Simeon and Benjamin were with them, their animals were laden with grain, and all felt that they had safely escaped the perils that had seemed to surround them."—*Patriarchs and Prophets*, p. 229.

"They were going gladly back to their own country with grain enough for their children, proud of their entertainment by the lord of Egypt; anticipating their father's exultation when he heard how generously they had been treated and when he saw Benjamin safely restored, feeling that in bringing him back they almost compensated for having bereaved him of Joseph. Simeon is reveling in the free air that blows from Canaan and brings with it the scents of his native land, and breaks into the old songs that the strait confinement of his prison had so long silenced."—*Expositor's Bible*.

2. "Divination by means of a cup was a branch of ancient magic, and consisted in throwing fragments of gold and silver into a cup, and drawing conclusions from the arrangement into which they fell. We might compare telling fortunes by means of tea leaves or coffee grounds in a cup."—*New Century Bible*. Such a cup "was supposed to possess the power of detecting any poisonous substance placed therein. At that day, cups of this kind were highly valued as a safeguard against murder by poisoning."

3. "Here was the test. Would these ten men go away and leave Benjamin alone, in the grasp of Egyptian justice, to suffer for his supposed offense? Twenty-two years ago they would have done it."—*J. E. Miller*.

"Had these men been of their old temper, their knives had very speedily proved that their contempt for the deed was as great as the Egyptian's; by violence toward Benjamin they might have cleared themselves of all suspicion of complicity."—*Expositor's Bible*.

"Granting that despite appearances, they knew him to be innocent, why should they stand by him? At home he had been set before them as the favorite; nay, for fear of endangering him, their father had well-nigh allowed them all, their wives and their children, to perish from hunger. In Egypt also, he, the youngest, the son of another mother, had been markedly preferred before them. Must they now destroy their whole family, and suffer their little ones to perish, for the sake of one who, to say the best, seemed fated to involve them in misery and ruin? So they might have reasoned. But so they did not reason, nor, indeed, did they reason at all; for in all matters of duty reasoning is ever dangerous, and only absolute, immediate obedience to what is right is safe."—*Edersheim*.

4. We cannot suppose that Joseph used the cup as the Egyptians used divining cups to read in it secrets and hidden things. In "Patriarchs and Prophets" we read: "Joseph designed to draw from them an acknowledgment of their sin. He had never claimed the power of divination, but was willing to have them believe that he could read the secrets of their lives."

5. "Judah cannot prove that his brother is not guilty, neither can he believe that he is guilty; he therefore leaves that question entirely aside."—*Robertson*.

"He has no word of blame for Benjamin — a thing which in the circumstances was most remarkable, and speaks much for his confidence in his younger brother."—*Taylor*.

6. "What proposal did Joseph make? Indignantly rejecting the injustice of making all eleven suffer for the crime of one, he bids them all return to their father, and leave Benjamin to his deserved fate. With these words Joseph brings his test of his brothers to the climax."—*Peloubet*.

7. "In all literature there is nothing more pathetic than this appeal of Judah."—*F. B. Meyer*.

"The speech is the finest specimen of dignified and persuasive eloquence in the Old Testament."—*International Critical Commentary*.

"What was the essence of Judah's plea? — Its self-sacrifice." "When Judah offered himself for slavery rather than that his father should suffer the grief of seeing them return without Benjamin, Joseph understood that Jacob's anguish would be great beyond endurance, and he also became aware that his brethren were no longer so heartless as they had shown themselves of old."—*Ellicott*.

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

Conference	Number of Societies	Present Membership	No. Members Reporting	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Bouquets Given	Scripture Cards Given	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions	
ATLANTIC UNION																									
E. New York	8	107	33	51	24	137	18	15	368	3255	42	48	159	186	136	59	\$ 3.40	3	3	8	1	\$ 110.11	\$ 7.61	15	
Gr. N. York	12	312	100	400	310	1460	299	55	4166	2979	631	256	36	1684	1240	289	50.07	..	75	..	..	409.25	43.98	7
Maine	13	228	132	251	52	694	79	41	1179	3310	1660	46	44	1698	188	78	24.25	4	..	7	21	455.83	97.79	2	
Mass.	19	328	360	625	291	1008	335	116	4722	3847	855	219	1472	3369	368	344	16.64	36	64	16	64	1167.28	114.53	2	
N. New Eng.	4	82	14	101	51	51	7	12	2871	788	3412	35	15	498	328	136	.20	5	2	19	14	178.90	5.00	8	
S. New York	14	129	81	101	51	51	7	12	2871	788	3412	35	15	498	328	136	.75	4	7	19	14	178.90	7.01	17	
W. N. York	18	284	..	117	56	937	50	28	1461	2099	299	102	53	2101	1714 1/2	176	1.68	53	380	384.30	81.02	1
Bermuda, Mis.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CENTRAL UNION																									
Colorado	36	763	469	886	490	1199	385	112	1456	10691	311	580	286	5235	2563	881	56.82	82	34	184	1334	704.99	124.51	50	
Kansas	47	879	496	164	16	1170	77	22	1316	5231	283	158	27	561	880	225	16.90	28	19	62	537	1509.41	57.46	19	
Missouri	20	404	270	288	140	2508	172	20	1070	8111	640	283	265	2428	962	226	52.25	40	15	14	290	516.53	76.67	3	
Nebraska	25	697	427	359	167	2478	208	354	906	6155	1869	190	60	1780	1108	272	61.40	61	68	51	239	1183.56	126.76	23	
Wyoming	10	140	..	124	77	186	28	66	220	808	118	74	12	276	183	115	23.70	10	..	..	..	274.19	45.05	38
COLUMBIA UNION																									
Chesapeake	13	175	100	45	36	161	26	124	721	476	42	28	29	376	145 1/2	189	7.00	10	21	10	75	403.55	53.41	6	
Dls. of Col.	6	283	176	92	148	854	113	13	870	9239	632	146	23	621	179	107	59.77	34	3	37	85	812.82	134.06	8	
E. Pa.	13	194	112	634	250	562	421	40	2702	7213	849	201	282	1503	1448	329	50.72	9	3	42	385	1104.87	180.02	10	
New Jersey	25	851	269	170	72	353	31	5	732	4426	390	124	12	1497	480	271	26.85	33	..	295	578	1294.06	115.86	22	
Ohio	28	480	152	246	62	592	31	5	732	2472	738	128	4	2279	480	213	27.90	18	38	18	11	1246.25	49.47	13	
Virginia	8	203	..	41	93	519	31	5	732	227	455	14	56	109	459 1/2	62	..	..	..	..	..	6.33	4.68	12
W. Pa.	9	198	92	274	142	501	193	32	1980	3391	602	187	1	3844	486	166	33.00	55	..	12	75	2107.11	138.28	9	
W. Virginia	4	46	25	113	84	98	28	9	27	466	11	55	..	2063	111	50	4.00	22	10	3	106.57	5.35	1		
LAKE UNION																									
E. Michigan	37	617	343	563	214	937	325	70	2649	5016	520	467	34	4862	2927	687	61.22	119	15	150	41	1442.60	85.97	42	
Indiana	44	633	300	701	177	1307	237	98	15742	24687	562	384	311	1509	884	368	12.50	45	21	70	32	815.52	61.30	10	
N. Illinois	42	720	682	430	323	396	437	163	4638	11634	568	494	382	4285	1099	429	43.00	178	16	9	129	2383.74	149.68	24	
N. Michigan	25	195	100	92	38	246	20	51	358	1633	28	92	7	292	212	95	2.00	1	1	12	4	585.65	58.99	3	
N. Wisconsin	18	225	114	110	59	302	122	5	5	358	1110	148	59	89	1271	131	14.40	12	7	8	782.85	22.62	9		
S. Illinois	13	164	105	148	58	487	187	35	372	3978	239	144	152	845	454	325	7.50	56	56	20	383	538.86	54.76	15	
S. Wisconsin	31	534	282	246	129	1283	220	49	1517	8471	1069	428	1574	3339	1747	494	55.15	57	52	28	656	2292.01	359.18	22	
W. Michigan	49	1177	758	481	245	1288	220	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NORTHERN UNION																									
Minnesota	36	568	348	389	178	465	76	63	637	4008	190	173	..	2175	841	261	29.55	91	..	24	181	1200.35	108.06	2	
Iowa	25	858	377	285	159	351	62	15	1165	5525	239	253	120	874	1389	429	22.35	66	..	64	201	2738.29	300.98	10	
N. Dakota	17	429	300	333	65	134	35	48	2172	2172	117	94	..	191	348	67	4.10	111	150	..	50	257.42	61.50	36	
S. Dakota	10	172	73	250	64	194	35	17	42	698	79	22	..	191	348	54	16.50	..	..	..	..	80.96	12.80	..
NORTH PACIFIC UNION																									
Montana	5	115	100	125	45	592	191	21	473	746	199	55	16	1291	215	19	3.00	73	..	17	..	92.18	6.00	..	
S. Idaho	15	320	200	130	51	182	20	77	138	1848	248	150	14	1271	215 1/2	150	3.80	20	..	10	..	300.00	183.00	..	
S. Oregon	13	215	139	113	68	634	27	71	257	1500	421	309	90	1536	1261	241	4.51	85	17	141	257	1071.48	103.79	35	
Upper Col.	16	468	263	160	106	166	44	23	458	2738	46	127	18	357	188	132	9.00	5	1	35	180	543.61	45.38	..	
W. Oregon	18	293	393	101	107	180	4	2	358	5035	124	50	..	208	533 1/2	64	14.15	13	..	25	286	997.45	26.28	12	
W. Wash.	18	295	200	89	28	84	28	..	133	2425	87	57	37	394	121	110	3.80	5	..	145	10	104.28	63.03	..	
PACIFIC UNION																									
Arizona	4	68	65	47	31	70	31	9	131	961	29	29	..	52	116	50	2.00	7	10	25	100.01	11.89	3		
California	21	473	325	305	101	473	161	..	899	5737	657	418	11	1927	637	236	4.30	4	..	218	449.92	66.65	6		
C. California	30	701	169	183	83	318	260	138	932	6174	421	309	90	1536	1261	241	4.51	85	17	141	257	1071.48	103.79	35	
Inter-Mtn.	12	..	..	61	17	94	13	..	77	1047	29	30	50	266	126 1/2	37	3.50	1	..	13	31	166.24	25.76	..
Nevada, Mis.	5	47	47	47	47	47	47	..	..	..	..	..	..	..	..	..	..	..	..	..	8.21	..	..	..
N. California	25	440	228	131	60	192	23	29	360	5576	51	132	13	617	339	7	28.45	10	..	112	148	601.77	130.78	16	
N. W. Cal.	22	613	707	577	161	1888	186	12	922	7519	502	101	17	626	643	209	32.70	14	..	210	179	1154.80	31.46	22	
S. California	22	514	228	295	101	388	186	9	322	3275	56	52	54	3895	738 1/2	162	22.79	93	233	110	689	325.38	56.45	17	
S. E. Cal.	23	559	200	50	23	84	24	5	75	794	30	57	16	394	131	322	..	..	..	..	..	107.88	..	..
SOUTHEASTERN UNION																									
Cumberland	3	118	118	93	35	173	32	..	9	9423	924	60	..	51	306	37	8.50	29	..	27	63	47.25	15.06	..	
Florida	11	137	86	140	48	153	76	..	881	1699	152	81	..	494	106	31	2.83	6	..	27	1	113.60	150.91	3	
Georgia	8	104	60	233	180	81	228	4	1757	975	534	71	194	427	60	60	1.04	8	18	12	..	124.32	75.16	12	
N. Carolina	10	165	..	106	32	214	11	735	290	145	5	106	901	48	15.90	21	..	72.44	..		

The Youth's Instructor

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"Worry never speeds the worker,
Never helps to lift the load,
Never cheers self or a neighbor
Toiling o'er the weary road.
Worry is a useless burden
Weighted with distrust of God."

The Disciples' Request

THE disciples said to Jesus, "Lord, teach us to pray." We may have thought the intent of the request to be, "Lord, teach us *how* to pray." But may it not be that the burden of their hearts was to be made to appreciate the priceless value of prayer, to be made to realize that "men ought always to pray, and not to faint"?

Surely in this time of the closing conflict of earth's history our prayer should be, "Lord, teach us to pray;" not to be so busy about temporal things that we shall take little time for prayer. Prayer is the soul's anchor. May this anchor take fast hold of the throne of God, and be a savor of life unto us.

In "The Desire of Ages" the servant of God says that "only the work accomplished *with much prayer* and sanctified by the merit of Christ, will in the end prove to have been efficient for good." Let us then learn to pray.

Standing True

THE aristocrats of the animal kingdom possess a backbone. The stiffer and more upright the backbone, the higher the possessor's place among the aristocrats. Finally, in man the backbone becomes a symbol of sturdiness of character. If a person is weak in integrity, if he cannot stand nobly for right, despite loss of position or means, despite ridicule, or even severe persecution, he lacks backbone; he is a jellyfish. The Saviour of mankind likened such to reeds shaken with the wind, men swayed by public opinion. He said John the Baptist did not belong to that class. He had a backbone that could stand stiffly for truth though all the world forsook him.

It was backbone that enabled Shadrach, Meshach, and Abednego to give that worthy answer to King Nebuchadnezzar when he told them they must worship his image or be thrown into the fiery furnace:

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

One of our young men in the Marine Corps recently said that he would face the firing squad before

he would voluntarily desecrate the Sabbath. This is character backbone, a fear of the Lord that makes obedience to God's requirements more important than life itself.

Maria's Stanchness

The gospel of Christ gives backbone or spiritual strength to the weakest. The heathen of Africa or China, when converted, exhibit marvelous tenacity for truth and righteousness. Elder E. C. Silsbee, one of our missionaries, gives an interesting example of such strength of character manifested by a poor black girl. He says:

"Maria came to work for Mrs. Silsbee on the mission. Every week of their lives she and her husband used to get drunk on kafir beer, and quarrel and fight. When Maria came to help Mrs. Silsbee, the first thing she heard was the gospel. After a number of weeks, she determined to keep the Sabbath. Then her husband would beat her even more than he had before. But in spite of threats and beatings, she kept right on coming to church, and eventually she was baptized. Then her trials multiplied. In illness her mother-in-law deserted her, and her husband left her alone. But she was true. She prayed for her husband. She came to me and said, 'I wish you would pray for Donovan.' And we did,—we prayed until Donovan was converted and baptized.

"He also received some of the same persecution, but he remained steadfast, and just before coming to General Conference, I received a letter saying that Donovan and Maria are still faithful to God.

"This is the kind of material that we find among these natives in South Africa."

A Chinese with a Stiff Backbone

One of our first converts among the Chinese was a young man. His father was greatly disturbed because his son renounced idolatry, so persecuted him in many ways. Once the father tied his son's hands behind him, then with his long finger nails scratched the skin from his mouth and tongue; but the young man would not deny his Saviour. Once the father branded his back with hot irons. The young man said to his persecutor: "Father, this thing is not in my mouth nor on the outside. It comes from the inside, from my heart." Through the boy's faithfulness and prayers the father is now about to be won to Christ.

Is it not time for every boy and girl, every young man and woman, to stand stiffly for right principles, though all the world be arrayed against the right?

World Maxims

MAN'S needs are akin, whatever his nationality or country. The following maxims of Korean origin admonish us as they do the people of Chosen:

"He who obeys God, lives; he who disobeys him, dies."

"Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber he sees as a flash of lightning."

"When you sow cucumbers, you reap cucumbers; when you sow beans, you reap beans."

"The meshes of God's fishing net seem very wide, yet none of us shall ever slip through them."

"Life and death are ordered by God; so also are riches and poverty."

"God never made a man without supplying his need."