

THE YOUTH'S INSTRUCTOR

Vol. LXVII

April 8, 1919

No. 14



Touring in the Fiji. Pastor Parker in Foreground, Pastor Fulton Taking Photograph.



Three of our native evangelists ready for a preaching tour. Their "suit cases" are made of kerosene tins, in which they carry their Bible, hymn book, a clean clothing outfit, comb, and towel. Thus equipped they can travel among the villages for several weeks.

From Here and There

Secretary of the Navy Daniells is in Europe on official business.

Two hundred girls from the Orient are students in American schools and colleges.

Within a month America will be ready to start several airplanes on a transatlantic flight.

Dr. A. F. Schauffler, the indefatigable Sunday school worker and writer, died on February 18, aged seventy-three years.

Ralph De Palma, the intrepid Italian driver, recently covered one mile in his automobile racer at Daytona, Florida, in 24.92 seconds.

Damage estimated at \$5,000,000 was done to the tomato crop on the eastern coast of Florida by recent heavy rains. Practically the entire crop was ruined.

The former German kaiser finds the climate of Holland disagreeable to him, so he desires to locate in Egypt or in some other equally salubrious country.

The first monument dedicated to the memory of George Washington is said to be the quaint stone tower at Boonsboro, Maryland. It was dedicated on July 4, 1827.

Queen Marie of Rumania expects soon to visit the United States. Whether the trip will be made before or after the conclusion of the Peace Conference has not been decided.

Twenty cities have now enrolled in the nation-wide "own-your-own-home" campaign, inaugurated by the Department of Labor to stimulate building during the readjustment period.

Socialists accused of violating the espionage act in the Chicago District have been sentenced to serve a total of 968 years in prison, or an average of five years for each person convicted.

Authentic reports state that starvation prevails throughout Bolshevik Russia, and the population is dying by thousands. Undertakers are unable to cope with the situation, since there is not wood enough for coffins.

The Du Pont Powder Company supplied forty per cent of all the explosives made for the Allied nations during the war, or 1,466,761,219 pounds during four years. This industry brought into their treasury more than \$1,000,000,000.

Germany will surrender approximately 3,500,000 tons of merchant shipping under the terms of the armistice. The ships will be divided between France, Great Britain, and the United States. The United States will receive eight first-class transatlantic liners.

Mr. Roy A. Conger has purchased the entire equipment of the Canadian Royal Air force of 350 planes and 1,000 engines, purposing the commercial development of "the flying business" in Canada. He will conduct a regular air-express and passenger service across the continent.

Norman Hapgood, who has been appointed by President Wilson to succeed Dr. Eagan as United States minister to Denmark, was the president and one of the founders of the League of Free Nations, an organization which has done much to make available information concerning an international league.

On Memorial Day this year the few survivors of the Grand Army will take over for the first time the duty of decorating the graves of American soldiers who have fallen in this war and whose remains have been brought back to this country. It will be a touching service.

Dr. Mary E. Walker, the woman who made herself notorious by the wearing of male attire, is dead. She spent four years as a surgeon during the Civil War, and by special authorization of Congress discarded at this time the dress of her sex for that of her brother.

The French Government has started an offensive against profiteering by opening fifteen large public eating houses for the sale of government controlled provisions. It is estimated that the cost of living in Paris will thus be lowered at least forty per cent.

Tibet has at last opened its doors to the gospel missionary, according to a recent statement issued by Roderick A. McLeod. For years this country was closed to all outside influence, since China demanded that it hold intercourse with her alone.

Amelia E. Barr, the authoress, died on March 10 at her home in Richmond Hill, New York City. Mrs. Barr, who was within a few days of being eighty-eight years old, suffered a sunstroke last July and never completely rallied from its effects.

A bronze lapel button somewhat like that worn by the G. A. R. veterans will be the "honorable discharge" emblem issued by the United States War Department to veterans of the Great War, whether they served overseas or not.

A report from the Treasury Department shows that the loans of this Government to the Allied nations now total \$8,841,657,000, leaving about \$1,158,000,000 of the original \$10,000,000,000 authorization which may yet be loaned.

The Youth's Instructor

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My Hidden Task

E. F. COLLIER

FATHER, help me to do my part
Before the night's dark shadows fall;
Before the clouds, the storms, the tempest,
Shall close thick doors about us all.

Father, I do not know the work
Thou hast for me to do below;
But when thou say'st, "Go, and hasten!
Do this for me!" my God, I go.

Nothing care I if the vain world
Ignore the station that I fill;
If I may find God's way and purpose
For me, it shall be pleasure still.

To set a quiet, lowly part,
Though treated by the friends I love
As Judas treated Christ,—this blessing
Is more to me than thrones above.

And when I have fulfilled thy will,
No matter how, without a grudge,
To go or stay—I am contented;
To live or die—thou art my judge.

O God, to do for thee my part
And do it right, is all I ask;
Unloved, unsung, it shall be sweeter
When done for thee—my hidden task.

Recent Touring in Fiji Towns

J. E. FULTON

THERE are many things to interest one as he labors among the people in the Fijian villages, even though there are privations and inconveniences to be met. The people are uniformly kind, and do their best to please their visitors.

Sometimes when it has been announced that visitors are coming, as in the case of our recent tour through

tain this attitude long; but as ordinarily there are no tables and chairs in a Fijian home, one must accustom himself to sit so and to have both hands free; it seems the only way.

Generally speaking, the natives are clean in their habits, bathe frequently, and have ideas of cleanliness in respect to the preparation of food. Yet there are some things they do which severely try those long accustomed to better ways. It is bad Fijian etiquette to pass behind any one. In olden days such an offense was punishable by death. So the boys who wait upon the table must walk upon the mat upon which the food is spread. No forks are used in placing the food before one, so the hands are freely used by those preparing the meal and in handling the food.

The houses are rather dark inside, there being, as a rule, but few doors or windows. In the evening a single small kerosene lamp or lantern provides all the light furnished. With this it is quite impossible to distinguish the dark figures sitting here and there, gazing upon the visitor who has the light shining full on his body. Sometimes there is no kerosene in the home, and stores are often far away. The host may then go to his neighbors to borrow a little oil. If successful, he is likely to come back with the kerosene in the most unheard-of kind of oil receptacle. You look for a bottle or a tin or a cup, but he seems to have nothing. Then he takes the lamp or lantern, and



Bringing in the feast on the arrival of the missionary party. The meat dish is a baked or roasted calf. The baskets contain steamed and baked taro, yams, and sweet potatoes.

the mountains, flowers are gathered and placed in vases in the house to be occupied by the visitors. Often on our trips the houses we occupied had an arbor of flowers and greenery at the entrance.

Food was brought to us in great abundance. It is always customary to have a feast to greet visitors. Sometimes a good deal of expense was incurred by their slaying the "fatted calf" and buying what they thought we might like. With this would be great quantities of vegetables and sometimes fruit. Then follow the customary speeches in presenting the food, and the replies from the visitors,—the first telling how little and poor the gift is, and the other telling how much and how good it is. After the food is prepared, it is brought in and laid on large, fresh leaves which are placed on a special mat laid on the floor. Fijians never use an elevated table, but sit Turkish fashion, with the food on the special mat spread on the ordinary floor mats, with which every Fijian house is covered. Many foreigners have difficulty to main-



The village church and congregation at Nabutatau. These believers are descendants of cannibals. The town is a short distance from the spot where Mr. Baker, a Wesleyan missionary, was killed in 1867.

ejects the great mouthful of kerosene he has borrowed, and it dawns upon you that the Fijian mouth is used as a combined suction pump and kerosene container.

At a number of places, on arriving at the boat's landing we were met by our brethren with singing. At one place an arbor was built down to the water's edge, and under this we walked while the brethren sang. Then with singing they accompanied us to the house we were to occupy. It was very good of them, but the writer felt they made altogether too much of the occasion.

On our tour there were two or three sermons a day, besides baptisms and many visits, picture taking, and then at night, after all our work, and perhaps a long journey through the day, anxious questioners would perhaps keep us busy till midnight expounding Scripture. But all was interesting and thoroughly enjoyable.

On our trip we saw the descendants of those who took part in the killing of Mr. Baker, a Wesleyan missionary. We visited the town of Nabutatau, where this took place, and found nearly one hundred Sabbath keepers. The grandson of the old chief who was responsible for the death of Mr. Baker, is now the reigning chief and a fine man, a zealous Bible student, and an ardent advocate of the message. We also saw two old men who had part in that terrible

cannibal feast. These men also are nominal Adventists. Many here who have recently accepted the Sabbath truth need much instruction, but wonderful opportunities are presented to teach them the full message.

The Call of Spring

O TREES, you look so pale and gaunt,
Your slumber robes thrown down;
For it is time for you to want
To don your new green gown!
You've stretched your long arms toward the sky
The cold bleak winter through,
As though you would all things defy
That worked their will with you.

With leaden skies now overcast
You look so sad and bare;
Surrounded by a dreary, vast,
Bleak outlook everywhere.
We long to see a tiny leaf
Upon your boughs unfold;
To know that springtime, sweet and brief,
Returns, as knights of old,

To take away your cold, white robe
For lovely dress of green,
And clothe once more the rolling globe
For springtime's brightest scene.
Dear trees, we wait until the birds
Shall call you to awake;
All nature at their song is stirred
King Winter to forsake.

MRS. J. L. VAUGHAN.

An Interesting Trip

O. B. KUHN

WE were to leave Changsha for the end of the railroad three hundred li to the east, on the morning train from Yoh Djou. We went to the station early, hoping to secure a seat; but as the train rolled in, still going at a good rate, three or four hundred soldiers dived, sprawled, and tumbled through the windows, and took all the seats and available room. Several score of passengers had to ride in open freight cars in the rain. A big soldier grudgingly gave up a corner of a seat to me at the request of the evangelist who accompanied me.

Along the road every farmhouse swarmed with soldiers who make the men and boys slave for them, and the women and girls wait upon them. The officers have possession of the railroad stations and use them for living quarters. Passengers not aware of this, seeking to leave the trains by the usual exits through the stations, are slapped, cuffed, and kicked by the corporal's guard stationed there. When a person is wise enough by observation to escape the trap, the corporal and his men seem disappointed and look wistfully after him.

As we neared a large military center, the passengers were scrutinized by officers who looked through the open windows. It was shaded where I was sitting, and as the weather was cold I had my coat collar turned up and my hat pulled down. My eyes and a strip of face were all that could be seen. Three officers looked at me and asked each other whether or not I was a Chinese. From the depths of my collar I jokingly replied that I was a Hunanese by adoption and was on my way to Yuen Djou Fu in Kiang-si. The officers said to each other that my *kou-yin* (mouth word) was not *shih-fen dui-liao*, meaning that my speech was not ten parts correct. Looking more closely at me, they laughingly said that I was an Englishman. We conversed pleasantly for a few minutes and then they passed on.

Arriving at the end of the line in the evening we stayed overnight at a Chinese inn. The horses in my father's barn had a cleaner, brighter, and warmer place to stay in than that inn, but we were thankful even for that place of protection from the wintry, rainy weather without.

Early the next morning we started on a two days' journey up the valley to Yuen Djou Fu. Our baggage had been weighed, and the contract made with the chair carriers and baggage carriers, the innkeeper acting as middleman. We advanced half the money and received the innkeeper's receipt. We instructed the men to carry my chair first, then the baggage, and last the evangelist's chair. This arrangement was for the protection of the baggage, and for my convenience should any trouble arise with the men, who think that foreign missionaries roll in wealth, and always try to force them to pay more money. The evangelist being in the rear would be in easy reach to help handle the situation.

The men hurriedly maneuvered and put the evangelist ahead and me last. My men walked slowly, and when I asked them to keep up with the others they replied that I was heavier than the evangelist, which is not the truth. After going a li or two, while still in the city, the two carriers set the chair down in the middle of the street, and telling me that they would not carry me farther, deserted both me and the chair. I called a soldier and told him that I had a passport from the governor-general, and explained the case. He sent for the innkeeper and got hold of the two chair carriers. The innkeeper sent for the president of the business men's association, and the carriers called the secretary of the labor union. After discussing the matter I was told that the hotel runner had deceived the men as to the actual weight of the baggage, and that he had withheld a larger commission from them than was allowed. The judgment in the

case was that the runner should give up the money in excess of the regular commission, and that I should hire another man to help with the baggage. Also as we had already paid half the money in advance, thus binding the first contract, that the innkeeper should pay one third of the hire of the additional baggage carrier. The court trial was held in the middle of the street with a crowd of spectators. It was immensely amusing to me. After all was settled, we bowed gracefully all around, and with many apologies from every one we separated. In the meanwhile the evangelist had stopped on the bridge after passing through the city gate, wondering where I was all the time. He returned to the place of the trial in time to hear the arguments and receive the judgment.

As this is the rainy season, the roads were in very bad condition. In many places the mud and water was halfway up to the carriers' knees. The second day we had to leave the chairs and walk long distances at a stretch, as the men could not get through the mud with our weight. At times they could hardly pull their feet out to make another step.

Along the way we bought delicious mandarin oranges for three coppers a gin. On that road it required one hundred thirty-seven coppers to make a silver dollar. At the present rate of exchange a Chinese silver dollar is worth about eighty-eight cents American money. A gin weighs about a pound and a third. Thirteen coppers purchased ten large, fresh hen eggs. We paid two coppers a bowl for good boiled rice. This section produces white, yellow, and pink rice. The pink rice is very pretty. It all tastes about the same regardless of color. The Chinese eat the unpolished rice which is more tasty and more wholesome than the fine grade of rice purchased in American stores. A good meal of rice, vegetables, eggs, and oranges cost us from six to ten coppers. Our room at the inns at night cost five coppers for each person. Should one be without his own bedding, he may hire quilts for five coppers each. At one place it cost twelve coppers for each meal and no charge for the room.

These inns are one-storied, and have tamped earthen floors. The walls are of mud and straw brick. One is very fortunate if he gets a room with a window. In most places the only light from the sun comes through a piece of glass in the roof, about five by ten inches in size. There are from four to a dozen beds in a room according to the size of the room. The light and air are insufficient, to state it mildly. Little tin cups of oil with a cotton wick are the only lamps furnished. These cost a copper each for one filling of oil, which is enough to burn an hour or two. These produce more smoke than light, but they are better than nothing. The beds are nothing but boards with woven rice straw upon them. These straw mats are usually inhabited. It is well for one to pack a folding cot. Some persons carry oiled paper or cloth with a strong odor which is first placed upon the beds.

The Chinese get their most commonly used cooking oil from a fruit nut. This oil is called *cha-yu*. The pulp that remains after the oil has been forced out is mixed with straw and pressed into cakes about one inch thick and fourteen inches in diameter. These cakes are used for fuel and make a fairly good fire. After it is thoroughly lighted it stops smoking, and the glowing coals remain for hours. If these coals are covered with ashes they will throw off a gentle heat sufficient to keep one's hands or feet warm. If left

uncovered, there is much heat. These coals are carried around in bamboo baskets of various sizes with a clay vessel inside. This fuel is superior to charcoal and does not throw off such poisonous gas. We bought these cakes at from two to four coppers each. One place we paid six coppers. One cake would keep our basket stoves going all day, and one would heat up our room in the evening, and dry our clothes wet with the rain.

Yuen Djou Fu proved to be a very interesting city, and one of the most beautifully located places that I have seen. On all sides there are hundreds of hills of a great variety of shapes, sizes, positions, and appearances. There are many kinds of large evergreen trees. The palms and vines are especially pretty. Nearly every family has an orange grove. A gently flowing stream of clear water, bridged by a seven-arched structure entirely of stone, divides the city. The banks of the river are walled up like ancient Babylon. The city walls inclose an area about four li wide and five li long. The walls are in good condition, and possess a grandeur of appearance above any other that I have seen. In many places pretty evergreen vines hang over the tops and run down halfway to the ground. The walls are twenty to thirty feet high and are surrounded by a moat. As we viewed the beautiful sight from a hill in the center of the city, I was reminded of the West Indies and of Washington Irving's description of ancient Spain.

The present city was built about six hundred years ago in the Ming dynasty by a famous general named Dju, who was at that time governor-general of Kiang-si Province. Some time before this the western part of Kiang-si had been captured by the Hunanese. General Dju conceived a great hatred for the Hunanese, and determined to recover the lost territory. With a large army he invaded Hunan Province, and it is said that he killed every man, woman, and child. Later the province was repopulated by persons from Kiang-si whom the general sent. However wicked the general may have been, he chose a beautiful place for his capital and built a grand city.

As Yuen Djou Fu is situated far away from the large commercial centers and more modern cities, and is not easy of access, it has not been appreciably influenced by modern civilization. The people still adhere to the ancient customs and time-honored practices of the Chinese. The people are artistic, refined, and courteous. It seems that I had made a trip to the ancient, flowery kingdom of the Hans.

Here we accidentally met the leaders and believers of the Higher Doctrine Society. This people, numbering about fifteen thousand, are descendants of Chinese who in the early centuries received the Scriptures from missionaries from Palestine passing through India. Believers of this faith do not worship idols. Through the centuries they have been persecuted by idolaters who have tried to force them to worship graven images of wood and stone, but they have faithfully held out against idolatry. Their property has been confiscated, their sacred writings burned, and they have suffered death at times, only a few escaping with their lives.

The members of this society believe we are living in the last days and that the Creator is soon coming. They said that the Creator gave man six commandments. The first is that man shall worship the Creator and shall not worship idols, and that he shall keep the Creator's worship day. The other five command-

ments correspond to the last five of the decalogue. The Chinese do not have a weekly cycle; but twice a month, according to the moon, these persons cease work and assemble for worship. We were walking along the street one day and noticed a sign hung on the closed door of a large store. The sign read, "*Cin-tien Li-bai*," meaning, today is worship day. Upon inquiry we found their place of meeting, and became acquainted with an interesting people who still preserve some precious truths. Their second commandment, which is against killing, they observe very literally. They do not eat meat, not even chicken or fish, for this would be taking life. We hope that our Chinese workers at Yuen Djou Fu, consisting of an evangelist and his wife and a common Bible worker, may lead the honest ones into the full light of truth.

At this city we baptized sixteen persons and organized a church. The ages of the candidates ranged from seventeen to seventy-one. One man was seventy-one and his wife sixty-three. Another man was sixty-eight and his wife sixty-two. These persons were baptized on Sabbath, Dec. 21, 1918. The water in the river was very cold, but these old people did not show signs of discomfort or dread. Later I overheard some women asking these aged sisters whether or not they were cold in the water and if they feared to enter. They replied that they were not cold, and had no fear because God "*bao-hu liao*," meaning that God protected them. From this place two young men accompanied us on the return trip. They were on their way to our school at Hankow, to prepare for the Lord's service.

The next morning we left Yuen Djou Fu in a hard rainstorm, which soon turned into snow. The wind blew with such force that the chair carriers made only forty li up to four o'clock in the afternoon. As it was necessary to cover at least fifty li the first day in order to make the end of the railroad in three days, allowing them an extra day because of the bad roads and weather, we urged the men to travel another ten li before dark. It was only after promising them more money that they again started out.

The second morning snow covered the trees and the roofs of the houses. It was bitterly cold, a strong northwest wind blowing up the valley. The evangelist's feet were so numb that he did not know that the hot coals at his feet had burned through his heavy shoes and blistered the skin. The baggage men at the rear called his attention to the odor from the burning shoes. Fortunately the burn was not severe. Walking to keep warm was out of the question because of the depth of the mud and water.

On the afternoon of the third day we arrived at Ping-hsiang at the end of the railroad. We purchased tickets the next morning, the evangelist and I going to our station at Li-ling ninety li distant, and the

students going on to Changsha where they were to take ship for Hankow. Our tickets to Li-ling, third class, cost us thirty cents, and the students' tickets cost one dollar thirty-five cents each. The distance to Changsha is about three hundred li. It requires three li to make a mile, so you see traveling in China is not expensive. Only third-class cars are running on this line, because the soldiers recognize no distinctions, so the second-class and first-class cars have been taken off.

We arrived at Li-ling, still in the storm, the hills in the distance looking very pretty in their covering of white. We were indeed glad to find ourselves inside our chapel, protected from the storm after our hard journey, and to meet again with the little company here whom we baptized a year and a half ago. They, with the other inhabitants, have suffered much from the soldiers the past year, and tell many interesting stories of their narrow escapes from death. Although all have lost their homes by loot and fire, they are still happy in the Lord and rejoice in his love and care. We shall remain here a few days and then visit other stations.

Where the Waters Blend Their Music

FAR in the mystery of a wood
A springing fountain flows,
Born with a will to endless good
From God's untainted snows.
There thirsting creatures come to drink;
There stars reflected shine;
And the waters blend their music
With the singing of the pine.

The peace of God is on the hills,
His healing in the stream,
And beauty that old forest fills
As pure as childhood's dream.
There's cleansing from the dusty way,
There's rest and strength divine,
Where the waters blend their music
With the singing of the pine.

That happy stream in forest old,
How blest its waters are
Their joyful course unstained to hold,
Reflecting sun and star!
May God the Father keep as pure
And glad this life of mine
As the stream that blends its music
With the singing of the pine.

EUGENE ROWELL.

Prayer was Answered

THE six-year-old daughter of an attorney has been taught from infancy to have implicit faith in prayer. So strongly has this been impressed on her mind that practically all her desires and childish wishes sooner or later find expression in the prayerful appeal.

The child is a motor enthusiast, and on the first warm day after the severe winter weather she asked her father to take her out for a ride. He explained that their machine was put away for the winter, and that it could not be used at that time. The child then sought her mother, and asked her to pray for somebody to come around and take them out for

a ride. The mother tried to explain that such a prayer would be unavailing, but, undaunted in her firm belief, the child went to her room and prayed that she might have an automobile ride. An hour or so passed, and the little girl waited expectantly and anxiously for the car to arrive.

The shriek of an automobile horn was heard outside. The child rushed to the door, and to the amazement of the mother, a neighbor asked the girl whether she desired to take a ride.

"Will you have room for mother, too?" the girl asked.

"No, we have room for just one little girl," replied the man at the wheel.

The child hurriedly put on her coat and cap, and as she left the doorway she turned to her mother and said:

"See, mother, if you had prayed with me, you could have gone, too."—*Selected.*

Wastebasket It

THE useful things in this world are the working things. If your day isn't clear and clean, if details clutter it, concentrate for a brief period. One by one decide on the essentials and get them into their proper places. But just the minute you reach a useless detail that you can find no place for — wastebasket it.

Either do the thing that faces you — or wastebasket it.

Wastebaskets were invented to take care of the useless. Learn to look a duty or proposition or written problem squarely in the face, and decide its relative value immediately. If it is worth while, care for it without fuss or fume; if it looks useless, do not tabulate or file it away — wastebasket it.

Either do the thing that faces you — or wastebasket it.

If you have a mind that is free from the consideration of "unfinished business," you have a mind powerful and quick working — a veritable fortress, back of which you may safely go and lodge, assured that there you will find ammunition sufficient to win the fiercest battle. So, mind this, that you —

Either do the thing that faces you — or wastebasket it. — "Take It."

Character Building

DURING the Revolutionary War, Richard Jackson was accused of the intention to join the British Army, and admitted the truth of the charge. He was sent to the rude county jail, from which he could have escaped easily; but he considered himself held by due process of law, and his sense of duty forbade flight under such circumstances. He asked leave of the sheriff to go out and work by day, promising to return each night. Consent was readily given, as his character for simple honesty was well known. And for eight months he went out each morning and returned at evening.

At length, the sheriff prepared to take him to Springfield to be tried for high treason. Jackson said this would be needless trouble and expense, for he could go just as well alone. Again his word was taken, and he set off alone. On the way, he was overtaken by Mr. Edwards of the council of Massachusetts, who asked where he was going. "To Springfield, sir," was the reply, "to be tried for my life."

The proof was against him, and Jackson was condemned to death. When the president of the council asked if a pardon should be granted, member after member opposed, until Edwards told of his meeting with Jackson. By common consent, a pardon was at once made out. The childlike simplicity and integrity of the man had saved his life. Character is power.

"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. . . . Remember that you will

never reach a higher standard than you yourself set. . . . Do not disappoint Him who so loved you that he gave his own life to cancel your sins. He says, 'Without me ye can do nothing.' . . .

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next." How important, then, is the work given us to do!

MILDRED BOYNTON.

A Book for You to Read

SOME time ago I recommended to you one of John Muir's charming books, "The Story of My Boyhood and Youth," and now I have for you another, equally excellent, "My First Summer in the Sierras." It is full of the freshness of clear mountain weather and breathes gladness and cheer on every page. The master lover of California's mountains tells, as only he can, of glorious days spent on a journey with a flock of sheep to the head waters of the Merced and Tuolumne Rivers. The trees and wild animals are vividly described, the majestic music of the waterfalls is interpreted for you, the peace of all outdoors is brought to your soul. Watch with Mr. Muir the day-breaks and sunrises, climb the rugged steepes, and pluck the flowers in wild mountain meadows.

EDMUND C. JAEGER.

Russia's New Treasure Port

THE Murman Coast has come into prominence of late, more particularly because of the fact that thousands of American soldiers have been and are likely to remain in that remote region for some time to come — at least until Bolshevism is eradicated from Russia, and order has been restored in that chaos-stricken land. The Murman Coast is situated in Russian Lapland, far in the arctic and east of northern Norway.

The strange thing about this coast is that Russia has been scheming and fighting for three hundred years to get an ocean port which was free from ice the year round, and all that time she had it and did not know it — at Murmansk.

The port of Murmansk is situated upon the bay of Kola, which is free from ice, although it is far in the arctic. It is the northern terminus of the Petrograd-Murmansk Railroad which the Allies recently completed as a war measure, but which, after peace is declared, will be one of the busiest and most prosperous lines of road in the world. The shipping already is beginning to crowd the harbor. Laborers are working day and night building more docks.

The region is rich in copper and iron ore, while the bay and the waters in the vicinity are fairly alive with herring. Murmansk will soon be one of the world's great ports, and will export more herring than any other city. Already England and her allies have laid out a great town there; and a weekly newspaper, printed in Russian, English, and French, a club house, and a moving picture theater help to make the long nights livable. — A. L. Trude.

"Do not wait until some deed of greatness you may do,
Do not wait to shed your light afar;
To the many duties ever near you now be true,
Brighten the corner where you are."

"A BOOK, though mainly as the writer makes it,
Is also largely as the reader takes it."

The Beauty of Truthfulness

MRS. SMIDCHT, will you give me a paper sack to put this sugar in?"

"Why don't you go to the man of whom you bought the sugar?" the lady asked somewhat severely.

"We did go back, but the store was closed," said one of the trio.

"Closed! that's queer!" but the subterfuge saved the children from retracing their steps and gained for them the paper sack.

Mrs. Laon, in relating the foregoing dialogue, said: "I knew there were but two places in town where the sugar could have been bought, so I took pains to see if under some extraordinary circumstance either store could be closed; but I found that people were coming and going as usual from both. The cold-blooded falsehood told so easily by the little girl seemed a terrible thing. I could not forget it. So on my return home, as I kissed my own lassie and laddie, I sent heavenward an earnest prayer for wisdom to guide my children far from deception's shoals, that wreck and despoil character.

"I knew that Heaven required me to have a part in answering my own petition; so I determined to strike while the iron was hot, by immediately preparing for our evening lesson something that might aid in instilling a deeper love for truth in my children.

"As the story hour drew near, Lucile asked, 'What are we to have tonight, mother?'

"Can't we have something more about war heroes?' suggested Carroll.

"I have in mind another kind of hero for tonight, my son.'

"All right, mother; we are ready for anything.'

"Bring your chairs near to mine, then. Which do you like better, this beautiful tea rose or this very good imitation of one?'

"I'll take the real rose every time,' declared Lucile, as she took the rose from my hand, 'for it smells so sweet, and is so very delicate and pretty.'

"Mother, you couldn't find anybody in the wide world,' answered Carroll, 'who would choose the made rose instead of the real one.'

"Perhaps not, but people often prefer artificial things to the real. The real tea roses are to be preferred, of course, to their best imitation; but how about peaches and oranges, Carroll?'

"Don't speak of peaches, mother. My mouth waters now for a real Alberta. No imitation peach for me! How about you, sister?'

"None for me, either.'

"Look at this picture of King George's scepter, and notice this immense diamond. It is a part of the great Cullinan diamond found twelve or thirteen years ago in one of the South African mines. Though the original stone was no larger than your hand, the Transvaal government paid the mine owners \$1,000,000 for it, and presented it to King Edward of England, King George's father.'

"There are imitation diamonds, too, aren't there, mother?' inquired Carroll.

"Yes, but would any one pay \$180,000 for a very small imitation stone, as did Mrs. McLean, of Washington, D. C., for the little blue Hope diamond? No; fancy prices are paid for the real, not for the imitation.

"Now tell me, please, what is the most interesting thing the Lord ever made?'

"Lucile, catching a glimpse of a picture that lay in her mother's lap, shouted gleefully, 'I know. It's a baby!'

"Do you agree, Carroll?'

"I think so, mother, if it is as sweet as our own little Pearl.'

"But a baby is a man or woman in the making. The Lord began the work well and he expects the boy and girl, the parents, teachers, and friends to help in the finishing process. He stands ready, however, to advise, and to help whenever needed. In fact, he wants to have a hand continually in the molding,



fashioning process, and has given explicit instruction for the character-developing work. What is one trait of character the Lord expects every boy and girl to possess?'

"He expects them to obey their parents,' volunteered Lucile.

"Yes, but what does he expect them to speak?'

"Speak the truth, be the matter what it may,' answered Carroll.

"A Spanish proverb says, 'Truth is God's daughter,' and a lie is the child of Satan. The Lord loves his own daughter, but loathes untruthfulness and deception. A boy who does not tell the truth is not a genuine boy, just a poor imitation, a sham. People very soon learn that he is a counterfeit, and so do not put a high value on him.

"If imitation roses, peaches, and diamonds, are poor substitutes for the real, much more is a lying boy or girl a poor substitute for the upright and truthful one. Truthfulness is the solid foundation rock upon which good character is built, and no worthy character can be built upon any other foundation.

"True men detest a liar. There is an interesting story told of Wu Ting Fang, at one time China's ambassador to this country. Like most Chinese, Mr. Wu liked to ask questions, so he said to a young reporter who was interviewing him, 'What is your weekly salary?' The young man, wishing to make a favorable impression, answered glibly, 'One hundred fifty dollars, sir.' Mr. Wu did not hesitate to say he thought that was too much.

"Another day the reporter called at the embassy to get some important information for his paper, but Mr. Wu would give him none, saying, 'You lied to me about your salary, as I later learned. If you

will falsify about such a thing as that, you will lie about anything. I do not trust you. I have nothing to say to you. And I want to revise my former estimate of your value. Instead of your being worth twenty-five dollars a week, as I then suggested, you are not worth anything, sir," and with this he curtly dismissed the young man. Some time was required for the reporter to recover from the shock of this unexpected confession, but he never forgot the lesson.'

"'He was just an imitation man, wasn't he, mother, and Mr. Wu was genuine,' suggested Lucile.

"'Yes, the reporter was a human sham, because he loved not the truth.

"'One day an eagle was seen gracefully soaring over our beautiful Chautauqua Lake, when it suddenly darted toward the water, catching in its claws a large fish. "There was a clash, and a splashing of fins and feathers," said an observer of the incident, but slowly the bird rose in the air with its captive dangling and wriggling below. When at a height of about one thousand feet, the bird, still clinging to the fish, began to sink slowly toward the lake, gaining speed as it descended, and finally fell with a splash into the water. Later both fish and bird were found together, dead. The fish had evidently been too heavy for the eagle to carry, but its claws were so firmly embedded in the flesh that it could not release its hold, and as its strength gave way it sank into the water and was drowned."

"'So it is with one who attempts to climb to the heights of good character with so heavy a soul weight as untruthfulness. He can never mount very high, but is carried down to lower and lower levels until finally his life ends in failure and death.

"'The gates of Paradise swung to after the expulsion of Satan, the father of lies, nevermore to open only to those who love the truth.'

"'That's why the Bible says, "Without are dogs, and sorcerers, . . . and whosoever loveth and maketh a lie," isn't it, mother?'

"'Yes, my boy. Now will you each make a list of great men who have loved the truth and hated lying? for we shall have another lesson on this subject.'

"'I believe I shall love the real things better than ever, mother dear,' said Lucile, as she gave me a good-night kiss.

"And from Carroll's quiet pressure of my hand as he kissed me good night, I felt that he echoed Lucile's words."

F. D. C.

(To be concluded)

Me, in Boston ¹

WHEN daddy suddenly decided to go away for a few days on a business trip, he said, "What am I going to do with you, Bab?" I said, "Take me with you, dad." But he shook his head and said that would never do.

It was finally decided that I should pay a visit to Aunt Em, in Boston. This did not please me very much, for I had never seen Aunt Em, so I couldn't know that she was just the best kind of aunt. I was comforted somewhat when daddy said that Nurse Betty was to go along with me.

Getting ready for the trip was lots of fun. Nurse Betty and I shopped one whole afternoon. We bought some pretty things and then had tea in a real restau-

rant, in New York. Going to Boston wasn't so bad, after all.

Daddy took us to the train, and stayed with us until the conductor called "All aboard" for the last time. Then he stood on the platform and we waved our handkerchiefs to each other until he couldn't see me and I couldn't see him. Then I cried and I cried and I cried, until Betty said, "My, but it's awful damp in here." Then I laughed. But I wished daddy was going to Boston with me. Daddy is the kind of fellow I like to have around all the time. We like each other, dad and I.

I looked out of the window, and asked a lot of questions about the things I saw. Nurse Betty is very patient, but there are a lot of things she doesn't know. I guess she hoped that I would go to sleep, but I didn't.

It was dark when we reached Boston, and there was no one at the station to meet us. Betty said we had to get on a car, and she left me to take care of the bags while she asked a big man in uniform how to go to C— Avenue. He was a very polite man and helped us on the car.

At last we reached Aunt Em's. She lives in such a nice house, and all around it is a lovely garden, full of flowers. Aunt Em was glad to see me, and I liked her right away, and before bedtime we were just like old friends.

And I had the nicest visit. I was in Boston only a week, but the days went very quickly. I saw the old South Church, and Aunt Em told me the story of Paul Revere and his midnight ride. It was rather hard work to listen, because I knew the story well and could recite the poem about it, but I did listen, and when Aunt Em had finished I said, "Can you recite the poem about Paul Revere?" Aunt Em said, "No, indeed; can you?" I recited it for her, and she said, "That is very fine."

Then we visited the grave of Henry Wadsworth Longfellow, and when we were at home that evening Aunt Em read "Hiawatha" to me. I liked it very much. Then we went to the Agassiz Museum, where I saw the most beautiful flowers, all made out of glass. And there were rides on the sight-seeing bus and trips into the city.

And then it came time for me to go home. The day before I left Boston, Aunt Em said, "Bab, I want to give you something to take back with you, so you will not forget your visit to Boston. What should you like?" Aunt Em was pleased when I said I did not need a gift to make me remember my visit, but she insisted on my selecting something just the same, so I said I should like a copy of "Hiawatha." And if you were here now I would show you my beautiful book. It is full of pictures, and I just love a book with lots of pictures, don't you?

Of course I did not feel so bad about leaving Boston as I did about leaving daddy, but I felt pretty bad. I think I should have cried, only I knew Nurse Betty would make remarks about it. I'll never cry again when I have to go to Boston, but, my, wasn't I glad to see daddy, and wasn't he glad to see me! We are pretty good friends, daddy and I.—*Maud Alice Newcomb, 2d, in The Christian Advocate.*

"THE world gives its admiration, not to those who do what nobody else attempts, but to those who do best what multitudes do well."

¹This story is just as its ten-year-old author wrote it. She got her material by reading and asking questions.

Nature and Science

A Roll Call

"You may answer with quotations," said Professor Owl one day,
 "The roll call." Over the Forest School he held unquestioned sway.
 "Mr. Crow! Attention all! Bad manners 'tis to push."
 "'A bird in the hand,'" he shrilly cawed, "'is worth two in the bush."
 "Mr. Sheep! Please books aside—there's plenty of time to cram!"
 "'God tempers the wind,'" he bleated forth (from Sterne),
 "'to the shorn lamb."
 "Mr. Collier!" called Professor Owl, in his commanding way.
 "'Every dog,'" he answered promptly, he knew, "'has his day."
 "Mr. Wolf! I wish to hear none in the schoolroom growl!"
 "'Live with wolves,'"—a Spanish saw,—"'and you will learn to howl."
 "Mr. Leopard! You who dwelt late with the Hottentots."
 "'A leopard,'" and he glanced 'round proudly, "'cannot change his spots."
 "Mr. Shetland!" With a doubtful shaking of his head,
 "'A horse is a vain thing for safety.' That's what the psalmist said."
 "That will do. Now let each present learn all that he can. Before recess; the work assigned is on the topic 'Man.'"

ADELBERT F. CALDWELL.

The Story of Paper, Briefly Told

SO far as is known the ancient Egyptians were the first to use paper for writing purposes, preparing it from the papyrus plant. They called it papyrus; and from this the name "paper" has been derived. This plant, which grows in wet, marshy soil,—mainly now near Jaffa, Syracuse, and Lake Thrasymentus, to the north of Egypt,—has stems eight or ten feet long, resembling the ordinary rush in outward appearance. The lower end of the stem, the portion under the mud and water, is whiter and more compact than the portion above. The thin layers of tissue under the outer skin of these underwater parts were used for the manufacture of the writing material.

These thin layers were carefully separated and laid side by side with their edges overlapping. Crosswise on them with edges likewise overlapping, other layers were placed until a sheet of the desired thickness was obtained. After subjecting it to pressure for a time the sheet was dried in the sun. It was then ready for use. When new, it was white or brownish white in color, but gradually became darker with age.

Rolls of papyrus, some dating back to 2000 B. C., have been found in Egypt, in most cases having been interred with the dead. Their preservation for this remarkable length of time is due to the careful way in which they were put away and to the dry climate of the country. These ancient papyri have become light or dark brown in color and are extremely brittle, so that a mere touch is sufficient to break them.

Raw Materials Used

In Asiatic countries, notably China and India, the leaves of various plants and the bark of certain trees were used in very early times for writing purposes, the characters being impressed on them with a sharp-pointed instrument. Such materials are used to some extent to this day by certain of the primitive peoples.

Some writers believe that the use of these materials suggested a method of manufacturing paper from vegetable fibers, a method that gradually developed into the paper-making art of the present day. Others have suggested that by watching the work of paper-making wasps man first learned the secret of recombining finely divided vegetable fibers into thin sheets.

The Chinese knew the fundamental principles of paper making as early as the beginning of the Christian era—perhaps much before that time, so far as any one knows. They probably utilized cotton fibers, the soft parts of bamboo stems, and the barks of trees. The Arabians learned the art from the Chinese some seven hundred years later, and from the Arabians the secret was passed along to the Moors in Spain where cotton and probably hemp and flax were used for paper making.

For a time in the sixteenth century cotton and linen rags were the principal raw materials for the manufacture of paper, as they were found to yield an exceptionally fine product. They are still used to a considerable extent for the best grades of paper.

Several hundred kinds of paper materials are now known. Among these are grasses of various kinds, wood, straw, bark, and various vegetable substances. The bulk of all paper manufactured particularly for printing and wrapping, is made from wood pulp. Large quantities of waste paper of various kinds are worked over into new stock.

The Way Paper is Made

The process of manufacture differs considerably, according to the kind of materials being used and the purpose for which the finished product is to be used. After being freed from all dust and dirt, the raw materials are reduced to a pulp by grinding, mixing with water, and treating with chemicals. After a slightly mucilaginous composition and coloring matter have been added, the pulp is thoroughly mixed and agitated. This work, like all the succeeding steps in the process of manufacture, is usually done by ingeniously constructed machines.

When the pulp has been reduced to an almost impalpable fineness, it is strained and conducted in the chests of the machine from which it issues through an orifice onto a fine screen, usually made of wire, over which it is spread in a thin film. Special provision is made for rapidly absorbing the moisture in the pulp at this point.

When the film is sufficiently dry, it passes through a series of rollers, being made thinner and thinner as it goes along until it is reduced to the thickness desired. The last rolls through which it passes are heated so that a large part of the remaining moisture is removed and the paper is given a smooth, glossy finish. The paper comes from the machine in a continuous sheet and is wound on rolls; single rolls containing fourteen miles and more have been made.

For some purposes the paper is cut up into sheets of whatever size may be required, but for big modern printing presses it is carefully wrapped and shipped in the roll, being fed into the press in a continuous web, just as it came from the paper-making machine.

It is not known just when the idea of watermarking paper—impressing on it a device by means of an impression on the fine web of wires or threads or on the rolls between which it passes in the machine—was conceived, but watermarked paper was used for a manuscript known to have been written as early as the thirteenth century.

The first paper manufactory in America was established by William Rittinghuysen in 1690, on land which lies within the present limits of Philadelphia. Wood pulp and wood fibers for paper making were first introduced by an American manufacturer more than sixty years ago.—*The Pathfinder*.

An Acid Test

WHEN the chemist speaks of a "test," he means "a procedure or reaction employed to recognize or distinguish any particular substance or constituent of a compound." Thus there is, for instance, the iodine test for starch, and the acid test for gold.

This latter phrase, "the acid test," is frequently employed in a figurative sense in connection with character.

"Yes, he is all right," the remark may be heard; "the acid test was applied to him, and he came out pure gold."

A merchant determined to apply an acid test to the young men in his employ. For some time it had been known in the establishment that there was to be a promotion to a position of unusual responsibility. A dozen employees thought longingly of the tempting position; half as many felt they had a good chance to win. It was generally agreed, however, that there were but two real possibilities. One of these, Lawton, was a quiet, unassuming young man who for more than five years had been doing good work for his employer.

"But I fear he doesn't stand as much of a show as Nelson," an interested bystander said; "he isn't self-assertive enough. He is conscientious, capable, and dependable, but he doesn't take pains to impress himself on the rest of us as he should. Nelson never allows us to forget his presence and his worth. Lawton needs to be more like him. To tell the truth, though, there isn't much choice between them. I am glad I don't have to make the difficult decision."

The merchant, also, found the choice difficult. At length he realized that the two were so evenly matched that he must have additional light before he could decide between them. He resolved to make a character test. He wondered how he was to do this, until he learned that Lawton and Nelson, who had been good friends, were growing apart. After a time, he decided that the fault was Nelson's, for Nelson was saying bitter things about Lawton, and Lawton was saying nothing about Nelson. So far, he thought, Lawton was proving himself the better man. But here was an opportunity for a further testing of both men.

One day the merchant went to Nelson.

"What do you think of Lawton's fitness for more responsible service, Nelson?" he asked.

The reply came instantly:

"I fear he could not give satisfaction; he is good as far as he goes, but he cannot go far."

Next, Lawton was approached, and to him was put the same question as to Nelson's fitness for promotion. After a moment's hesitation, the answer was made:

"I think well of him. I feel sure he has ability for many things for which he has not been tested."

Why was this an acid test? Why did the merchant choose Lawton for the position? Why was he right?

It is told of President Hayes that he once recommended for a position a man who had talked outrageously about him.

"How could you do it?" asked a friend. "Do you know what that man thinks about you?"

"Oh, yes," answered Hayes, "but they asked me what I thought of him, not his opinion of me."

Of course it is difficult to be fair in expressing our opinion of one who has seemed to be unfair to us. But can we afford to be unfair simply because we have been treated unfairly? Are we willing to take a place beside the young man of whom the author of

a recent story told, the man who "couldn't for the life of him understand that his personal feeling toward a man should not under any circumstances make any difference in his judgment of the man"?

But a critical world expects just this of a man. Can we demand less of ourselves? — *Selected.*

For the Finding-Out Club

Part I

GIVE the pronunciation of the following words, stating your authority:

adobe	bade	chapeau
algæ	belligerent	chie
allies	bateau	coma
deficit	baton	comatose
apropos	bouffe	comptroller
armistice	garage	confidant
aspirant	bouquet	combatant
attaché	catafalque	decadence

Part II

Name the Bible characters represented below.



A. E. Nelson.

Members of the 1919 Finding-Out Club

Stanley Altman ⁶	Mary E. Kester ³
Mrs. G. H. Baber ³	E. A. Light
Mabel Belchambers ³	Clifford McDowell ⁴
Alberta L. Betts ³	Idamae Melendy
Maude Bostwick ⁴	Genevieve I. Melendy ³
Jeanne Boyd	Ardie C. Melvin ³
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Grace Bruce ²	Blanche Nesmith ²
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Gladys Camp ²	Violette Putnam ²
L. Vesta Clymer ³	Ruth Rahn ⁴
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Lillie Freeborough	Sarah Tates
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Hazel L. Hanson ⁶	Amelia L. Wendell ³
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Alfred Youngberg

Missionary Volunteer Department

M. E. KERN Secretary
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 ELLA IDEN
 MEADE MAC GUIRE Field Secretary

Join the Ranks

ARE you interested in the great spiritual warfare now in progress? Doubtless you enjoy reading the articles which appear in our papers from time to time about the work of our Missionary Volunteers; but do you read the quarterly summaries? Every item is interesting; and when you stop to consider that *you* helped, or should have helped, to make up the totals, it lends added interest.

There is one thing about the report that is somewhat discouraging: two thirds of the items are smaller than for the corresponding quarter last year. What is the matter? Have our Missionary Volunteers slackened their efforts? Are we less zealous in the Lord's service than formerly? Or have some forgotten the help and courage that comes to our Adventist youth when they see what the Missionary Volunteers in all the world are doing, and neglected to report?

Are you, dear reader, represented in this quarterly summary? Or did you fail to do anything for your Master which would furnish material for a report? And how is it with you this quarter? Don't fail to join the reporting-member ranks!

M. E. K.

Our Counsel Corner

WE are glad to answer the questions asked in the following extract from a letter, for we desire to discuss real problems, not merely theoretical ones, which would be of little help to any one.

"I should like to understand clearly what sins should be confessed to God alone, and what ones to men. If we have to confess to man everything we have done in his presence that was wrong, it would take the remainder of our lives, and then we should not see nearly all the people, for we have exerted a wrong influence over nearly every one with whom we have come in contact. I do not think that would be a very happy Christian life. Is there such a thing as being overconscientious?"

"I have been asking God to give me a real hatred for all sin, and he is doing it. It is not difficult to find time to pray when prayer is a pleasure.

"In regard to my life work. I know that God has a place for me in his work; but do you think he cares what I do, just so I do something? If he tells by his Word what we are to do, does he not tell all the same thing? I have three more years in school. My studies might be different if I knew what I am to do.

"I am so thankful that I am becoming acquainted with Christ and that he is my companion. I am determined to know his will and do it, and not be lost while hoping and desiring to be saved."

The question of confession is an important one, and is explained clearly in the chapter on "Confession" in "Steps to Christ." Every one should read this chapter, and in fact, the whole book, often.

The question, "Is there such a thing as being overconscientious?" is not an infrequent one. Some young people get in great distress and condemnation over matters of secondary importance. This indicates a kind of negative religion which exaggerates outward things to the neglect of the more vital things. It sometimes occurs in connection with the matter of eating and drinking. While the diet is not a matter of small importance, yet the apostle says, "The kingdom of God is not meat and drink; but righteousness,

and peace, and joy in the Holy Ghost." When the question of meat and drink becomes the absorbing topic, and takes the joy and peace out of life as well as the righteousness, it is exaggerating the secondary into the place of the primary.

Our religion should be positive. What is religion? It is not a system of doctrines, nor a system of diet. It is not a creed, nor a denomination, nor a theory, nor even the Bible. It is a life, and that life is Christ. Christ as a living, present reality brings righteousness and peace and joy in the Holy Spirit, and the Christian will conform to the laws of health because the indwelling Saviour imparts sanctified judgment and good common sense.

The last question about the life work may be answered by a quotation from the Testimonies:

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," p. 327.

Also read the chapter in "Education" on "The Life Work." Ask the Lord, and keep on asking until he directs you into that designated place, and go right ahead believing he is doing it.

M. M.

[NOTE.—In the Review of April 3 Elder MacGuire has a most excellent article in the Missionary Volunteer Department, entitled "How May I Know What to Do Next?" It will help to answer the last question in regard to the life work.]

I HAVE a great many young women visitors. Some of them stay until after nightfall. Must my brother, to be courteous, see them home? I. E.

If it is not safe for the young woman to return home alone, she should, before going, make arrangements for an escort. A young woman who, under such circumstances, goes unescorted or without making arrangements for friends to accompany her on her return home, really forces the brother of the young woman she is visiting to accompany her, which is not correct. Good form does not demand such service of him under ordinary circumstances, though he may be counted chivalrous in rendering it. Where circumstances permit a young woman to go and come as she pleases, she prefers not to have young men feel obligated to see her home. Young women frequently refrain from making calls where it is proper to go, lest they appear to place themselves under such obligation. The young man with a fine sense of propriety will usually be able to discern the acceptable course to pursue.

F. D. C.

I saw an usher in one of our large theater meetings chewing gum while performing his duties. Is that proper? E. K.

This breach of good form is too evidently boorish and inappropriate to need any comment. A proper jealousy for the work of God would preclude such a course.

F. D. C.

Just for the Juniors

The Little Clock's Lesson

THERE were two clocks in the house, a big one in the hall that ticked sixty times a minute, and a little one in the room that ticked much faster, two hundred forty times a minute. One night the big clock became nervous because it had been counting how many ticks it would have to tick in a year, and it said to itself,

"I can never do it, never, never!"

"Never do what?" asked the little clock.

"Why, tick more than thirty-one million times a year—thirty-six hundred ticks an hour, eighty-six thousand four hundred ticks a day, two million five hundred ninety-two thousand ticks a month—I can't do it, ever."

"Why," laughed the little clock, "that is nothing. Look at me. I must tick fourteen thousand four hundred times an hour, three hundred forty-five thousand six hundred times every day, and more than ten million times a month. But it doesn't bother me. I never think of the future, but just go on ticking one tick at a time."

What a sensible little clock! And we, too, should be as wise. We cannot read our Bibles through all at once, but that is no reason for being discouraged. If we faithfully read each day the portion assigned, we shall finish by the end of the year. Every time we read a chapter it helps us to know God better. Every verse we memorize is a precious gem treasured up in our hearts.

If we read and memorize just a little each day, gradually we shall store our minds with valuable knowledge from God's Book. Line upon line, precept upon precept, here a little and there a little; that is the way to do it.

E. I.

The Telephone Did It

HELLO! is that Mrs. Duncan? George Thompson, the new president of the Missionary Volunteer Society, is speaking."

Mrs. Duncan was somewhat surprised to have a message from Mr. Thompson, as her acquaintance with him was slight, but she knew that he was an earnest member of the church with which she and her family were identified. When he had been appointed president of the young people's society, she had remarked to her husband that young Thompson had a big task ahead of him, as the organization had lost much of its enthusiasm, largely owing to the removal of many of its members, and the fact that their places had not been filled. "At any rate," she added, "he has plenty of zeal, and that ought to count for much." Evidence of this was forthcoming as the conversation proceeded.

"Mrs. Duncan," said the president, "there are some young people in your family, are there not?"

"Yes," came the reply; "we have two daughters and one son."

"Well, we want them in our society. We feel that the society would be a blessing to them, and most certainly they could help us very much."

"Why," said Mrs. Duncan, "we have heard the Missionary Volunteer meetings announced very often on Sabbath, but never gave much thought to the subject; and our young folks do not seem at all anxious to attend."

"But you know, Mrs. Duncan," the president pleaded, "our society is intended for just such young people as yours, and its various committees afford exactly the opportunity they need for Christian activity. May I ask, do either of your girls sing?"

"Yes, they are both quite musical; and Harold plays the violin very well."

"That's fine; they are the kind of members we need!" was the enthusiastic exclamation that came back over the wire. "Please do your best to induce them to attend our next meeting."

The result was that these three young people joined the society a short time later, together with twenty-

seven others, all of whom had been reached by telephone. This is not fiction, but an actual occurrence in a small town of about three thousand inhabitants.

Why do we not make greater use of this wonderful invention in Christian work? In business, in society, in the management of the home, the telephone is regarded not merely as a convenience, but as a positive necessity; yet its value in church activities is only beginning to be recognized.

Jesus said, "Go out into the highways and hedges, and compel them to come in." If he had carried on his earthly ministry in these times, he would probably have said, "Go to the telephone; remind them of the meeting, and urge them to come."—*Adapted from Christian Endeavor World.*

The Sabbath School

Young People's Lesson

[For some time there has been a call for lessons for our young people. In response to this call the General Conference Sabbath School Department has provided a set of lessons which we feel assured our young people will greatly enjoy. It has been remarked that these lessons are more difficult than the senior lessons; but this will only challenge our young people to earnest study. We trust the Sabbath schools will quickly readjust their organization, so that these lessons will be used by all schools.]

III — Conversion (Faith)

(April 19)

GOLDEN TEXT: From the following, choose and memorize the one you like best: Rom. 4: 20, 21; 1 Peter 1: 5; 2 Peter 1: 4; Isa. 26: 3.

STUDY HELPS: "Steps to Christ," chapters "Consecration" and "Faith and Acceptance."

Questions

1. Besides repentance toward God, what else is necessary in true conversion? Acts 20: 21.
2. How does Paul define faith? Heb. 11: 1. Note 1.
3. Can the "substance" of faith be seen? How? James 2: 14-17; Gal. 5: 6.
4. If we have saving faith in Christ, what will be our relation to God's law? Rom. 3: 31; 2 Cor. 3: 3. Note 2.
5. What relationship will true faith establish between us and Christ? Col. 1: 27.
6. How will true faith lead us to regard God's promises? Rom. 4: 20, 21.
7. How will true faith enable us to deal with those who may wrong us? Luke 16: 3-5. Note 3.
8. What effect will faith have on our talents? Matt. 25: 28, 29.
9. How will faith affect our prayers? Luke 17: 5.
10. What is the relation of justification and faith? Rom. 5: 1, first part.
11. What experience does justification by faith bring? Rom. 5: 1, last part.
12. In what condition will faith keep the believer? Isa. 26: 3.
13. What other experience does faith give? 1 Peter 1: 5.
14. What precious relation is thus established between the human and the divine nature? 2 Peter 1: 4.
15. What will faith enable us to do for the unconverted? 2 Tim. 2: 24, 25.
16. What will be the final fruit of faith? Col. 1: 28.
17. At what time will faith be most needed? Luke 18: 8; Heb. 10: 37, 38.
18. How may such wonderful faith be obtained? Rom. 10: 17.
19. What will be a leading characteristic of the remnant church? Rev. 14: 12.

Questions for Students Who Think

Have you taken all the steps in conversion?
Are you enjoying all the fruit of conversion?
If not, why not?
Now, "the just shall live by faith."

Notes

1. In the English Revised Version, faith is defined as "the assurance of things hoped for, the proving of things not seen." This means that faith has in it two elements, namely, belief and obedience. Belief alone is not faith (James 2: 17), there must be also the willingness, the purpose to do. We first believe because God says it, then our experience demonstrates that God is true. This is faith, and it is Christian experience.

Faith is many-sided. It is present passive; it is present active; it is future.

As a present passive grace, faith keeps the will surrendered, the mind teachable, the heart trustful, the soul hopeful. It is that experience of assurance, of rest and perfect peace, of quietness and confidence, that comes as a result of the mind being stayed on God. It takes away fear, anxiety, worry, and enables us to face the vexations, the uncertainties, the sorrows and disappointments of life with an inward as well as an outward calm, with cheerful patience and with hopeful, buoyant spirit. It enables us to say from our heart, I "know that all things work together for good to them that love God." It enables us with submissive spirit to pray, "Thy will be done," because we know that God is too wise to err and too good to do us harm. We know that his word standeth fast forever, and that "through faith and patience" we shall at last "inherit the promises."

As a present active grace, faith works by love. It emphasizes our duties and responsibilities to ourselves, to humanity, and to God. Faith cannot pray "Our Father" without practicing "our brother." And so faith feeds the hungry, clothes the naked, helps the dependent, comforts the sorrowing, and ministers to the sick. Faith believes every word that proceedeth out of the mouth of God. It knows that what God has promised he is able also to perform. It recognizes the claims of every requirement of his Word and bows the will in humble, willing, conscientious obedience. Faith anoints our eyes with heavenly eye-salve, blinding us to the mote that is in our brother's eye and revealing the beam that is in our own eye. Faith teaches us how to rebuke in love, and enables us whole-heartedly and cheerfully, to forgive those who trespass against us, though they trespass against us seven times a day. Faith reveals the fact that we are not our own, that our talents of time, of intellect, of strength, of influence, of means, are intrusted to us to use for our Redeemer. Faith drives us to God's Word and to his throne for wisdom and grace and power and love. And thus our talents increase, our prayers become more fervent and effectual, our human natures more perfectly reflect the divine nature, our faith itself increases until we are presented "perfect in Christ Jesus," fitted for a place among those who "keep the commandments of God, and the faith of Jesus."

And faith looks into the future with the same confidence and assurance as it sees the present. It is the "evidence" of things not as yet seen. The soon coming of Jesus, the welcome of loved ones from whom we have been separated here, the beautiful home that awaits the faithful,—faith brings the future to the present, and makes all these things a living reality. And this reality causes us to lay all our plans with reference to the future, and enables us gladly to give up even those plans that we cherish most dearly, if in any way they might hinder or delay the working out of God's purposes.

2. Some have supposed that faith in Christ frees from obligation to obey God's law. These do not understand the nature of true faith. The apostle tells us that faith establishes the law. To establish the law as a principle is to confirm it. To establish it in our individual experience is to have its precepts written on the fleshy tables of the heart, to perform all its requirements—to love God supremely and to love our neighbor as ourselves. This involves all the outward acts as well as the hidden motives of our lives.

3. Every wrong that is committed against us is an opportunity to increase our faith. It may have been sent in answer to our prayer, "Lord, increase my faith." Faith is not something that falls down upon us as a mantle; like other Christian graces, it grows from within.

Intermediate Lesson

III — Saul Chosen King

(April 19)

LESSON SCRIPTURE: 1 Sam. 9: 25-27; 10: 11.

MEMORY VERSE: "Turn not aside from following the Lord, but serve the Lord with all your heart." 1 Sam. 12: 20.

STUDY HELPS: "Patriarchs and Prophets," pp. 610-615; "Bible Lessons," McKibbin, Book Two, pp. 55, 56.

"Were I so tall to reach the pole
Or grasp the heavens with a span,
I must be measured by my soul;
The mind's the standard of the man."

—Isaac Watts, written when a boy.

Questions

1. After the feast, when Samuel entertained Saul, where did they go for further conversation? 1 Sam. 9: 25. Note 1.
2. What did Samuel do early the next morning? As they were coming to the outskirts of Ramah, what request did Samuel make? Verses 26, 27.
3. When the servant had passed on, what ceremony did Samuel perform? 1 Sam. 10: 1.
4. What three signs did Samuel give to strengthen Saul's faith? Verses 2-5.

5. What change was to take place in Saul himself? Of what might he feel sure when these things should come to pass? Verses 6, 7.

6. What instruction did the Lord give Saul concerning where he should go and what he should do? How soon were the signs fulfilled? Verses 8, 9.

7. When Saul met the company of prophets, what came upon him? What did the people say? Verses 10-13.

8. To what place did Saul evidently return? Of what did he not speak? Verses 14-16.

9. To what place did Samuel call the people to assemble? What was the purpose of the meeting? Verses 17-19. Note 2.

10. How was the choice of a king made public? When Saul was brought before them, what did the people shout? Verses 20-24.

11. What did Samuel then tell the people? Where did he send them? Where did Saul go? What did the children of Belial say? What did Saul wisely do? Verses 25-27. Note 3.

12. What trouble came to the Israelites living in Jabesh-gilead? What request did they make of the king of the Ammonites? 1 Sam. 11: 1-3. Note 4.

13. To whom were messengers sent? What came upon Saul? How did Saul secure the help of the people? Verses 4-7.

14. How large an army did Saul gather? What word did he send to the men of Jabesh-gilead? Verses 8-10.

15. How did Saul arrange his army? What was the result of the battle with the Ammonites? Verse 11.

16. After the battle, what did the people say to Samuel? What was Saul's decision? How was Saul's right to reign as king now fully confirmed? Verses 12-15.

A Map Exercise

Draw a map of the land of Canaan showing the Sea of Galilee, the river Jordan, and the Dead Sea.

Locate Jerusalem with Ramah and Gibeah a few miles north. Locate the tribe of Gad on the east side of the river and Jabesh-gilead halfway between the river Jabbok and the Sea of Galilee.

Write the word "Ammonites" eastward on the map, bordering the desert.

Notes

1. "The services over, Samuel took his guest to his own home, and there upon the housetop he communed with him, setting forth the great principles on which the government of Israel had been established, and thus seeking to prepare him, in some measure, for his high station."—"Patriarchs and Prophets," p. 610.

2. "The anointing of Saul as king had not been made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose, Samuel convoked the people at Mizpeh. Prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen."—*Id.*, p. 613.

3. Saul returned to his home at Gibeah. There was no royal palace for him to go to, for Israel then had no national capital. The king went back to his farm work, and while following the oxen, as suggested in chapter 11, verse 4, the events came to pass which called him to act the part of leader and king in defense of a portion of his kingdom.

Belial is not the name of a man or a tribe. "Children of Belial" is an expression meaning "sons of worthlessness."

4. Three tribes of the Israelites had settled in the fertile country east of the Jordan. Jabesh-gilead was a walled city in the northern part of the territory of the tribe of Gad. The roving tribe of the Ammonites dwelt along the edge of the desert to the eastward.

Nahash seems to have been so sure of his victory that he granted the seven days asked by the elders of Jabesh.

Birds

THEY wake in the midst of the rain, and sing,
But not a note of sorrowing.
Dark though the east as ruled by Night,
They feel the coming light.

The very breath of springtime stirs
In these exultant choristers
Who, knowing naught of hate or wrong,
Fill the sad world with song.

Far from the sound of shot and shell
That change earth's Eden to a hell,
Remote from war's red sacrifice,
They make a paradise!

O beauty! good without alloy!
While there are birds, there will be joy,
Joy that shall lift the heart above,
Where pain is lost in love!

—Florence Earle Coates.

Work of the Last Congress

THE Sixty-fifth Congress, which came to an end through Constitutional limitation on March 4, was the only Congress in the history of our country which made two declarations of war. It also —

"Passed greatest tax law in parliamentary history, levying \$10,000,000,000 in taxes in two years.

"Authorized issuance of \$22,000,000,000 in bonds, the greatest bond issues attempted by any nation.

"Passed army appropriation bill of approximately \$12,000,000,000, the largest appropriation bill ever passed by any country.

"Passed selective service law and raised by draft greatest American army.

"Was addressed by President Wilson nine times, more than any other Congress.

"Authorized expenditure of \$2,884,000,000 to create an American merchant marine, to be the greatest in the world.

"Appropriated \$100,000,000 for housing war workers.

"Made appropriations creating an American air service and authorized airplane mail service.

"Authorized Government control of railroads and communication agencies.

"Created Federal control of food and fuel.

"Created War Finance Corporation to aid war industries.

"Appropriated approximately \$57,000,000,000.

"Passed almost 300 public laws.

"Enacted 48 public resolutions.

"Conducted twenty-six Congressional investigations."

Reconstructing France

THIS is not a child's task. Fifteen thousand square miles lie in ruins, where once were populous villages, towns, and cities. There were on an average twenty-two bridges to every ten miles, and mines and canals and railroads filled the country. These all were made the target of the enemy's ruthless work. To gain some idea of the vastness of the reconstruction work, we are bidden to "imagine the great grape-producing country of California, the textile mills of New England, the steel works of Pennsylvania, the coal mines of West Virginia, and the iron fields of Minnesota, the commerce of New York, the chemical works of Delaware, and the farm lands of Wisconsin dumped into this little strip. Imagine, too, that mixed in with this are more miles of navigable canals than in the whole United States. Imagine everything within this radius dynamited and burned! Now you have a picture of the job before us in the reconstructing of northern France.

"Two great armies might rage and tear over a territory of fifteen thousand square miles in any one of a number of our States, and then present a problem of reconstruction that would be comparatively simple. But in northern France, where the towns and cities lie within five or ten miles of one another, where villages are only two or three miles apart, where agriculture, industry, and commerce blend together in a single township, war has developed desperate complications.

"The French transportation system was left by the enemy in an indescribable state. To reconstruct it will cost about \$2,500,000,000, according to a British estimate, and will require the work of from two hundred to two hundred fifty thousand men for more than two years; that is, if the canals, rivers, highways, and railroads are to be rebuilt according to European standards. Our engineers, however, claimed that that is a European figure, based on the cost of European labor — and is too conservative. About twice that would be their guess.

"Building a right of way through this desolate waste is a considerable job in itself, even in peace times.

"If there is one thing northern France is rich in it is No Man's Land. There are more than four thousand square miles which at some time or another comprised this shell-racked area of ghastly and twisted ruins, where forests have been blasted to splinters, where towns and villages are burned piles of crumbling stone and brick, and where the ground itself has been churned by a gigantic dump of scrap, disease, and bombs.

"How many thousand unexploded shells, grenades, and aerial bombs are buried in a square mile of No Man's Land no one is prepared to say. How many mines, containing hundreds and thousands of pounds of high explosives each and ready to go off through accidental contact, await those who reclaim in No Man's Land, no one knows. Without having even a slight idea of their total, I am prepared to say that it is no paradise for the pick slinger.

"Pulling barbed wire is another part of reclaiming No Man's Land that I have never classed as a pastime. There are over fifty thousand miles of barbed-wire entanglements strung through the heart of northern France today, and attached to this wire are some thousands or hundreds of thousands of individual mines designed to discourage our barbed-wire cutters and night raiders. Those mines are still very much alive, and make the work of cleaning up barbed wire extremely dangerous. Scores of our men have been maimed or killed by these mines.

"Now that we are no longer harassed by the enemy, we are able to employ safety devices for this work, such as using grappling irons attached to long ropes. But even this has not entirely removed the element of danger, as giant underground mine systems have been set off by the explosions of the barbed-wire mines.

"It is almost impossible to realize the tremendous amount of explosives, especially dynamite, that is used by these wreckers in their reconstruction work.

"I venture the estimate that for purposes of clearing the way for canals, highways, and railways the United States Army is using over a thousand tons of dynamite a day, and if we undertake to reconstruct northern France in a big way it will require close to ten times that amount."

An Explanation

A POEM, "The Best That I Can," is referred to in the *April Gazette* as appearing in this issue of the *INSTRUCTOR*. By mistake it was printed in the *INSTRUCTOR* of March 11, page seven.

Do good with that thou hast, or it will do thee no good.— *William Penn.*

Principal Contents

CONTRIBUTIONS	PAGE
My Hidden Task (poetry)	3
Recent Touring in Fiji Towns	3
An Interesting Trip	4
Where the Waters Blend Their Music (poetry)	6
Character Building	7
The Beauty of Truthfulness	8
A Roll Call (poetry)	10
Reconstructing France	16
SELECTIONS	
Prayer was Answered	6
Russia's New Treasure Port	7
Me, in Boston	9
The Story of Paper, Briefly Told	10