

Keep this one (Mr. Sankey) (moving pictures)

THE YOUTH'S INSTRUCTOR

Vol. LXVI

October 1, 1918

No. 40



SIAMESE TWINS, GARDEN OF THE GODS, COLORADO

From Here and There

So little does the American yet value food that it is estimated that waste from lunches consumed by factory hands in one plant alone amounts to from \$200 to \$300 a week.

The Belgian relief ship "Grascomer," with a cargo of food, was recently sunk off the coast of Norway by a submarine, though safety had been assured relief ships of the Belgian Commission.

School children in Munich are employed in their spare time stripping trees and bushes in public parks, so the leaves may be converted into a substitute for hay, which is lacking in Germany.

A shortage of Bibles now confronts the country, due to the fact that scarcely a man in Uncle Sam's fighting forces considers himself properly equipped for the adventure overseas unless he has a Testament among his effects.

Though there are 500,000,000 acres of land under cultivation in this country, there are still plenty of farms to be had. Even in New England there are over a half million acres of swamp land that only awaits reclaiming to yield a rich harvest.

In view of the fact that the city of Philadelphia is facing an ice famine, District Attorney Kane advises that all breweries be turned into ice plants. He said that the closing of the thirty-five or more saloons affected by the Federal dry zone order might aid materially in averting the shortage.

One is sometimes led to think that a baseball as it flies through the air from the hand of the expert pitcher, almost equals in speed the rifle bullet; but not so. Experiments performed recently show that the ball from the hand of Walter Johnson at his best made an initial or starting record of 120 feet a second, while a bullet from a military rifle and a shell from the highest velocity of naval gun travel from the muzzle with the starting speed of from 2,500 to 3,000 feet a second.

The American Corps of Salvation Army women in France do much toward meeting the wants of the American soldier at the front. These women, skilled and experienced in practical relief work, are "the little mothers of the battle fields," who cook, mend, sing, pray, read, and write for the soldiers. They serve hot coffee to the sentinels in the dead of night. You may know these workers have no trouble in keeping busy, when daily they bake more than 250 apple pies, fry 300 eggs and 2,000 doughnuts, and serve coffee and tea in proportion.

A barge loaded with 420 tons of pig iron rammed into a pier on the Tennessee River, with the result that the cargo of iron was strewn along the bed of the river for more than a hundred feet. An insurance company paid the owners \$10,000 for the loss; but the company concluded that it was not necessary to allow all this iron to remain in the depths of the river; so by means of a large electric lifting magnet 400 tons of the buried metal were raised. This metal having risen in price since the accident, the company sold the amount salvaged for \$16,000, which gave them a considerable profit after meeting the insurance and the expenses incurred in the operation.

Before the war, ninety per cent of the artificial colors used in the United States were imported — from Germany. Today there are a hundred concerns in the United States making fine, delicate dyes,— the kind only Germany manufactures,— and more than that number making crude and intermediate colors. Being unable to secure German chemicals after the war started, many felt that it would be impossible for us to supply our needs. To prove that, in 1917 — in spite of war conditions — we exported a hundred eighty-odd millions of dollars' worth of chemicals, drugs, and dyes, exclusive of explosives.

The women of the country are told they can aid the Government in this time by using few things, for things demand man power in their manufacture; use the old, and refuse to buy new unless absolutely necessary. They are asked to carry their bundles, to buy fewer hothouse flowers, to make all purchases from the viewpoint of simplicity and durability, rather than from style. They are asked not to demand shoes of fancy colors, or with high tops. In fact, the Government has recently decreased the variety of colors in women's shoes from ninety-one to six,— black, white, two shades of tan, and two of brown.

The swordfish is one of the mysteries among the denizens of the deep. He is said never to have revealed his breeding grounds. This has not prevented his appearing in large numbers in either the Atlantic or the Pacific Ocean, and he is equally sought for his gameness by the sporting fisherman and for his value as a food by the commercial fisherman.

A Good Work

THE Young Women's Christian Association maintains ninety-one hostess houses in army, navy, and aviation camps, thirteen of them being for colored troops. These hostess houses are for the accommodation of women friends and relatives visiting the men in khaki at the various camps. They make a bit of home within the camp for the men during off hours. The association also provides ninety-three Girls' Club Recreation centers where men in uniform are welcomed to homelike social events. The men appreciate these accommodations.

The association is now building hostess houses for the girls of the United States Signal Corps who tend the wires for the army in France.

The Youth's Instructor

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The Singer

by Lora E. Clement

IRA DAVID SANKEY needs no introduction to the average reader. His name is a household word wherever gospel songs are sung, and is intimately associated with that of D. L. Moody, the great evangelist.

His Boyhood

He was a native of the Keystone State, born at Edinburg, Aug. 28, 1840, just seventy-eight years ago. Even though his father was a member of the State legislature, Mr. Sankey's childhood was spent on a Pennsylvania farm, where he enjoyed the usual rural school privileges and associations. The family moved to Newcastle when he was seventeen, and there he attended high school, later accepting a position in his father's bank. About this time he united with the Methodist Episcopal Church, and took an active part in church activities as superintendent of the Sunday school and leader of the choir.

A Soldier

In 1860, when President Lincoln called for volunteers to defend the Union, this young man was among the first to offer his services. The company to which he was assigned was sent to Maryland. His unusually fine voice attracted special attention, and he was always called upon to lead the camp singing. Several of his comrades also had the gift of song, and families from the countryside frequently came to hear the singing of the "boys in blue," or invited the young soldiers to their homes. At the expiration of his enlistment, Mr. Sankey returned to Newcastle to assist his father, who had been appointed collector of internal revenue. On Sept. 9, 1863, he was married to Miss Fannie V. Edwards. There was a growing demand for his services as a singer in connection with religious and political gatherings, which he was glad to fill.

The Call to Service

In 1870 Mr. Sankey attended the International Young Men's Christian Association Convention held at Indianapolis, Indiana, as a delegate and representative of the Newcastle association. It was at this meeting that he first met Mr. Moody, and answered the call to that greater service to which he devoted his later life. Speaking of this introduction, he says:

"It was announced that Moody would lead a morning prayer meeting at seven o'clock. I was rather late, and therefore sat down near the door with a Presbyterian minister, the Rev. Robert McMillan, a delegate from my own county, who said to me, 'Mr. Sankey, the singing here has been abominable; I wish you would start up something.' I promised him to do so, and when opportunity offered I sang the familiar hymn, 'There is a fountain filled with blood.' The congregation joined heartily, and a brighter aspect seemed to be given to the meeting.

"At the conclusion of the service, Mr. McMillan said: 'Let me introduce you to Mr. Moody.' We joined the little procession of persons who were going up to shake hands with him, and thus I met for the first time the man with whom, in the providence of God, I was to be associated for the remainder of his life.

"Moody's first words to me, after my introduction, were, 'Where are you from? Are you married? What is your business?' Upon being told that I lived in Pennsylvania, was married, had two children, and was in the Government employ, he said abruptly, 'You will have to give that up.'

"I stood amazed, at a loss to understand why the man told me that I would have to give up what I considered a good position. 'What for?' I exclaimed.

"'To come to Chicago and help me in my work.'

"When I told him that I could not leave my business, he retorted, 'You must; I have been looking for you for the last eight years.'

"I answered that I would think the matter over; but as yet I had no thought of giving up my position. Mr. Moody then asked me if I would go with him and pray over the matter, and to this I consented — out of politeness. After the prayer we parted, and I returned to my room, much impressed, but still undecided."

At the end of six months, as the result of Mr. Moody's persistent pleading, Mr. Sankey consented to spend a week with the evangelist. "Before that week was over," he says, "I had sent in my resignation to the Government." Thus began an association which lasted most pleasantly for thirty years.

The work which they began in Chicago was interrupted by the great fire of 1871. Moody remarked to a friend, in speaking of this fire: "All I saved was my Bible, my family, and my reputation." But soon they were at work in a temporary tabernacle, assisting the poor and needy in a temporal as well as a spiritual way. Mr. Sankey's ministry of song did much to comfort and hearten the distressed people who had lost their earthly all.

At Work in Europe

Their first joint trip to England was undertaken in 1873, and of their initial meeting Mr. Sankey writes: "It was attended by less than fifty persons, who took seats as far away from the pulpit as possible. I sang several solos before Mr. Moody's address, and that was my first service of song in England. It was with some difficulty that I could get the people to sing, as they had not been accustomed to the kind of songs that I was using." The interest steadily grew until twenty thousand persons were present at a single service. Mr. Sankey says: "The most effective solo which I used at this time was 'Jesus of Nazareth Passeth By,' which I sang from a small scrapbook of special pieces prepared for my own use." England was stirred with a mighty revival as a result of their ministry, and then they were called to Scotland.

The first service of this campaign was held in Edinburgh, and "it was a trying hour for the singer, as much has been said in Scotland about the use of 'human hymns' in public worship, and even more about the 'kist o' whistles,' the term used to designate the small cabinet organ which Mr. Sankey used as an accompaniment." However, the solo "Hold the fort for I am coming," in the chorus of which the congregation was invited to join, completely won the Scottish heart.

"The Ninety and Nine"

It was during this visit to the land of the heather that the poem, "The Ninety and Nine," was discovered, set to music, and sent out upon its world-wide mission. We quote the story in Mr. Sankey's own words:

"Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just conducted a series of meetings in Glasgow. We were at the railway station about to take the train for Edinburgh, when I bought a weekly penny newspaper. In the hope of finding news from America, I began looking through the sheet. Failing in this, I threw the paper down; but shortly before our train arrived in Edinburgh, I picked it up again with a view to reading the advertisements. While thus engaged, my eye fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work — if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command. After I had finished, I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter from Chicago which he had received. Notwithstanding this, I cut out the poem and placed it in my musical scrap-book — which, by the way, has been the seed plot from which sprang many of the gospel songs that are now known throughout the world.

"The next day at our noon meeting Mr. Moody spoke on 'The Good Shepherd,' and at the close of his remarks turned to me with the question, 'Have you a solo appropriate for this subject with which to close this service?' I had nothing suitable in mind, but just at this moment I seemed to hear a voice saying: 'Sing the hymn you found on the train.' But I thought this impossible, as no music had been written. Again the impression came, and so strongly, that I placed the little newspaper slip on the organ in front of me, and lifting my heart in prayer asked God to help me so to sing that the people might hear and understand. Laying my hands upon the organ, I struck the key of A flat, and began to sing.

"Note by note the tune was given, which has not been changed from that day to this. As the singing ceased, a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. Leaning over the organ, with tears in his eyes, he asked: 'Sankey, where did you get that hymn? I never heard the like of it in my life.' 'Mr. Moody,' I replied, 'that's the hymn I read to you on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus 'The Ninety and Nine' was born."

Moody and Sankey continued their work in the British Isles for two years, and the country was stirred with religious zeal from center to circumference.

A Prayer Answered

One Saturday while they were driving in Epping Forest, they stopped to visit a gypsy camp. Several curious lads gathered around the carriage, when Mr. Sankey put his hand on the head of one of them and said earnestly: "May the Lord make a preacher of you, my boy!" "Fifteen years later," says the evangelist, "when Gypsy Smith made his first visit to America, I learned that the good Lord had generously

granted my wish. He was the same little boy to whom I had spoken in the wood."

Returning to America, these two men of God traveled through the length and breadth of the land, telling everywhere by song and story and practical illustration of the loving mercies of the Lord. Thousands came to listen, and went away believing in the risen Christ. Eternity alone will reveal all the fruits of their labors.

Singing in Palestine

Mr. Sankey says that one of the most delightful experiences of his life was his trip to the Holy Land in 1898. There it was his privilege to visit many historical spots sanctified by the Saviour's presence when he walked and talked with men, and standing on the summit of Olivet he sang that good old gospel hymn, "On Calvary's brow my Saviour died."

Once more in the homeland, Mr. Sankey spent another too-strenuous year, and then crossed to Great Britain for what proved to be his last campaign. His health failed, and soon he lost his eyesight.

"Until the Day Break"

In 1908 as he lay on his deathbed, his old friend, Edward Locke, called to see him one morning, and the sick man remarked with a whimsical smile, "Do you know, I can sing a little yet!" And then with only a faint suggestion of his once marvelous voice he sang the song he had used at Mr. Spurgeon's funeral in London as expressive of his heart's desire:

"Fading away, like the stars of the morning,
Losing their light in the glorious sun;
So let me steal away, gently and lovingly,
Only remembered by what I have done.

"So in the harvest, if others may gather
Sheaves from the fields that in spring I have sown;
Who plowed or sowed matters not to the reaper;
I'm only remembered by what I have done.

"Fading away like the stars of the morning,
So let my name be unhonored, unknown;
Here, or up yonder, I must be remembered,
Only remembered by what I have done."

And this wish has surely been granted. The singer fell asleep, trusting in the Redeemer whom he loved to serve, content to rest "until the day break, and the shadows flee away;" but his influence still lives in the songs which he gave to the world during an active ministry of which he will reap the full fruition "in the sweet by and by."

L. E. C.

Smokeless Coal

SMOKELESS coal is a recent invention that is approved as a worth-while one.

"Scientists and inventors have been puzzling for generations on how to recover oils from smoke, but the smoke went up the chimney just the same; now comes Charles H. Smith and recovers the volatile matter from coal before it gets to the smoke stage, in fact, he takes the smoke out of the coal before it gets to the chimney, and puts it up in bottles.

"As a result, his devolatilized fuel has recovered from it, before furnace consumption, tuluol of T. N. T. fame, and sulphate of ammonia, and several valuable oils. Then it is put up in the form of briquettes, with less than four per cent of volatile matter.

"The coal has been under experiment for some time. Vessels of the United States Navy have used it, and two large railroads have tested it under actual working conditions. It has proved a success."

Bezaleel and Aholiab

FROM earliest times the children of Israel lived in tents and tended sheep. They had no artistic buildings, no monuments that required the skill and workmanship of the sculptor or artist. In Egypt they had little opportunity to learn or manifest such talents. But when in the wilderness they were required to build the tabernacle, the Lord endowed two men of their number — Bezaleel, of the tribe of Judah; and Aholiab, of the tribe of Dan — with skill in all manner of workmanship, engraving, embroidering, and weaving. These men were also given the ability to instruct others in all manner of skilled workmanship required in the building of the tabernacle, and angels of God co-operated with the workmen whom God himself had chosen.

Their Skill Demanded Higher Wages

The descendants of Bezaleel and Aholiab inherited the talent conferred on their forefathers. In "The Captivity and Restoration of Israel," by Mrs. E. G. White, we read that these men, forgetting that their talents were a special legacy from heaven, sought to use them selfishly. Because of their superior skill they demanded higher wages than the ordinary workman. If their demands were not met, they sought work outside of their own people, where they could command the wages they felt their skill demanded.

Having yielded to their desire for higher wages to the extent of leaving the work of God, they indulged more and more a spirit of covetousness, "in place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors."

Solomon's Overseer for the Temple Work

In the building of the temple the Lord would have been pleased to have granted to certain men special skill for the most important work, as he had centuries before endowed Bezaleel and Aholiab; but Solomon failed to sense this important opportunity; and so sent to Hiram, king of Tyre, for a man "cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men . . . in Judah and in Jerusalem," to superintend the temple work. Hiram met this request by sending him Hiram, a descendant, on his mother's side, of Aholiab, but whose father was a man of Tyre.

"Thus at the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god of this world, — mammon. The very fibers of his being were inwrought with the principles of selfishness.

"Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

What the High Wages Wrought

"The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. The high wages demanded and received gave to many an opportunity

to indulge in luxury and extravagance. The poor were oppressed by the rich; the spirit of self-sacrifice was well-nigh lost. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals.

"The sharp contrast between the spirit and motives of the people building the wilderness tabernacle, and of those engaged in erecting Solomon's temple, has a lesson of deep significance.

Self-Sacrifice First Requisite of Acceptable Service

The self-seeking that characterized the workers on the temple finds its counterpart today in the selfishness that rules in the world. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife. The willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. Our divine Master has given an example of how his disciples are to work. To those whom he bade, 'Follow me, and I will make you fishers of men,' he offered no stated sum as a reward for their services. They were to share with him in self-denial and sacrifice.

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into his work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."

F. D. C.

How Mothers May Be Foreign Missionaries

YEARS ago a young school-teacher bore in her heart a strong desire to answer personally the Saviour's command, "Go ye into all the world, and preach the gospel." But the way did not open for her to go as a foreign missionary; so she married and settled down in this land, there to spend all her days.

God saved the world through his Son; so through her children and grandchildren Martha Campbell White was to answer the command to go to all nations. And she has done it nobly.

"Her eldest son, Wilbert W. White, of New York, is the founder of the Bible Teachers' Training School, the influence of which is felt throughout the mission stations of every land.

"The eldest daughter is Mrs. Compton. She and her husband, Rev. Charles R. Compton, spent years in frontier home mission service in Nebraska and Montana, and are now working in the University of Wooster, preparing young men for Christian service.

"Mrs. John R. Mott is the second daughter. Through her wide missionary influence and through the missionary statesmanship of Dr. Mott, the students and the Christian leaders of the entire world have felt the touch of that little home in Ohio.

"In China, the other daughter, Mrs. W. R. Stewart, is proclaiming tidings of salvation, working with her

husband, Mr. W. R. Stewart, of the Young Men's Christian Association force in China.

"This quiet mother never addressed an audience in her life, but perhaps no other one man in America has ever stirred as many thousands of the men of America to a recognition of their world obligation as has her second son, J. Campbell White, formerly a missionary in India and later the first general secretary of the Laymen's Missionary Movement of the United States and Canada. His experience as a foreign missionary convinced him that the greatest need of foreign missions was an adequate support from the home base. So he returned to America to set a new standard for missionary support. He changed dimes to dollars, dollars to hundreds, hundreds to thousands, and thousands to millions. Now Dr. White is devoting his life to the other great need which his experience made evident—the need for trained missionary leadership. As president of the University of Wooster, he is exerting an untold influence in training missionary leadership. Five grandsons are in missionary and national service."

Uncle Sam's Commandments

PRESIDENT WILSON has signed a bill which takes its place in history as the most liberal legislation in protection of a nation's fighters ever known. It is good enough, strong enough, to be called the National Commandments, and is, in effect, thus:

Thou shalt not evict, for nonpayment of rent, a soldier's dependents, under penalty of \$10,000 fine.

Thou shalt not cut off a soldier's life insurance because of delayed premiums.

Thou shalt not foreclose a mortgage on a soldier's property.

Thou shalt not take away a soldier's home on which he has made part payment.

Thou shalt not sell a soldier's property because of his failure to pay the taxes, national, state, or local.

Thou shalt not settle a lawsuit against a soldier during his absence.

If a soldier sue, the courts shall postpone action until he can attend to it.

If a soldier have a mine, or timber, or farm claim, assessments on which are overdue, it shall be held for him.

Honor thy soldier and thy sailor.

CLYDE LOWRY.

Evangelists Instead of Medicine Man

THE chief of the village of Moua Mutumba, in Central Africa, allowed a medicine man to enter his village and carve for him a large wooden idol. Like King Darius of old, the chief set aside a certain day on which all his people should come to worship the image. On that day the chief ordered that all domestic animals, sheep, goats, hogs, and chickens should be kept and not allowed to run about over the village. The women were ordered to abstain from work of all kinds, not to go to the fields as was their custom, not to carry water, and not to cook food, but all to come and worship the idol. The evangelist and his wife were scolded, threatened, and argued with when they refused to follow the chief's instructions, but no harm was done to them. Today that evangelist is still there and the work is growing. The chief later drove the medicine man from the village, lost

his faith in his idols, and so anxious was he for a second evangelist in the village that he stopped one who was passing through on his way to another place, and forced this evangelist to remain with him.—*Selected.*

Why They Surrendered

THE assistant leader of the Missionary Volunteer Society of Fernando, California, forwarded to the INSTRUCTOR the following testimonials from himself and other members of the society, concerning what led them to surrender their lives to God:

"Having a knowledge of the third angel's message from early boyhood days, and seeing it to be the truth and nothing but the truth, I am bound, by God's grace assisting me, to continue in this truth.

"S. B. HAYDE."

"I accepted this truth because I acknowledge myself a sinner; and the word was preached to me very plainly from the Bible. When I saw my condition in this world, and learned of the world that is to come, I accepted the truth and longed to be saved.

"E. SEALY."

"I surrender myself to the Lord because I now have a full knowledge and understanding of him. I acknowledge him to be the true and living God, and I believe in him, and I pray he may help me to learn more about him.

DORA JONES."

The following testimonial is from the assistant leader, a native of the island of Trinidad, British West Indies:

"What influenced me most in surrendering my life to God was his great love toward me. When I heard the third angel's message, I was a heathen. From childhood I learned and practiced heathen ways and customs; but when I heard this blessed truth, I must confess it quickened me from the dead.

"I scarcely spent any time in the valley of decision; for as I thought of my Father's love toward me in sparing my life after I had transgressed all his commandments; and as I thought of how he cared for me in sickness and distress, and of the many things he had done for me which my language is too weak to express,—as I thought of these things my faith grew so mightily that not even my mother, nor my relatives, nor my best friend, yea, not even the devil himself could hold me back from surrendering to God. Two years have elapsed since I began following the footsteps of my blessed Redeemer, and in spite of the many oppositions and trials I am still happy.

Sincerely yours,

"DIRGOONANAN."

Miss C. Seals gives the following experience:

"It was a very happy day for me when I determined to give my unworthy self to One, the only begotten Son of God, who gave up everything for me.

"I was a member of the Church of England, and thought its teachings were the best and truest. But when an evangelist of the Seventh-day Adventist religion came to our town, and pointed out the true way of preparing for a home in God's kingdom, I then saw how I really stood.

"My intentions were good then, and I meant to throw in my lot with God's people, but I was influenced by friends and family to be prejudiced against the fourth commandment. All this time God's Holy Spirit was striving with me. A pastor of this

same faith talked with me, and I said I would put the matter before the Lord, pray for three days and nights, then get an answer from God's Word. At the end of the third night I opened the Bible at Lev. 18:5, which said, 'Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them.' I resolved from that time to take my stand for the truth, and was baptized in January, 1918."

Using What Belongs to Another

[On August 30, a soldier from Camp Humphreys, Virginia, took an automobile from its parking place in front of Union Station, Washington, D. C., and while taking a ride in it the next morning, collided with a street car and was killed. Honesty, courtesy, and "safety first" demand adherence to the principle that no one has a right without permission to make use of another's property, whether it be an automobile or a wheelbarrow. The following article reiterates this principle.]

IT was the evening of commencement at the college, and all was bustle and excitement. Automobiles and buggies were arriving thick and fast. Mother and I were walking from our home to the college chapel. We had nearly reached our destination when I suddenly remembered having left a gift at home destined for one of the graduates.

There was nothing to do but to go back after it. But the commencement exercises were soon to start. As I hastened back, I noticed the large number of rigs along the road. The thought flashed into my mind: Wouldn't it be great help to me if I could use one of these to take me back home? Now, driving horses was my regular work at the college, so I entertained no doubt that I could handle any one of the horses lined up before me. What difference could it make to the owner? I could easily take a rig, get my package, and return without the owner's ever finding out. Even if he did find out later, he would not make a complaint after it was all over. So I argued to my own destruction. Something did say to me: "Better walk back and be on the safe side," but I put the thought aside as only worthy of a coward.

Having made my decision, which was done in much less time than it has taken to write about it, I quickly picked out a horse and buggy, and started up the road toward home at as lively a gait as the horse could travel, for I had no time to spare. I figured that the sooner I got that horse back, the better it would be for me. You see my conscience was not entirely at rest; and after I had once started, it began to make itself felt. Suppose something *should* happen! The owners of the rig had left some personal belongings on the seat; suppose I lost something! What if something should break! I heartily wished that I had walked, but it was too great a strain on my pride to turn back, so I kept on.

Our home was some distance from the main road, so I had to turn off from it and travel along a new road which was both steep and narrow. This road ran along the side of a hill, and on the lower side of the hill the grade was so steep that, should a rig leave the road, it would without doubt tip over. More than this, the road was composed of steep and narrow turns, so that one could not see an approaching vehicle until it was almost upon him.

I was but fairly started up this road, with every nerve on edge, when I saw approaching, but still some distance above me, the lights of a machine. The owners were also late to the exercises, so they were coming with about as much speed as that dangerous

road would permit. Panic seized me as I realized that I had not taken the thought or trouble to light the buggy lamp, and that, consequently, they could not possibly see me until too late to stop; and the road was too narrow for a passing at that place. What *could* I do? How ardently did I wish that I had left that buggy where it belonged, or had even turned back with it. But it was then too late.

The swift approach of the lights, looking like the eyes of some dragon intent on my destruction, warned me to do *something*, anything rather than be run over. Taking the lesser of two evils, I turned the horse off the road, hoping that perhaps, after all, the grade at that place was not quite steep enough to turn me over. I had not gone very far when I realized that it was a vain hope. I felt the upper side of the buggy leave the ground, and I jumped, keeping hold of the reins. The horse, buggy, and I went careening down the bank, the buggy turning over and over, and I hanging on to the reins. Owing to the shafts breaking, the horse did not lose his feet; but after we had reached comparatively level ground, the horse, wild with fright, continued to drag what was left of the buggy.

I finally managed to control the horse, and to get him disentangled from the buggy. Then I took a survey of what had, at one time, been a very presentable buggy. All I need say is that there were more parts broken than were left intact. Leading the horse, my head down, my mind filled with black despair, I slowly made my way back to the college, and put the horse in the barn. Commencement held no charms for me that night.

Besides a humiliating confession, I had a large bill on my hands as a result of my night's activities. I hope my readers will take warning from my experience, and that the lesson: "Do not take that which does not belong to you," will not cost them what it cost me.

LESLIE CLARK.

The Social Corner

Social Life in Its Proper Setting

YES, social life is the gap between the rails. The gaps are not the road! Oh, no. A road built out of gaps would be no road at all. And it is equally true that the life devoted entirely to recreation or pleasure is no life at all. The Bible says, "She that liveth to pleasure is dead while she liveth." The poet puts it this way:

"He lives who lives to God alone,
And all are dead beside;
For other source, than God is none
Whence life can be supplied.
For life within a narrow ring
Of giddy joys comprised,
Is falsely named,—is no such thing,
But rather death disguised."

Sociability is not life nor the end to be attained. It is a means to an end. And in order to have it serve that purpose you must endeavor to give it its proper setting in life.

Proper Kind of Recreation

First of all, only the proper kind of recreation can be given a proper place in life. And of course there are restrictions laid on the Christian. He cannot do as the world does. He is going uphill; the world is going downhill. They meet at many points, but they must not travel together. They cannot while pursuing

their courses. Every one who determines to rise meets opposition and must sacrifice many things. The athlete is very abstemious in order to succeed. Why, "if the religion of Jesus Christ laid no restrictions on us which the trifling mind and the unrenowned heart felt to be unwelcome, or even burdensome, we might well suspect that it was the invention of men"!

There are so-called recreations that send one home late at night for a few hours of restless sleep, and then to rise with bloodshot eyes to drag oneself along the path of duty for another day. But such have no lawful place in the program of a sensible young person, and surely not in the schedule of the Missionary Volunteer. Then there are "recreations" that give those indulging in them a disgust with everyday life. They fill the mind with unreal pictures, and incapacitate one for efficient work. These, too, are outlaws. For the object of all recreation, as Dr. Dale says, "is to increase our capacity for work, to keep the blood pure, the brain bright, and the temper kindly and sweet."

And this brings us to the distinction between recreation and amusement. After all it is recreation that the normal young person needs. Of course recreation may afford amusement, though some one has said that amusement, in the original, means "to stand idle." Regarding the distinction between the two, "Education" (page 207) says:

"There is a distinction between recreation and amusement. Recreation, when true to its name, recreation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."

Amusements and recreations that merely kill time, or gratify the selfish and unconsecrated inclinations of the heart, are unworthy of the Missionary Volunteer, and should never claim his time. The baby must be amused. Just shaking the rattle seems so foolish. However, it is amusement for the baby, and it is proper amusement for that age. But surely young people—bright, intelligent young people—do not have to be amused.

A few years ago there lived on a near-by street a girl who never grew up. She looked like a woman of twenty or thirty, but she acted like a child of three. Her dolls seemed her chief delight. First she would dress them; then putting them in the baby carriage, she would wheel them back and forth on the walk for hours. How pathetic! you say. Yes, it was; but she was an idiot. Think how much more sad it is for fine, normal young people to waste their time in foolish amusement—in amusements that neither rest the muscles nor sharpen the intellect, nor yet leave one with a more kindly feeling for his fellow men.

"This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties. We should give time to the culture of our own hearts and minds, in order that we may be qualified for our life work."

MATILDA ERICKSON.

Games for the Social Hour

Grandmother's Garden

THIS game, taken from "Fifty Social Evenings," may be played by means of pencil and paper, or the leader may read the question or the phrase, and ask the young people present to guess what flower is suggested. Of course, as this game is Grandmother's Garden, the young people will expect the flowers to be old-fashioned.

What was the patriarch's pride?	phlox
A Roman emperor	valerian
A delicate purple color	lavender
What are missing from single men's clothing	bachelor's-buttons
A bargain counter	lady's-delight
A part of every face	tulips
What schoolboys play in winter	snowball
What Hero said	o-leander
Remember me	forget-me-not
A singing bird and a goad	lark-spur
A wise man and a stamp	Solomon's seal
A precise flower	primrose
A falsehood and a need	li-lac
A part of the eye	iris
When school closes at night	four-o'clock
A quality of pine	balsam
A girl's name and a metal	mari-gold
A Christmas green and Rhenish wine	holly-hock
Early in the day and what heroes win	morning-glory
A sly animal and a covering for the hand	fox-glove
What is essential in rich cake	butter and eggs
What Hamlet said is "out of joint"	thyme
Spinster's favorite color	old-maid's-pink

"A Penny for Your Thought"

The penny study affords much pleasure, both for the home circle and for the larger group in social gatherings. Be prepared to pass out to each person present one of our old-fashioned copper pennies. If you desire, you can pass out with it, pencil and paper, or the leader can call for different objects to be found on the penny. If each is asked to write the answers on paper, the answers should be numbered. You may have seen other lists for this game, but the following is good.

Find on your penny:

A messenger	one cent
A symbol of victory	wreath
A part of a needle	eye
An emblem of royalty	crown
A tropical fruit	date
A mode of punishment	stripes
A weapon	arrow
A spring flower	tulip (two lips)
A piece of armor	shield
A portion of a hill	brow
A place of worship	temple
What slaves have received	lashes
A part of a river	mouth
A part of a Chinaman's name	chin
What Patrick Henry wanted	liberty
Something to be found in school	pupil
An animal	hare (hair)
A part of a stove	lid (eyelid)
The first American settler	Indian
A company of musicians	band
A part of a book	leaves
Something children dislike to learn	letters
What a bald man lacks	hair
A narrow tract of land	neck
Undivided	united
The name of a great country	America
Two sides of a vote	eyes and nose

Home and Foreign Missions

Divide the company into two groups, each group having a leader. Ask one side to write as many good reasons as they can find for foreign mission activity, while the other side will write as many good reasons as they can find for promoting the home missionary activities. Then, have these read and criticized in a friendly way. See how many good reasons not already included in the list the opposite sides can give.

MATILDA ERICKSON.

"The King hath commanded me a business." 1 Samuel 21:2

MINDING YOUR BUSINESS

Llewellyn A. Wilcox

MIND your own business," was the surly answer of a hardened man invited to come to Christ.

It was an angry, sullen face that glared at the young personal worker. He was tired and discouraged. This was the third such retort that had greeted him that afternoon, and like steel striking flint, it kindled a spark that blazed up into fierce resentment for an instant.

But only for an instant. Almost immediately the flush faded out of his hot cheek, and a look of triumph took its place.

"This is my business," he replied.

Christian! what is your business in life? What vocation do you follow? There are many who will ask the question from time to time, "What is your occupation?"

How will you answer? What are you?

A Wireless Operator

You are a wireless operator. Daily and hourly your work is with the most potent and scientific force in the universe. It is yours to use and to employ in the service of human need. Through its ever-unfailing efficiency and perfect effectiveness, you are made the benefactor of more anxious souls than you know.

As you sail the uncertain and uncharted seas of life, when furious gales and terrific tempests encompass you with their horror, when all the malignant demons seem let loose upon you and those you love, to take their evil toll of souls before you can reach the harbor, whenever danger threatens, or evil betides, you can send out your distress call of S. O. S., and the receiving station at headquarters will send a legion of convoys to aid you. They will deliver you from the perils and temptations from beneath that attack you unawares and in your weakest points. They, invisible guardian angels, will conduct you safe home to the haven.

You are passing, Christian, through the danger zone. Your vessel can only reach its destination in safety with you on your knees interceding by the wireless of prayer. Constant communion and intercession with the Unseen — this is your business! Are you doing it? or can you afford to go off duty once in a while?

"Pray without ceasing."

A Fisher of Men

What line of work are you in, young Christian?

The fisherman's line, just now. It pays you well, too.

Fishing opportunities are abundant. But your catches will not sell. Nevertheless there is One, a Master in the art himself, the One who taught you how,

who will take them. You must turn them all over to him. There is more than sufficient compensation for your trouble in the joy of the work itself.

But you do not catch fish. No! you throw out the line baited with the gracious invitation and promise of Jesus, and catch men. It is the only business for the Christian! "Thou shalt catch men," is the assurance. It is at once the command and the promise of the divine Christ. "All of his biddings are enablings."

A Servant

Christian worker, do you call your occupation menial? True, you are a servant. But you were a slave to cowardly fear and craven sin before. Now a Man has redeemed you and liberated you because he loved you. Will you cry out from a full heart of gratitude like the Negro boy, "He has redeemed me! He has freed me! I will serve him all my life"?

Jesus is God's great Liberty Bond, given to you as a pledge of his everlasting love. And your occupation is that of a servant. But here is the great paradox — that therein only is the matchless love of the free soul. "He that is called in the Lord, being a servant, is the Lord's freeman." Then, "stand fast therefore in the liberty wherewith Christ hath made us free."

Your great Emancipator and Employer is no taskmaster. He invites alone the service of love. Together with him you wear the yoke that is easy, and carry the burden that is light.

O Christian! fill out your service flag with stars for the souls you have won and given to him! "Make a business of serving God" is the call of his Spirit. "It will pay, not only in this life, but in the life to come."

No servile task is yours, ambassador for the King. Your citizenship is in the infinite kingdom of the eternal God. Here in this world your office is to represent your Sovereign. He intrusts his reputation, his honor, as it were, to you. He is judged by what you do and say. You are looking out for his interests here. And whoso insults you therefore insults him, for you are placed here as an ambassador of heaven itself. Think of it! Can you conceive of a service so high, a position so lofty, so unfathomable in its opportunities and responsibilities? Oh, it takes us out of our little and narrow and selfish and circumscribed sphere into the limitless reaches of things eternal!

"If God meant you to be a foreign missionary," some noble heart has said, "I would not want you to dwindle down into a king."

You must not fail in your holy trust. You dare not, in some evil hour, "make Him to serve in your sins." As his ambassador, remember to keep always in touch with your heavenly fatherland.

For the Finding-Out Club

TRANSULATE and answer the following questions given in the international Morse code:

1 ?

2 ?

3 ?

4 ?

5 ?

THE MORSE CODE

A	B	C	D	E	F	G	H	I	J	K	L	M
N	O	P	Q	R	S	T	U	V	W	X	Y	Z

Answers to Questions in "Instructor"

August 6

1. From Japan we get rice to eat, tea to drink, silk to wear, toys and dolls to play with, matting to walk on, and camphor to use as medicine.

2. A Japanese lady's best dress belongs to the animal kingdom.

3. In Japan chopsticks are used instead of knives and forks.

4. Japan cannot have high buildings on account of frequent and severe earthquakes.

5. The roof is frequently the first part of a Japanese house to be built.

6. Commodore Perry was an American. In 1852 he negotiated a treaty which gave to the merchants of the United States two ports of entry in Japan, which had been closed to foreign trade since 1638. In 1913 there were thirty-seven Japanese ports open to foreign trade. The exports for that year were valued at \$316,230,107, and the imports at \$364,715,822.

7. Joseph Hardy Neesima, or Niishima Shimeta, was the name of the runaway Japanese boy who founded a university.

8. Our customs differ greatly from those of our Japanese neighbors. We sit in chairs, Japanese sit on the floor. We do not go to school until nearly nine o'clock, while the Japanese boys and girls are in school by seven o'clock. Our teacher sits on a chair or stands by a large desk, and the pupils occupy desks. The Japanese teacher is seated on the floor by a small desk, while the pupils sit in a semicircle about him. We study quietly, while they study very loud. We read from the front of the book, while they read from the back.

9. The feast of dolls, celebrated March 3, is the favorite day of the Japanese girl. "For a whole week before this feast housecleaning goes on everywhere. If the mats have become worn, new ones are

put down. Special flowers are arranged in the vase on the raised platform, and a beautiful picture is chosen for the wall. On the morning of the first of these days of the feast countless dolls are brought out. In wealthy families there may be dolls of many generations of children. Each little girl has at least two of these dolls. They are placed on a shelf beside older images on the first feast day after her birth, and she takes them with her to her new home when she is married."

10. The favorite day of the Japanese boy is the fifth day of May, for on this "day is held the feast of flags. The houses are decorated with irises, and flags fly everywhere. Flags made of silk, cotton, and paper are used. Often a flag is in the form of a large fish called a carp. It is said the carp can swim up a waterfall; to a Japanese boy it is the symbol of all within him that longs to be successful in life."

August 27

Part I

- | | |
|----------------|-----------------|
| 1. Rahway. | 6. Mobile. |
| 2. Baltimore. | 7. New Orleans. |
| 3. Washington. | 8. Kingston. |
| 4. Beaufort. | 9. Tarrytown. |
| 5. Tampa. | 10. Sing Sing. |

Part II

- | | |
|------------------|-------------|
| 1. Judges. | 3. Mark. |
| 2. Lamentations. | 4. Numbers. |
| 5. Timothy. | |

"WITH the gentle touch of grace, the Saviour banishes from the soul unrest and unholy ambition, changing enmity to love, and unbelief to confidence."—*Mrs. E. G. White.*

Did you do a kindness to some one today?



A PERPLEXING SITUATION

A Dropped Stitch

THERE was a light step outside, and the office door of the Cumberland Company swung open under the pressure of a hesitating hand. A sweet and wistful face peered into the room.

Kate Grimshaw was crossing the room; in her hands she carried a package of letters, bills of lading, a pay-roll sheet, and a check book; behind her ear was a fountain pen; her face was determined, strong, and honest. She looked at the face in the door and gave a little gasp of dismay.

A finger beckoned, and the face retreated into the hall; but it was twenty minutes before Miss Grimshaw followed the silent entreaty.

"Grace!" she exclaimed, when she came out; "you here at this time of day! You don't mean that you —"

The younger girl began to cry a little into her handkerchief. "I was not so much to blame — but — but — I have left my position."

"The third time in six months!" Her listener's manner had stiffened a little. "Of course you are not a specialist and there is nearly always a place for your work; but I am sorry — you are accumulating facts about yourself, building an obstacle — why, Grace, you need to work!"

"I know I do, but do I need to be spoken to so sharply? Do I need to be a servant to a bear?" The girl opened her blue eyes very wide; it was plain that she believed in herself to the full.

"We will talk it over later. My time belongs to the Cumberland Company. I will meet you at lunch, — same place. Think it over. I must go back; I'll see you in an hour."

Grace Drew was a little thoughtful as she walked along the street. For the first time Kate Grimshaw had shown disapproval, and her pride was touched. She chose a quiet part of the lunchroom, and when her friend came in she began at once to make full confession.

"Mr. Langdon has been awfully particular about time. Why, I just had to jump in the morning to get there at nine. Of course, I don't see why twenty minutes would make such a difference — he was always poking over his mail and telephoning his aunts and cousins to find out how they slept. I don't see what difference it made about me."

"How about lunches? Was he equally particular?"

"I should say he was," complained Grace, thinking that she had found a sympathizer. "He can stay out until three o'clock and then dictate letters by the yard; but when I was not back at one he would take out his watch and snap it — just as mad!"

Miss Grimshaw made no sign that she thought well of the ways of employers; she was waiting for the whole story. "I suppose that where there are so many other girls they talk over the heads of the firm, — they are not all satisfied?"

"I should say not. They have names for each one; Mr. Langdon is the Bear. We have lots of fun writing notes about them. When we go up to the filing desk, we walk like them and thumb over the papers just the way they do! I am not the only one that sees their queer ways."

"What brought on the trouble?" Miss Grimshaw appeared to be bending her full attention upon her salad.

"Why, he said that I had been late every morning this week, and I said that it was untrue, that I came in early Thursday; and he was mean enough to say, 'Yes, — the day the parade passed here at nine!'"

Her companion tried to hide a smile.

"And then I felt nervous, and every sheet of paper I began my letters on acted like fury, and I tore them up. I suppose I made a lot of noise, for, anyway, he said that if I had to pay for the paper I would probably be more careful. I closed my book, slammed down my typewriter, and walked out!"

There was a silence.

"Do you blame me?" asked the younger girl.

"Assuredly!"

"I thought you would understand," — the voice was tearful, — "I am sorry that I bothered you."

"Now, look here, Grace, this is the time for plain speaking. We must get down to hard pan. You have to send home money every week; if you do not, some one suffers. Are you going to let your selfishness touch others?"

"I am not selfish! I have always given —"

"Yes, you have when the way was smooth for you. How about next week? And, besides, what right had you to steal from Mr. Langdon?"

"Why, Kate Grimshaw, you terrible woman! I won't listen!"

"Yes, you will, and you will see that I am right. When you accept a position, you agree to give your time between nine and five. You agree, according to a moral law that is understood, to give your loyalty to the firm employing you. You have no right to steal twenty minutes, you have no right to waste their materials, you have no right to cheat them out of the respect that is their due. When you join those girls in ridiculing your employer, you cheat him, to say the least. As for the final words, — you were rude and flippant."

The blue eyes were very wide, the chin below quivered, but Grace Drew had heard the truth. She knew it was the truth, and that often hurts far more than slander. She knew that the woman who sat opposite her had begun business with less education, less social training than she, and with no help from acquaintances; yet she had grown into the work of her firm and received a high salary.

After a time she said, "Well, I suppose there is something that I must do. I shall have to strike out and find something."

"No, I should strike in, — right down into the best that is in you. You will find something there. When you drop a stitch, the work is spoiled unless you gather it up. You should go back, apologize, own to your mistakes — your weaknesses — and ask for a chance to begin again!"

"Humiliate myself before that man?" Grace was aghast.

"Yes, — but it will be a humiliation that will be a victory. It will be far easier, too, than to humiliate yourself each time you apply for work, making explanations for a wrong you have done. Better pick up the dropped stitch."

Grace looked down into the street below where the busy wage-earners were hurrying back to offices, — light-hearted girls, — and she thought she had never noticed before how eager, how honest and intent they seemed.

"I suppose you have to go back," she said, folding up her little packages and taking her gloves.

"Yes; I have just one hour," replied Miss Grimshaw soberly. The words themselves were potent,—the crux of all she had been saying.

"If I have anything to tell you, I will be in your doorway at five." Grace did not smile that time, but moved away into the hurrying crowd.

At five o'clock she did have something to tell. She was happy, more poised and self-contained than she had ever appeared before. "I made it quite plain," she owned, "just what a ninny I was—and he took me back!"

"I thought he would be kind."

"I am glad he wasn't too kind," said Grace quietly. "I think I need a lot of discipline. He just said, 'Well, you have learned the first law of business, and when you have learned a few more, I will try to advance you.'"

"That was just."

"Yes,—just right. I am sorry I thought he was a bear."—*Edna A. Foster, in the Wellspring.*

Your Pencil

I HAVE traveled pretty much about the towns and cities and country places of this old earth, and I have sought in vain for a statue to the fellow who invented the pencil. His face and form should be preserved in deathless bronze or marble in every cross-roads place and in every spot where folks come and go.

We live and grow through a process of exchange.

Nobody says anything absolutely new. We just change things around, add to, or combine, and the world gets our viewpoint and our little lesson as a sort of contribution to what it already has.

And the pencil is the little fellow that trots along with us and acts as our secretary and recorder of what others thought and what we think. Are you taking advantage of your pencil? Do you carry your pencil with you as you do your pocketknife or your handful of coins? If you don't, why don't you?

There is only one way to read a book, and that is with your pencil. There is only one way to hear a great mind talk, and that is with your pencil. There is only one way to see the whole world, and that is with your pencil.

A little paper—and your pencil. Take them with you everywhere. You are getting but a fraction of what may be yours if you allow your mind to wander and roll in its bed outside the hours that it is actively and definitely engaged during business or even pleasure.

Pencil, let's be friends!—"Take It."

The Memorial Tower in Rangoon

THE finest, most pleasing bit of architecture in the city of Rangoon, Burma, is the Centennial Memorial Tower now standing in the campus of the Baptist Collegiate Schools, the gift of J. Ackerman Coles, M. D., LL. D., of New York City, and erected to commemorate the completion of one hundred years of American missionary work in Burma. It is an exact replica in design of the tower of the old colonial church in Salem, Massachusetts, itself a copy of a church tower in London designed by Sir Christopher Wren. It was in the Salem church that Adoniram

Judson and his four companions, Newell, Nott, Hall, and Rice, were ordained, Feb. 6, 1812.

The artistic beauty of the tower is enhanced by the precision of its clock and the musical tones of its four bells, constituting a Westminster chime, which plays short and different tunes at each quarter hour, and strikes the hours with a heavy hammer on the largest bell. There are no other bells so fine in tone in Rangoon. All the Baptist College class and general exercises are controlled by these chiming bells.

When the missionaries first learned of the proposed tower, it was supposed that it would be located in Moulmein and mark the site of Dr. Judson's longest home and service in Burma. But with the broadening of the purpose of the memorial, word was sent to the mission treasurer to secure a public site, if possible in Rangoon.—*Missionary Review of the World.*

Words Pronounced for You

AS you have read the war news, have you not heartily wished you knew how to pronounce the strange French names, such as Oise, Ypres, and Vesle? If so, the following list may be gratefully received:

Lille	lāl
Soissons	swā-son'
Amiens	ā-mē-ān'
Château-Thierry	shā-tō'tyē-rē'
Epernay	ā-per-nā'
Vesle	vāl
Chauny	shō-nē'
Aisne	ān
Oise	wāz
Péronne	pā-ron'
Bapaume	bā-pōm'
Ypres	ē'pr
Armentières	ār-mān-tyār'

Slightly Soiled, Greatly Reduced

SLIGHTLY soiled, greatly reduced in price." This was the sign that hung on a suit of clothes in a city window. Two young ministers went by, and one said to the other, "What a splendid text for a sermon to young men!"

It is quite as apt and applicable for girls. A number of girls were gathered near an encampment of our boys in khaki. They were talkative and noisy, and were evidently trying to attract attention, and they did. With contempt one soldier said to another, nodding to the group of girls who thought they were attractive, "And that's what we are going to die for!" They had cheapened themselves tremendously in the eyes of the fellows they tried to attract.

"Don't cheapen yourselves, girls," said one of the greatest leaders of girls in this country. The things that cheapen are the things that soil and spoil, though ever so slightly.

"She does not realize it, but she's taking all the bloom off the peach," said a young woman of a girl who was "just flirting, that was all." "Fooling" with so many different fellows makes a girl seem like a peach that has been handled and mused. Reading stories that leave a bad taste in your mouth as well as in your mind and heart, mean gossip, and stories off-color that people whisper under their breath, always leave a stain. Entertainments or shows which are not proper make a dirty spot in one's memory.

The inevitable always happens then. The heart, the life, the character, or the reputation that is even slightly soiled is greatly reduced in its price and worth. The young man in the suit that is soiled depreciates faster even than the clothes themselves.—*Selected.*

Choose the Middle Way

PEOPLE differ much more in demonstrativeness than they do in real feeling. There are some whose liking is all the time finding expression in caresses and fond words. Others feel quite as deeply, but find it hard to show it except under the stimulus of deep emotion.

Whichever extreme your temperament inclines you to, you need to be on your guard against going too far. Some girls carry demonstrativeness to foolish lengths. The girl who addresses the majority of her girl friends as "darling" or "dearest" every time she speaks to them, makes these terms of regard almost meaningless. To cheapen one's affection by airing it on every pretext or on none at all, is surely a mistake.

But the reserved girl has equal or perhaps greater need to be on her guard. Her danger is that she will bury her affection so deeply in her heart that it will never be suspected. Some people go through this world longing for a proof of love. There are mothers who crave a little demonstrativeness on the part of their children. A kiss or a tender word of affection would be balm to their hearts. Yet often they wait for some especial crisis in the family life to bring this smothered tenderness to the surface.

If you are one of the demonstrative girls, be careful that your show of affection does not degenerate into silliness. If you find it impossible to walk from the history recitation-room to the library without putting your arm around Ethel, it is clear that restraint is the virtue you need to practice. But on the other hand, if it never occurs to you to stop and kiss mother before you start to school or go upstairs to bed, it is evident that you need to cultivate a little more demonstrativeness. Love is too precious a thing, too comforting, too joy-bringing not to be demonstrated beyond all possibility of misunderstanding. Avoid either extreme, that of gushing sentimentality or of rock-bound reserve.—*Leon G. Cardiff.*

Exaggeration

ONE of the great temptations for young manhood and young womanhood is to deal in superlatives, to seek abundant and overflowing language, to describe an event or an action. Our eyes are magnifying glasses that see large, and our tongues are multiplying rules that roll out extravagant statements. There were forty cats in our back yard last night, but when we sift down the evidence it was only our cat and one other. We use "fearful," "terrible," "horrible," "excruciating," "splendid," and other adjectives of like caliber without measure and without stint, and our words and statements are paper money, not worth half their value in real gold. The habit of exaggeration easily becomes a vice and a weight to our feet. If our word becomes as good as our bond, and our statements can be taken at par value or even at one hundred one per cent, we have gained a substantial foundation for future usefulness and efficiency.—*The Wellspring.*

Missionary Volunteer Department

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The Power of Prayer

IF there is one thing which, as young people, we should do, it is to pray. Perhaps there is no other one thing which we should so assiduously develop as our individual capacity and desire to pray. Every branch of our work is essential, all that we can do as societies and as a denomination is important, but personal consecration and individual prayerfulness are by far the most important factors in the success of our young people's work. As some one has expressed it, "Prayer is the all-important and essential power." Having access to this power, there is no excuse for do-nothing Christians. Prayer is the first requisite to soul-winning; therefore, it behooves us all to study and practice real prayer.

Strangely enough we seldom realize the necessity of *studying* prayer, although we easily see the necessity of studying electricity, steam power, water power, and all the powers we use materially. Why, then, should we neglect the study of this spiritual power which is greater than all the powers of earth combined? The place to study prayer is from God's Word.

Christ told us, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." That is a definite promise, but in order to claim it we must have other promises on which to believe. It is presumptuous to ask the Lord for something he has never promised, and then expect him to grant it because we "believe" he will. In that case we cannot "believe," we can only *imagine* he will, and imagination and faith are far different from each other.

There are certain conditions to answered prayer. For instance, many people may suppose that the Bible says, "Trust in the Lord, and verily thou shalt be fed," whereas in reality the promise is, "Trust in the Lord, and *do good*; so shalt thou dwell in the land, and verily thou shalt be fed." In order to claim this promise, we must be engaged in doing good, not merely wishing good, thinking good, not even praying for good things. We must do all four, but the climax is in the doing.

We are commanded to pray for wisdom, to pray for our rulers and for those who are spreading the Word of God, whether preachers, missionaries, or canvassers, that the Word of God may have free course, and that his messengers may all be delivered from wicked and unreasonable men.

We are commanded to "pray for one another." If this were strictly carried out in families, schools, offices, and institutions, what a change would be wrought in many lives! We can judge by the change wrought where this command has been followed.

So often, instead of praying for one another, the natural tendency is to talk about one another; when this is done, the breach widens and wounds are seared past healing.

Dear young friends, will you not pledge yourselves to pray for individuals you see in the wrong, or hear

talked about as in the wrong? If all of us would do this one thing, the added power in our denomination would be more than we can even imagine or estimate.

FLORENCE E. BASCOM.

Our Counsel Corner

WHAT do you think of going to see some of the moving pictures on the war, such as "Hearts of the World"? Some of our best people are attending. Is it right?

H. L.

I do not care to answer the question from the viewpoint of whether it is right for "some of our best people" (whatever that means) to attend moving picture shows. The moving picture show is an institution, and cannot be judged merely by an occasional good picture. It must be judged as a whole, and, judged in this way, its tendency, with that of the theater, is downward. There is nothing wrong, of course, in a moving picture, of itself, any more than a stationary picture. There are films which are purely educational, which are used to illustrate travel talks or scientific lectures; and one can sometimes go to a church or auditorium, and listen to a lecture thus illustrated, with great profit to himself.

Educational films are sometimes shown at the moving picture show, but such pictures are in the minority and are shown to secure from the better class of people the indorsement of the moving picture show as an institution.

Pictures of crime and of criminals at their work are really an education in crime to young people who see them. Pictures of drinking parties, dances, card playing, etc., create a desire in those who witness them to indulge in the real thing. Such pictures hide the ugliness of sin and make it desirable, and thus lead to sin. The tendency of the moving picture show is downward toward sin and worldliness. It does not lead to God. It does not lead toward heaven. It is destructive of spirituality. It debauches the morals, it makes sin familiar, and thus makes it seem less sinful. It incites to crime and immorality, weakens the character, and leads away from God rather than to him. No Christian can indorse an institution that leads to such results.

Attendance at a moving picture show indorses the moving picture as an institution. The institution is opposed to the gospel, is opposed to the church of Christ, and is destructive of the whole object of the gospel—the building of perfect manhood in Jesus Christ; hence Christians should not indorse this institution either by attendance or by contribution to its support.

In addition to this, God holds us responsible for the influence we exert. Every action of ours has an influence on some one else. A particular show, if attended, might not harm the one who attended; but if the example of that one should not only influence others to attend that particular show, but should lead them to think that the institution is a good one, and influence them to form the habit of attending such shows as would ultimately mar their lives, certainly the one exerting such an influence would be held responsible. A person who is expecting the Lord to come, and who wants to meet the Lord in peace when he does come, must guard his influence with the utmost care lest he lead others astray.

C. B. HAYNES.

Just for the Juniors

A Message from Little Shushan

ATINY girl she was, not more than four or five years old, and oh, so thin and pale! She stood in the long line of starving women and children drawn up before a relief station over in Armenia. There were hundreds in the line, who for hours had been waiting to receive the small piece of bread which was to be given to each one, so long as the supply lasted. "Mother," sobbed the child, "doesn't God send us bread?"

"Yes, dear, God makes the wheat grow and that means flour. Don't cry; we shall soon have a piece of the good bread, but we must wait till our turn comes."

"But, mother, suppose God should *forget* to send us bread," came the mournful reply, as the little one continued to suck a piece of orange peel which she had picked from a garbage heap.

Suppose God *should* forget. Do you think that he ever does forget even for one moment, the sufferings of his children?—No, never. But sometimes his people whom he has supplied with plenty, expecting that they in turn will give to others—sometimes they fail to share their blessings, and selfishly keep all the good things he has given them. And then what sorrow and hardship the needy must suffer!

Across the waters in Bible lands there are 400,000 children without the necessary food and clothing, and our Master is counting on you and me to do our part to help relieve their suffering. What have you done for them thus far?

You read the Armenian Relief number of the INSTRUCTOR, dated September 10, did you not? And surely you remember little Shushan whose picture appeared on the cover page of the paper. Listen to what she has to say to us:

"I do not look like that picture any more. My cheeks are not round now. I am hungry all the time. There is no milk nor bread nor eggs for us to eat. Sometimes for breakfast we eat orange peel and melon peel. Then we go out into the fields and try to eat grass.

"My mother died because she was hungry. My father was killed. I have no home, for it was burned. We children without homes walk together in the field, hunting, hunting, hunting. Do you know what for?—Something to eat.

"We do not like to ask you to help us. But we cannot live unless you send us some of your pennies. They will buy bread for us to eat. Somebody told us that when your mothers give you money for amusements and candy, that you give some of it to us. Do all of you really help to save our lives this way? If you do, perhaps we shall be able to see the birds and flowers some day. We are going blind now because we are starving. But if you are still helping us, we will try to be patient."

What are you doing to answer little Shushan's appeal? Will you not help? Here are some of the ways:

1. Fill giving-up stamp books. If your Junior superintendent does not furnish you with one of these by October 5, write to the American Committee of Armenian and Syrian Relief, 1 Madison Ave., New York City, and they will send you a stamp book and a gift box *free*.

2. Have a mite box on the table at all meals. Put money in it as a thank offering for a good dinner.

3. Get others interested in helping these poor people, and ask them for a liberal offering.

4. Pray every day that the Lord will make you unselfish, and willing to share your blessings for the sake of the starving children in Bible lands. E. I.

The Sabbath School

II — The Giving of the Law

(October 12)

LESSON SCRIPTURE: Exodus 20.

MEMORY VERSE: "The law of the Lord is perfect, converting the soul." Ps. 19: 7.

STUDY HELPS: "Patriarchs and Prophets," pp. 305-310; "Bible Lessons," McKibbin, Book One, pp. 184-188.

"When God confirmed his law to men,
Through Israel's waiting flock,
He spake aloud his precepts ten,
And graved them in the rock.

"Within the tent's most holy place
That sacred law was brought,
Nor can the hand of man efface
What great Jehovah wrought.

"In heaven the tabernacle true,
Pitched not by hands of men,
The sacred law is kept in view,
The holy precepts ten."

Questions

1. How did the Lord introduce himself to the people when he began speaking his law from Mt. Sinai? Ex. 20: 1, 2. Note 1.

2. What is the first commandment? In what ways are we tempted to break it? Verse 3. Note 2.

3. Against what was the second commandment given? How does the Lord deal with those who hate him? What does he show unto those who love him? Verses 4-6. Note 3.

4. Repeat the third commandment. How is this commandment often thoughtlessly broken? Verse 7. Note 4.

5. What does the fourth commandment require us to remember? To whom does the seventh day belong? Why was the seventh day set apart as the Sabbath? Verses 8-11. Note 5.

6. What is the fifth commandment? What promise is associated with it? Verse 12. Note 6.

7. Repeat the sixth commandment. What will hinder one from obeying this commandment? Verse 13. Note 7.

8. Repeat the seventh commandment. Verse 14. Note 8.

9. What sin is forbidden by the eighth commandment? Verse 15. Note 9.

10. Repeat the ninth commandment. In what ways may one bear false witness? Verse 16. Note 10.

11. What does the tenth commandment forbid? What does "covet" mean? Verse 17. Note 11.

12. How many of these commandments speak especially of our duty to God? Verses 3-11.

13. How did Jesus put these into one short commandment? Matt. 22: 37, 38.

14. What short commandment includes the last six of the ten? Verse 39.

15. What is said of the character of the law? What will it do? Memory verse.

16. What did all the people see and hear? What request did they make? Ex. 20: 18, 19.

Notes

1. "The precepts of the decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' In the ten commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man."—*Patriarchs and Prophets*, p. 305.

2. "Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due him, of that do we make a god."—*Ibid*.

3. "It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins."—*Id.*, p. 306.

4. "The commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God

in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of his name, we dishonor him."—*Id.*, pp. 306, 307.

5. "God has given men six days wherein to labor, and he requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. . . . Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character."—*Id.*, p. 307.

6. "Parents are entitled to a degree of love and respect which is due to no other person. God himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—*Id.*, p. 308.

7. This commandment is broken by those who cherish in their hearts dislike, anger, or hatred. See Matt. 5: 21, 22.

8. "Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed."—*Ibid*.

9. The eighth commandment "condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another, is registered as fraud in the books of heaven."—*Id.*, p. 309.

10. "False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or talebearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment."—*Ibid*.

11. "The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act." Selfishness leads to covetousness.

A Humorous Parrot

PARROTS seem to possess a sense of humor, if one is to judge by the remarks they make, which are usually humorous and apropos. The following incident occurred at a home where I was recently visiting:

Polly was decidedly out of sorts. Her dinner had been delayed. An old lady had called when dinner was half over, and had been invited to take dinner.

"Won't you have another piece of pie, grandma?" inquired the hostess.

This was too much for Polly, who had already waited what seemed an interminable length of time, and she called out, "Ha! ha! She's had two already!"—*Our Dumb Animals*.

THE present subscription list of the INSTRUCTOR stands at 16,549; but when all unions and conferences reach their goal 19,233 papers will be called for. A little effort on the part of every reader would no doubt bring the list up to 20,000 in a very short time.

Lost time is never found again, and time enough always proves little enough.—*Benjamin Franklin*.

"FALSEHOOD is poison—dangerous when placed
In truth enough to hide the bitter taste."

Our Influence

AMONG the many lessons taught by Solomon's life, none is more strongly emphasized than the power of influence for good or for ill. However contracted may be our sphere, we still exert an influence for weal or woe. Beyond our knowledge or control, it tells upon others in blessing or cursing. It may be heavy with the gloom of discontent and selfishness, or poisonous with the deadly taint of some cherished sin; or it may be charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. But potent for good or for ill it will surely be.

That our influence should be a savor of death unto death is a fearful thought, yet it is possible. One soul misled, forfeiting eternal bliss—who can estimate the loss? And yet one rash act, one thoughtless word on our part, may exert so deep an influence on the life of another, that it will prove the ruin of his soul. One blemish on the character may turn many away from Christ.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a "root of bitterness" whereby many shall be defiled. And how much larger number will the "many" poison! Thus the sowing of good and evil goes on for time and for eternity.—*"Captivity and Restoration."*

The Most Needed Virtue

ALL bow before Love's throne, whether heathen or Christian, rich or poor, simple or learned. We love best, and honor most, those who love most. The child has won the world's heart because of its love. The greatest orator, prophet, or philanthropist serves in vain unless his words and service are dripping with Love's wisdom and charity.

How beautiful is Love as portrayed by the apostle Paul. She is long-suffering, forbearing, kind. She envies not, nor exalts herself. She does not behave unseemly. She seeks not her own glory or pleasure. She is not provoked; and her thoughts are pure as the sunlight. She takes no account of personal injuries, rejoices not in another's wicked ways, but rejoices in the truth. She bears all things, believes God's promises, hopes in his everlasting mercies, and endures all things,—unkindness, slander, persecution, imposition, hardships, affliction; and she never fails those who put their trust in her. Love is heaven's own legacy to earth. She is the rightful ruler of heart, home, and nation; but usurpers and impostors have cast her aside.

According to the late Earl Grey,—governor-general of Canada,—the bloody struggle across the seas came because love was driven from the hearts of men, and materialism took its place. Therefore, his farewell to the world was, "There's nothing can help humanity—I'm perfectly sure there isn't, perfectly sure—except love. Love is the way out and the way up."

"Love is the way out and the way up," for you,

for me, for the world. Christ is love. As soon as we open our hearts to him, love comes to abide with us. The two are inseparable.

We are told to covet earnestly the best of gifts, and that is love. It sweetens, beautifies, ennobles, and glorifies the humblest life.

Let us each believe that Earl Grey was right, and that there is nothing but real love that can lift perishing humanity up to its rightful estate.

Then let us love, love all, and reveal that love every day by kindness, courtesy, generosity, and hospitality. Oh, let us learn to love to love. F. D. C.

China's New Marriage Plan

ONE of the interesting evidences of China's awakening is its rescue home for girls, conducted by the city of Nantungchow. The girls have their work and daily classes. The money made from sewing and knitting is divided, one half going to the home for running expenses, the other half being credited to the girl who did the work. When she leaves the home, this money is given to her.

After a stay of six months in the home, each girl has her picture taken. It is hung in the corridor, and any one seeing the picture and wishing the girl in marriage, presents his case to the chief of police. The police thoroughly investigate the record of the man, and his home conditions. If all is satisfactory, word is sent to the home, and a day is set for the gentleman to visit the lady of his choice. If after this visit the girl consents to the marriage, the contract is sealed by the chief of police. No girl is compelled to marry any one whom she does not want. After her marriage, if she is not kindly cared for, she can appeal to the police force for protection. On the dissolution of the marriage contract any children that may have been born to the family are regarded as the mother's. Certainly this is a great step in advance of marital conditions in centuries past.

A Good Book

THE Problems of Youth," by Louis Albert Banks, is a character-making book. Its forceful illustrations appeal strongly to the reader. Some of the chapter headings are: "The First Stone in the Stairway of a Noble Career;" "A Youth Running the Gauntlet of His Foes;" "Keeping Guard Over the Heart;" "The Liar;" "Moral Color Blindness;" "The Mockery of Wine." Price, \$1.30. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C.

Principal Contents

CONTRIBUTIONS	PAGE
The Singer	3
Bezaleel and Aholiab	5
Why They Surrendered	6
Using What Belongs to Another	7
Social Life in Its Proper Setting	7
Games for the Social Hour	8
Minding Your Business	9
The Power of Prayer	13
A Message from Little Shushan	14
The Most Needed Virtue	16
SELECTIONS	
A Dropped Stitch	11
Your Pencil	12
Choose the Middle Way	13