

# THE YOUTH'S INSTRUCTOR

Vol. LXVI

July 16, 1918

No. 29



MEMBERS OF OUR BENGALI CHURCH, CALCUTTA, INDIA

All these young men are preparing to be gospel workers.

# From Here and There

One shipyard two miles of ships are being built.

The wet State of Louisiana has turned down the Prohibition Amendment by the lack of a single vote. The house ratified it, 70 to 44; the senate split even, 20 to 20.

The western coast of South America for more than two thousand miles is a desert; but the water power of the melting snows of the Andes is borrowed to run the street cars of coast cities.

There are about 400,000 known species of insects, and about 113,000 species of all other animals. About 15,000 different kinds of insects are to be found within fifty miles of New York City.

Eugene Lauste, a French inventor who has done much to perfect the motion pictures of the present day, has now succeeded in making his pictures talk. This is done by making a sound record directly on the picture film.

The war service committee of the United States Brewers' Association notified the Fuel Administration that it had accepted the suggestion for a voluntary reduction of the amount of its brewing from April 1, 1918, to June 30, 1918, of 30 per cent of the amount brewed during the corresponding period of 1917.

Chinese Christians realize fully the blessing that comes from memorizing Scripture; and the missionaries are active in promoting the movement throughout the republic. It is probable that in China and Korea more than 16,000,000 verses will be memorized this year. In Korea, one may see at any time a Bible propped up on the ironing board, the washtub, or the kitchen table, and the earnest faces show that the workers are "meditating thereon day and night."

Cola and all near beers now on sale at the canteens in Camp Sherman will not be on sale after July 1. Major General Hale, in an order issued, prohibits the sale of such drinks after this date. While near beers contain only a small percentage of alcohol, Major General Hale contends that these drinks serve to create an appetite for drinks with a larger percentage of alcohol. The caffeine in cola accounts for the issuance of an order prohibiting the sale of this drink.

The organization, Mothers of Defenders of Democracy, is making an appeal for continuous day and night prayer "for national guidance, protection of our sons, and victory of international justice and righteousness." Their purpose is to have every one of the 1,440 minutes of each day devoted by some one to a prayer to God for his guidance in the prosecution of the war, and each member pledges to devote the minute assigned him by the organization to such prayer.

Few women who are proud of the fact that they wear hosiery, underwear, and dresses made of silk, realize that old tin cans contribute from twenty to three hundred per cent in weight to the glossy silks worn by them. The price of silk has increased enormously, and to enable them to sell heavy silks at a price that will yield a reasonable profit and yet be within the means of the average purchasers, the manufacturers resort to the practice of weighting the silk with tin tetrachloride, derived from old tin cans. Five thousand tons of tin were used for that purpose in 1917.

James Gordon Bennett, proprietor of the New York Herald, died on May 14 at Beaulieu, in the Riviera. He has lived in Paris for many years, where an edition of the Herald was published, and directed his papers from that city. It was Mr. Bennett who, in 1870, sent Stanley to Africa to find Livingstone. It was also he who sent out the ill-fated "Jeannette" expedition to find the North Pole. Prior to assuming control of the Herald Mr. Bennett founded the New York Telegram and originated the idea of front-page cartoons.

More than 8,000 gallons of cider and fruit cordials, branded as non-intoxicating, were confiscated by police of Omaha, Nebraska. The analyzation of the cider showed that it contained three per cent of alcohol. Police say this is the largest quantity ever confiscated in Nebraska. The alleged liquor was manufactured in Memphis, Tennessee, and sent to Omaha to be distributed to jobbers of the Central States.

Seven billion cans will be necessary for canning the fruit and vegetables in 1918, according to the statement of the president of the National Canners' Association. The makers have been asked to anticipate a demand for this enormous number of cans. In 1916, 4,000,000,000 cans were used, while in 1917 approximately 6,000,000,000 cans were required.

An interesting by-product of beet sugar is cement. The scum which collects in boiling one hundred thousand tons of sugar beets contains about six thousand tons of carbonate of lime. When this calcium carbonate is mixed with clay and burned, a very good cement is obtained.

White whales, white reindeer, and white wolves inhabit the polar regions, as well as white bears. But the polar bear, though he is a strong Hooverite, living mostly on seals, fish, and vegetables, is fiercer and more formidable than anything else that grows in the North.

Up to June 9, sixteen vessels had been sunk off the American coast by German submarines operating off Delaware capes and the New Jersey and Maryland coasts. Fortunately, only sixteen persons have been lost during this campaign of destruction.

The State council of defense for Montana has ordered all saloons closed in cities where troops are mobilizing, and directs that liquor be denied all men called to military service, even those notified by draft boards of date for appearance.

The Scudder family of missionary fame have together spent 530 consecutive years in India. The mother of nine of these missionaries celebrated each of their birthdays in prayer for them.

## The Youth's Instructor

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VOL. LXVI

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## Coming Down the Stairs

OH, long and dark the stairs I trod  
With stumbling feet to find my God,

Gaining a foothold bit by bit,  
Then slipping back and losing it;

Never progressing, striving still,  
With weakening grasp and fainting will,

Bleeding to climb to God, while he  
Serenely smiled, unnoting me.

Then came a certain time when I  
Loosened my hold and fell thereby;

Down to the lowest step my fall,  
As if I had not climbed at all.

And while I lay despairing there,  
I heard a footfall on the stair,

In the same path where I, dismayed,  
Faltered and fell and lay afraid.

And lo! when hope had ceased to be,  
My God came down the stairs to me.

—The United Methodist.

## THE SADDEST WORDS

MRS. IDA CARMICHAEL

THE golden opportunities of early youth and young manhood and womanhood glide by unimproved, indeed almost unheeded. Tomorrow we intend to prepare our lessons better, be more diligent and painstaking every way; tomorrow we will not shirk that particular class we dislike so much, but give earnest heed and do better; tomorrow we just *will* be good and kind to our dear, patient teacher, more considerate of our kind schoolmates, and more loving and gentle at home. "Next Sabbath," we say, "I *will* go with prepared lesson and be more attentive and respectful in class, being a doer and not a hearer only of God's Word. Next Sabbath I will not ask to be excused from my appointed work in the Missionary Volunteer meeting."

Yes, next week, or next month, or next year. Then when a few more years have passed in this aimless, desultory manner, we suddenly awake with horror to realize that early youth is gone; we are out of our teens; life with all its labors is upon us, and we are in a state of unpreparedness that is indeed appalling. Then in our deep but unavailing regret we say, "It might have been so different, had I only used my God-given opportunities aright."

Do you realize the effort made by your elders for your development and advancement in youth? the loving interest of your devout pastor? the kindly efforts of the leaders in the Missionary Volunteer work? the great sacrifices of the toiling father, the overburdened and oftentimes feeble mother, the older brother or sister who has stepped into the ranks of breadwinners all too soon, that those younger may be kept in school? Do you ever think of the heartaches of families separated by weary miles and long days, months, and even years of waiting, watching, and praying while one parent toils for daily bread and the other tries to keep the children in school?

Some day, perhaps soon, the memory of this golden time, with its ungrasped opportunities, will cause you to weep the bitterest tears. Father or mother, or both, will close weary eyes and fold tired hands to rest until the resurrection morn; a new pastor will go in and out, taking the place of the one who now sympathizes in our woes, visits our sick, rejoices in our joys, and weeps over our dead. Your teachers will be gone; many of you will be scattered in distant places.

Then you will sigh for the touch of a vanished hand, and the sound of a voice that is still. You will wish for the opportunity, the privilege, of obeying a loving

mother's slightest behest, or of "standing at attention" before your earnest teacher. If you have not lived up to your opportunities, regret will fill your heart.

Jesus is the best friend of youth. He will help to save your young lives from the "might have been," and to shape them into Christian perfection. He has never yet bidden you do a thing, be it seemingly ever so difficult, that he was not able and willing to supply the motive power to accomplish that undertaking in a way to result in your good and his glory. It matters not how thorny the path your young feet may have to tread, nor how steep the grade you may have to climb, nor how dreary the way you may have to follow; just say,

"I will take my cross and follow,  
I'll go with him, with him, all the way,"

and remember that he will never leave nor forsake you, but will be with you even unto the end of the world.

### Blessed Are the Pure in Mind

BLESSED are the pure in heart: for they shall see God." "Blessed are the pure in mind," may be used with equal force, for mind and heart are used synonymously. There is no such thing as having a pure heart and a corrupt mind at the same time.

The mind is an inherent faculty, capable of the greatest possibilities. When properly trained, it is indomitable. A young man or woman who is fortified with pure thoughts, whose mind is under the direct influence of the Spirit of God, is as secure from the assaults of Satan as if he were in the New Jerusalem.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee," is not a fabrication. Indeed it is impossible for any one to have "perfect peace" whose mind is not trained to "think God's thoughts after him."

But the mind is very capricious unless it is well disciplined. Unless it is trained to do otherwise, it will skip hither and yon, and subject itself to every imaginable influence. It was for this reason that the apostle said, "Gird up the loins of your mind." A Hindu sage said: "Let the wise man without fail restrain his thoughts." Substitute "control" for "restrain," and this is a wise admonition. All should, and a Christian will, by all means, control his

(Concluded on page eleven)

## PUBLIC SPEAKING

**T**HE public speaker who cannot tell what he has to say in a pleasing and effective way, arouses the sympathy and conflicting emotions of his hearers as surely as does the stutterer his hearer.

If one has something worth while to say and does not say it distinctly and impressively, the audience fares no better than if one had little of value to say. The effective speaker, therefore, must have something of interest and worth to give to his audience, and he must have the power to say that thing interestingly and impressively. Both possession and expression are demanded of the acceptable speaker. Disappointed audiences are slow to overlook or forgive a public speaker who fails to meet these two fundamental requisites of effective public speaking.

Rev. Francis E. Clark, president of the United Society of Christian Endeavor, says that the power to express one's views properly will add tenfold to one's usefulness.

This is often true in the business world; while in evangelistic work a minister's usefulness is far more dependent upon his ability to speak acceptably.

The following suggestions by Dr. Clark on how to speak in public, are pertinent:

### "The Empty Pitcher"

"First I would say, Have something to say. You can't pour water out of an empty pitcher. There is no excuse, in these days of books and papers that range all the way from the Encyclopedia Britannica to a penny leaflet, for ignorance on any subject worth speaking on.

"Sheer laziness is the reason why many people never learn to speak effectively. If we put nothing into the cask, we can draw nothing out of the spigot.

"The farmer who plants no seed will get no crop. The would-be speaker who plants no seed thoughts will grow no worthwhile speeches.

"In the second place, Arrange your thoughts. Many speakers never become effective because, though they have plenty of ideas, these seem to have no connection with one another and lead up to no logical conclusion. A speaker should never get upon his feet for even the shortest address without knowing not only that he has something to say, but in what order he intends to say it,—what should come first, what second, and what last.

"I have heard many a good speech spoiled by lack of any order of thought. Such a speaker may have said many good things, but he arrives nowhere.

"Such a speaker, too, is likely to have very poor 'terminal facilities.' He speaks half an hour when he should have spoken ten minutes, or an hour and a half when three-quarters of an hour was too much time for all he had to say.

"Many a good half-hour's speech has been spoiled by the last unnecessary fifteen minutes.

"Again, be sure to have the opening and close of the address in mind before opening your mouth.

"How often I have heard a man waste the first ten minutes of his time feeling around after his theme, and the last ten minutes in hunting around for a suitable conclusion, 'like a kitten chasing his tail,' as some one has expressed it.

### "Be Yourself"

"My third suggestion is, Be natural. Don't strive for a Websterian style unless you are a Daniel Webster, and it is well to remember that there was only one Daniel.

"The public taste has changed during the last fifty years very decidedly, and much for the better in my opinion.

"When I was a boy, the florid, oratorical, spread-eagle style was in demand in many quarters. The man who could soar, who could tear

## Lincoln at Gettysburg

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created free and equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

passion to tatters, or who could roar like a bull of Bashan, was popular with many.

"He is now more likely to be laughed at.

"I think Abraham Lincoln had much to do with bringing about this better public appreciation of true oratory. His early style was much more florid and oratorical than his later style. But he had the wisdom to use the pruning knife severely, or else his Gettysburg speech and his second inaugural could never have been delivered.

"Edward Everett on this same occasion at Gettysburg gave what would be called a "masterly address," ornate, oratorical, labored. He was a great orator of a certain type. But who reads Edward Everett's Gettysburg speech now? Who does not read Lincoln's?

#### "Forget Yourself"

"Fourth and lastly, Don't think much of yourself or the effect you are producing. Self-consciousness and desire for applause have ruined many a good speech and speech maker.

"Let us regard the gift of speech as a God-given talent, not to be hid in the ground, not to be used 'lightly and unadvisedly,' not to make ourselves conspicuous and admired. It is one of God's best and greatest gifts to man. Use it as you would any other talent, for man's good and God's glory."

#### Preparation Required of College Graduates

College graduates who deliver their productions with less effect than children of the church school give their recitations, commit an unpardonable offense against an audience. A student should never attempt to present an oration in public without having had weeks of drill and rehearsal in its proper presentation at the place where it is to be delivered. Failure to do this brings the college into disrepute and dissipates the friendly sympathy of the audience. If one cannot receive proper drill in expression, it were better not to speak. But in this day the student can secure this, if he will.

In the early days of Battle Creek College a certain graduating class had their orations written and memorized perfectly six months before they were to be given. They took private lessons of a professor of expression from Chicago at the rate of two dollars a lesson for each person. The fifteen rehearsals cost each student thirty dollars, but the graduation effort was a credit to the class and to their Alma Mater.

Much has been said in "Gospel Workers" to encourage our speakers to educate themselves to become good speakers, giving attention to voice, manner, and gesture in delivery, as well as to content of discourse. It is wise to heed this admonition.

#### How Lincoln Answered a Letter

**D**URING the Civil War the mother of a young army surgeon wrote to President Lincoln, telling him that she had not heard from her son for a long time and believed he must be dead, and begged for help in tracing his grave.

The President traced the young man, discovered him alive and uninjured, and had him brought into his presence. The following conversation is founded on the episode that followed:

"Have you any relatives?"

"Only my mother is living."

"Well, young man, how is your mother?"

Jason stammered: "Why, I don't know."

"You don't know!" exclaimed Lincoln. "And why don't you? Is she living or dead?"

"I don't know," said Jason. "To tell the truth, I've neglected to write, and I don't suppose she knows where I am."

There was silence in the room. Mr. Lincoln brought a great fist on his desk, and his eyes scorched Jason.

"I had a letter from her. She supposes you dead and asked me to trace your grave. What was the matter with her? No good? Like most mothers, a poor sort? Eh, answer me, sir."

Jason bristled a little. "The best woman that ever lived, Mr. President."

"How did you get your training to be a surgeon? Who paid for it — your father?"

Jason reddened.

"Well, no; father was a poor Methodist preacher. Mother raised the money, though I worked for my board mostly."

"How did she raise the money?"

Jason's lips were stiff.

"Selling things, Mr. President."

"What did she sell?"

"Father's watch, the old silver teapot, the mahogany hat-box — old things, mostly beyond use except in museums."

Again silence in the room, while a look of contempt gathered in Lincoln's face.

"You poor worm. Her household treasures, one by one, for you — useless things fit for museums. Oh, you fool!"

Jason flushed angrily and bit his lips.

Suddenly the President pointed at his desk.

"Come here and sit down and write a letter to your mother. Address it, and give it to me, and I'll see that she gets it. And now, Jason Wilkins, as long as you are in the army, you write your mother once a week. If I have reason to correct you on the matter again, I'll have you court-martialed."— *Selected.*

#### Catholic Service in Westminster Abbey

**T**HE Washington *Post* of June 14, gave a brief account of a recent Roman Catholic service held in the great English cathedral. Not since the Reformation had this great Protestant church been open to a Catholic service. The writer says:

"Headed by Father Bernard Vaughan, vested in cassock, biretta, and stole and carrying a large crucifix, a procession made up of the representatives of the old Catholic families of England and Scotland to the number of several hundred, made its way from the Roman Catholic Cathedral of Westminster to Westminster Abbey near by. On the way the rosary was recited. In the abbey Father Vaughan took up his place beside the shrine of St. Edward and delivered a short address."

This incident is cited by the correspondent as an indication that "the war is breaking down religious prejudice and ushering in an era of mutual toleration and good will;" but while religious intolerance is not right, tolerance that comes from the surrender of religious convictions is neither helpful nor praiseworthy.

A MEMBER of the New Haven church sent a copy of "The World's Crisis" to a lady in Scotland. As a result, fifteen persons have been baptized into the faith of the last message of mercy to the world. Does this not give you courage to do more for the extension of the kingdom of God in the earth?

## In Foreign Lands

### A Little Hindu Girl

**S**UGIA, when but nine years of age, ran away from home to our mission at Karmatar. She was crying bitterly, and her body still bore the marks of the cruel beating given her by her stepmother.

She begged to be given a home in the mission, and was glad to break her caste for such a home. We could not refuse her pleading, so admitted her to the girls' school. Her people threatened to take her away, but we kept her indoors for a few days, and they apparently resigned her to her new home, and according to heathen custom, held the usual feast and ceremony for the dead, indicating that because Sugia had broken caste she was forever dead to them.

Sugia is a dear child, loved for her sunny and helpful ways. She loves Jesus, and we hope that in time she will become a strong Christian worker.

Each Sabbath the boys and girls go to different villages under the care of an older person, or one of the teachers, to give a Bible story with the help of pictures. One Sabbath the girls, with Sugia, went to her village. The people looked at her in amazement, for but a few months previous she was half starved, and dressed in only one small, soiled cloth—when she wore anything. Now she was plump and wore good clean clothes, and her hair was oiled and well cared for—a wondrous change for a heathen child!

We hope our Sugia is fully "dead," dead to all heathen rites and customs, and alive unto JESUS.

MRS. C. C. KELLAR.



Sugia

### A Hindu Boy Converted

**O**NE evening a woman entered our mission compound, weeping, tearing her hair, and beating her breast. As she approached me she cried out: "Sir, my son threatens to stab me with a knife. He has ill treated me and my daughter, and I have had a narrow escape from his hands. One time he was a student in your school, but last vacation he deceived me into sending him to another school, as he disliked your strict discipline. He has now taken to cigarette smoking, and gets very angry if he is not given money to buy cigarettes. He has many times beaten me and my daughter, and now he has taken a knife in his hands."

"How can I help you," I said; "he is not now a student in our school." The mother urged me to send for him at once, saying that she would support him as a boarding student, as this was "the proper school for him."

A dozen students were at once sent to fetch him. They bound him hand and foot, and brought him to the school in a few minutes. As he stood before me he seemed to be ashamed of himself. After warning him concerning the wrong course he was taking, I told him I would admit him to the boarding school on condition that he give strict obedience to all the rules. When he entered



The Changed Boy

the dormitory his old classmates and friends gave him a good scolding for his behavior toward his mother. From that very evening a new era began in the life of the lad. We have had no further trouble with him.

One month later the school was closed for a fortnight holiday. During this vacation I called on the mother one evening and asked how the lad was doing. She said he had been such a good boy that they would greatly miss him when he returned to school. We require our students to bring with them after vacation a good-conduct certificate, signed by parents or guardians. On his return, this boy had a good report from his mother, which was gratifying to both students and teachers.

About a fortnight ago the mother came again to the mission, crying and sobbing as at the first. When I asked the reason for this she said: "My son came home last evening and said that he was going to become a Christian, and to represent Christ in the proper way. He said he was preparing to be baptized." I told her that she should be very thankful to hear her son talk in that way, and that if he were my son I should encourage him to follow such convictions. Then the mother broke down again in tears and said, "I have never asked you to teach him your religion. Why have you spoiled him by enticing him in this way?"

The poor woman demanded that she be allowed to take the boy out of the school forthwith. I sent for the lad, and told him of his mother's decision. In his mother's hearing he said, "I cannot go home. I want to be a Christian. Could you not let my mother and sister come into the school as boarders for a short time? They would then hear the good teaching, and it would do them good in this life, and also finally save their souls. I want to see them saved."

The mother was greatly surprised at this speech, and after angrily reproving the boy, demanded of me that as her son was only fourteen years old, he should not be baptized, at least not until his father returned from Ceylon. I told her that only the religion of Jesus could save from sin, and warned her not to discourage the lad in the stand he had taken, lest he should become worse than he was before.

The boy is still with us, and is the happiest student in the school. We are thankful to witness the saving power of Christ's gospel in this heathen land.

E. D. THOMAS.

Nazareth, South India.

### Drawing on Our Bank Account

**D**R. SPURGEON used to tell of a poor woman who framed a check for twelve thousand dollars, which had been given her by a dying friend. She had no idea that it was of any immediate use, and retained it as a keepsake. Mr. Spurgeon soon turned it into cash for a comfortable competence for her. What a blessing it would be if we would translate God's love and power and promises into present possessions!—*The Christian Herald*.

"ALMOST saved is almost lost!"

### The Bengali Boys' School

IT is nearly a year since our training school for Bengali boys was opened, to fill a long-felt need in this part of the field. Sabbath keepers were being raised up, whose young people should be cared for and educated for the Lord's work, thus preventing



Student-cavassers in the Bengali Training School

them from drifting off into the world and into some secular calling. Many who might now be bearing responsibilities in the cause have been lost during the past twenty years because of our delay in providing educational facilities.

Nearly a score of as fine boys as could be found anywhere in the world, presented themselves for admission on the day announced for the school to begin. They ranged in age from eight to eighteen years, most of them children of Sabbath keepers, from the swamps of east Bengal and other parts. There were also four Hindu boys who had heard something of the gospel and desired more instruction in the way of salvation.

Mrs. Burgess was placed in charge of the school, and has given much of the Bible instruction. The Lord has blessed her efforts in the conversion of a number of the students, whose lives have shown the transforming power of the Spirit of Christ. Six have been baptized during the past year, and have definitely consecrated themselves to the Lord's work. Others will follow soon.

We thoroughly believe in making industrial training an important factor in educational lines, not merely because of the financial help it may eventually be to the school, but because of its moral value in the development of character.

We were fortunate in being able to secure an instructor for this department from among the Sabbath keepers of east Bengal. He is a skilled workman in various lines, besides being an earnest Christian whose influence with the boys is good. He gives instruction in carpentering, weaving, and cane work. In the weaving department coarse cloth is woven, to be made into towels, and also finer cloth for *saris* and *dhotis*, such as are commonly worn by Bengali girls and boys.

In the cane department the bamboo is cut and split and made into stools and chairs of ingenious designs. Such furniture finds a ready sale in the market at a small profit.

In one of the accompanying pictures you will notice our staff of paper sellers, as they are starting out for their morning's work on the streets of Calcutta. They put in three hours a day, and besides helping to spread the message, are able to earn enough to buy their own clothes and to pay incidental expenses. They are at the same time getting a practical experience in mission work, which will be of value to them when they have finished their school work and go out to carry the message to other parts of Bengal.

The Lord is blessing in our school, and we feel well repaid for the effort that has been expended in starting it. We trust that it may become a mighty factor in the finishing of the work here in Bengal.

L. J. BURGESS.

### Only a Boy

THERE is a striking story of a certain missionary who was sent for on one occasion to go to a little village in an out-of-the-way corner of India to baptize sixty or seventy converts from Hinduism.

At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxious and listening very wistfully. He now came forward. "What, my boy, do you want to join the church?"

"Yes, sir."

"But you are very young; and if I were to receive you today, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now, you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half year, I find



Bengali Schoolboys Making Cane Furniture

you still steadfast and true, I will baptize and receive you gladly."

No sooner was this said than all the people rose to their feet and, some speaking for the rest, said, "Why, sir, it is he who has taught us all that we know about Jesus." And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God for saving all the rest for Jesus Christ.—*Forward.*

## Nature and Science

### Substitutes for Mahogany

THE name "mahogany" is applied commercially to more than fifty different woods. Perhaps half the lumber now sold under that name is not true mahogany, for the demand greatly exceeds the supply.

The tree is native only to the limited area between southern Florida and northern South America. Nowhere else does it really flourish. But the public will have mahogany. Women want it for furniture, business men prefer it for office fixtures, and teak and mahogany are rivals in the affections of shipbuilders. Therefore substitutes flourish.

It is not surprising that the real wood is very expensive, for one hundred to one hundred fifty years are required for a mahogany tree to reach merchantable size.

Most of the substitutes bear little more than a general resemblance to the genuine wood, but skilful finishing makes them very much alike. Experts can usually distinguish between them by the aid of an ordinary pocket lens. The efforts of the superficial, however, to judge the wood by its appearance, weight, grain, and color often lead them astray.—*Popular Science Monthly*.

### Took Refuge in a Beaver's Hut

DISCOVERIES are likely to come about in a casual way. The wonders of the Yellowstone National Park were stumbled upon by the merest chance by a trapper, John Colter, in the year 1807. After traveling and trading with the Crow Indians in Wyoming, he left their band at Jackson Hole, and struck due north. Entirely alone, he journeyed across the territory that is now the park, and saw the Grand Cañon and the hot springs and the falls of the Yellowstone.

To be the first white man ever to see and report those wonders would seem enough achievement for one man; but John Colter could not keep away from the wilderness.

He started up the Missouri with a companion named Potts. Before they had gone far they were attacked and captured by a band of Blackfeet Indians. Potts killed an Indian, and then was shot down himself. Colter was seized and stripped naked. He waited for the shot that should finish him. But his captors decided on a slower, crueller death. A chief led him out in front of the crowd and motioned to him to run for his life. Colter was famous as a runner. He seized this faint hope and ran.

"Away across the flat prairie, five miles wide between the Jefferson and Madison Rivers, sped Colter toward the latter stream—sped as never man sped before.

"Surely a stranger sight the wild prairies never saw—this lone, naked man, pursued by a pack of howling savages. The distance between him and them increased. By the time he had gotten halfway across the plain, however, he began to feel the effects of his terrible exertion. His breath was almost gone. He paused and looked around, and saw that one solitary Indian was close upon him. Compelled to pause for breath, he called to the Indian in Crow language (which the Blackfeet understood to some extent), and begged for his life. The Indian replied by seizing in both hands the spear he was carrying and making a desperate lunge at Colter. Colter seized the spear

shaft and stabbed the Indian to death. Then he resumed his flight, feeling, as he said, 'as if he had not run a mile.'

"Reaching the river bank at last, Colter's quick eye discovered near at hand an asylum of refuge in the form of a huge beaver house on the bank. As is well known, these houses are closed on the outside, the only entrance being under water. It was a risky venture, but Colter resolved to try it. Diving into the water, he made for the house, and found an entrance large enough for his body. He climbed into the upper story, and was soon sitting high and dry in a kind of shelter such as probably no man ever sought refuge in before. If he found any beavers there, he didn't bother to kill them."

When the baffled Indians gave up the search, Colter climbed out and went on his way. Warily, warily, for eleven days he walked, naked, without weapons or food, except what he could pick up on his way. He got back to camp safely.—*Selected*.

### The Ant Hill

SCHOOL was out. Miss Marilla Stiles, the teacher, was going home with one of her small lads to stay overnight. I have forgotten his name, so we will call him Johnny Jones. Fifty-two years ago teachers boarded around among the patrons of the school. They stayed a week or two at one place and then went to another, and in this way got acquainted with the fathers and mothers of all the boys and girls who came to school.

I used to board around when I was teaching in Kosciusko, Monroe, and other counties in northern Indiana. Sometimes we had only corn pancakes and fried eggs for breakfast, and the same for our noon luncheon, for many of the families were new settlers who had just crossed the big ocean from Ireland and Germany. They were poor, and had several children, and all had to be supported from the small crops raised on their newly cleared patches of ground.

Miss Stiles was teaching in Michigan. She had come there with her father and mother from the State of New York, and she liked the new country with its great trees, its clear, sparkling lakes, and its winding rivers. The road that led to Johnny's home went through the woods, and all along the way there were matted beds of spring beauties, adder's tongue lilies, with their two long, mottled leaves; the early, three-leaved trillium, with its one purple blossom; violets, blue, yellow, and white; the snowy bloodroot and the golden buttereup. Miss Stiles enjoyed it all, and she and Johnny chatted away in great glee. At last they came to a queer-looking little mound close to the path. "What is that, Johnny?" she asked.

"That? Why, Miss Stiles, don't you know what that is?" he said, looking up into her face in great astonishment, as if he could hardly believe she was in earnest. "That is an ant hill!" Johnny thought teachers knew everything, and Miss Stiles did know there were such insects as ants, and that they built just such little homes and in some countries much larger ones, but there were no ant hills where she had been living, so she was not quick to recognize this one.

Johnny thought he was very wise to know what an ant hill was, when Miss Stiles did not; but when she told him about the great white ants of Africa, and their houses, and how everybody has to get out of their way when an army of them are on a foraging expe-



dition, he concluded he did not know much about ants after all.

He was sure he would not want to live where he would have to run away from his home whenever the ants paid it a visit, even if they did eat up the cockroaches, the mice, and the rats. He would be afraid they would eat up his storybooks, and all the cake and bread in the cupboard.

"And so they would," Miss Stiles told him, "if such things were not kept in sheet-iron cupboards and boxes."

"And, Johnny, there wouldn't be much left of you in a little while, if you went to poking into their houses with a stick as you did into this one. They would eat you up. Their houses are as tall as a man."

"I shall never go to Africa to live," said Johnny.

MRS. S. ROXANA WINCE.

### Domesticating an Explosive

YOU cherish an illusion if you think that your library chair or the luxuriant upholstery of an automobile is made of leather. Much of the leather that you buy on the strength of its looks is nothing but a form of guncotton—guncotton without the "gun." The war is largely responsible for the development of an industry in this country which makes out of the most powerful explosive known, substitutes for leather that are actually better than some kinds of hide.

The first step is to make guncotton, which is done by treating clean cotton with a mixture of nitric and sulphuric acid. After it has dried, the cotton is a terrible explosive. Dissolve the guncotton in ether or alcohol, and it becomes a harmless, sticky liquid not unlike collodion.

It is this dissolved guncotton—this pyroxilin, as it is called—that is the principal base of leather substitutes. Cloth is coated over and over again with pyroxilin until a film of the proper thickness has been built up. Then hot embossing cylinders of steel press patterns in the coating, so that it assumes the appearance of morocco, seal, walrus, and other leathers.

Perhaps it may console you to know that even an expert can't always tell whether your pocketbook is made of real hide or not.—*Every Week.*

### Moving a Monument

OUT on the summit of the Rocky Mountains, where the Union Pacific Railroad crosses the backbone of the continent, workmen are now preparing to move a huge pyramid of granite erected thirty-seven years ago to the memory of Oakes Ames and Oliver Ames, the constructors of President Lincoln's great steel highway to the Pacific coast. Through a relocation of the line, made some time ago for the purpose of cutting down the grade, the Ames monument was left standing nearly five miles from the track; so now it will be taken down piecemeal, carried to a new site near Sherman, Wyoming, and there rebuilt.

The Ames monument is unique among memorials. It stands on one of the most lofty eminences ever chosen for such a purpose, and commemorates the name of the man whose constructive genius carried the first railway over the Rocky Mountains, a feat which at that time held the admiration of the world. The driving of the golden spike at Promontory Point, which linked the Union Pacific and the Central Pacific on May 10, 1869, is the event most prominently fixed in the minds of the American people; for it was on

that day that the entire nation celebrated with the firing of military salutes and the ringing of bells and many parades. But the real task was conquering the mountains.

When the rails of the Union Pacific were first spiked to the ties over Sherman Pass, at the height of more than eight thousand feet, the work was considered one of the wonders of the world. A facetious punster in Congress referred to the Pacific Railroad as the "Colossus of Rhodes;" and one of the famous railroad men of that day, speaking of the task that Oakes Ames had undertaken, said that only a madman would undertake such a job. Today this pass is the lowest in the Rocky Mountains, and is known to locomotive engineers as an "easy grade."

At the same time that the Ames monument is being moved to a new pedestal, engineers for the Union Pacific Railroad are driving a second tunnel under the mountain at the top of Sherman Pass, thus without fuss, and as though in the ordinary course of events, building the first double-track road across the Rockies, the highest continuous piece of double-track railroad in the world.

The Ames monument is built of granite in the form of a pyramid, sixty feet square at the base and sixty feet high. It will be taken down stone by stone and carried on wagons and "snow boats" across the five miles of mountain crest to its new site. A remarkable feature in connection with the monument is that the carving on the medallion on the northwest side is considerably worn from facing the storms of nearly forty years, while the one of Oakes Ames, on the southwest side, from which direction the wind seldom blows, is unscathed.—*Robert H. Moulton.*

### Dying from Hunger

ACCORDING to the Berlin *Arbeiter Zeitung*, the poor of Germany are in desperate straits. Six children recently were found to have starved to death in an orphanage. Letters coming from Germany and falling into Allied hands, say:

"For the poor there is so little food that they can hardly live, while the rich people have stores laid up for years."

"Poor people are only fit to be shot. The men in the field suffer for the rich, and we have to go hungry."

"If the rich had nothing to eat, like us poor people, the war would soon come to an end."

Austria is in more serious need of food than Germany. "The price of flour in Austria is now about \$1.40 a pound, and butter \$4 a pound. Vienna's population is not getting even 35 per cent of its normal rations."

### An Expert in Detecting Counterfeit Money

HE is wise who learns to detect what is bad in the world and what is good, by a method that is safe as well as trustworthy. No better means can be used than that of a certain banker, widely known as an expert in detecting counterfeit money. He learned what was counterfeit not by studying false money, but by studying good money; because he knew the good through and through, no bad money could deceive him. So in spiritual things, the safe way, the only perfectly dependable way, is for one to pay no attention to evil except when fighting it, and so thoroughly to study what is good that evil in any guise or disguise never can trap him. Whoever knows Christ cannot be deceived by Satan.—*Selected.*

### The Proud Pebble

At the top of a slope a pebble lay,  
At the top of a sandy dune;  
And he sang to himself in a lordly way,  
To a slow and majestic tune:

"Oh, I am the king of the beach below,  
That curves to the north and the south;  
And I am the king of the boats that go  
To the busy harbor's mouth.

"Yes, I am the king of the swaying tide,  
And the waves that lightly race;  
And I am the king of the ocean wide  
To the very end of space."

The pebble looked down from his outlook clear  
On a stone at the foot of the slope.  
"Poor creature," said he, "of a lower sphere,  
Condemned to grovel and grope.

"But some are made to be stately and grave,  
And some are born to obey,  
As yonder stone was made for a slave,  
And I was born to hold sway."

A boy just then, with a kick of his toe,  
Sent the stone some inches aside,  
And down forthwith, reluctant and slow,  
The cliff began to glide.

Higher and higher the movements reach  
On the dune's steep-sloping face,  
Till they touch our pebble of lordly speech,  
And draw it down to the base.

There it lies by the side of the stone,  
And it has not a word to say  
About the folks who are born to a throne,  
And the folks who are born to obey.

—Caleb Cobweb.

### Chairman Cheery

ONE day Cheery Lewis came running to her mother, with eyes dancing, as if to keep time to her flying feet, and cried out excitedly: "O mother, what is that big word that means saving up everything? I heard the ladies talking about it when the club met with you last week."

Mrs. Lewis smiled at her little daughter's enthusiasm. The child's name was really Malinda, but the family called her Cheery, because she was so bright and cheerful and put every one in a good humor who came in contact with her.

"Conservation, I suppose, dear," replied Mrs. Lewis.

"Yes, that's it, and I've decided to be it!"

"To be what, darling?" asked mother, anxious to have the little girl explain.

"Why, to be the conservationer for this family. Just come out here and see what I've conserved already!" And away she slipped to the kitchen, with mother close behind her.

"Fer de lan's sake, Cheery, come an' take all dis heah rubbish off'n my table, chile! How you 'spect me ter git my vegtubbles ready fer dinner wid all dem things in my way?" complained Nancy, the cook.

"Wait a moment, Nancy," pleaded Mrs. Lewis, "until I can look these articles over and see just what Cheery has here."

"There's a box of pins, first of all, mother," explained the child. "I used to walk right over them when I saw them on the floor, but I just got to thinking that you have to spend more money to buy new ones when all of your old ones get lost or wasted, so I have been saving them. They are almost all straight and shiny and just as good as new. Some have black heads such as grandma uses, and I'm going to give those to her; and there are some with white and some with light-blue heads. I know that sister dropped those, for they are her favorite kind.

"And here's a whole big spool of good wrapping cord. When bundles come, I save the strings and tie them together. Then I found this tin spool that father's typewriter ribbon came on, and wound them on it.

"These are clean paper bags that came from the grocery. Nancy used to crumple them up and throw them in the trash box, but she saves them now for me. I smooth them out and fold them up, and the nice wrapping paper, too.

"Then I went through the rag bag and cut all these buttons off of old clothes, and strung the alike ones together. They will do to use over, won't they?"

"Yes, indeed," agreed the mother. "All of your savings, as you call them, are useful, and you must look out for other ways to practice conservation."

"You haven't looked at them all yet, mother. This can is filled with soap jelly. Julia's mother told me about this. She collects the scraps of soap from the bathroom and kitchen, washes them and puts hot water over them. Nancy says she likes to use the soap jelly."

"Now," said Mrs. Lewis, "I'm going to appoint you household chairman of conservation, and we will call you 'Chairman Cheery.' Don't waste anything yourself, and see that none of the rest of us do. There are lots of ways in which you can help besides what you have already done. At table do not take a thing upon your plate that you do not feel sure you can eat. See if you cannot keep your dresses cleaner, so we won't have such heavy washings. You know a chairman must set a good example."

Chairman Cheery gathered up her savings and followed happily after her mother, who had promised to find her a special shelf upon which to store them.

"Dat chile do beat all!" muttered Nancy, as she began stringing beans for dinner.—*Elizabeth Fry Page.*

### Living in a Limousine and Living in a Tub

THERE was quite a little group of people on the curbstone, waiting for a break in the stream of passing automobiles: among them two shopgirls and I.

The girls recognized a woman in one of the limousines as the wife of a very rich New Yorker; and their comments were distinctly envious.

I smiled to myself as I listened.

For only a few days before I had been at a party where the lady in the limousine was present; and I wished that the girls might have been there too, and heard the remarks that she made.

She came dressed in a thousand dollars' worth of clothes, with five or ten thousand dollars' worth of jewels sprinkled over her. And, from the minute of her arrival until she left, her conversation consisted of nothing but cynicism and complaint.

She had just moved into a new apartment: it was noisy, she said, and she hated it already.

The limousine her husband had given her as a birthday surprise — and he ought to have known that she loathed upholstery of that color.

She had seen all the new shows, and they bored her to death.

Of all the bitter, soul-sick people whom I have ever met she takes first prize: *and the little shopgirls envied her.*

What feelings would have been in their hearts if they had lived in Athens about 400 B. C., and had seen a poorly dressed man living in a wooden tub?

Pity, probably: perhaps contempt.

Yet, when Alexander the Great visited that man and offered him any favor in the world, the man replied that he wanted only one thing — that Alexander should step out of his sunlight.

A curious old world, isn't it, where a lady in her limousine, possessed of everything, is still dissatisfied: and Diogenes in his tub, owning nothing, can be so content? — *Every Week.*

### Blessed Are the Pure in Mind

(Concluded from page three)

thoughts. How may I do this? is a reasonable question. The answer is not hard. Simply refuse to allow your mind to be a servant to outside influences. If you would have a well-kept mind, you must keep your thoughts at home. Take this task in hand with a perseverance that knows no defeat. The person who allows his thoughts to wander whithersoever they will is "unstable in all his ways." Be the master of the situation. Force your mind to think right thoughts.

You have doubtless observed that your thoughts follow one another in rapid succession in response to external suggestions. These changes are made without the slightest appreciable effort, but this is perfectly normal, being only the usual course of mental action. If you find yourself habitually thinking evil thoughts, do not try to change your mind; do not try to stop thinking; but "be renewed in the spirit of your mind," and "put on the new man, which after God is created in righteousness and true holiness." In other words, crowd out the evil thoughts by causing the mind to think pure thoughts. And how shall one think pure thoughts? Let the mind of Christ be in you. Place your thoughts under the control of the spirit of God, and fill the mind with the pure and good by the reading of good books.

A modern writer has said: "It is not the temptation, but the man's own thoughts in connection with it, that ruins him. In every instance it is not the external incident, but the man's own thinking, which directs, controls, and decides what his course shall be."

I believe this. Eve would never have yielded if she had not stood there gazing on the forbidden fruit, thinking just as the devil wished her to think. "Unmindful of the angels' caution, she soon found herself gazing, with mingled curiosity and admiration, upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: 'Yea, hath God said, Ye shall not eat of every tree of the garden?' Eve was surprised and startled as she thus seemed to hear the echo of her thoughts." — *"Patriarchs and Prophets," p. 54.*

When Christ was on earth he read the thoughts of the scribes, and asked, "Wherefore think ye evil in your hearts?" He just as surely knows your thoughts and mine, and if they are evil, he is saying to us today, "Wherefore think ye evil in your hearts?" What will your answer be? H. M. KELLEY.

Did you do a kindness to some one today?

### Here's a Business for You, Madam — Pack Trunks

ABOUT three years ago my widowed mother lost her small fortune through the dishonesty of a relative. We had always lived in one of the small cities near New York, and after the crash came, which meant the giving up of our attractive home, we decided to move to New York. I hoped to find some way in the city by which I could support myself and my mother.

For nearly a month I looked for a position — and looked in vain, because of my lack of experience. One day I returned to our boarding house, and sat down by the window, thinking gloomily of my general worthlessness.

Several trunks were being taken from the hotel opposite, and I was idly watching the porters, when there flashed through my mind the joking remark of a friend whose trunks I once packed. "Marie, dear," she had said, "if you ever have to earn your bread and butter, you can surely do it packing trunks."

Without stopping to consider difficulties, I put on my hat and hurried over to the hotel, asked for the manager, and offered my services as a trunk packer. To my delight, he thought the idea practicable. He advised me to have some cards printed, stating my terms. These he agreed to have distributed among his guests.

Two days after the cards were placed in the hotel, I received a telephone call saying that a family of four had suddenly been called home on account of illness, and wished to engage me to pack their trunks and forward them. There were six huge trunks, and I spent the entire afternoon packing. You can imagine my joy when I received ten dollars for my work.

Orders came quickly after that, and soon my mother and I took pleasant rooms in the hotel, where I could be more easily reached. I am businesslike, careful, and systematic in my work. In a notebook I write the contents of each trunk as nearly as possible, and where each article is to be found.

My prices vary according to the size of the trunks. For those under 34 inches my charge is \$1, and for all over that length \$2. — *Every Week.*

### The Open View Mission School

HIDDEN among blossoming rhododendrons and pine trees on the hills of northern India are the school buildings of the Open View Mission School. This school, beautiful for situation, was started especially for the education of our own native boys and girls; but other Hindu boys are in attendance. Mr. F. W. Smith is principal of the school. He has five assistants, four of whom are non-Christian natives. The school has an enrolment of fifty pupils.

The visitor from the neighboring city to this school has to ride in a cart ten miles over rough roads, then sixteen miles by horseback up treacherous mountain trails; but the horses are sure-footed, and rarely indeed does an accident occur, though the very edge of the precipice seems the preferred travel path.

Besides the main school building, there are two dormitories, a teachers' building, boys' cookhouse, head master's house, principal's home, and a few outbuildings. These are all made out of a very crumbly sort of stone, and plastered together with mud. The floors in all the buildings are made of mud, with the exception of our house. It has a stone floor. The principal says of the boys' cookhouse: "I have never been in this building, no, not even my shadow. If I should

enter, the food and rooms would all be considered defiled, and the whole floor would have to undergo a religious cleaning, and the food would be thrown away."

"The school is an Anglo-vernacular middle school. That is, we teach eight standards, besides a preparatory A and a preparatory B. This about compares with a tenth-grade school at home. We try to follow the government code as far as is feasible, but of course our aim is to make the study of the Bible the strong feature of our work.

As in every other place, we need more help. I wish the young people of America could sense the needs of this field and the opportunities for work here, and surely there would be many recruits.

FLORENCE SWARTOUT-SMITH.

### Worth-While Habits

**G**ET the habit of early rising.  
 Get the habit of retiring early.  
 Get the habit of eating slowly.  
 Get the habit of being punctual.  
 Get the habit of being grateful.  
 Get the habit of fearing nothing.  
 Get the habit of speaking kindly.  
 Get the habit of radiating sunshine.  
 Get the habit of seeking the sunshine daily.  
 Get the habit of speaking correctly.  
 Get the habit of pronouncing correctly.  
 Get the habit of closing doors gently.  
 Get the habit of neatness in appearance.  
 Get the habit of relying on self always.  
 Get the habit of a forgiving spirit.  
 Get the habit of being industrious.  
 Get the habit of apprehending no evil.  
 Get the habit of anticipating only good.  
 Get the habit of always being progressive.  
 Get the habit of always paying as you go.  
 Get the habit of promptness at meals.  
 Get the habit of a quiescent concentration.  
 Get the habit of daily physical exercise.  
 Get the habit of being accommodating.  
 Get the habit of being a good listener.  
 Get the habit of economy.

— *Nautilus.*

### Niagara at Work

**T**HE small boy with a liking for conundrums has long put the question to unsuspecting adults, "Can you tell just how much water to the quart flows over Niagara Falls each day?" Almost without exception the victim of the joke answers that he doesn't know, or makes some large guess. Then the small lad is able to announce with satisfaction that only two pints to the quart passes over. But the amount of water that does actually pour over Niagara can be determined; even the amount that flows over in a second is stupendous, something like 230,000 cubic feet. By the power generated from this falling water Niagara is "making nitrates for explosives. She is furnishing the electric heat which produces the grinding materials for our machines used to make munitions and Liberty motors. She is making aluminum for airplanes, and silicon for dirigible balloons, as well as chemicals for explosives and for hospital supplies. The factories there run night and day, but they are short now of something like 1,000,000 horsepower, and the full force of the falls could be profitably used in factories devoted to the needs of war."

"No man is born without ambitious worldly desires."

## For the Finding-Out Club

### Requirement

**N**AME the pictures, using one word for each picture. The three words are to end in "tion."



Answers to Questions Printed in "Instructor" of  
 June 18

Advocate	Supplicate
Delicate	Lubricate
Dislocate	Prevaricate
Duplicate	Suffocate
Educate	Indicate
Extricate	Vacate
Intricate	Masticate

"POVERTY," said Uncle Eben, "ain't no disgrace, 'ceptin' when a man would rather put up wif it dan work."— *Washington Star.*

# Missionary Volunteer Department

M. E. KERN ..... Secretary  
 MATILDA ERICKSON } ..... Assistant Secretaries  
 ELLA IDEN }  
 MRS. I. H. EVANS ..... Office Secretary  
 MEADE MAC GUIRE ..... Field Secretary

## The Missionary Volunteer Exhibit

EVERY one of you would have been interested in the Missionary Volunteer exhibit in the room where the departmental meetings were held at General Conference; and how we wish you might have been among those who studied it so carefully! It probably was the best of its kind ever collected for workers to study. It spoke in no uncertain terms of the splendid progress the Missionary Volunteer work is making in many parts of the world.

The union and conference Missionary Volunteer secretaries contributed most of the charts and devices that made this exhibit so helpful. Those who came to the room from day to day doubtless noticed that most prominent in the exhibit was the motto: "The Love of Christ Constrains Us;" and near it was an equally appropriate one: "Every Young Person in this Conference for Christ." There were many interesting charts showing the progress of the work, and a few showing the imperative need of working for the youth. The books, the leaflets, the goal charts, and the many devices for pushing various lines of work were all very helpful.

The two shelves of Reading Course books, one Senior and one Junior,— and the few foreign Reading Course books in the exhibit as well—made a fine-looking library. Near these books hung two long rows of Reading Course certificates, and frequently some one would say: "Why, have there been so many reading courses?" Yes, there have been "so many," and these certificates were all drawn by a busy young woman who has taken every Senior and Junior Reading Course so far.

Another feature that attracted special attention was the collection of Morning Watch Calendars from different countries. There were Chinese, Japanese, Ko-

rean, Spanish, German, Danish-Norwegian, as well as English calendars. These reminded us that each morning young people in all parts of the world gather around God's throne in our ever-growing Morning Watch circle.

But there was one calendar on exhibit which held the attention longer than any other. It was a 1917 calendar, which gave evidence of having been faithfully used. It was owned by a young man who is serving a life sentence in a Western prison. He was converted, and the days marked "fasted and prayed," in his calendar, as well as the *daily* report of missionary work done (there is scarcely a day without a report of something definite done for others), challenge our Missionary Volunteers everywhere to be more diligent in service. This well-thumbed calendar must have called forth from many hearts a silent prayer for the young man who is working so faithfully behind prison bars to lead others to the Saviour.

M. E.

## The General Conference Summary

YOU have heard of the "summer slump," have you not? It is a disease which very often attacks religious organizations when the warm summer days come. Sometimes churches even close because of it, and the minister goes away on a vacation.

We are glad that this "slump" in interest and endeavor did not seem to affect our Missionary Volunteer Societies last summer. The accompanying General Conference summary of missionary work done for the third quarter of 1917, shows a marked improvement over the previous quarter, as you will notice by comparing the totals for each. While this is decidedly encouraging, we should make the present summer's results even better.

Our slogan for 1918 is, "A Year of Active Service," and these golden vacation days afford to young people the best opportunity of the whole year for doing work for God. Shall we all join in making the summer of 1918 the banner one for vigorous, enthusiastic, persevering missionary effort?

E. I.

CONCENTRATION is the secret of strength.

## Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending Sept. 30, 1917

	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Treatments Given	Signers to Temperance Pledges	Scripture Cards Given	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions		
<b>NORTH AMER. DIV.</b>	856	15571	6651	9352	4225	26436	6823	2229	82153	178550	35966	8240	5130	79952	30624	6213	2125	639	5831	\$10127.07	\$2472.72	938		
<b>ASIATIC DIVISION</b>																								
Australasian Union	117	1063		1724	824	6957	677	274	18946	23017	484	833	56	3396	10729	246	278	33		2223.26	141.88	10		
Japan	9	119	71	393	324	516	514	26	890	439	121		6	560	191½	45	111	110				8.08		
Malaysian Mission *	3	50		44	17	310	68	48	13	411	185	20		224	26	55			30					
<b>EUROPEAN DIVISION</b>																								
British Union	38	518		617		637	163		7926	1379	112	93	70	10360	1854½		58	17				19.47		
Sierra Leone Mission	1			4		30	19			138														
<b>S. AFRICAN UNION</b>	14	503		413	100	517	540		735	2441	428	47	24	1400	505½	367	26	5	53			9.70		
<b>WEST INDIAN UNION</b>																								
South Caribbean	16	366	150	197	124	1493	482	152	1288	843	762	213	332	523	647	189	67	10	233			6.35	5.89	22
<b>NORTHERN LATIN AMERICAN MISSIONS</b>																								
Haitien Mission	13	264		164	110	2125	1538	57	178	191	147	734	61	400	1687	109	291	6				24.96		
Porto Rican Mission	3	69		229	164	574	383	13	105	122	13	49	10	114	556	96	56	56	139			9.53	9.58	
<b>Totals</b>	1070	18523	6872	13137	5888	39595	11207	2799	112234	207531	38213	10229	5689	96929	46820	7320	3012	3888	6286	\$12236.00	\$2663.11	970		
<b>Totals for quarter ending June 30, 1917.</b>	1023	17388	6059	15799	7175	37925	10981	4646	88504	207568	12100	9229	9511	97911	43883	11744	3572	674	7186	\$8966.04	\$3275.57	977		

\* For quarter ending Dec. 31, 1917.

### Report of the Mount Vernon Convention

**I**N 1907 there was held at Mount Vernon, Ohio, a Sabbath school and young people's convention at which the Missionary Volunteer Department of the General Conference was launched. A fine report of that convention, containing 244 pages, was published at the very low price of 10 cents a copy. A few months ago the Review and Herald gave us several hundred copies, the remaining stock.

This report is still good Missionary Volunteer literature. The papers, discussions, and resolutions are helpful to any one interested in Missionary Volunteer work. I wish that every Missionary Volunteer officer and all others who are interested in this work, had a copy. The quotation from Sister White, on page 155, as to how she worked for souls when a girl, is worth the price of the report.

We estimate that the postage and envelopes to send this book out will cost us on the average about 5 cents. We shall be glad to send it for that price if cash accompanies the order. Address Missionary Volunteer Department, Takoma Park, D. C. Two- or three-cent stamps will be accepted.

M. E. K.

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## Our Counsel Corner

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[This corner is for our Missionary Volunteers. We shall be glad to receive questions, reports, and letters from you, and promise they shall be given careful attention. Address all communications to the Missionary Volunteer Department, Takoma Park, D. C.]

**O**UR leader has held her present office a year and a half. She thinks some one else should have an opportunity to get the experience, and refuses to take charge of the society another term. She is as nearly an ideal leader as one could be, spiritually and in other respects. Should she not keep the work, since there is nothing to prevent her doing so?

It is impossible to say just what any individual's duty is, especially without knowing more of the circumstances. But there are some general considerations which may help in deciding a matter of this kind.

The object of the Missionary Volunteer Society and how to attain to it, as stated by the Mount Vernon Convention in 1907, when this department was organized, are as follows:

"The primary object of young people's societies is the salvation and development of our youth by means of prayer, study, and personal missionary effort.

"That in order to develop the young people properly, they must have opportunity to put to use their skill and tact in making and executing plans, and in bearing their share of responsibility."

In our ten years' experience since that time, it has become more and more apparent that the key to success in attaining these ends is leadership. Unless we can have leaders who "know the way, can keep ahead, and cause others to follow," we cannot hope to see our youth developing initiative and bearing responsibilities in the church.

While we plan to place the leadership on different persons, as they show by their activity as privates that they have elements of leadership in them, it is often perilous to change leaders simply for the sake of giving somebody experience.

The first consideration is the good of the whole society, of course. A good motto for leaders is, "One has not made a success until he has trained a suc-

cessor." Perhaps you might apply this rule to your present leader, and encourage her to stay by until some one has been trained in as assistant or as chairman of some important committee, who is abundantly able to take charge of the society. The society members as well as the leader, will usually recognize this.

When such a person is available, even though there may be some risk in choosing him (as there usually is, of course, in putting a person into an office for the first time), the young people should be willing to change, and to loyally support their new leader. Mrs. E. G. White has said on this point:

"It would be well to have a judicious leader chosen at first, one who will talk little and encourage a great deal, by dropping a word now and then to help and strengthen the youth in the beginning of their religious experiences. After they have had a little experience, let one of their number take the leadership, and then another, and in this way let workers be educated that will meet the approval of God."

M. E. K.

### Making First Things First

**A**N English missionary to the Moslems in Bengal writes:

"We meet not a few who are growing dissatisfied with their prophet and their book, the Koran. They have a secret desire to know more of Jesus Christ. One such Moslem was Karim, who keeps a tiny shop.

"One of our evangelists first found him not many months ago. During one of my visits he unwittingly taught me a lesson of more humble reliance on God. When a customer intruded on our talk, Karim, with singular politeness, besought the customer to excuse him that day, as he was busy.

"On the departure of the customer, he said: 'My good friend, we are engaged in business much more serious than a sale. God knows my needs, and should he think well, he will send that man to me again.'

"Karim is a seeker after God, and this seeking is with him a matter of deep concern."

O that we Christians would realize that seeking after God, in order to know him and his plans for us, is "much more serious than a sale," or any other worldly transaction!

"Ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

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## The Sabbath School

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### IV — Moses Called to Deliver Israel

(July 27)

LESSON SCRIPTURE: Ex. 2: 11-25; 3.

LESSON HELPS: "Patriarchs and Prophets," pp. 246-251; "Bible Lessons," Book One, McKibbin, pp. 149-151.

MEMORY VERSE: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

"Think of thy God as near;  
And, once his presence found,  
Be sure, whate'er around appear,  
Thou tread'st on holy ground."

#### Questions

1. How did Moses spend his time while at the court of Pharaoh? Acts 7: 22, 23. Note 1.
2. When Moses was grown, what did he do? Ex. 2: 11. Note 2.
3. What experience did Moses have when he went out among his own people? Verses 11-14.
4. What did his act force him to do? Where did he go? Verse 15. Note 3.
5. What experience did he have when he reached the land of Midian? Verses 16-19. Note 4.

6. What hospitality was extended to Moses? Where was he content to dwell? Whom did he marry? Verses 20, 21.

7. Describe the condition of the children of Israel who were now slaves in Egypt. Verses 23-25.

8. While keeping the flock of Jethro, where did Moses go at one time? What wonder did he see? What did he hear? How did he answer? Ex. 3:1-4.

9. What warning was given to him? How did God proclaim himself? What did Moses do? Verses 5, 6. Note 5.

10. What did God say he had seen and heard? What had he come down to do? Verses 7-9.

11. What work had he for Moses to do? How did Moses express his unreadiness to do it? Verses 10, 11. Note 6.

12. What promise did God give him? Verse 12.

13. What question did Moses then ask? What reply was given him? Verses 13-15.

14. What was Moses to say to the elders of Israel? Then what should Moses and the elders do? Verses 16-18.

15. What would God do when Pharaoh would refuse to let his people go? Verses 19, 20.

16. How were the Israelites to provide for their journey? Verses 21, 22. Note 7.

17. What words of Jesus may be precious to us in all the experiences of life? Memory verse.

#### Questions for Thoughtful Pupils

What did Moses gain from his early home training? How would his knowledge of "all the wisdom of the Egyptians" help him?

What two paths of life were open to Moses? Was he right or wrong in the way he began his work of delivering the Israelites from bondage?

What obstacles seemed to him insurmountable, when the Lord finally called him to act as leader of the people?

#### Notes

1. "At the court of Pharaoh, Moses received the highest civil and military training. The monarch had determined to make his adopted grandson his successor on the throne, and the youth was educated for this high station. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.' His ability as a military leader made him a favorite with the armies of Egypt, and he was generally regarded as a remarkable character. Satan had been defeated in his purpose. The very decree condemning the Hebrew children to death had been overruled by God for the training and education of the future leader of his people."—*"Patriarchs and Prophets," p. 245.*

Some of the educational advantages which Moses had could have been obtained in no other way than as a member of Pharaoh's household. His studies would include "the two forms of difficult Egyptian writing, arithmetic, geometry, trigonometry to some extent, astronomy, music, both vocal and instrumental, painting and architecture, medicine and chemistry, history and law, poetry and other branches of literature."—*Peloubet.*

2. That Moses left the court of Pharaoh and went out to see how his brethren were faring, shows where his heart's interests were. Read Hebrews 11:24-26.

Here is the choice offered to Moses: "On the one hand were the pleasures of the court, wealth, culture, intellectual society, popularity, ease, and possibly kingly station and power; but also idolatry, immorality, uselessness, falsehood, loss of promises, and a hopeless future. On the other were hardship, associations with an ignorant, uncultured race, possible slavery, unpopularity, poverty, a hard and almost hopeless task, heavy burdens, and incessant toil. 'Which will he take—the glitter or the gloom?'"—*Peloubet.*

3. Moses had become angry at an Egyptian and killed him, because he was abusing a Hebrew. This was told to Pharaoh, and it was made to appear that Moses was planning to overthrow the Egyptian government. It was known that he worshiped the God of the Hebrews, and Pharaoh no doubt feared that he would encourage the slaves to rebel. The king determined that it was to the best interests of his government for Moses to be put to death.

4. The father of the maidens was Reuel (Raguel in Numbers 10:29, also called Jethro in Exodus 3:1). Jethro, the priest and prince of Midian, was a worshiper of God.

5. "Humility and reverence should characterize the deportment of all who come into the presence of God. . . . There are those who conduct themselves in his house as they would not presume to do in the audience chamber of an earthly ruler."—*"Patriarchs and Prophets," p. 252.*

6. After forty years of training in Egypt, Moses killed an Egyptian who was smiting a Hebrew. He was then ready in spirit to act as leader of his people against the Egyptians. "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7:25. After another forty years, in which he wandered as a shepherd through much of the country through which he would later lead his people, he is given a direct call by the Lord to deliver Israel. Moses, then doubtful and hesitating, is loath to undertake it. He has no faith in himself, and has

hardly learned to trust the Lord. But the eighty years of preparation developed a leader who stands alone as a type of what God can do through one who is fully surrendered to him.

7. The word "borrow" in the text means simply to ask. The Egyptians had been enriched by the labor unjustly required of the Hebrews, and now God would have them ask for some reward for their years of toil.

#### A Drive with the Alphabet

A GREAT many uncomfortable facts are coming to light in the glare cast by the war's conflagration, among them one fact of immense importance for the future of our citizens. More than 700,000 men of draft age in this country can neither read nor write, while there are at least 4,600,000 persons above twenty years of age who are utterly illiterate.

In other words, we have more illiterates in the United States than there are inhabitants in Switzerland, Denmark, or Norway.

Secretary of the Interior Lane points out that the economic loss is very great. If the earning capacity of an illiterate is only fifty cents a day less than the earning capacity of an educated person, the country will lose about \$700,000,000 a year from this cause.

But the economic loss is a trifle compared with the loss to the unfortunate illiterates themselves. They cannot read; they cannot study a contract or read a bulletin or a farm paper or a newspaper or a Bible or a religious magazine. They cannot sign their names to any document, or even write letters home when they are away.

Here is a big war on our hands, a war against adult illiteracy that paralyzes large numbers of the people. A drive against this condition must be made. Also, the evil must be attacked at its source. We must have more schools in isolated country districts. It will pay from every point of view to send the light.—*Christian Endeavor World.*

#### Two Kinds of Royal Gifts

A PIECE of jewelry was submitted to the most expert valuer in New York City. He applied his test for weight, cut, color, etc., to the emeralds, balanced the gold against the little brass weights in his scales, considered a minute, and then wrote upon the sheet a valuation, which was so small a fraction of the expected figure that the eager customer uttered a cry of dismay. "They are not first-rate stones, you see," the valuer exclaimed. "Not first-rate!" cried the owner. "How can that be? They were a royal gift." "Ah," cried the gray-haired connoisseur, "I have handled many royal gifts, and long ago learned that kings keep their best for themselves." It is not so with the bounty of our King. In his wondrous love he gave his only begotten Son.—*The Christian Age.*

#### Cut the String

A GAME that the French soldiers frequently play when off duty is "Cut the string." A string is stretched from one tree to another, or across a room, and from this horizontal string is suspended a package of candy or fruit. Then a person is blindfolded and admitted to the room. A pair of scissors is given him. With one hand he seeks to cut the string holding the package. If he succeeds, the package is his.

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth.—*Cicero.*

**A**BOVE all things, be truthful; never try to appear what you are not; honor your father and mother. Be diligent, recollecting that all permanent success in life is based on labor. Be charitable, not only with your purse, but in your opinions. Prefer the respect of mankind to their applause.—*Winfield S. Hancock.*

### The Transformation of Gulu

**A** FEW years ago there was in the Punjab a desperate character by the name of Gulu. He was a thug, and that means he would stop at nothing to gain his ends. Gulu was touched by Christ, and lo, a transformation! What do you think Gulu became? Strange things happen in India. Gulu became a mighty man of prayer — more, he became one of the great intercessors of God. He would spend hours in pleading for the affairs of the heavenly kingdom until the perspiration streamed down his face. He had received a baptism of prayer. One day Gulu came to the missionary.

"Sahib," said he, "teach me some geography."

"Why, Gulu, what do *you* want with geography at your age?" was the exclamation of the missionary.

The transformed man replied: "Your honor, I wish to study geography that I may learn the names of some more places to pray for."

God is waiting to touch and transform ten thousand Gulus all over India. Will the church help him to do it? — *The Missionary Review of the World.*

### What China Wants

**T**HERE is an impression abroad that Oriental peoples, and especially the Chinese, are suspicious of Western ways and slow to take advantage of Western education. Tyler Dennett, writing in *Asia*, denies this: "Ask a citizen of any Oriental country what three things he most desires for his people. Two of the answers may vary according to the local conditions, but one is uniformly the same from Sapporo to Hyderabad: Better schools."

The missionary's lot is not always the difficult one it has been pictured. About thirty years ago a young man, William F. Oldham, now Bishop Oldham, arrived in Singapore to start a Methodist mission. The Straits of Malacca are perhaps, "mile for mile, the richest area in the world. The Chinese were the first to discover this fact. One man who came to the straits about sixty-five years ago as a coolie, died last year, reported worth more than twenty million dollars."

The young Methodist missionary landed there without a cent to back him. "Not long after his arrival he was invited to lecture before the Celestial Reasoning Association, an educational organization of Chinese merchants. He selected astronomy as a safe topic for the lecture. The next week the penniless missionary became tutor in English to a prominent Chinese gentleman. In a month he had a class of thirty-six boys, most of them rich men's sons. A little later the merchants gave him sixty-two hundred dollars with which to start a school.

"In ten years this school began to enroll a thousand pupils annually, and now there are sixteen hundred. The most extraordinary part of this story is that the school, now a college, has never yet cost a missionary cent for operating expenses. At the same time the institution has always been a distinctly Christian school and under the direct control of the Methodist Episcopal Church." — *Every Week.*

### Getting Ahead

**W**E are getting ahead —

When the right becomes to us the only possible action, when trustworthiness characterizes us in all our relations, and when gracious deeds are done in a gracious spirit and with gracious words.

When "thou shalt not" gives way to "thou shalt;" and "thou shalt" in its turn, is replaced by "thou mayest."

When, instead of nursing our "wrongs," we set our minds upon our blessings, and when retaliation means not getting even with those who have slighted us, but passing on kindnesses received.

When we think more often of others than of ourselves, and when those who are likely to be forgotten become our first consideration.

When success and gladness make us more thoughtful of the unsuccessful and the sorrowing, more willing to aid any who may need our assistance, more dependent upon God.

When the challenge of a great demand finds us neither asking, "Why?" nor standing helpless before the "How?" but willing to answer, "Ready!"

When our thoughts turn to God, not only at church and at prayer or when grace is said at table, but frequently throughout the day, and especially in leisure moments or times of wakefulness at night.

When we invite God to share with us not only our discouragements, our failures, our disappointments, and our sorrows, but our successes, our joys, our ambitions, and our aspirations. — *Selected.*

### When You Are Lonesome and Homesick

**F**IND a boy or girl who is lonelier than you — be sure, there is one! — and make a new friend. — *Selected.*

### The Timid Dollar

"I'm chagrined," complained the dollar,  
"When I get inside a store;  
For I feel so small and futile  
And embarrassed — since this war!"

— *Philadelphia Public Ledger.*

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