

# THE YOUTH'S INSTRUCTOR

Vol. LXVI

July 2, 1918

No. 27





# From Here and There

Sherman Keller, a full-blood Pawnee Indian, started the Third Liberty Loan at Pawnee, Oklahoma, by subscribing \$15,000 to buy bonds.

Bolsheviki have confiscated church property to the extent of billions of rubles. One Bible taken from a Moscow church was studded with diamonds and was worth \$1,000,000.

A new smoking volcano is reported visible on the far western Alaskan coast, about fifty miles from Mt. Katmai. Earthquake tremors are felt frequently, and people in the vicinity are looking for an eruption at any time.

Ex-President Taft is at the head of the National War Labor Board, a board appointed by the President to settle by mediation and conciliation differences between capital and labor, between employers and employees.

President Wilson has decided not to give the country war prohibition unless Mr. Hoover declares that the conservation of the grain that would otherwise be used in the manufacture of beer and light wines is absolutely necessary.

Great speed is no longer expressed in terms of "a mile a minute," but a mile a second; for the shells of the big long-range gun that shelled Paris at a distance of 78 miles, had a probable velocity of almost a mile, or 5,200 feet, a second.

Paper is at a premium in this country, and as a means of reducing waste the Fuel Administration has decided to prohibit its use in various ways. The unnecessary wrapping of food will be prohibited, it is announced. Useless editions of books, the packing of candy in paper, and the making of paper toweling also will be abandoned.

Authorities are endeavoring to stop a chain letter begun by an organization about two years ago for the purpose of bringing in funds for an American hospital in France. Each recipient was asked to contribute twenty-five cents and to write to six friends. The hospital has long since been established, but returns are still coming in at the rate of \$50 a day. As fast as they are received post-office officials are returning them to the senders.

Premier Lloyd George has recently made a significant change in the administration of Ireland. In the place of Lord Wimborne, who had resigned as lord lieutenant of Ireland, he appointed Field Marshal Viscount French, who was for the first year and a half commander-in-chief of the British forces in France. Lord French is an Irishman, and just before the war had resigned his position in the army because he became involved in the refusal of British army officers to take any part in the establishment of the Home Rule act passed by Parliament.

It is a hard thing for the people of this country to overcome their wasteful habits. A while ago Food Administrator Hoover asked people in comfortable circumstances to refrain from using wheat products until the new crop is harvested. Shortly afterward a photograph was taken of a pile of wheat bread that had been sorted from the garbage gathered up in a small area in New York. The pile weighed over 200 pounds, and consisted of half loaves and even whole loaves of white bread. Food experts estimate that over 73,000 pounds of bread are being wasted in New York every day.

There have been rumors for several months that the Germans had constructed a giant airplane so heavily armored as to be invulnerable to rifle- and machine-gun fire. The first of these aerial monsters appeared on the American front on May 19 and caused the death of the most illustrious of American flyers. The new machine is said to be a biplane with a wing stretch of sixty feet. It is driven by two powerful engines and carries a pilot and two gunners. Steel armor, supposed to be at least three eighths of an inch thick, protects the gasoline reservoirs, the engines, and the pilot house from attack from above, below, or in the rear. The two gunners with six machine guns are likewise sheltered and armored.

The Pennsylvania department of forestry has offered to the French government 4,000,000 tree seedlings as an aid to that country in reforesting the shell-torn woods in Eastern France. The offer is commended everywhere. Though at present France is unable to do much in the way of rehabilitating her devastated lands, the sympathy that is being extended to her from all parts of the globe, shows that when the proper time comes she will not lack the material means to recoup herself from the terrible afflictions she has suffered.

Some twenty acres of vacant lots in Denver will be used this year as community war gardens by girls employed in department stores of that city. All the work in these gardens, with the exception of plowing, is to be done by the saleswomen, cashiers, cash girls, and other female employees of the large mercantile establishments. Profits from the community enterprise of these "farmerettes" will be turned over to the Red Cross.

One's imagination cannot grasp the magnitude of the work done last summer by the women and children of America in canning and otherwise preserving fruits and vegetables. The result of that work, so far as the Government can put it in figures, is that our patriotic women put up 850,000,000 jars of fruit and vegetables.

Charles W. Fairbanks, former Vice-President of the United States, died at his home in Indianapolis, Indiana, on June 4, of nephritis, or Bright's disease. Mr. Fairbanks served his country eight years in the United States Senate, also six years as presiding officer of the Senate, while Vice-President during the Roosevelt administration.

One thousand men above draft age are wanted in France and Flanders to serve as Y. M. C. A. secretaries.

## The Youth's Instructor

Issued Every Tuesday by the

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor  
LORA E. CLEMENT - - - - - Associate Editor

LXVI JULY 2, 1918 No. 27

### 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.



# The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 2, 1918

No. 27

## Meditation

MRS. GRACE E. BRUCE

"Thou makest the outgoings of the morning and evening to rejoice." Ps. 65: 8.

A SLEEPY stir among the vines,  
As the sun sank from sight in the west;  
The rustle of wings, a sweet low trill,  
And the birds settled down to rest.

I wandered away in the twilight,  
To the pasture on the hill,  
Glad that the busy day was done,  
And the noisy world was still.

The cattle and sheep were resting,  
Nor stirred as I passed them by;  
The slender pines on the distant crest,  
Stood like sentinels against the sky.

Like a silver disk, the moon arose,  
Pressing back the curtains of night,  
And flooding the quiet peaceful scene,  
With its beams of silvery light.

Anon there swept through the silence,  
Like sorrow's fabled surcease,  
The hedge sparrow's evening hymn,  
With its tender notes of peace.

Then my lonely heart caught the spirit  
Of worship and sweet, grateful praise,  
And I thanked the Father in heaven  
For the birds and their restful lays.

## Plus or Minus an Ideal

MRS. M. A. LOPER

1 boy + an ideal = success.  
1,000 boys — an ideal = failure.

THESE equations are not found in your arithmetic in just these forms, but their truth is as apparent as that  $2 + 2 = 4$ .

Boys and girls who permit the promising days of childhood and youth to go by with no definite purpose in view of becoming fitted for usefulness, incur lifelong loss, and it may be eternal failure.

Jesus constantly cherished an ideal, the highest ideal one can possess, that of being the greatest possible help to humanity. All the activities of his life were directed to the accomplishing of this noble purpose. And he asks every boy and every girl to choose this as the objective point toward which to bend every energy of life.

A dull boy or girl, cherishing in the heart the divine ideal, and living day by day to that end, will be a grand success to all eternity; while one naturally bright will, without this ideal, be an eternal failure. It matters not what else the latter may accomplish in life, he is neglecting the one thing for which he was created, and for this he will be held accountable.

Let no one think because he must study harder than some one else to acquire good grades in school, that therefore his lack of true success will be correspondingly great. The one who does his best is counted in heaven as being wholly on the right side.

Jesus studied diligently. He was energetic along right lines. He was a leader in all that pertains to the developing of noble manhood.

### The Grandest Ideal

He who rightly "remembers" his Creator in the days of his youth, is working out the grandest ideal of life. The process may sometimes seem slow, but its results are sure.

The human comet usually creates a sensation while it lasts. But it is the fixed star in the canopy of effort that sheds needful rays constantly upon a darkened world, after the comet has disappeared. I would not choose to be a comet if I could. Would you?

"But," says one, "you can't do what you might like to do nowadays unless you go to school for such a long time."

That is true; eight grades of training are not sufficient now to meet the demands of the world along right lines. Then, too, these are strenuous days in which we live. The end of all things is at hand. Every one who knows this has a work to do to prepare the world for the second coming of Christ. To do this in the best manner requires special training on the part of the worker. And no one can afford to ignore his divine appointment. No one can afford to neglect the needed preparation for its fulfilment. Let God work out his own will in your life, and he will lead you every step of the way. Cherish the thought always, "It is good for a man that he bear the yoke in his youth."

"But I don't like to go to school any more," says a promising eighth-grade pupil. "I want to make money."

Then go to school anyway. Be a firm believer in the advice of those who know much better than you do what you most need. No one is so smart naturally that he does not need to go to school. In the divine plan, matters are so arranged that every one must study for himself, must apply his own mind in a definite way, in order to acquire the training necessary to the greatest usefulness.

And why should one be so anxious to earn money instead of going to school? It is very commendable for one to be thrifty and energetic in earning money for a good cause whenever it is his privilege and duty to do so. But the boy or girl who deliberately sacrifices needed education for the sake of paltry dollars is losing something that can never be replaced by any amount of money. The neglect of even one year's educational training can never be valued in dollars and cents.

"But I just hate books!"

"O no, you don't. You just think you do. You have cultivated a dislike for mental effort until you have learned to express yourself in this manner. I do not know whether I should like or dislike breadfruit. I have never tasted it. You would like books if you were acquainted with them. Nobody ever loves anything until he becomes acquainted with it."

When one declares the Bible to be dry and uninteresting, it is positive proof that he is not really ac-



quainted with its contents. If one thinks that he hates books, and yet is possessed of a bright mind, it is because he has never cultivated their acquaintance enough really to know their value.

#### Love Comes Through Acquaintance

If you want to form a just opinion of profitable books, become acquainted with them. Begin by reading the Bible. Study it to know what it means to you personally. It is the grandest of all books, and presents in a most fascinating manner the supreme ideal of life.

Having started to read the Bible through, do not peter out. You may test your own strength of will along right lines by how well you hold out in this undertaking. The one who never attempts to read the Bible through, and the one who begins to read it through on January first and has ceased his efforts by the last of March, belong to a large class. Only the few make the attempt and complete the task in a year's time.

He who conscientiously reads the Bible every day, and supplements his reading with earnest prayer, is he whose life is fashioned after the divine ideal. He lives for something extraordinary. When trials come, he is fortified against failure. If occasionally he makes a wrong decision, he is not afraid of being considered weak-minded for reversing that decision.

Any true friend appreciates seeing right changes wrought out in the life of another. Associates who are not glad to see a boy striving to do the right thing are not his true friends; they are not worthy of his confidence. But the boy who does right in spite of taunts and jeers has started on the highway of success, and is training for the endurance test.

It is easy to start out on a mountain climb, but it is quite another thing to reach the top. It is so agreeable to untrained muscles to peter out. This is no less true mentally in seeking to follow the upward trend of life. Training for endurance is indispensable. The promise of success is not to the one who simply starts: "He that shall endure unto the end, the same shall be saved." And he that shall endure unto the end, the same shall help save others all along the way.

This is true success. This is the working out of the divine ideal in the human life.

Reader, this is your privilege. Have you started on the upward way? If so, are you putting forth your best efforts to "endure unto the end"?

#### The Faith of a Child

"NOTHING will cure the baby!"  
So all the neighbors said.  
And perhaps in their hearts they added,  
"It might just as well be dead."  
Stunted and shrunken and wizened,  
With feeble, plaintive cry,  
With crooked limbs and an old, old face—  
Surely 'twere better to die!

A drunken father and mother,  
A cellar in which to crawl,  
A crust picked out of the gutter,—  
That was the baby's all;  
All—but for brother Bobbie,  
A boy of seven years old,  
Who poured on the small frail creature  
The love of a heart of gold.

"Nothing will cure the baby!"  
He heard with a stab of pain,  
And he snatched up his little treasure,  
Burning with fierce disdain.  
"I'll take him to One who can cure him!"  
In eager tones he said,  
And he heeded not their laughter,  
As down the street he sped.

Once in the sweltering alley,  
A message had reached the child,  
From the lips of an open-air preacher,  
Of a Saviour kind and mild,  
Who had taken the children and blessed them  
And pitied disease and pain,  
Who had laid his hands on the cripples  
And had made them well again.

"And I know where I can find him,"  
He said as he toiled along,  
"For I saw him one day last summer,  
And he'll make the baby strong."  
And on through the streets he struggled  
Till he reached Trafalgar Square,  
Entered the picture gallery,  
And climbed the wide stone stair.

From room to room he wandered,  
Till at last the Christ he found,  
Healing the sick and suffering;  
And he knelt upon the ground,  
And, holding up the baby,  
Said, "He's as bad as they,  
So I've brought him for you to cure him,  
And take his pain away."

But the Christ who stood before him  
Moved not nor made reply,  
And Bobbie, waiting and wondering,  
Uttered a bitter cry—  
"They said you healed sick people  
And made them well again;  
Please, won't you look at baby,  
And take away his pain?"

Two men who rested a moment  
On a bench in a corner near,  
Looked at each other in wonder  
As they heard the eager prayer.  
One said, "A painted picture?  
Not much use praying to Him!  
Though I own it's very touching."  
But the other's eyes were dim.

"You shall see the use!" he answered,  
And he went to the kneeling boy,  
Said smiling, "Your prayer is heard!"  
The child looked up with joy.  
"You came to find the Saviour,  
And he has sent me to say  
That I'll try to cure the baby  
And take his pain away."

And now in a home for children,  
Tended with loving care,  
The baby is thriving and growing,  
And Bobbie is with him there;  
And he loves to each newcomer  
His tale of faith to tell—  
"I took the baby to Jesus,  
And Jesus made him well!"

—Selected.

#### Eats from Gold Dishes

SHOULD the shah of Persia desire to pledge his kitchen requisites he might realize \$2,500,000. Every saucepan of this monarch is gilded inside, and the dishes which appear on the table, as well as the spoons, knives, and forks, are of solid gold. The handles of the knives and forks are ornamented with costly stones, some worth as much as \$500 each.

In preparing lunch for the shah, none but silver spoons can be used, and any covering used for keeping cold meats must also be of silver.

His majesty has a staff of more than thirty chefs. Those employed in his kitchen number nearly 120. Their wages amount to \$2,500 a week.—Selected.

GATHER into a superheated crucible all the best attributes,—honor, integrity, courage, reliability, fidelity, devotion, consecration, faithfulness,—all the qualities that make for manliness, reduce them to a single essential, and there results in its fullest, finest, and most complete form, *loyalty*. C. J. TOLF.



## John G. Paton

Missionary to the New Hebrides

### Picture I

LET us look at some fascinating pictures which this wonderful missionary has left for us in the story of his life. The first one is that of his little home in dear old Scotland, in the county of Dumfries. We see the boy's birthplace, a little cottage in the parish of Kirkmahoe, where, on May 24, 1824, he saw the light. This place is in the background. In the foreground stands the home in the busy village of Torthorwald, whither the child was taken when five years old, and where the stanch, godly Scotch parents, in the forty years that went by, brought up their five sons and six daughters.

The cottage has stout oaken ribs, which the years of peat smoke have "japanned" until they shine, and they are too hard to drive a nail into them. The roof is thatched, and the walls are of stone, plastered, or pointed, with sand, clay, and lime. There in the front of the three-roomed house we see the mother's domain, — kitchen, parlor, and bedroom in one, — and in the rear room, the father's stocking frames, five or six of them, which busy fingers keep in use betimes. The merchants of the county know and prize the good work of those frames.

There is a middle room, called a closet, which is "the sanctuary;" for here, in the bare little place, with only space for bed, table, and chair, with a small window to light it, the father goes by himself, and "shuts to the door" daily, and often three times a day. The children know that he is praying, and sometimes hear his voice through the shut door, but it is too sacred a thing to talk about. The one who is to become a great missionary never loses the memory of that place and those prayers.

The thatched cottage with oaken ribs is the scene of busy days and happy Sabbaths, when churchgoing, and Bible stories and the Shorter Catechism at home, are not tasks but pleasures. Then we see the school days, and, when the boy is twelve, the learning of the father's trade, with long hours daily, and all the spare minutes spent in study of first lessons in Greek and Latin. The boy has early decided to become a missionary, and even at the stocking frames learns some things in the use of tools and the watching of machinery, worth much to him in coming days in far-off fields.

### Picture II

The second picture that we look upon, as we follow the early days of the youth who is to be a missionary

to distant savages, shows us many things. We see him working, saving, studying, going to school, earning money, going through all sorts of struggles and trials, teaching school, managing unruly scholars without beating them with the heavy stick given him with which to "keep order," and finally, we behold him as a city missionary. His district is dreadfully poor and degraded, and after a year's work, there are but six or seven won to churchgoing to show for it.

But the indefatigable young city missionary struggles on. A kind Irishwoman whose husband, when drunken, beats her, and whose life is a toilsome one, gives the lower floor of her house for meetings. Classes are organized, meetings held in various places, visits are made continually, and the work grows wonderfully. The churches near receive many new members

from this field, and eight lads work their way through educational courses to enter the ministry. So ten busy, burdened, and useful, happy years pass by.

### Picture III

Now comes a third picture, which shows us the call to the foreign field. The Reformed Church of Scotland, in which Mr. Paton has been brought up, calls for a new missionary to help Mr. Inglis in the New Hebrides. Not one can be found, after most earnest prayer and the use of all possible means.

Young Mr. Paton is deeply interested. He hears the heavenly Father's voice saying, "Since none better can be got, rise and offer yourself." He almost answers aloud, "Here am I; send me," but is afraid of being mistaken. At last, however, he feels impelled to make the offer, and he is joyfully received and accepted.

His city mission parishioners rebel, and every effort is made to keep him from leaving them, but nothing can now dissuade him. His parents bid him Godspeed, saying, "We long ago gave you away to the Lord, and in this matter also, would leave you to God's disposal." Then he hears for the first time that at his birth he was dedicated to missionary work, if God should call, and that ever since they have prayed that their first-born might be prepared and sent as a messenger to the heathen. The young missionary's happy marriage follows, and with his bride he departs for the cannibal island of Tanna, New Hebrides, in the far South Seas, where he is to suffer rebuffs, misunderstandings, and great personal sorrow, but withal great joy and peace in the Lord. He is now thirty-two years of age, and the time is December, 1857.



JOHN G. PATON



## Picture IV

Let us turn to the fourth picture, which shows us the island of Tanna. Dr. Inglis, and some native Christian teachers from the partly Christianized island of Aneityum, go with Mr. Paton, while Mrs. Paton stays for a while with the missionaries' wives, who can tell her much of mission work, and she joins her husband later. The first view of the naked, painted, miserable savages gives a feeling of horror as well as of pity. They come crowding round to see the building of a wooden, lime-plastered house, chattering like monkeys.

Whatever interchange there is, must be by signs at first. One day the clever missionary notices a man lifting up some article that is strange, and asking another, *Nungsi nari enu?* He decides that this means, "What is it?" and tries it again and again upon different natives. They always answer by giving the name he wishes. Again he hears a stranger asking, *Se nangin?* pointing to the missionary. "He is asking my name," thinks Mr. Paton. It is true, and another phrase of the language is added to his vocabulary. So he goes on, picking out words and meanings.

The natives have quantities of stone idols and charms, which they reverence with boundless superstition. They also have devil kings and witch doctors. As you know, they are cannibals, and several men are killed and eaten not far from the new house going up. The boy from Aneityum, once a servant of Dr. Inglis, is much distressed that the blood has been washed into the water of a boiling spring, and no water can be found for the tea. He seems to think this is the very worst of these savage doings — they have spoiled the tea water.

The days go on, the house is occupied, a little son brings gladness. But alas, the house is built too near the shore. Says an old chief, "Missi, you will die here. We sleep on the hills, and trade winds keep us well. You must go sleep on the hill." But before this can be done, ague and fever attack the young mother and the wee baby boy, and before long, there is a quiet grave in which mother and child lie asleep. The broken-hearted missionary says afterwards, "But for Jesus and his fellowship, I must have gone mad beside that grave and died." He has many sweet memories, and among them the words of his wife before she died: "I do not regret leaving home and friends. If I had the same thing to do over again, I would do it with more pleasure, yes, with all my heart."

## Other Pictures

This picture of life in Tanna is a panorama, and we watch it as it moves. We see the good missionary's constant kindness and patience, as he lovingly tells the savages of Jesus, gathering them together as he can, bearing with them in spite of their treacheries, continual thieving, lying, and cruelties. Sometimes they pretend to be friendly; sometimes there is encouragement in the work; and then they grow fierce and abusive, and again and again try to kill the man who has come, for love's sake, to help them.

One day there comes a ship of war from England to touch at the island. "Missi, will the captain ask if we have stolen your things?" asks a frightened native. "I expect he will," answers Mr. Paton. "I must tell him the truth."

Now what a scurrying hither and yon to bring back stolen things! Men come running, this one with a pot, another with a blanket or a pan, and so they gather a great heap together. "Missi, Missi, do tell us, is it all here?" they cry. "I do not see the lid

of my kettle," he says; and one answers, "It is on the other side of the island. I have sent for it; tell him not, for it will be here tomorrow."

For a while the wholesome effect of the ship's visit lasts, then is lost. The natives have a ceremony called *nahak*, a sort of incantation by the sacred men, causing the death of any one made the subject of it. To carry this out, they must have some fruit, of which the victim has taken a taste. Mr. Paton, when threatened, gives them some plums, which he has tasted, and the men vainly try to work *nahak*. They explain their failure by saying that Missi is also a sacred man, and his God works for him.

Again and again the missionary is beset, muskets are aimed at him, "killing stones" thrown, clubs raised to strike, but all in vain. He never shows fear, but stands praying inwardly, and, as by miracle, his life is spared.

But wars multiply, opposition grows, sickness wastes, and at last the faithful missionary has to escape, after unimaginable perils, and take refuge in a passing vessel. It wrings his heart to leave Tanna, but it is the only way to save his life.

And now we see the brave man traveling in Australia and elsewhere, securing money to build the mission ship "Dayspring." Thousands listen to the story of peril and of need which he has to tell, and the money is given.

Again we look, and see him in Scotland, and it would be wonderful to follow him in his tours in which he accomplishes so much for the beloved work.

## The Last Picture

The last picture upon which we may look shows Dr. Paton returning to the New Hebrides — not alone, for he takes a devoted wife with him, and he only touches at Tanna, where he may not stay, though some who remember his teachings beg him to do so. Other missionaries finally take up the work there, and blessings follow. Dr. Paton goes to Aniwa, and here the islanders receive him kindly. Yet they have a savage way of asking for anything, and of swinging the tomahawk to enforce their requests.

A mission house of six rooms is finally built, then two orphanages, a church, and schoolhouses. An old chief becomes a Christian. Many poor creatures begin to wear a bit of calico by way of clothing — the first sign of turning in the right way.

And sometimes very funny things happen in this connection. Nelwang elopes with Yakin, who has thirty other admirers, and they keep out of the way a long time. When at last they come to church, Nelwang is wearing shirt and kilt, but Yakin's bridal gown is a man's drab greatcoat buttoned tight to her heels, with a vest hung over this. A pair of men's trousers are around her neck. On one shoulder is fastened a red shirt, and on the other a striped one, and around her head is a red shirt twisted turbanwise, a sleeve hanging over each ear.

The thing which at last "breaks the back of heathenism" is the sinking of a well in the island where water is very scarce and precious. The natives are affrighted at the thought of trying to bring "rain from below," but Dr. Paton digs first, and then hires the men with fishhooks, and prays earnestly as he works; and at last water is found — enough for all, and the natives say, "Jehovah is the true God." Triumphs of grace follow, journeys in other lands to tell the story, and in 1907 this saint and hero falls asleep in Jesus. — *Julia A. Johnston.*



## Nature and Science

### My Garden

A GARDEN is a lovesome thing, God wot!

Rose plot,  
Fringed pool,  
Ferned grot,

The veriest school of peace; and yet the fool contends  
That God is not —

Not God! in gardens! when the eve is cool?

Nay, but I have a sign:

'Tis very sure God walks in mine.

— Thomas Edward Brown.

### Litchi Nuts

THE increasing popularity of the chop suey in American cities has led to the introduction of various Chinese viands, among them the litchi, or leechie, commonly served as dessert. This would have a better right to the name of "grape nut" than the popular breakfast food so called, for it has a shell like a nut and a pulp like a grape. Fresh or preserved, the pulp is white; dried, it looks and tastes like a raisin. The shell is thin and corrugated like a golf ball. Embedded in the pulp is one seed, larger than the grape seed.

Like the potato and tomato, the litchi has disreputable relations. It belongs to the Nephelium family, some members of which are poisonous. But the litchi is a harmless and wholesome fruit, though devoid of the medicinal action imputed to it by the Chinese materia medica. Analyses of it made at Yale and published in the May *Journal of the American Chemical Society* show it to be composed largely of the invert sugars, which are similar to glucose and therefore easily digestible and nutritious. The acid is citric as in the lemon.

It contains none of the fat and little of the woody fiber that make nuts hard for some people to digest. Its fuel value is seven tenths that of wheat bread, therefore much more nutritious than most fruits.

The litchi nut is mostly grown in southern China and India, but could doubtless be cultivated in Hawaii and Porto Rico, if not in our Southern States.—*The Independent*.

### The Whale that Swallowed Jonah

A True Fish Story Vouched for by the Smithsonian Institution of Washington, D. C.

A SENSATION has been created in the scientific and geological world by the recent discovery of a gigantic fish, which defies classification. This deep-sea mystery was captured by Capt. Charles H. Thompson, of Miami, Florida. We are indebted to the *Daily Times* of St. Petersburg, Florida, for the following details:

"The giant fish measures forty-five feet in length, and weighs fifteen tons, or thirty thousand pounds. It is twenty-three feet around the body, and its tail measures ten feet from tip to tip. Before its capture it had swallowed an octopus weighing 1,500 pounds, and this was still alive in its stomach when it was killed after a battle which lasted thirty-nine hours in the open sea. Smithsonian authorities say that the creature was an inhabitant of depths more than 15,000 feet below the surface, and that it was blown up by some subterranean or volcanic upheaval which injured its diving apparatus so that it was unable to return to its native depths. Its hide is three inches thick, and this enabled it to withstand enormous water pres-

sure. Its eyes, which are very small, have no lids, and this indicates that it lived at a depth where eyes are of no avail.

"The creature is not classified in natural history; the genus or species is unknown, and it is not only the most remarkable zoological specimen, but the largest specimen of the fish tribe known in history. The huge mouth of this deep-sea mystery would not appear to invite repose, but as a matter of fact two men did actually sit side by side in the creature's mouth without crowding each other. Although the largest fish ever captured, scientists claim it to be a baby of its tribe, and that had it attained full growth it would have been two and one-half times as large.

"Every undertaking establishment on the Florida east coast, from Jacksonville to Key West, gave up its entire supply of formaldehyde to preserve the monster, and over nineteen barrels were used by J. S. Warmbeth, the famous taxidermist of the Smithsonian Institution, who had the work of mounting the animal in charge."

Doubting Thomases and skeptics who have maintained that no fish large enough to swallow Jonah ever existed, must admit that this discovery places the matter in an entirely different light. The Bible does not state that Jonah was swallowed by a whale, but by a great fish, and it also says that God "had prepared" the fish.

L. E. C.

### The Secret of Lacquer

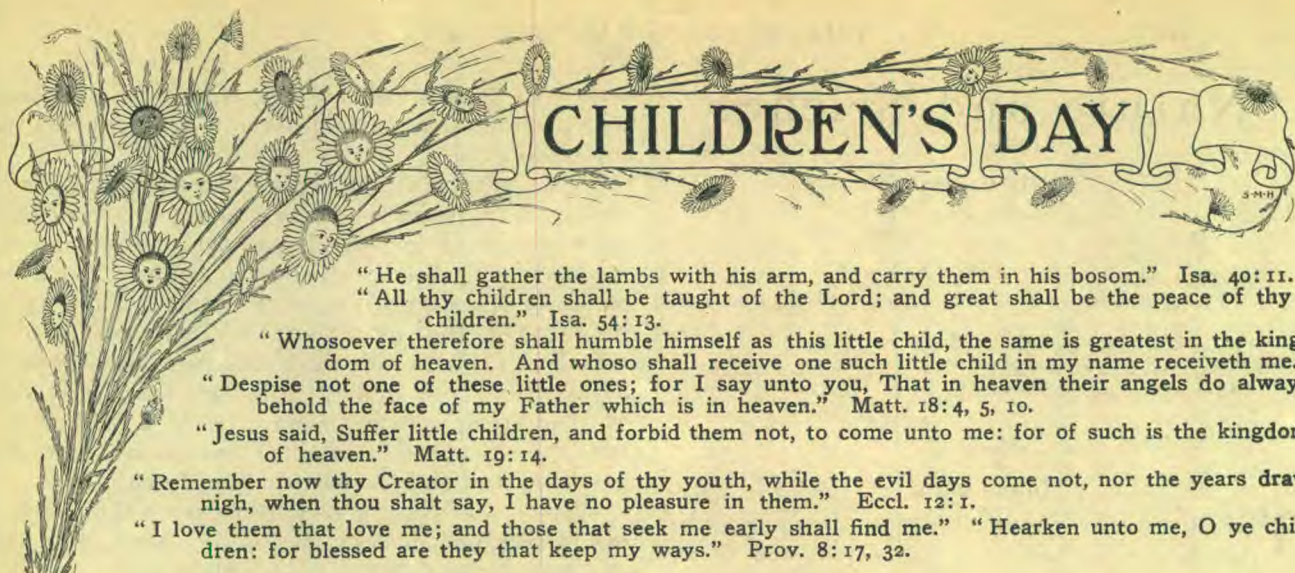
FIRST impressions are most lasting, and long after you have forgotten most of your chemistry you will remember how on one of your earliest days in the laboratory you made oxygen out of potassium chlorate and manganese dioxide. Why you added the latter you never did understand, for it came out unchanged. The teacher "explained" it by calling the manganese dioxide a "catalyst," meaning by that a substance that stirs up a reaction without apparently taking any part in it. You've seen such people, always starting a row but never caught at it.

The catalysts of plants and animals are called enzymes, from the Greek word for yeast. "A little leaven leaveneth the whole lump" and is not used up in the process. Now the famous lacquer which the Japanese applies to boxes and furniture, twenty coats of it each patiently polished off by hand, is made from milky juice of the *Rhus vernicifera*, a distant relative of our poison ivy. When a layer of this is exposed to the air it takes up oxygen and hardens to a varnish. This oxidation is due to an enzyme, called "laccase." You can always tell an enzyme when you are introduced to one because its name ends in *ase*.

But to get out the laccase from the juice so that it could be identified proved impossible. Professor Bertrand, of Paris, who tried to isolate it by repeatedly dissolving it in water and precipitating it with alcohol, found that the purer he got it the less it would work. It was hard to free it from traces of the metal manganese, and as it was freed it became inactive. But adding to it the minutest particle of a manganese salt it resumed its activity as an oxidizing agent. So it seems that here manganese acts as a catalyst in the opposite way from the familiar laboratory experiment. In that it aided the chlorate to get rid of its oxygen, but here it aids the lacquer to take on oxygen.—*Selected*.

"A DAMAGED reputation is hard to repair."





## Golden Rule Rally Day

### Program

[If the program is too short, other parts may be added; but the continuity of Mrs. Moser's program must be maintained in order to secure a satisfactory effect. This program in its entirety has been prepared by Mrs. Moser, and all of the recitations but one have been written by her.]

**SONG OF WELCOME:** "We Come, We Come with Singing." In INSTRUCTOR.

**PRAYER,** followed by the Lord's Prayer.

**RESPONSIVE SCRIPTURE READING,** Nos. 950 and 951, "Christ in Song."

**RECITATION:** "Rules."

**EXTRACT:** "God's Rule."

**SONG:** "The Golden Rule." In INSTRUCTOR. (Congregation join in chorus.)

**RECITATION:** "The Battle of the Ages." By a Junior.

**TEN COMMANDMENT DIALOGUE.** By primary and intermediate pupils.

**HYMN BY CONGREGATION:** "The Living Law," No. 777, "Christ in Song."

**SHORT RECITATIONS:** "Characteristics of the People Who Bear the Mark."

**HYMN:** "Hark! The Voice of Jesus Calling." In INSTRUCTOR. (Congregation join in chorus.)

**SCRIPTURE EXERCISE:** "Why We Give." By young children.

**SONG:** "Sound Abroad the News." In INSTRUCTOR. By little children.

**OFFERING**

**HYMN:** "Trust and Obey," No. 495, "Christ in Song."

**BENEDICTION**

## Rules

**R**ULES are a nuisance; at least boys often think so. They are especially troublesome in baseball. When you are trying to stretch a three-bagger into a home run, and don't touch second, and are called "out," you feel that baseball rules are a good thing to get rid of. When the opposing football team is strong and fast, and you hold, in the hope of keeping them back, and are penalized for it, you rebel against the rules forbidding holding. At school when you are given a low mark because you fail to observe certain rules of grammar, you begin to wish there were no such rules; they just get boys into trouble.

Rules are bothersome things. But suppose there were no rules! If there were no rules against failing to touch second, the players on the opposing team could cut the corners of the diamond and run out of the base path; and where could you draw the line? If there were no rule against holding, the boy playing against you could hold you and break up your play, and you could do nothing about it. The only way to protect your team against unfairness on the part of your opponents is to have strict rules which apply equally to both teams. One of the first things a good player does is to learn the rules of the game, for without rules there would be no game. And suppose there were no rules in grammar? Why, you could not express your thoughts clearly.

There are rules, or laws of nature, against which we sometimes rebel. The skater who suddenly finds his heels in the air, and feels a sudden thud as he

hits the ground, becomes rather indignant at nature's law of gravity. Or when one is carrying a load that seems to become heavier at every step, he wishes the law of gravity might be put out of business for a while. But it is that burdensome law of gravity that makes this old world a safe place to live in. Put an end to the law of gravity, and the earth would hurl itself off into space, the mountains would crumble into dust, and cities would fly to pieces.

Do you ever rebel against God's rules of life and conduct? When God says, "Thou shalt not," do you ever wish God never had made any such forbidding rule? When God says, "Thou shalt," and the thing God commands seems hard to do, do you ever wish that God did not insist on hard things? But what if we did not have these rules?

Like the rules of a game, God's laws are for our protection. We rebel against the rule that we must not take what belongs to another. If only we could help ourselves to anything we want, no matter to whom it now belongs! But how would that plan work out? If the law, "Thou shalt not steal," should be recalled by God, any one could come along and take anything that belongs to you. Would you like that?

God's laws are for our protection not only against others, but also against ourselves. There are certain things we want to do. We are told that these things are wrong. We dream of running away from the restraints of home and Christian surroundings, and doing just as we please. But those laws which forbid



our indulgence in wrong things are *God's laws* to protect us from ourselves, for indulgence in sin will ruin health, mind, character, and soul.

God's laws are just a statement of the way to get the most out of life for ourselves and for others. When we rebel against the moral rules of life, let us think of how we should like to live in a heathen land where the ten commandments were not known or practiced. We owe our greatest blessings to the very rules of life against which we rebel. For our own sake and for the world's sake, let us learn the rules of life, and play fair.—*King's Treasuries*.

### The Battle of the Ages

FOUR years of bloody war—what does it mean?  
This awful war is but a closing scene  
In that great war begun so long ago,  
By Satan, when he thought to overthrow  
The government of God. This war began  
Thousands of years ago, before a man  
Inhabited the earth, before the earth  
Itself was made, or birds and beasts had birth.

Proud Lucifer, and all his angels, fought  
'Gainst Michael and his angels. Satan thought  
To wrench God's law from underneath his throne,  
And substitute a better plan—his own!  
He said God's law, he never would accept;  
For it was faulty: it could not be kept.

It was a fearful fight; but God and right  
Conquered the wrong, and put the foe to flight.

Thrust from the Capital, what could he do?  
How could he prove his accusations true?

A new dominion had been made for man!  
Why not get him to help him in his plan?  
Man's kingdom, too, was founded on that law—  
Upon obedience, without a flaw,  
If he could only get him to rebel,—  
To disobey,—all would be well;  
He thus could conquer him—in his place reign!  
Perhaps he yet might all the angels gain,  
And drive the God of heaven from his throne,  
And rule the mighty universe alone!

How carefully he planned this second fight!  
How cunningly he kept himself from sight!  
And, like a fisher, hung a tempting bait  
Before his victims, till, alas, too late,  
They found, before a single stroke was fought,  
That they had been enticed by him, and caught!

No sooner was this seeming vict'ry won,  
Than God so loved the world, he gave his Son  
To die for man, and thus maintain his law,  
And rescue man from 'neath the lion's paw;  
That whosoever would on Christ believe,  
Might have another trial, and receive  
His grace and power to do the Father's will—  
A nature that could all his law fulfil.

To change God's law was harder than he thought;  
Satan's efforts, all, had come to naught;  
The battle, now, must needs be fought again—  
With every soul of all the sons of men!

But nothing daunted, he began once more,  
With greater cunning than he had before,—  
And courage, worthy of a better cause,—  
To gain God's subjects, and debase his laws.

And, for a time, he seemed to have his way;  
For, one by one, he led the world astray:  
God's law was almost wholly cast aside,  
The earth was filled with violence and pride,  
And every thought and impulse was of sin;  
For men were vile without and vile within.

And this was Satan's policy, worked out! —  
A world without God's law! Oh, who could doubt  
That God's way is the better way? Declare  
Which you would choose—his world, or Eden fair?

Had Satan gained the vict'ry, then? Nay, nay!  
A bound was set, and he, in great dismay,

Fled backward—as the angry waves of sea—  
In helpless rage, before his Lord's decree.

In terror, he beheld the darkening cloud  
Wrap the whole earth, as in a burial shroud;  
He saw the lurid, forked lightnings flash,  
And heard the muttering thunders roll and crash;  
With fear, he gazed upon the tottering world,  
On bursting water jets that madly hurled  
The massive rocks, like pebbles, high in air,  
And let them fall again, then, anywhere.

He watched the angry lightnings striking down  
His idol groves, in country and in town,  
While cloud-bursts quickly swept them all away;  
His frenzied followers became their prey.  
Amid the flying buildings, rocks, and trees,  
And warring elements, and surging seas,  
He feared that he himself had reached his end.

But he was spared to demonstrate his plan  
A little farther, so that every man,  
And every being in God's universe,  
Might know it was no blessing, but a curse;  
Might know, when he was punished and removed,  
God's law is just; his wisdom is approved.

From that day unto this, the war has waged;  
The enemy of God has stormed and raged;  
Today his wrath has grown exceeding great,  
He knows that he will shortly meet his fate.  
He leads both men and nations to abhor  
Each other, that he may stir up strife and war,  
And bring vast armies under his control  
And seal their destinies, and take his toll.  
He thus diverts all minds from God's own law,—  
From forming characters without a flaw,—  
That, when the Son of God may be revealed,  
They may be unprepared, their doom be sealed.

The adversary labors to persuade  
Us all, that God's law cannot be obeyed;  
But witnesses stand forth, from age to age,  
And testify for God, at every stage.  
Elijah, Enoch, Noah, Joseph, Paul,  
Sound the blessed message—*Hope for all!*

Let's rally round the standard, then,—God's law,—  
And let the Master, by his Spirit, draw  
Upon the fleshly tables of our hearts,  
The image of our God—in all ten parts!

MRS. J. F. MOSER.

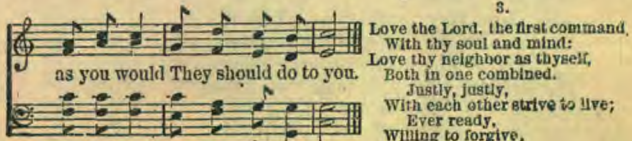
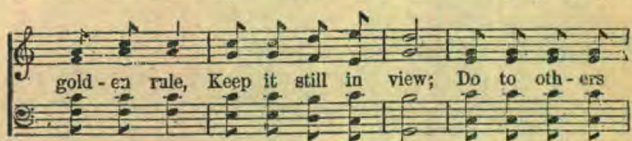
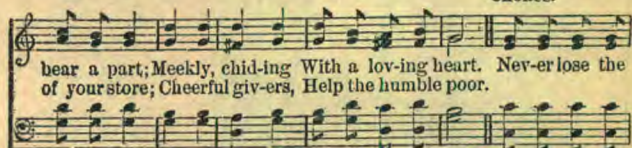
### THE GOLDEN RULE.

FANNY J. CROSBY.

HUBERT P. MAIN, by per.



CHORUS.



From "New Golden Center," by per. Biglow & Main.



## Ten-Commandment Dialogue

[A large copy of the law of God should be hanging on the wall. The pictures used in the exercise should be cut out of old Sabbath School Picture Rolls, or obtained at picture stores, and pasted or fastened with clips, on stiff cardboard just the size of the pictures. The first sentence in each commandment should be pasted across the center of the picture illustrating it. These may be obtained from the printed law in one of the old Picture Rolls. Number eleven can hand the pictures, one by one, to each of the preceding children to hold for her when she uses them. If they sit on chairs, they will be more likely to hold them all at the same height. The pictures should be of the same size and shape.]

## A CHILD WHO CANNOT READ:

WHAT are those words upon the wall?  
I have so often wished I knew.

## A CHILD WHO CAN READ:

Why, those are God's words,—to us all,—  
And we have learned them, through and through!

Do you not see 1, 2, 3, 4? [pointing to the law]  
And 5, 6, 7, and 8, 9, 10?  
God spake but ten, and not one more —  
His ten commandments — you know when!

## LITTLE CHILD:

Oh, I know! I know! It was when  
The Lord came down, in dazzling light,  
Upon a mountain; and some men  
Went up — up — up — clear out of sight!

## OLDER CHILD:

And Moses went on up, alone,  
And talked with God, there, face to face;  
And then God wrote his law in stone,  
So that it never would erase!

He gave it unto me and you,  
To build his living temples by:  
A pattern holy, just, and true —  
Just like his Temple in the sky.

## FIFTH CHILD:

We are his temples, every one,  
Where God would by his Spirit dwell;  
We must be holy, like his Son —  
Just like his law — and not rebel.

## SIXTH CHILD:

But did not Enoch please the Lord?  
And Noah, Seth, and Abraham?  
If they could be in such accord,  
With God — the perfect, great "I AM" —

Without his law, then what the need  
Of leaving heaven, and his throne,  
And coming down to earth to read,  
And write his law upon a stone?

## SEVENTH CHILD:

That's where you make a great mistake;  
They had God's law right from the first;  
And when man sinned, that's what he brake;  
And that was why the earth was cursed.

But, by and by, when Seth was gone,  
And Noah, too, and Abraham,  
God's Holy Spirit was withdrawn,  
For men forsook the great "I AM."

And so, because of sin, God came  
And wrote his holy law on stone,  
That men might not forget his name,  
But make his righteousness their own.

## EIGHTH CHILD:

The law is just a picture, true,  
Of God the Father, and the Son,  
A picture which his finger drew,  
That we might know the Holy One.

## NINTH CHILD:

It is ten different views of him,  
Of how he thinks, and acts, and feels;  
And so it never can grow dim,  
But always perfect LOVE reveals.

## TENTH CHILD:

How very quickly men forget!  
The law, on stone, was set aside!  
But God, in mercy, loved them yet,  
And longed to save them from their pride.

And so he sent his Living Law —  
His only Son, of countless worth,  
That he might show, without a flaw,  
Just how to keep his law on earth.

## ELEVENTH, AN INTERMEDIATE:

[Show picture of temptation.]

Watch him live that first command,  
And follow every line and curve;  
And, with God's Word, his foe withstand,  
And say, "*Him only shalt thou serve!*"

[Picture of Jesus praying.]

And, in the second, hear him pray:  
"And this is life, that they might  
know,  
Know *Thee*, the only . . . God — the  
Way."  
No idol worship there, think so?

[Show Lord's Prayer.]

And, see! he also keeps the third;  
And never puts God's name to shame:  
We hear him pray — in life and word —  
"Our Father, . . . *Hallowed* be thy name!"

[Picture of healing blind.]

Behold the One who made and blest  
And sanctified the seventh day!  
He keeps it as a day of rest,  
So that we all may know the way!  
He heals the sick and blind and lame,  
And loosens those by Satan bound;  
He glorifies his Father's name;  
Can any better way be found?

[When a boy at Nazareth.]

And does he keep the fifth one, too?  
Or does that one his life condemn?  
Watch closely, now, what does he do? —  
The Lord is "subject unto them!"

[Healing Jairus's daughter.]

Our Pattern does not hate and kill;  
Ah, no, in him there is no strife;  
The sleeping maid obeys his will:  
He is the One who *giveth* life!

[Sermon on the Mount.]

The seventh: now, let us draw near,  
And of his audience form a part:  
We hear him say, in tone sincere,  
"Blessed are the *pure in heart!*"

[Feeding the five thousand.]

What means this mighty multitude,  
All ready for their evening meal?  
Whence comes this bread, in baskets  
rude? —  
Our Lord *hands out*; he does not  
*steal!*

[Teaching disciples.]

The ninth? Ah, yes, clear from his  
youth —  
Says John, the one who knows him  
best —  
He's never spoken an untruth.  
The one "True Witness" stands the  
test.





[Wave hand at all pictures.]

Glance through his life; how does he live?

[Christ on cross.]

He gives *himself* — each hour, each day —  
All, all the way, it's give, *give*, GIVE.

[Wave hand at all the pictures again.]

Wouldst thou find life? *This is the Way!*



#### TWELFTH CHILD:

This wonder-working, Living Law,  
Is knocking at our hearts today;  
He lives his life without a flaw,  
When he is *in*. What shall we say?

#### THIRTEENTH CHILD:

I think we ought to send this news  
To those who know it not, don't you?  
Money, or souls? which do you choose?  
God waits to see what we will do.

### Characteristics of the People Who Bear the Mark

(Short Talks by Several Persons)

**W**HEN this law was "made flesh, and dwelt among us," we had Emmanuel, or the Son of God *with* us. (He was also called Jesus Christ.) When this law is made into *our* flesh, we have the Son of God *in* us; and *we* are called sons of God, or *Christ-ians*.

2. The distinguishing mark, or sign, that shows that we do bow our necks to Christ's yoke, and yield to his life, is the Sabbath of the fourth commandment. He says, "I gave them my Sabbaths, to be a sign." When, therefore, we refuse entrance to the Sabbath, we are closing the door of our hearts to Jesus, the Lord of the Sabbath.

3. When we let Jesus into our hearts, we cannot receive a part of him and leave a part outside; for Christ is not divided. Therefore, when we receive the Sabbath part of his life, that is a sign that we accept all ten parts of his life, and promise, with his help, to keep *all* his commandments.

4. It means that we must stop smoking cigars and cigarettes and chewing tobacco. It means that we must be total abstainers and not drink even hard cider. It means that we must not eat, or drink, or do anything that will destroy our health and shorten our lives; for we have no more right to break the sixth commandment, by killing ourselves, than by killing other people. It means, therefore, that we must be more temperate than any other people in the world!

5. Receiving God's mark, or sign, means that we receive him as our King, and that we are willing not only to render unto Cæsar the tribute which is due unto Cæsar, but unto God the tribute that belongs to God. True Sabbath keepers, therefore, do not rob God in tithes and offerings; for that would break the eighth commandment.

6. Of course a Sabbath keeper believes in the gospel of Jesus Christ, because that is God's only provision for restoring his law to its place in the heart.

7. He believes *all* of the gospel — from the beginning to the end. He therefore believes God's Word concerning the gospel — from Genesis to Revelation. He believes in the "third person of the Godhead," as well as in the Father and the Son; for it is only "by the power of the indwelling Spirit of God" that Christ-ians are enabled to live his life and keep his law. It is only by the gifts of his Holy Spirit that they can all come into unity and grow up into the perfection and fulness of the body of Christ.

8. Receiving God's mark shows that we acknowledge Jesus and his life of righteousness as our only hope of

immortality; for "God only hath immortality," so "he that hath the Son hath life; and he that hath not the Son of God hath not life." We shall need this knowledge to protect us from Satan's counterfeits.

9. Accepting the mark of the living God, means accepting all the ordinances of his house — baptism, the ordinance of humility, and the Lord's Supper.

By baptism, we show that we believe that God's Son died and was raised for us, and that he has power to cleanse us from our past transgressions of God's law and restore us to his righteous life.

By the ordinance of feet washing, we are reminded that his life, — described in his law, — which we promise to accept, is a life of continual, humble service.

The Lord's Supper is a sacred object lesson to remind us of our Saviour's unspeakable love in giving himself that we might be saved from sin, and be made partakers of his holiness — the holiness which is demanded by his law.

10. Receiving God's mark shows that we recognize God's law, not only as our rule of life, but also as the rule by which we are to be judged.

11. Commandment keepers are necessarily interested in the prophecy concerning the 2300 days, because that makes us understand when the judgment is to take place, and the great need of being without fault before our probation closes.

12. Those who accept, and promise to build by, this golden rule, which is used in the judgment, must love their neighbors as themselves, and diligently spread among them God's warning message that the hour of God's judgment is come!

13. Those who wear God's mark do not persecute those who receive it not. They know that followers of the Good Shepherd do not drive, but gently and lovingly go before and lead. They believe in religious liberty for the other man, as well as for themselves.

14. Those who keep the commandments of God and the faith of Jesus, study the prophecies concerning the second coming of Christ, and watch closely the signs of the times. They look forward, with great joy, to the time when he will fulfil his promise and "come again" to receive those who have put away every sin, and whom the law pronounces "without fault before the throne of God." These are they who have put on the wedding garment provided by the King. Of them he says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

15. Those who really bear the sign of the righteous Judge, do not judge others now; for they know that they are in danger of judging from appearances. They know that they will have a thousand years of sitting on thrones of judgment when they reach heaven, and that will suffice. Then they will have God's books to consult, and they will not be in danger of making mistakes.

16. Those who really bear God's mark will be the greatest missionary people on earth; for they know that those who do not accept Jesus and his life now, will soon be found among those who are on the outside of the jasper walls of the city of God.

Satan will then, for the last time, go out to deceive the nations which are in the four quarters of the earth, to gather them to battle against God's Capitol, which has descended upon this earth. Although his army will then be "as the sand of the sea" for multitude, he shall not prevail. This will be his last deception, his last battle in the great war of the ages, against



God's law. Fire will come "down from God out of heaven," and devour them all. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

17. "Nevertheless we, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness*;" and that means that there will be no more sin, no more temptation, no more curse, no more death. There will be none there but those who have fully yielded to the holy law of life found in the King of kings and Lord of lords.

### Why We Give

(To be spoken by eighteen kindergarten or primary children)

AND she . . . wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." [Show large picture of Jesus and Mary, and continue holding it in view till all have finished speaking.]

2. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

3. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to *all* people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

4. "And when eight days were accomplished, . . . his name was called Jesus," "for he shall save his people from their sins."

5. "Jesus increased in wisdom and stature, and in favor with God and man."

6. He "went about doing good, and healing all that were oppressed of the devil; for God was with him."

7. They "that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they . . . fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain."

8. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher."

9. "But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem."

10. "And he said unto them . . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the *uttermost part of the earth*."

11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

12. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

13. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "This gospel of the kingdom *shall be preached in all the world* for a witness unto all nations; and then shall the end come."

14. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that

call upon him. For whosoever shall call upon the name of the Lord shall be saved."

15. "How then shall they call on him in whom they have not believed?"

16. "And how shall they believe in him of whom they have not heard?"

17. "And how shall they hear without a preacher?"

18. "And how shall they preach, except they be sent?"

ALL TOGETHER: "Freely ye have received, freely give!"

### Sound Abroad the News

[Tune, "Bible Object Lessons," p. 109]

WHEN they found Christ, our Saviour,  
In the bed made of straw,  
How their hearts thrilled with rapture!  
How they told what they saw!

CHORUS:

Go, sound abroad the news:  
Christ is come! Christ is come!  
Tell all — both Greeks and Jews —  
Christ, our Lord, is come!

When we find Christ, our Saviour,  
We cannot long delay;  
We will go spread the tidings;  
We will show them the way.

Though we go not to Asia,  
On a long pilgrimage,  
We can send them the message,  
On the plain, printed page.

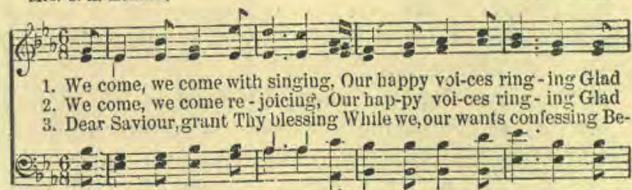
[Shake money boxes.]

Run, ye dimes! Run, ye dollars;  
Take the glad news to all:  
Jesus Christ can deliver;  
He can save, great and small!

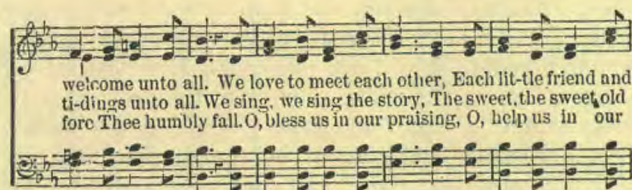
### WE COME, WE COME WITH SINGING.

Mrs. C. A. HOLMES,

S. B. SAXTON.



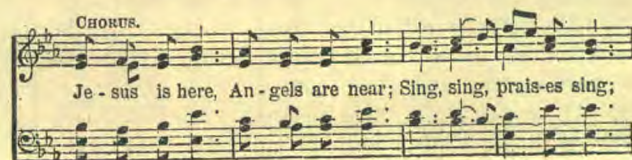
1. We come, we come with singing, Our happy voi-ces ring-ing Glad  
2. We come, we come re-joicing, Our hap-py voi-ces ring-ing Glad  
3. Dear Saviour, grant Thy blessing While we, our wants confessing Be-



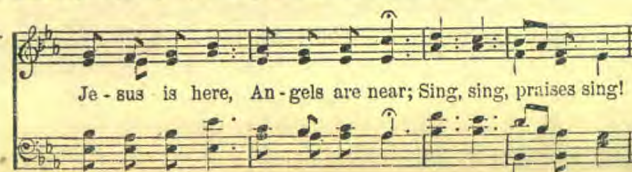
welcome unto all. We love to meet each other, Each lit-tle friend and  
ti-dings unto all. We sing, we sing the story, The sweet, the sweet, old  
fore Thee humbly fall. O, bless us in our praising, O, help us in our



broth-er, We love to meet our Saviour, The dearest Friend of all.  
sto-ry How Je-sus came from glo-ry, And suffer'd for us all.  
pray-ing, And let us hear Thee speaking Within these sacred walls.



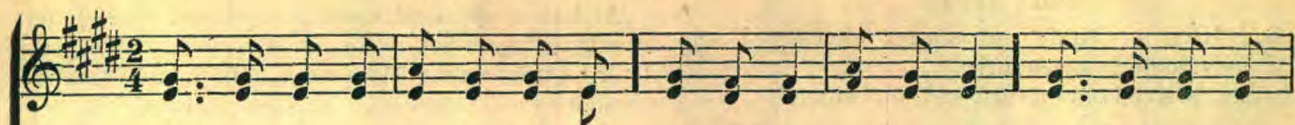
Je-sus is here, An-gels are near; Sing, sing, prais-es sing;



Je-sus is here, An-gels are near; Sing, sing, prais-es sing!



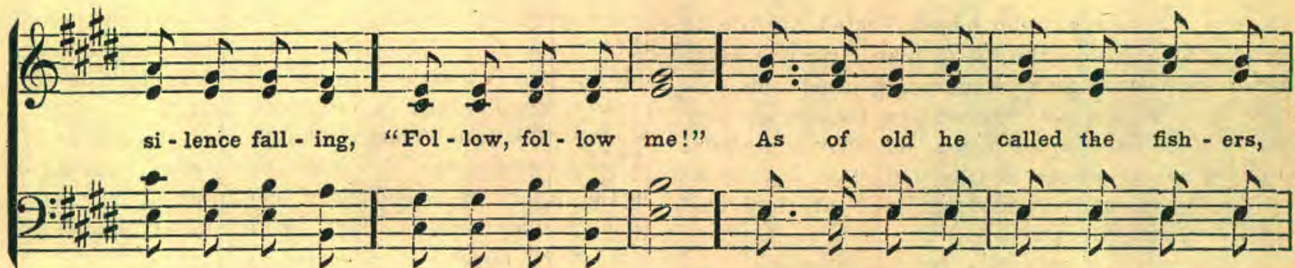
## HARK! THE VOICE OF JESUS CALLING.



1. Hark! the voice of Je - sus call - ing, "Fol - low me, fol - low me!" Soft - ly through the



si - lence fall - ing, "Fol - low, fol - low me!" As of old he called the fish - ers,



When he walked by Gal - i - lee, Still his pa - tient voice is plead - ing, "Follow, follow me!"

*The Call of the Disciples.*

HARK! the voice of Jesus calling,  
"Follow me, follow me!"  
Softly through the silence falling,  
"Follow, follow me!"  
As of old he called the fishers,  
When he walked by Galilee,  
Still his patient voice is pleading,  
"Follow, follow me!"

2 Who will heed the holy mandate,  
"Follow me, follow me!"  
Leaving all things at his bidding,  
"Follow, follow me!"

Hark! that tender voice entreating  
Mariners on life's rough sea,  
Gently, lovingly, repeating,  
"Follow, follow me!"

3 Harken, lest he plead no longer,  
"Follow me, follow me!"  
Once again, oh, hear him calling,  
"Follow, follow me!"  
Turning swift at thy sweet summons,  
Evermore, O Christ, would we,  
For thy love all else forsaking,  
Follow, follow thee!

**Go Teach**

Go to the lands afar,  
Where changeless winter reigns;  
Night hath her empires there,  
The night of deep despair;  
Go, bid the morning star  
Rise o'er those snowy plains.

Go, love's soft dew to shower  
On far-off southern isles;  
Though darkness hath her hour,  
Truth is a mightier power;  
Go, bid the lily flower,  
The rose of Sharon, smile.

Go where its glittering wave  
The spreading Ganges pours;  
No hidden power to save

Those earth-born waters have;  
O, purer streamlets lave  
Zion's thrice-hallowed shores.

Go where o'er golden sands  
The streams of Afric glide;  
Bear to those distant lands  
The Saviour's sweet commands;  
Firm, firm his purpose stands;  
"Lo! I am by thy side!"

Wide is the glorious field;  
Throughout the world go forth,  
The Spirit's sword to wield,  
To bear the Spirit's shield,  
Till every nation yield,  
And blessings crown the earth.

— Selected.



For the Finding-Out Club

What Am I?

I GATHER wealth for my master wherever I am, in city, suburb, or country.  
I work twelve hours a day, and am content.  
I ask neither food nor clothing and only a box for a shelter.  
My domain is all outdoors; I trespass unhindered wherever I will.  
For all men fear my wrath, admire my industry, and crave the fruits of my labor.—*Christian Herald.*

Who Are These Men?

He is a Frenchman who has dedicated his life to searching for cures of the ills of man. He is a great surgeon who could make huge sums practicing privately, were he not too engrossed in discovering new wonders of medicine and scalpel. Recently he isolated a cure for gas gangrene, and in doing this, it is probable, has saved more lives from the war than any other living person.  
Gas gangrene is a hideously dangerous malady. At the beginning of the war thousands died of it, as they have in other wars, because no one had yet discovered how to treat it successfully. He devised a treatment, inventing a device of tubes by means of which the infection could be kept constantly irrigated with saline solutions; and the treatment, simple as it is, has proved infallible. Gas gangrene no longer means death. Thousands are recovering from it every day in the hospitals of France.  
This man came to America from France about twelve years ago to work at the Rockefeller Institute. In 1912 he was awarded the Nobel prize in medicine. Since we are prone to measure everything by dollars, every one knew then that a great honor had been conferred, that the person who received \$40,000 "out of the sky" must have done remarkable things.  
And he had done wonderful things. He had discovered, for instance, that flesh will live after the body has died; that this growth may be retarded or stimulated.  
He had grafted a leg on a dog in place of one taken away, with no outward evidences of such change. He had taken the heart of a guinea pig, and, linking it with the coronary circulation of a live animal, literally had made "two hearts beat as one." He had transplanted organs and limbs, dealing with human bodies as Burbank deals with seeds.  
When the war came he returned to France, and was given a free hand in the improvement of military surgery. Here was human material to work with instead of guinea pigs—work that was, moreover, a mercy, inasmuch as the men were doomed.  
He set up a hospital near Neuilly, and began to experiment at once on the gangrene problem. In six months he had beaten the bugbear that had puzzled military surgeons since wars began. So far every wound and infection on which his treatment has been applied has been cured in schedule time.  
What will he do next?  
Who is he?—*Every Week.*  
  
He is the largest retail merchant in the world.  
He owns the tallest building in the world.  
He employs more people than any other one man in the world.

He came from a small New York farm to a small New York town forty-five years ago, and he was so green that no one would employ him.  
At last he obtained work in a general store, but it was three years before he got \$6 a week. Two years later he was earning \$10 a week. He thought this was enough to get married on, and got married.  
The idea had come to him that a store which sold all its articles for five cents might be profitable. His wife approved the idea, and together they schemed and saved.  
Two years later, in 1873, the first five-cent store was opened, in Utica, New York. It prospered. In 1876, when he was worth perhaps \$2,000, he opened six such stores. Three of them failed, but he made so much on the others that the following year he opened three more, and kept on doing this from year to year, adding ten-cent articles to his stock. In 1886 he decided to try his luck in New York City.  
Until this time he had tended to everything himself. After launching the New York enterprise he indulged in the luxury of a bookkeeper, confining his attention to more important matters, looking after the larger aims of his business.  
That was thirty years ago. Today a fifty-story skyscraper bears his name; 75,000 people work for him; and he has 3,500,000 customers daily in all parts of the world.—*Every Week.*

### 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	

### Our Counsel Corner

SPECIAL NOTE.—Will all those who send questions to the Counsel Corner please sign their names? We are very willing not to publish the name, making use of initials or some *nom de plume* such as "A. M. V." or "Conscientious," but we must have the name and address of the person as an evidence of good faith, and that we may answer the question by letter when that seems advisable.  
M. E. KERN.

ONE of our young boys has been drafted into the army. He has been attending our church with his parents, sisters, and brothers ever since he was a baby. He believes our faith, has attended our schools, but has never joined the church. He is carrying arms, in which, of course, we do not believe. Would it be wrong to put a star in the service flag in the church for him?  
M. V.

I see no reason why you should not. He surely is one of your boys in the service of our country, and is missed from your services.  
M. E. K.

How old and how young should persons be in order to be members of the Missionary Volunteer Society? Should they report their tithe on the Missionary Volunteer Society report blanks?  
A. M.

We have no definite age limits. In general, we recognize eight to fourteen as the Junior age, but in the church school all the children are organized into Junior societies, though some may be younger than eight or more than fourteen.

As to the dividing line between the Senior Missionary Volunteers and the Home Missionary Society, the



North American Division Conference passed this action:

"That because of the many varying conditions in the churches, the division be made on the broad distinction of adults and young people rather than on any age limit."

Sometimes there are those who are no longer really young people, but who go with the young people, and who feel that they belong with them. Ordinarily such should not be deprived of Missionary Volunteer membership. Very often the Missionary Volunteer Society would go down except for the leadership of such persons.

However, it is very important that the older members of the church should remember that the Missionary Volunteer Society is for the young people, and should give the young people a chance to develop their talents in the Lord's work, and to act on their own initiative. It is just as important for the young people to remember the fact stated above,—that the leadership of some older person is often necessary. The young people, too, should always welcome the older members to their society as visitors, and should appreciate their counsel and help.

If there is a Missionary Volunteer Society in a church and not enough adult members to organize a Home Missionary Society, these older members may work in the Missionary Volunteer Society, but their reports should be kept separate and given to the church missionary secretary.

If there is a Home Missionary Society, and not enough young people to form a Missionary Volunteer Society, the young people should join the Home Missionary Society, and their reports should be kept separate and sent to the conference Missionary Volunteer secretary. In such cases, the assistant secretary of the Home Missionary Society might be one of the young people, and look especially after the young people's reports.

All who belong to the Missionary Volunteer Society and report on Missionary Volunteer blanks, should report their tithe.

M. E. K.

## The Sabbath School

### II — The Deaths of Jacob and Joseph

(July 13)

LESSON SCRIPTURE: Gen. 48; 49: 1, 2, 28-33; 50.

LESSON HELPS: "Patriarchs and Prophets," pp. 234-240;

"Bible Lessons," Book One, McKibbin, pp. 131-135.

MEMORY VERSE: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146: 5.

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives  
Who thinks most, feels the noblest, acts the best."

#### Questions

1. After Jacob had been in Egypt many years, what word came to Joseph one day? What did Joseph at once do? Whom did he take with him? Gen. 48: 1, 2.

2. What did Jacob say when he saw Joseph's sons? How did Joseph reply? What did Jacob wish to do? How did he show his love for Joseph's sons? Verses 8-10.

3. In what order did Joseph place his sons before his father? What change in the order did Jacob make? Verses 11-14.

4. What objection did Joseph make to this change? What was Jacob's reply? Verses 17-19.

5. What blessing did Jacob pronounce upon the lads? Verses 16, 20. Note 1.

6. Before his death, what did Jacob say to all his sons? Gen. 49: 1, 2. Note 2.

7. On his deathbed, what solemn charge did Jacob give to his sons? Whom did he mention as being buried in the cave of Machpelah? Verses 29-33.

8. How did Joseph show his sorrow at his father's death? What command did Joseph give to the physicians? How many days did it take to complete the work? Gen. 50: 1-3. Note 3.

9. Who went with Joseph to the burial of Jacob? Where did they stop on the way? For how long did the great mourning continue? Verses 7-11. Note 4.

10. How did his sons carry out Jacob's last request? Verses 12, 13.

11. Now that their father was gone, what came into the minds of Joseph's brethren? What did this lead them to do? How did their acts affect Joseph? Verses 14-17.

12. What did the brothers finally do? What assurance did Joseph give them? Verses 18-21.

13. Before Joseph died, of what promise of God did he remind his brothers? What oath did he ask of them? Verses 24, 25. Note 5.

14. How old was Joseph when he died? What was done with his body? Verse 26.

#### A Memory Test

Relate an experience which shows that Joseph was a model servant.

In what way was he a model brother?

Cite instances which show that he was a model son.

In what way did he prove to be a model ruler?

Give evidences that he was a model child of God.

#### Notes

1. High positions in the Egyptian government were no doubt open to the sons of Joseph. Regarding only temporal advantages they might well have become closely connected with the land which was the only home they knew. Guided by their father they turned from all the wealth and honor that Egypt could give, and became identified in fact, as well as by the ties of blood, with the lot of the tribes of Israel.

2. Often and anxiously Jacob had thought of their future, and "had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing, the Spirit of inspiration rested upon him; and before him in prophetic vision the future of his descendants was unfolded. One after another, the names of his sons were mentioned, the character of each was described, and the future history of the tribe briefly foretold."—"Patriarchs and Prophets," p. 235.

3. More than any other nation the Egyptians practiced embalming the bodies of their dead. They prepared the bodies in such a way that they could be kept for hundreds of years. Mummies of Joseph's time may be seen in our museums in a state of good preservation.

4. Jacob had spent seventeen years in Egypt, and they were the most quiet, peaceful years of his long life. All Egypt mourned for him. The action of the king's servants and the great men of Egypt in going with the household of Israel to see him laid in the grave of his choice, was evidence of their respect and esteem for Joseph and his father.

5. The last words of Joseph were, "God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, and to Isaac, and to Jacob." And it was "by faith" that he "gave commandment concerning his bones." Heb. 11: 22.

#### What Counts

DR. HENRY VAN DYKE states in a simple but striking way what we all know from our own observation and experience to be true, that

"The glory of our life below

Comes not from what we do, or what we know,  
But dwells forevermore in what we are."

The following incident in this connection is of interest:

"Enrolled at one of our Plattsburg camps were a number of young men from the snobbish set of a certain town. A young taxi driver from the same place had also enrolled and happened to be in the same company. He had frequently driven these boys in the course of his work, and they never let him forget during the life at Plattsburg that he was their social inferior. As time went on, the personal characteristics of the youths began to assert themselves. The undisciplined, luxurious lives the wealthy boys had been leading unfitted them for their new work, and the sturdy, quiet working boy made good. Today these boys are in the same regiment. The taxi driver is now an efficient, competent captain, and his one-time 'superiors' are proud to be serving under him."



### O THE JOY OF SERVICE!

O THE joy of service,  
Shedding everywhere  
Beams of holy rapture,  
And of love and prayer!

O the joy of doing  
Things for Christ the King,  
Till, though winter blasts blow,  
Robins seem to sing!

O the bliss, the glory,  
O the holy pride  
Of a soul surrendered  
To the Crucified!

O the joybreak, shouting  
Till the heavens ring!  
O the joy of praying  
Unto Christ, my King!

O what joy! Heaven answers  
Song-girt, battle-shod,  
Joy awaits the victor  
On the hills of God!

B. F. M. SOURS.

### Two One-Hundred-Million-Dollar Gifts

THE week from May 20-27 was known throughout the country as Red Cross Week, for in that week an effort was made to raise another \$100,000,000 for Red Cross work; for in July of 1917 the American Red Cross received from the people more than \$100,000,000.

How is this great sum of money being used by the Red Cross? In the report the organization gave to the country on March 1, 1918, we find that the Red Cross is spending nearly a million dollars every three days, no small part of it going to the care of the babies, the world's babies.

"It has spent considerably more than a million dollars buying food and clothing for destitute children in the French war zone, making them forget the terrors through which they have passed, and setting them on the road to health and future usefulness. We have all seen photographs of scenes in this touching work.

"Add to the French children's fund the sum of nearly half a million dollars spent by the American Red Cross for waifs of Belgium, add over half a million for Russian babies that needed condensed milk, and fifty thousand dollars for Italian children, and two hundred thousand for children in Poland.

"Without counting the unitemized thousands spent for the aid of children in Armenia, Syria, Rumania, Serbia, and England, the American Red Cross, in the midst of hundreds of imperative demands upon its money and services, has been able to spare two and a half million dollars in the direct aid of child victims of the war.

"Of the first \$100,000,000, \$31,000,000 (round numbers, again), or nearly one third, was spent in France, \$2,000,000 in Belgium, \$3,500,000 in Italy, \$1,200,000 in Russia, \$2,500,000 in Rumania, \$875,000 in Serbia, \$2,000,000 in England, \$3,500,000 in other foreign countries, \$6,500,000 at the training camps in this country, and the rest in the United States for miscellaneous purposes.

Let us examine some of these items in the relief work in France. The largest one of all was that of \$8,000,000 for various services for the American and other troops in France — maintaining canteens, rest

stations, clubs, hospitals, and recreation places, and supplying surgical dressings and other hospital needs.

"Besides the direct care for suffering French children, these helpless victims of the war shared in the benefits of the great philanthropic undertakings of the American Red Cross among the civilians of the war districts of France. In eight months the Red Cross spent over four million dollars in its French *revitallement* service, the service for restoring the vitality of French people weakened by privations. The children as well as the adults received the good offices of traveling kitchens, ice plants, laundries, baths, disinfecting plants, dental ambulances, and mobile hospitals now being operated on a large scale.

"The Red Cross has already spent nearly three million dollars in reconstructing shattered villages in France. In addition to that it has given eleven thousand French families better housing and living conditions, at a cost of \$3,000,000. It has spent over \$2,000,000 in treating and preventing tuberculosis in France. It has spent a million in caring for sick and wounded French soldiers and their families, and another million for maintaining a model health center in France. It has given \$3,000,000 to various hospitals, ambulance services, and other relief services in France.

"On a smaller scale a similar work has been conducted in many other stricken countries of Europe. In half of Europe today the word "American" stands for the utmost in human mercy and self-forgetful generosity."

### "A World in Perplexity"

THE foregoing is the title of a new book by the author of "The World War," a small book that has had a phenomenal sale of nearly 700,000 copies in the last year.

The subjects treated in "A World in Perplexity" are: The Nations at War; Obstacles to Peace; Vain Efforts for Peace; The Bible Man's Only Guide; The Coming of the Prince of Peace; World Problems in the Light of Prophecy; The Eastern Question; Signs of Christ's Coming; Distress of Nations, with Perplexity; The Gospel to All Nations; The Climax.

The book has more than thirty full-page illustrations besides many smaller ones. Prices: Cloth, 50 cents; paper, 25 cents. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

WHEN Quentin D. Corley lost both hands, he saw the poorhouse ahead of him. Then he looked again: "If I can't get a hand hold, I'll get a foot hold," he said; and he did. Today, handless but aided by devices of his own invention, he dresses himself, eats, drives a car, and gardens. And he's county judge of Dallas County, Texas, in the bargain.

### Principal Contents

CONTRIBUTIONS	PAGE
Meditation (poetry) .....	3
Plus or Minus an Ideal .....	3
The Whale that Swallowed Jonah .....	7
Children's Day Program .....	8
Two One-Hundred-Million-Dollar Gifts .....	16
SELECTIONS	
The Faith of a Child (poetry) .....	4
John G. Paton .....	5
Litchi Nuts .....	7
The Secret of Lacquer .....	7
Go Teach (poetry) .....	13