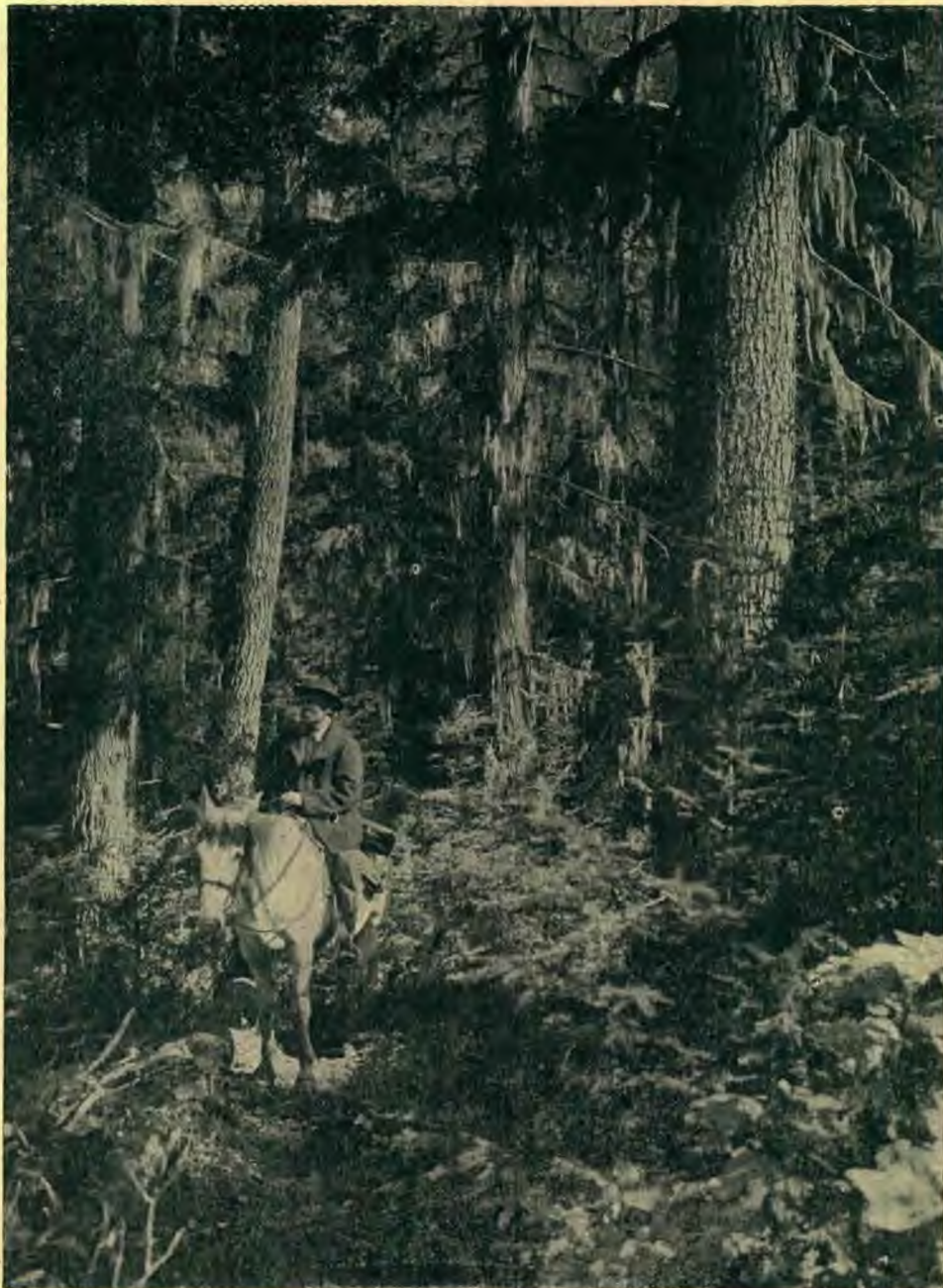


The ^{YOUTHS} INSTRUCTOR

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April 15, 1919

No. 15



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ON THE TRAIL TO AVALANCHE LAKE

From Here and There

Canada places the cost of the war to her at \$1,500,000,000.

The twelve-year-old son of the Secretary of War recently celebrated his birthday by an airplane flight.

To equip graduate nurses soon to be released from military service to enter public health nursing, the American Red Cross has appropriated \$100,000 to be used for public health scholarship funds.

A curious "sleeping-sickness" has made its appearance in the United States, and in some cities seems to be taking an epidemic form. One form of the sleeping-sickness is pronounced by physicians to be an after-result of the influenza.

According to the census bureau, approximately one out of every nine marriages in this country is terminated by divorce. This unfortunate condition would not be possible if young people gave more thought and prayer to the marriage relation before taking definite steps toward matrimony. No question in its solution could need more consideration and counsel, more divine wisdom, than this one.

Major H. G. Gibson, who died in Abbeville, France, was another martyr to science. He gave his life for the welfare of men as truly as if he had died on the field of battle. He was working to discover the germ that causes influenza. He succeeded, though the germ is exceedingly minute and difficult to trace. Weakened by his protracted labors, he contracted the disease from a particularly virulent strain of the germ. Pneumonia set in, and he died.

Cardinal Bourne's recent visit to Constantinople was the first occasion of a member of the Sacred College setting foot on the shores of the Bosphorus since the fall of the Byzantine Empire, nearly 500 years ago. In fact, the last previous appearance of a cardinal in Constantinople was in the year 1453, immediately prior to the overthrow of the Byzantine Empire and the capture of the city by the Turks. He fled in disguise as they were storming its walls.

The manufacture of 30,000 chairs and 10,000 tables for the war refugees of northern France has been started by 100,000 schoolboys working in manual training shops throughout the United States. As fast as the chairs and tables are finished they will be sent to France by the Red Cross, and distributed to refugees who have either no money to buy furnishings or are unable to obtain furniture because of the lack of materials and the destruction of furniture factories.

The "Sierra," an army transport, had on board a number of skilled doctors and surgeons. Suddenly came a wireless call from the British steamer "Pollac," many miles away, stating that one of the crew was sick. Symptoms were reported by wireless, a diagnosis was made, and treatment was prescribed. At last reports the invalid was improving. Then came a wireless message from the "Powhatan," another army transport, distant fifteen miles. The doctors on the "Powhatan" wanted a consultation with the doctors on the "Sierra" over some difficult cases. Six doctors went to the telephones and "attended" the wireless consultation. These incidents surpass any of the fanciful marvels of the "Arabian Nights."

Rumania is in a most awkward financial situation. When German forces advanced on Bucharest in 1916, the Rumanian government took its state archives to Jassy, which became the temporary capital; and in the fall of 1917 it transferred the national treasury, containing 900,000,000 francs in gold, a large amount in notes, and a great number of valuable securities owned by private citizens, to Moscow. The Russian revolution sprang up so suddenly that the Rumanian government could not withdraw the money, and after the fall of Kerensky, Trotzky seized it.

Eight out of eleven Massachusetts towns that recently voted on the liquor question voted wet. Two of these have been dry for a quarter of a century, and others for a shorter period. Somebody stayed at home, and expected the other people to vote the town dry as usual. Though we are on the eve of national prohibition, we cannot go to sleep. The liquor people are wide-awake; and if the temperance people do not remain awake and at work, the liquor people may find a way to make the nation wet. They are trying hard to do this very thing.

"World Peace"

THE little book, "World Peace in the Light of Bible Prophecy," has been off the press less than one month; yet at this writing the third edition of 50,000 is now being prepared, and orders for more than 110,000 have already been filled. "The World Outlook," "The Bolshevik Germ," "A League of Nations," "The Nations Fulfilling Prophecy," "The Eastern Question and Armageddon," "The Blessed Hope," "Signs of Christ's Soon Coming," "The Next Universal Kingdom," are the chapter headings.

The book contains much of interest to the general reader and to the Bible student. Price, twenty-five cents. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

A Prayer

GIVE us pity for the infirm. May sorrow and deformity never become a commonplace! May I ever move toward them in sympathetic response! May I have eyes for the blind, and feet for the lame, and healing for all the sons and daughters of pain! —J. H. Jowett, D. D.

The Youth's Instructor

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Interesting Verse

A WELL-KNOWN British writer composed the following poems from baby sayings:

Baby's Theology

"A little four-year-old, with curly head,
Spoke, as she nestled in her tiny bed.
'God, there is room for you!' she softly said.

"I wonder — when the years are multiplied —
Will there be room for God still at her side?
If so, our Father will be satisfied."

Baby's Astronomy

"'Silvery, silvery moon in the sky!
I love you so dearly, and I'll tell you why.
I love you still more than the beautiful sun,
For he goes away when the daylight is done,
He only will shine when the world is all bright —
But you, silver moon, give me *light in the night!*'"

"Ah, little baby, — but we are grown old, —
The sun gives the light to the moon, we are told;
But often, like you, 'tis the gift that we love,
And we praise not the Giver who lives up above."

Baby's Economy

"'It isn't right to waste the light,'
Said Nurse — and puffed it out!
'Now go to sleep, the stars will peep,
No doubt!'"

"Geof's curly head went down in bed,
'How kind of God!' said he,
'To waste *his* light all through the night
For me!'"

"Ah! little lad, we too are glad
God is so wondrous kind,
His gifts are free, for you and me
To find!"

On the Way to China

H. O. SWARTOUT

MISSIONARIES often say that a person who wishes to write about China should do so soon after his arrival, before everything in the country becomes too familiar to seem worth writing about. The writer has been in China only a short time, but he begins to realize the truth of what the older missionaries say. These sketches are an effort to catch the early observations and impressions before they fade into the humdrumness of long experience.

The Chinese say of China, "It is a new country every ten miles," so any description which covers the whole country would be lengthy indeed; and any description of one part would be far from a perfect description of some other part. The writer having seen but a very small part of China, makes no attempt to give a description of all China or of all Chinese.

Before beginning to tell about this country, perhaps it would be well to say something of how one gets to it; for among those who read these sketches there may be some who will later come here. The preparations for such a trip, and making it, are real events in a young person's life. Missionaries, both old and young, frequently tell of the details of the voyage, the sort of ship they crossed in, how they felt while out on the ocean, what they thought when they landed, — an evidence that the "first time over" remains long in the memory.

The Foreign Mission Board has reliable lists of articles needed by the new recruit. By correspondence with the board one may avoid taking useless articles and forgetting necessary ones. Articles sent to China are usually first sent to Montgomery Ward & Co. for repacking and export shipment, as this company makes a specialty of such work.

The few weeks before sailing are spent visiting relatives and attending to the many items of business that must be settled before leaving the homeland. A passport must be secured. One must be vaccinated for typhoid and smallpox. All necessary dental work should be done. These and many other details make the weeks a kaleidoscopic time of pain and pleasure.

Those whose homes are in the Eastern or Central States find the trip to the Pacific Coast a real pleasure. One gains a conception of the bigness of the United States. There are several routes to the coast, each having its peculiar charm, but probably the Southern route is the poorest. Most of our missionaries are sent out in the summer or early autumn, and there is nothing but hot weather and parched landscape along the Southern route at this time, unless the traveler has time to stop off and take some side trips. But whatever route is chosen, one should have a small camera with a good lens as part of his equipment. The pictures he gets are a reminder of kinder climes and freer days all during the years of toil which follow when he reaches the mission field.

The writer was one of the party of forty-two workers who went out in the summer of 1916, the largest party ever sent out at one time by our people — perhaps by any mission board. By July 31 we had gathered from all parts of the country, ready to board the "China," which was starting from San Francisco the next day. At two in the afternoon the ship pulled away from the pier. Hundreds of friends had come to see us start, and we could see their handkerchiefs fluttering farewell even after we were too far away to distinguish one person from another in the crowd on shore. Finally a point of land hid both pier and friends from sight, and we realized that at last our voyage had really begun.

So intent were we in watching the hills slowly sink from sight — that last glimpse of the homeland which some of us were leaving forever, perhaps — that we did not at first notice that the weather on the Pacific was any different than that on San Francisco Bay. But the "China" was heading west southwest into a brisk west northwest gale, and the resulting pitch and roll of the ship soon drove all but three of the party to the place where they could best lie flat and keep still. You have all read too many descriptions of seasickness to care to hear another. Suffice it to say that the members of our party experienced all the varieties

that have ever been described, and some that were indescribable. But many had recovered by the next day, and were ready to enjoy whatever pleasures the long voyage might afford.

We went on deck the morning of the eighth day to see the peaks of the Hawaiian Islands rising out of the sea. The vast, heaving, deserted ocean soon narrowed into a coral-bottomed bay, festooned with feathery seaweed and teeming with multicolored fish. The "China" did not leave Honolulu till late afternoon, so we spent the whole day with our Hawaiian brethren, viewing the Waikiki swimming beach with its world-famed surf riders, the wonderful aquarium, and the plantations and parks where flowers and fruits grow in such profusion as to make one think the Hawaiian Islands to be the garden of the world.

Before the sixteen days between Hawaii and Japan were past, the voyage began to grow tiresome. Deck sports had lost their novelty, and the appetite for ship food began to pall. The only things that broke the monotony were a deck sport tournament and a small typhoon. The members of our party took most of the prizes in the former, and had their second attack of seasickness in the latter.

All ships equipped for passenger service have libraries, pianos, decks where one may take walks, apparatus for various kinds of sports suited to the limited space of a ship's deck, and many times other things for the convenience, enjoyment, and comfort of their passengers. One who wishes to read has full opportunity to do so. One who is musically gifted is always sure of an appreciative audience. One is not limited in his walking, except by time and strength. Ring-a-peg, deck golf, and shuffle board are going from morning till night. A person may write all the letters he wishes, or he may lean over the rail watching for flying fish. Where there is a party of friends on the same boat, the lounge room is always available for meetings of social or business nature. Many passengers drink, smoke, and gamble to excess also, but of course such things only excite the disapproval and disgust of missionaries.

Those on the "China" passed their time in various ways till we reached Yokohama, where the ship lay at anchor three days waiting for engine repairs. It rained most of the time, but there was enough good weather to allow a trip by rail to Tokio. Japan seemed like a pigmy country, a land of short people, little houses, tiny farms, narrow-gauge railroads, and small businesses,—everything on a diminutive scale. Not till one has been in the East for some time does one see that in spite of appearances, the industry and the enterprise of the Japanese make them a force by no means small.

The trip from Yokohama to Shanghai was short. At dawn the third day the "China" was plowing through the sea of yellow mud at the mouth of the Yangtze, though land was not yet in sight. About nine o'clock we caught our first glimpse of China, a low, muddy shore, less than ten feet above sea level, unrelieved by grove or hill,—the seaward edge of a delta plain which extends on all sides for many miles.

Soon after landing, our large party broke up, a few remaining in Shanghai, some going on to south China or the Philippines or Malaysia, and some preparing for trips to various stations in the interior of China. The writer was one of the party which went to Nanking for language study. Shanghai had provided a few of the "seventy-two distinct and awful smells," a sight of the naked children, the bound feet, and the

long queues, which are still common in China, in spite of its being called a modern republican nation; but the city had so much of a foreign air and so many modern improvements that not till we had settled in Nanking and begun to look around us, did we realize that at last we were in China.

Word from Chung-king, China

IN a personal letter to friends in the homeland, Mrs. John Andrews gives an interesting picture of Chinese customs, also a sad picture of Chinese cruelty, which we have been permitted to give to INSTRUCTOR readers. Mrs. Andrews writes:

It is raining quite steadily and the moon, though partly hidden by clouds, makes a shining path across the river with dark shadows where the bank curves around to make a harbor for hundreds of junks from up the river.

Just a few lights can be seen in the city, and the rattles, gongs, and conch shells are not being used tonight.

The steady drip, drip of the rain is such a contrast to the noise of the past week. This week is a Chinese festival for homeless and friendless spirits, who are supposed to haunt the place.

After dark, little lamps on floats are set adrift on the river, from boats and rocks along the shore. The current carries them downstream in long chains, and they burn for quite a time and are a pretty sight indeed.

After a hundred or more of these little lamps have been floated, the worshipers place others along the path leading up the river bank, and over the hill. Sometimes these paths lead to a temple or wayside shrine, and sometimes only out among the graves which are everywhere on the hillsides.

Great numbers of people are doing this at the same time, so the lights look like swarms of ordinary fireflies, a very pretty sight.

Quite a story came to light the other day. We heard that a man who was dumb had miraculously recovered the power of speech. I thought it was a fake, but he came out here, and this is his story:

When he was but a baby his mother died. His father, a Manchu, married again. In course of time his stepmother became interested in another man and poisoned the boy's father. Fearing the child would tell, she took the little fellow, then eight years old, nailed him against the wall by his hands, made an incision under the lower jaw, and cut out his tongue at the roots.

He says that healed up without much trouble, but that his hands were infected by the nails and were very painful for a long time afterward. He grew to manhood without being able to talk, writing to make his wants known. As he was a Manchu he received a pension from the government until the republic was established.

While in a city above here, he happened into a China Inland Mission chapel. After hearing the gospel, he finally one night had a dream. He seemed to see a great light, and a voice told him to speak. He did not try to talk, he said, thinking it only a dream. This was repeated, and then he did try, and has been talking ever since. He uses the muscles of his throat and face a good deal, but can be understood very well.

One hears so many stories of fiendish cruelty out here, that one is tempted to disbelieve them, but every now and then an instance comes to light which shows that they are all too true.

Porto Rico

PORTO RICO, often called "the enchanted isle," is one of the most beautiful portions of the United States. Its forest-clad mountains, its picturesque houses, its foreign-looking fortifications, its tropical palms, all add to its charm. The ocean to the north of it, 33,000 feet deep, is said to be the deepest of the Atlantic. Hurricanes often visit it, and twice it has been shaken by very severe earthquakes.

Since we obtained this island from Spain at the close of the Spanish-American War the missionary task there has assumed large proportions.

Porto Rico has a million and a quarter inhabitants—350 to the square mile. The old Indian stock, now extinct, has left its traces everywhere. Slaves, once brought from Africa, have also laid their dusky impress upon the people. Once the island was the penal colony of Spain, it is said, and so convicts were added

to the strain. And with it all, there are the descendants of the Spanish, cultured and charming people from one of the finest stocks in Europe.

The four hundred years of Spanish dominion, however, and of undisputed Roman Catholic sway, left the people of the island illiterate, with few schools, and only 30,000 pupils in the schools of all kinds. It compelled attendance on gorgeous ceremonies and brilliant processions, but left the people superstitious, bound down by the terror of demons and worship of spirits. It made the Porto Ricans unskilled in government, and it failed to develop the resources of the island.

The United States, and American missionaries, have been at work in Porto Rico for twenty years, and much has been accomplished.

Roads have been multiplied, fine buildings have gone up with amazing rapidity, and commerce with all the world has prospered.

Everywhere schools have sprung up, and they now have nearly 200,000 pupils. Both Spanish and English are used in these schools. Many of the pupils have already become teachers or have entered important professional work.

The United States has brought to the Porto Ricans the genius of self-government. The first vote taken by Porto Ricans under the new organic law of 1917 was on the prohibition question, and they proved their farseeing wisdom by giving an overwhelming majority for the reform — and this though the Latin races are supposed to be inclined toward alcohol.

Best of all, the United States has established freedom of religion. Protestantism has already gained 15,000 members, representing a very large number of families, and exerting an influence disproportionately great. Medical missions, Christian education, and evangelism have gone hand in hand.—*Christian Endeavor World*.

A Dinner Cooked in Bamboo Vessels

ONE day as Pastor Parker and I were journeying with some of our native brethren among the mountain tribes of Fiji, we found ourselves at mealtime some distance from any native town. We came to a beautiful stream of fresh water, but we had no cups with which to dip up the water. Our native brethren had some taro, a vegetable, but where was the vessel to cook it in? There were fresh, crisp leaves often used for greens, but how, I queried, could these be cooked? We had crackers with us, but we wanted in addition some hot water for coffee, but how could this be secured? Pastor Meciusela Naisogo, a native of the mountain district, noticing our fears, said, "We shall show you a new thing today."



PREPARING THE MEAL



PASTOR MECIUSELA NAISOGO AND FAMILY

Halting to rest in the valley by the stream, one of our Fijian evangelists cut down some bamboo trees, then cut them up into sections, each about three feet long, so that a closed joint was at one end, the other being open, thus making a hollow tube, each holding about a half gallon of water. There were perhaps ten of these tubes prepared. Water was dipped up in some of them and from one of these we drank.

While some were gathering wood and making a fire, others were paring and cutting up vegetables in slices just large enough to slip into the bamboo tubes. The young, fresh leaves of the taro were gathered, rolled up in balls, and placed in other tubes. To the vegetables and greens a little water was added, and after a stopper of leaves was placed in the open end of each of the bamboo tubes, they were placed on the fire, the open ends being slightly elevated to keep the water from escaping. The native brethren kept the bamboos moving back and forth in the fire, rolling them over and over, the fire meanwhile charring the green bamboos to a sooty black. They were carefully watched, so as not to burn through. The bamboo wood is fine and hard, and being green does not burn readily, and so serves well as cooking vessels. It was quite a surprise to us, and also to a Fijian with us who was from the coast, to see how quickly and how perfectly everything was cooked.

After the Fijian brethren declared the dinner cooked, large green leaves were plucked and laid down as plates and tablecloth. Then in just the right way one of the brethren slit each bamboo tube with a knife

and out came the vegetables and greens steaming hot, onto the green leaves. The food was simple, but sweet and clean, and with our crackers made a refreshing meal. While partaking of the vegetables, the water was heating in a bamboo. I was doubtful about its actually boiling and laughingly expressed my fears. But soon the bamboo reached me, after having been carried fully twelve feet from the fire, with the water still boiling. Thus had the native sons found a means of cooking food away off in the mountains far from ordinary supplies.

J. E. FULTON.

Amodini

IF you could see her today, you would never recognize her as the uncouth girl that came to our Bengali Girls' School three years ago. She wore a dirty, torn garment, and before she could be admitted to the school her hair had to be cut short to protect the other girls from vermin. As the days went by we discovered this child had a violent temper. With the least provocation she would strike other girls, thus keeping the school in a continual turmoil, and winning for herself many enemies.

One day she became angry with her little sister, and threw a pair of scissors at her with such violence that they were broken to pieces as they struck the floor.

At another time, because I refused her something she wanted to do, she went into the garden and pulled up all my beautiful flowers, to which I had given much care. We punished her, reasoned with her, but to no avail. After this last offense I suggested to her that when these violent fits of temper came over her she drop on her knees where she was, regardless of the other girls, and pray audibly for help. She promised me that she would try to do this, and from the time of the promise, fully one year ago, to the present time, I have never known her to lose her temper. Just before her baptism two weeks ago she told me what a struggle she had had to overcome her temper. With each victory gained, came new strength.

She is now a general favorite in the school, and truly one of God's own little ones.

She has found that Jesus is a very present help in every time of need.

Friends, pray for our Bengali Girls' School.

DELLA STEVENS.

Say So

IF you believe in yourself —

Say so.

If you have convictions worth while —

Say so.

If you are happy and are glad of life —

Say so.

If some one helps you and lifts you up —

Say so.

If you think this is a great world in which to live —

Say so.

If you don't like things as they are —

Say so.

If you make a blunder now and then, have the courage to —

Say so.

If you have love in your system, the world would like to know it —

Say so.

"What All the World's A-seeking," is a frank expression and open confession. It begs for it every hour. It wants it now. In fact, one of the great pieces of building material in your own personal success is the one that is able to suggest to you just now and when to —

Say so.—"Take It."



AMODINI

Benefits of Good Literature

THE young man who wrote the following letter is fortunate, in that he is finding what he wants. There are many like him enrolled in our literature classes in the Correspondence School,—people who are living richer, fuller lives for having touched the lives of the great and noble of all ages through the medium of literature.

Literature is one of the easiest subjects to study by correspondence, since much depends upon the reading a student must do. At the same time, it is serious enough to commend the respect of any one.

New students enroll every week. When will you begin?

"Before taking up this course I had studied quite a few of the different authors and had received much benefit; but I have gained much courage and many blessings from this course of study. My attention has been called to poems and essays that are of great value to me. By

studying them I received a truer idea of what literature is. The first ten lessons on Biblical literature were especially helpful. Many of the psalms mean much more to me now than ever before, because I see so many more beauties in them.

"Before pursuing this study I had no just conception as to most of the authors. Now I find that they were doing what they thought was right and proper before God. Many of them had a deep inner longing in their souls for something better, something divine. I thought most of these men were not Christians, but now I know differently. I can now see how much some of these did to bring the Bible to the people, such men as Wycliffe, Luther, and others. Bacon's essays are rich in wisdom. Milton's poems were a great blessing to me. Bunyan's works are interesting and helpful. I have received a real inspiration for higher ideals. By seeing what other men did, a desire is created in my own heart to become like them and also do great things. I believe if we read these great men, walk with them in purpose, become close companions with the noble-minded, we shall become like them, a glory to God and a benediction to men."

AGNES LEWIS CAVINESS.

The Beauty of Truthfulness

(Concluded)

WHAT did we learn at our story hour last evening?" asked Mrs. Laon, as she and the children gathered for another lesson on the importance and beauty of truthfulness.

"We learned," answered Carroll, "that real roses, peaches, and diamonds are better than artificial ones, and that boys and girls to be genuine must be truthful. If they are not truthful, they are mere shams, or imitation boys and girls."

"Good, Carroll! What great men, Lucile, have you found who loved truth and hated lying?"

"I could think of only Washington, Lincoln, and Mr. Wu you told us about in our last lesson."

"How do you know Washington always told the truth?" asked Carroll. "My teacher says the story about the hatchet and the cherry tree is a myth."

"That may be a myth; but here is a story known to be true, which shows that Washington in his youth loved truth. One day he and two neighbor boys had great fun with a colt. George mounted the colt, a new experience for the young creature, so he gave the fearless rider a lively scamper over the pasture. The three boys played various tricks upon the colt, and kept up the fun until the animal dropped dead from a broken blood vessel. The consternation of these bold riders was expressed in a period of absolute silence as they viewed the remains of their once lively entertainer. But of course when the full significance of the colt's demise came over them, they began to think of the forthcoming explanation to be made to the owner of the colt.

"The two neighbor boys invented a plausible story for George to tell his mother; but when that youth presented himself before her he told the exact truth. Mrs. Washington, on learning the story the boys had proposed, said, 'My son, I should rather lose a thousand colts than have you tell me an untruth.'

"The names of the two boys who prepared the lie were forgotten long ago; but after nearly two hundred years, the name of George Washington still lives in the hearts of men throughout the world.

"How do we know Lincoln was truthful, Carroll?"

"He wouldn't have been called 'Honest Abe' if he hadn't been truthful."

"Yes, an honest person cannot be untruthful. When the young Mr. Lincoln was a clerk in a village store, he sold an assortment of goods to a woman. She

paid the price, \$2.06; but after she left the store he discovered that he had overcharged her six cents. It troubled him all the evening, so bright and early the next morning Mr. Lincoln called upon the lady, apologized, and returned the six cents.

"At another time he failed to give a customer the full amount of her purchase. He lost no time in adjusting the matter, after the error was discovered. You may be sure such a conscience would not suffer him to falsify."

"Do persons who are truthful always become great persons, mother?" asked Lucile.

"Not always in the sense the world counts greatness; but in the Lord's sight all truthful persons are great persons, and it is quite safe to say that all really great people are truthful.

"Jackson was another president who abhorred lying; so did President Hayes.

"This picture of the main gallery in the Congressional Library contains sixteen life-size statues of the world's greatest men. One of these is the statue of Moses, and one is of the apostle Paul. Why are Moses and Paul so honored? It is because they loved and spoke the truth. If Moses had been a lying man, he could not have lived in the hearts of the people for more than three thousand years.

"Raphael, who painted the beautiful Sistine Madonna, loved truth and hated evil.

It is said that 'every evil humor vanished when his comrades saw him, and every low thought fled from their minds.' Evil thoughts flock to the liar.

"Who composed that beautiful piece you have for your lesson this week, Lucile?"

"It is one of Bach's pieces, mother. My teacher says he's wonderful."

"He is, and some one said that 'wherever Bach's music is heard it makes of that place a church.' He was a true man, or he could not have composed music so pure and sweet that it would make a church or sacred place wherever played.

"One of the rules that the great Marshal Foch gives to his soldiers and demands that they heed, is: 'Tell the truth squarely, face the music, and take your punishment like a man, for a good soldier won't lie.'

"A good soldier will not act cowardly, and it is cowardly to lie to shield oneself from reproof or punishment.



Portion of the Main Gallery of the Congressional Library, Washington, D. C.

"Stockmen often take a hot iron shaped in the form of some letter, and brand their cattle. It is not a humane way to do, but it is an easy way to identify one's property.

"So the boy who always tells the truth has branded into his very soul, as it were, the words, 'I must be true. I cannot lie.' Such a boy is one of the world's heroes. He will tell the truth though his comrades jeer and sneer; he will tell the truth though it bring him shame and punishment. Nothing can come to a boy worse than what he brings upon himself by telling a lie.

"A truthful person will act the truth as well as speak it. A truthful person never puts the specked apples at the bottom of the basket. He never samples the grocer's candies, cookies, or nuts unless he does it really to learn whether they are desirable purchases. He never cheats at examination. He does not intentionally exaggerate. He does not say one thing and mean another.

"A shipping merchant asked a boy who applied for a job, 'What have you done?' 'I have sawed and split my mother's wood for nearly two years.'

"What have you *not* done?' asked the merchant.

"Well, sir,' the lad replied after a moment of thought, 'I have not whispered in school for more than a year.'

"That is enough,' said the merchant. 'I will take you aboard my vessel, and I hope some day to see you her captain. A boy who can master a woodpile and bridle his tongue must have good stuff in him.'

"It is safe to say that if the merchant had asked, 'What can you not do?' the boy might have said, 'I cannot tell a lie;' for the boy who can control himself enough not to whisper in school for a year, is certain to have sufficient integrity to speak the truth under the most trying circumstances. And the boy who speaks the truth is likely to be a boy whose conduct otherwise is savory.

"If one allows the lips to be once soiled by falsehoods, one can rarely again have the same high regard for oneself or for the truth. A man borrowed a barrel of a friend on the condition that he return it uninjured. The barrel was used to hold brandy until certain bottles came from the factory. On returning the barrel it smelled so strongly of brandy that the owner refused to receive it until it had been cleaned. Boiling water was poured into it, but still it smelled of liquor. Acids and disinfectants were put in, but the unpleasant odor still clung to the barrel.

"Thus it is with one who falsifies, or tells untruths: his life will always be a tainted life, unless cleansed by Heaven's own chemicals.

"Men whom the world honors and loves best are men who love truth and honesty.

"Years ago a young clerk in the dry goods business told a customer that a certain piece of goods was not of the weave which the customer wanted. The proprietor heard the statement and became angry at the clerk's stupidity, as he regarded the matter. He asked the clerk why he did not show the other goods, to which he replied, 'We do not have the desired quality in the store.' 'Young man,' said the proprietor, 'if you cannot stretch the truth a bit to fit the circumstances, you will never do for me.' The clerk replied, 'Very well. If I must tell falsehoods to keep my place, I must lose it, that's all.' This clerk was Marshall Field, who became one of the greatest merchants this country has known. The dishonest employer became bankrupt and died in poverty.

"Carroll, can you tell me something about Admiral Dewey?"

"Yes, we just learned at school that he had charge of the Asiatic squadron that destroyed the Spanish fleet in Manila Bay, when Captain Hobson called off his famous stunt."

"Admiral Dewey once said, 'There is nothing I detest so much as lying.' The blue jackets, we are told, soon learned how he abhorred lying. One day a man was brought before the admiral, and attempted to excuse his absence at a certain exercise by saying that he suffered a sunstroke. Mr. Dewey spoke up quickly and said, 'You are lying, my man. You were very drunk last night. I don't expect to find total abstinence, but I do expect to be told the truth. Had you told me you had taken a drop too much while on your liberty, you would have gone free. For lying you get ten days in irons.'

"I guess there wouldn't be so many lies told if every one got that treatment," ventured Carroll.

"Perhaps not," remarked Mrs. Laon, "but if such treatment would make an honest man out of a dishonest one, it would be worth while; for the world's richest treasure is an honest man.

"According to the legend, the beautiful juftak bird had only one wing. On the wingless side of the male bird was a hook; on that of the female, a ring. One fitted into the other perfectly, and when the birds wished to fly, they could do so by uniting the hook and the ring; otherwise they could not fly or soar. So the soul of the boy or girl, man or woman, who would rise to heights of success and real worth, must be firmly linked with truth. It is well to remember George Herbert's words:

"Dare to be true; nothing can need a lie:

A fault, that needs it most, grows two thereby."

F. D. C.

Competing with God

OUR characters should be a transcript of the character of God. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We can be perfect as God is, when we realize that the Creator of all things supplies us with all the qualities of his own perfection and offers them to us as a free gift. It is possible for us to be clothed with the perfect righteousness of Christ, and to permit Christ to live his perfect life in us again. The life of Christ must pulsate through our members, if our characters are to become models of his character.

Years ago, Bonnat, the French painter, was making a portrait of an American, and he became so unpleasantly close in his observations, and looked so hard and intently into his face, that the American drew back and asked what it meant. Bonnat replied, "I am competing with God, and I must see everything which he has put into your face!"

We Christians are also competing with God, and we must leave nothing undone to make our poor wretched lives a correct transcript of his great masterpiece—the character of Jesus Christ, which was true to the divine original.

C. S. LONGACRE.

"WINNING your way in life depends very much on not losing heart."

"TIME is the chance to live. Whoever wastes it wastes life."



THE HOME CIRCLE

"You must live each day at your very best;
The work of the world is done by few;
God asks that a part be done by you."



Peanut Brittle for His Wife

MY wife and I are not getting along well together and have not been for several years," he said, dropping into the chair beside my desk. "Our likes and dislikes are so different. We do not seem to agree about anything. Perhaps it is just temperamental, but I do not see how it can be any other way.

"Of course we have talked it over many, many times during the latter part of the ten years we have been married. Each time we have promised to do differently, to try to get along better, but the promises do not hold and the plan does not work. Everything I do disturbs her, and everything she does nettles me!"

He arose, and with a quick, nervous step paced back and forth the length of my room.

"We are quarreling all the time. Both of us have come to feel that things ought not—*must* not—go on like this. But can they ever be any different?" He dropped disconsolately into the chair again. "We don't know what to do. Perhaps the only way to have any peace is for us to separate.

"It was so different when we were first married." With chin resting in his hand, he studied the floor. "We were as happy as two persons could be. My income was small. We bought our furniture, a little at a time, as we had the money. We looked forward to every pay day to going out together to buy some new thing for the home—maybe a chair, perhaps a picture, like as not a few dishes. Always we made our plans together and we were very happy in carrying them out.

"Gradually a change came. We began to drift apart. She wanted her way and I wanted mine. We didn't plan together as formerly. Yet through it all we were very careful not to let any of our friends know that anything was wrong or different. In fact, it was a long time before either of us awoke to the fact that our relations were becoming strained; but now things have gone on until we jangle all the time. We cannot stand it! I do not believe she would care much if I did not come home; and sometimes I feel as if I would not care much if I did not go. It seems to me that the only thing to do is to separate—yet I hesitate. My wife is a fine woman, and is not any

more to blame than I, but it is just this 'incompatibility of temperament' that makes living together almost a nightmare."

Such was the substance of his story. While he had been speaking I had been thinking. When he finished, I picked up a sheet of paper, and drawing two parallel lines on it pushed it over toward him. "That was the way you two went when you were first married, and as long as you went that way you were both happy, weren't you?"

He quickly assented.

I drew two diverging lines below the parallels.

"That is the way you are going now, and you seem to be having anything but a happy time of it."

Then, to see if he had really thought through the situation: "Why not separate and have it over with? Would you not be happier?"

"That's just the trouble. I am afraid I couldn't be happy without her, and I cannot be happy with her!"

"How about her? Perhaps she would be happier without you? Perhaps you ought to think of her

and of her happiness as well as of your own; perhaps even more than your own? I am not sure that you have done that; but tell me honestly, do you want a legal separation?"

He looked me straight in the eye, and with tears coursing down his cheeks, said, "No, I don't, but I don't know what else to do." After a moment he continued, "I came in to see you, hoping that maybe you could suggest something. Maybe we could find some way of applying what we have learned in psychology so that I can come to understand my wife better and so straighten out our trouble."

"As I understand it, then," I said, "you want to make those diverging lines parallel? That can be done in one of two ways. The direction of both lines can be changed a little, or one can be changed a good deal. Perhaps your wife will be willing to change her path; perhaps not. If not, you must change yours all the more. You must both travel along parallel lines to avoid trouble. You speak of psychology helping you to understand your wife better. That is not the important part. We are all too much inclined

TO OUR GUEST

If you come cheerily,
Here shall be jest for you;

If you come wearily,
Here shall be rest for you.

If you come borrowing,
Gladly we'll loan to you;
If you come sorrowing,
Love shall be shown to you.

Under our thatch, friend,
Place shall abide for you;
Touch but the latch, friend,
The door shall swing wide for you.

—*Youth's Companion.*

to want to apply our knowledge of that subject to the other fellow. What you must learn first is not to know your wife better but to know yourself better.

"The salesman who gives more time to trying to understand his prospect than he does to understanding himself will never be a great success as a salesman; the husband who spends his time trying to fathom his wife's peculiarities without recognizing that he has some of his own will seldom have a happy home."

"But suppose she won't help?" he interrupted.

"Then you must make the entire shift. Let us assume that your wife will not change her path. Are you willing to go *all* the way? Do not say you will meet her halfway. This cannot be on a fifty-fifty basis. You have talked these things over with her many times but never made any headway. This time you must make your plan and carry it out without consulting her. You must be willing to go all the way! You may not need to, but you must be willing to do so.

"Life is too short to scrap things through, and it is too long to expect always to have your own way. All successful business enterprises are the result of compromises, and all happy homes are, too. Just now you must not ask your wife to make any compromises. You must make them all, for the present at least, until we see where we are going. In the early days of your married life doubtless both of you gave in many times?"

"Yes, often," he answered, "but in recent years neither does so willingly."

"Well, you must not ask her to give in at all!

"You have learned in our study of psychology something of the *impellent energy of an idea*. An idea always tends to express itself in bodily activity. Suppose you get into your mind the idea of a happy home and a kind and loving husband. Never mind the loving wife, just now. You are going to do this thing without consulting her. You are going to make your home happy without consulting your wife, without letting her know you intend to do it. To state the extreme—you're going to do it in spite of your wife. In doing it you will make a new man of yourself, and discover a new woman in her.

"You will demonstrate the principle underlying the statement of Jesus when he said men should forgive seventy times seven, for you are going to determine that no matter what your wife may say or do you are not going to take offense. You are just going to forgive, and then forgive, and keep on forgiving until forgiving becomes an essential part of your being. You are going to act as if she were the dearest, kindest, most thoughtful wife in the world.

"Another thing we have learned in the psychology class has a bearing on your problem. We have learned that man, not his surroundings, can be master. We can determine what ideas shall find lodgment in your mind, and thereby determine what ideas shall find expression in your action. Do not let your surroundings determine how you shall act. You are your own master.

"It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul."

"Then think of the fine things you said to your wife when you were first married. They will stand repeating now. You have heard of the fellow who bought chocolates for his sweetheart, and afterward peanut brittle for his wife! A box of chocolates will

not harm the situation at any time. If dinner is late, don't mention it. If it is ready on time, compliment your wife on her punctuality. When your plan begins to develop, your wife will think something has happened to you—that perhaps you are sick. She may even want to send for the doctor; maybe for the minister. But just keep on in your *new* way.

"You are bound to win. You would never give up a hard prospect in the selling game, and I am sure you will not now in this other big game. It will be the greatest thing you have ever done if you can re-establish the old relations with all the joy and happiness."

And so we talked for more than an hour, and when he left me I reached over and took the sheet of paper on which I had drawn the lines. Under the divergent ones I wrote, "*Make these parallel.*"

"May I have the paper?" he asked.

"Wait a moment," and so under the other lines I wrote:

1. Know yourself as a means to knowing others.
2. Master yourself.
3. Ideas always tend to express themselves in action.
4. Your dominant idea is of a happy home and a loving husband.

Nearly a month passed, and I saw him only during class sessions and with no opportunity to refer to the matter of our evening's discussion. Nearly two months later he came in to see me, "to report," as he said.

He had started right in to live up to the new ideal, and while his wife had been rather snappy and inclined to nag at him as formerly, he had kept himself under control, and, as he said, "really enjoyed the situation." Instead of retorting in kind, he took occasion from time to time to say pleasant things, which quite surprised her. So they lived for two or three weeks. Then, one evening after dinner, his wife went to him as he sat before the fireplace, and asked, "What in the world has come over you lately?"

"Nothing that I know of. Why?"

"Well, something has. You have not scolded or picked on me for over two weeks."

"Oh! Is that what you mean?" he replied, "that's only a little applied psychology."

She referred to the subject a number of times after that in an inquiring sort of way, for the old frictions were going or gone, and they were both quite happy again. She wanted to know what had caused the change, for she realized that the change began in her husband and not in herself.

About six months after our first evening conversation, my friend told his wife of our chat and of his plan to use psychology to make a "happy home and a loving husband." When he had finished, she threw her arms around his neck, kissed him, and said, "Psychology is a great subject, isn't it?"

More than a year has passed since he made his new decision. When I saw him recently and inquired about the relations at home, he said, "The last six months have been the happiest we have ever known."

"What about the 'incompatibility of temperament'?" I inquired.

"Huh," he grinned, "there isn't any such thing."
—Burt B. Farnsworth, in *Association Men*.

"THE Lord will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand."

Prohibition Quiz

WHAT is the number of the Prohibition Amendment to the Constitution?

The Eighteenth Amendment to the Constitution relates to prohibition.

2. What was the forty-fifth State to ratify the Prohibition Amendment?

Pennsylvania was the forty-fifth State to ratify the Prohibition Amendment.

3. When does national prohibition become effective?

National prohibition becomes effective Jan. 16, 1920.

4. What measures are the liquor people taking in the hope of defeating national prohibition?

The National Association of Distillers and Wholesale Liquor Dealers have announced that they will attempt to defeat the Prohibition Amendment to the United States Constitution by seeking referendum elections on the matter in the fourteen following States: Arkansas, California, Colorado, Idaho, Maine, Michigan, Missouri, Nebraska, Nevada, New Mexico, Ohio, Oregon, Utah, Washington.

5. Why is a referendum to the States useless?

The Constitution provides the method for its amendment, and the temperance people met this requirement, and the State Department has proclaimed the ratification of the amendment. The best Constitutional lawyers agree with ex-President Taft that "those who claim the amendment has not been Constitutionally adopted have nothing substantial on which to base their claim."

6. What other form of opposition are the liquor people now making?

They are seeking to stir up labor to adopt the slogan, "No beer, no labor," thus threatening to paralyze the country by strikes unless the laboring man can get his beer. Attempts to persuade laborers not to work unless they can get beer are characterized by Mr. Bryan as insults to organized labor. He says: "Not a man in this country belonging to the better grade of organized labor wants to put beer above patriotism and obedience to law. The men who do want to bring back liquor have names that smell of beer and affiliations that are suspicious."

7. What prospect of success has this movement?

No doubt this propaganda will cause labor disturbances, but loyal-hearted men will in time be able to adjust the matter. Mr. Wilbert Black, president of the Central Trades and Labor Council of New Orleans, said: "I am strongly opposed to the 'No Beer, No Work' movement. I was against prohibition, but now that it has been incorporated into the Constitution of the United States, to advocate a strike, it seems to me, would be very close to advocating a revolution. I am against the movement as an American citizen, and have spoken with many responsible labor men, and they say the same."

8. For what other propaganda are the liquor people responsible?

By the "Loss of Employment" propaganda the liquor men hope to arouse among the workingmen antagonism to the prohibition amendment, and thereby to create a labor panic. This must be prevented by widespread information. The experience of every State that has tried prohibition shows that the elimination of the saloon, brewery, and distillery does not produce an employment difficulty. The owners of these interests merely readjust their plants and buildings for legitimate purposes. In most cases more men are employed than before the change.

9. How are these opponents of prohibition organizing themselves?

They have organized themselves into the "Association Opposed to National Prohibition," for the sole purpose of making prohibition ineffective. This is treason!

10. What jobs will be lost when prohibition goes into operation?

Policemen, jailers, judges, criminal lawyers, charity workers, and poorhouse keepers will lose their jobs; but they will find better ones.

11. What recognition does the proposed League of Nations give for prohibition of the liquor traffic?

The league holds the mandatariness of native African races responsible for the prohibition of the liquor traffic.

12. What is the verdict of the Supreme Court of the United States concerning the right of the liquor traffic to exist?

The United States Supreme Court in the case of *Crowley vs. Christensen* says: "There is no inherent right in a citizen to sell intoxicating liquors. It is not a privilege of a citizen of the State, or a citizen of the United States, by a general concurrence of opinion of every civilized and Christian community."

13. What strikingly discordant note is sounded in this country by a high church prelate?

Cardinal Gibbons declares that in the carrying out of the national prohibition law, he sees "the invasion of the home which, up to now, all men have agreed is a sacred and holy place." The cardinal is right. Prohibition will invade the home; but the people have waited long for this kind of invasion. The traffic has had its centuries of invasion and domination. Let us try prohibition invasion, and see how the wives and kiddies fare under its rule.

F. D. C.

Living Experiences

A TRACT Society and Bookmen's Convention was held in Washington, D. C., in February. On Sabbath afternoon, in the Takoma Park Church, a number of the bookmen related interesting experiences that had come to them or to their fellow workers out in the field.

Brother C. V. Leach, of the Columbia Union, gave a graphic recital of a unique experience that came last summer to a brother in West Virginia:

"In a town in Mingo County, Mr. Moser made arrangements with a liveryman when taking orders, for an outfit with which to deliver, but when he came to make the delivery, the liveryman gave him a very undesirable horse. He was afraid he would be unable to make the delivery with such a horse, and told the man so. But the owner said it was the only horse he had, and Brother Moser would have to take that or nothing. The horse had ringbone and spavin and about every ailment a horse could have, and he soon saw that such a beast would not be able to pull him and the books. Another appointment allowed him but two days to give to this delivery; so these unfortunate circumstances gave him much concern lest he be unable to meet this appointment. He was already late, and now he had to get out of the buggy and walk to lighten the load. But he placed the matter in the hands of the Lord to work out, asking him to help him get through in the time allotted.

"About two o'clock in the afternoon, as he was nearing his territory, he looked up the road and saw a man sitting on a mule. As he drove up to him, the man bowed and smiled, saying, 'I have come to help you make your delivery.' This rather startled the colporteur, but before he could speak the man said, 'I will take the books that go up this hollow. Mrs. Curtis is the first one, and she must have her book right away as she is very much interested.' So he named the people who wanted books up there, and as he started off, the colporteur shouted after him the prices. The man called back for him to go on, and he would meet him farther up the road.

"So he went on, and by the time he got to the next hollow, the man had delivered all the books and was there waiting for him, ready for the next lot.

"On breaking a shaft of his buggy, Brother Moser went to a house to get something with which he could fix it. The woman did not know of anything they had, but just as he started away he saw hanging on the fence a piece of iron of just the right shape. With this and some hay wire he fixed the broken shaft. When he again met the man, he expressed his regret at the broken shaft, and said he was afraid the liveryman would not like it; but the man said, 'I know the liveryman very well, and it will be all right.' Then as he started off again, the man said, 'I guess you will get through in your two days all right,' and soon disappeared up the road. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' I think in this case we can say 'delivereth for them.'"

Mr. Leach also related the following experience of a colporteur in Ohio, a brother who has been in this work for thirty years. He says this experience is different from any other experience which has come to him:

"I went to a home where the woman seemed to be waiting for me. I had barely reached the door when it opened and I walked in. I sat down and began to talk with her, preparing the way to introduce my prospectus. I was talking about the signs of the times and the happenings of the present day, and was leading up to the point where I was expecting to arouse her interest in the prospectus, but she would not wait. She turned to me and said, 'You are a missionary, aren't you,—a preacher? Aren't you selling good books?'

"I replied, 'I am a missionary introducing Christian literature.' She said, 'I thought you were. Perhaps you may wonder why I thought so; but I have been expecting somebody all day. Do you see that boy lying on the couch? He is thirteen years old and has never spoken a word until today. But since early this morning he has been saying three words, "God, Man, Book." I have been convinced by this that God would send some one here today with a good book.' It was no trouble to take her order. She wanted the book, believing the Lord had sent it to her."

Mrs. Waldo, one of our workers in southern New England, said:

"As I was working one day on the outskirts of the city of Providence, the people at one place told me the lady next door was very ill and I should not stop there. They said she was a young woman dying of consumption, and that the family was not interested in church work, and church people never went near them. I thought if she was really dying that was a bad time to call on her, so as I came toward the place I decided not to stop. I was expecting to come back in a few days and thought perhaps I would stop then. I was near the gate when something seemed to say, 'Better go now; you may be too late in a few days.' So I turned in. As I knocked on the door, I wondered what I should say to introduce myself.

"A girl about twelve years old opened the door and said her mother was very ill. I said I had called to see her. I found her sitting up in bed, and she looked very pale. She had a little family of five, of whom the girl was the oldest. I realized her condition as I looked at the woman. I did not know how to represent myself, but from force of habit said I was in Christian work and wanted to see her. She said she did not want to see anybody interested in Christianity. I felt I had almost made a mistake. There was a woman sitting by her bedside, and she said, 'But, Mrs. Smith, do let her come in. They are just the people we want to see.' So she told me to come in, but added, 'You mustn't talk about Christianity.'

"I talked about her condition, and told her how sorry I was that she was ill. Finally I said, 'Perhaps I can talk with this other lady,' and I took out the prospectus to show it. As I showed the pictures I held the book where the sick woman could see them, and she became interested. I did not talk as if trying to sell the book, but spoke of how good the Lord was to us. The sick woman said, 'There is no help for me; I am beyond help.' I told her the Lord could always help us.

"It was wonderful how the Lord opened the way. As I talked of the Saviour and how we have a greater physician than those of earth, she took my hand, and with tears in her eyes said, 'I am afraid I am too late now.' I told her she was not too late, the Lord would always take us; and I asked if I might pray for her. I knelt down there and prayed, and I forgot all about myself and where I was, and prayed for that dear soul. As I arose, she took hold of my hand and gave her heart to the Lord. It was one of the most wonderful experiences of my whole life. I felt very happy that I could see her accept Christ. Although I had not placed a book in that home, the Lord had used me to bring a soul to him.

"A few days later I came to the house of the lady who had been calling on the sick woman that day. She was glad to see me, and said she had hardly thought of anything else since I was there. She said, 'I thought I was a Christian, but I do not

know now whether I am or not. I wanted to pray for that woman, but could not. I went there to talk with her about her soul, because I realized that she had little time in this world; but every time I tried to talk she put me off. The Lord sent you there, and I told her so.' The sick woman died in a few days. If I had waited, I should have been too late."

The Garden Army

UNCLE SAM'S army across the seas is coming back home to be demobilized, but there is one army, almost as large, which will not be broken up, but, instead, will actually be enlarged. That is the United States School Garden Army, which, in the first year of its existence, recruited 1,500,000 valiant little soldiers of the rake and hoe. Today it numbers nearly 3,000,000 boys and girls, and before the spring of 1919 has passed it is confidently expected that 5,000,000 children will be wearing the insignia of the U. S. S. G. A.

Five million boys and girls between the ages of nine and fifteen, as good soldiers in the United States School Garden Army, is the goal set by the organization for this year. The Department of the Interior, through the Bureau of Education, is working toward the consummation of this high aim, and ten million women, members of the General Federation of Women's Clubs and the National Council of Women, are giving their most enthusiastic and energetic support.

Gardens, both at schools and homes, will be worked by the children under the supervision of their teachers. The only requirement for membership in the United States School Garden Army is that each child who enlists must sign a pledge to produce at least one food crop during the year.—*Washington Star*.

For the Finding-Out Club

Read and Remember

[To merit membership in the Finding-Out Club one must send in within one month after the questions appear in the INSTRUCTOR a correct list of answers to the questions. This list must at the beginning give the date of the paper containing the questions; and the person sending in the list must place his name at close of list of answers. The list must be neatly written on only one side of paper. The envelope must be addressed to Editor of the YOUTH'S INSTRUCTOR. The number of the question being answered should be given with each answer.]

Part I

1. Who was Seneca? Cato? Cicero?
2. Who was Marcus Brutus?
3. Describe the Milan cathedral.
4. Name "Cornelia's jewels."
5. Who was Attila the Hun?
6. When and where did the Moors reach the height of their power?

Part II

Who is the author of the following expressions?

1. "Make a man an offender for a word."
2. "Thou shalt not follow a multitude to do evil."
3. "Seekest thou great things for thyself? seek them not."
4. "Their strength is to sit still."
5. "We are but of yesterday, and know nothing."
6. "Man looketh on the outward appearance, but God looketh on the heart."
7. "This is the way, walk ye in it."
8. "An eloquent man, and mighty in the Scriptures."

Italy's Tank of the Sea

THE world has wondered, as reports were issued by the Italian admiralty of attacks on Austrian ports and of sinkings of battle craft of the first magnitude, how such startlingly daring feats were accomplished.

An Italian expedient was to use a craft of the sea-sled type for their armed motor-boat model. It was equipped with a tractor mechanism that enabled it to clamber over obstacles, just as its counterpart on land clambered through shell craters and across trenches. Thus, when it encountered one of the booms that closed the harbors of such cities as Trieste, it hurdled the obstruction with little difficulty.

The boat was equipped with two torpedoes, one on either side. It was a simple matter, when the last obstruction had been cleared and the enemy craft that had been marked hove in sight, to release these torpedoes. The enemy, taken by surprise in the quiet of the night, usually fell an easy prey to this novel attack.—*Illustrated World*.

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON { Assistant Secretaries
ELLA IDEN {
MEADE MAC GUIRE Field Secretary

Power of a Picture

A STORY is told of a young man of twenty-two who was attending Yale University. On the walls of his room were hung cheap, flaming advertisement pictures, pictures of actresses, and the like. A friend gave him a copy of Hofmann's "Christ in Gethsemane" (the picture on the front cover of the 1919 Morning Watch Calendar). The young man hung up his new art treasure, and before long he was taking down his cheap prints. The great picture of Christ had gripped him, as it has thousands of others, and he could not let those cheap things hang beside that face. Doubtless there was also a change on the inner walls of his heart, too.

M. E. K.

The Senior Standard of Attainment Manual

A COPY of the revised edition of the Senior Standard of Attainment Manual is before me, and I praise God for this excellent help to our young people in becoming members of Attainment. This little book contains forty-three lessons on Bible doctrines and one hundred twenty-five study questions on denominational history.

The outline and plan of the Bible doctrines lessons are unique. They lead the student into God's beautiful plan for saving sinners, and show Christ, the One altogether lovely, to be the central figure of all Bible truth.

Definite references are given after the questions on denominational history, to "The Great Second Advent Movement." These references, and a few special notes, give the student a comprehensive idea of the rise and progress of our denomination.

Every young person who masters this manual will know for himself the great essentials of Bible truth, and will be able to give to others a reason for his hope in Christ. And as he sees the wonderful providence of God in the history of the message, his faith

will be strengthened, and he will be able to show to others how this movement is the special work of God for this time.

Beginning with the May examinations, the Senior Standard of Attainment questions will be based on the Senior Standard of Attainment Manual. For a time the questions will be based on the first edition, but later, on this new edition, which has some additional matter in it and is improved in other ways.

Every Missionary Volunteer should have a copy of this book. It is bound in cloth, and is convenient to carry in the pocket. On the front cover are stamped two panels with the pictures of two homes,—the home of the General Conference Missionary Volunteer Department where the Standard of Attainment questions are prepared, and the home of Uncle Sam (the Capitol), whose mail carriers take these questions for us to our ambitious Missionary Volunteers. The price of the manual is fifty cents, and it can be secured from your tract society.

M. E. K.

Notes of Cheer from the Philippines

THE Central Luzon Conference, one of the main conferences in the Philippine Union, sends in a good report of the Missionary Volunteer work in that field for the year 1918. It contains several items which will be of interest to all.

At present there are four organized societies of young people with a total membership of 140. The societies made a commendable record in missionary work for the year 1918. Nearly twice as many tracts were given away and almost twice as many missionary visits made as during the previous year. This is worthy of imitation by our young people in the homeland.

"The first Standard of Attainment certificates in this field were issued to students at the academy last February, when five completed the Senior Standard of Attainment. Four others have passed the examination in denominational history.

"Many of our young people have English Morning Watch Calendars, and the review of the Morning Watch texts is a part of the program in each of the several societies. We plan to issue the 1919 calendar in Tagalog, so that those who have only a limited knowledge of English, including the older mem-

OUR PLEDGE

Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others, and to finish the gospel in all the world.

bers of the family, may also store their minds with gems from the Word of God.

"For 1919 the young people have been urged to take a regular course in reading. Thirty have promised to take the English Junior Reading Course, eighteen the Senior, three the Primary, and three a special course in Tagalog books. We hope this will be so successful that Reading Courses may be a regular part of our young people's work.

"It is planned to introduce the Bible Year in a strong way for 1919. We use the outline showing what portions of the Holy Book are to be read each day in order to read the Bible through in the given time.

"A conference circulating library has been started by the department. This is composed of twenty-one English and six Tagalog books. This will be added to as it is seen that the young people are helped by this plan. The library usually remains in one church for several months, then is given to another. We are encouraging the different societies to start libraries of their own. The different societies have each a large wall pledge card in Tagalog."

The idea of having the Missionary Volunteer pledge printed as a wall chart and hung up in the room where the society meetings are held, is one which our

societies everywhere would do well to follow. If we knew our pledge better, and endeavored to live up to it more faithfully, we should be better Christians.

E. I.

Our Counsel Corner

SINCE accepting the truth, I have a great desire to secure an education, so that I shall be qualified to enter the Lord's work; but it will take me several years to do this, as I have had very little schooling. As time is so short, I am perplexed to know whether it will be more pleasing to the Lord for me to take time to go to school, or to continue working in the machine shop, as I am now doing, and give my earnings to help send out workers who are already prepared. What is your advice?

R. A.

The Scripture points to our duty while awaiting our Lord's return, to equip ourselves in the best possible way to be of the utmost service to him. Within the past month a consecrated Christian woman of middle age, whose ministry in soul-winning and intercessory prayer, God has blessed in a marvelous way, said to the writer that it was a matter of the deepest regret to her that her own father, when she was a little girl, believed that the Lord's coming was very near at hand and so he did not educate his children; the result is that throughout her life she has lacked an education that she would gladly have used in the Lord's service. If the Lord should tarry for years, the education that you contemplate can be used mightily for him in this life. If he should come while that education was only just started or under way, this would mean that there had been no less trust in him, and no less eager watching for his coming. While we are to go about our daily duties in quiet, trusting faithfulness to every opportunity for equipment and service that the Lord makes possible, we are at the same time to study what he has revealed in his Word concerning his coming, and concerning the program for the church in preparation for his coming. Let us avoid the mistake of either of the two extremes, one of which says, "I don't see what difference it makes whether Jesus comes now or a thousand years from now; I simply want to be doing my duty whenever he comes,"—and that mistaken Christian remains in ignorance of our Lord's program and the revelation concerning his coming; while the other extreme turns aside from, and neglects the ordinary duties and opportunities of, everyday life, because assuming that the Lord may come before these can be worked out.—*Charles G. Trumbull.*

Women's Clubs to Fight Indecent Evening Gowns

ASSERTING that designers of women's evening gowns have led fashion to the "extreme limit of indecency," which is having "a most demoralizing influence upon the youth of the country," the New York City Federation of Women's Clubs at a meeting on February 7 adopted a resolution calling on women "to dress modestly" and on designers and shopkeepers "to control indecency in dress." A committee was appointed to rush the war on scant evening gowns.—*Washington Star.*

"THE world likes a good loser much better than a bad winner."

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.]

IV — Regeneration, or the New Birth

(April 26)

GOLDEN TEXT: Your choice between John 1:12, 13, and John 3:3, 5.

"As many as received him, to them gave he the privilege [margin] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born from above [margin], he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5.

STUDY HELP: "The Desire of Ages," chapter 17.

Questions

1. Upon what does one's entrance into the kingdom of God depend? John 3:3, 5.
2. What will not avail in settling this question? What only will avail? Gal. 6:15. Note 1.
3. Why is it necessary that a person be thus completely changed? Rom. 8:7, 8.
4. By whose effort is it impossible to effect this change? Who alone can accomplish it? John 1:13. Note 2.
5. What double experience is involved in the new birth? John 3:5. Note 3.
6. What part of this double experience did Simon lack? Acts 8:13, 21.
7. How did Lydia's experience differ from that of Simon? Acts 16:14, 15.
8. What similar experience did the company gathered at the home of Cornelius, have? Acts 10:44-48.
9. How did the experience of Jesus correspond with these others? Matt. 3:16.
10. What part does God's word have in the new birth? James 1:18; 1 Peter 1:23; 2 Peter 1:4.
11. Was Lydia's experience based on the word? Was the experience of the company at the home of Cornelius based on the word?
12. What instead of the word especially influenced Simon to be baptized? Acts 8:13-22.
13. Whose nature does the new birth give to us? 2 Peter 1:4.
14. Having been given the divine nature, what are we able to do? Eph. 2:10; 4:24; 1 Peter 1:22, 23.
15. What relationship did God emphasize at the baptism of Christ? Matt. 3:17.
16. Having the divine nature, what is henceforth our privilege? John 1:12, 13, margin. Note 4.
17. What is this personal relation with God called? Gal. 3:26, 27; Eph. 4:24. Note 5.

Notes

1. "Circumcision" was a general term used by the Jews to designate the people of God; "uncircumcision," a term to designate all who were outside the fold. Paul emphasizes the thought that no form, not even a religious form, could of itself give a person entrance into the kingdom of God. All classes, of whatever race or position, must experience the new creation, must become a new creature, must put on Christ.

2. The work of redemption, whether it be in the earth itself or in the human heart, is an experience of creation, which only creative power can accomplish. No amount of human reformation, no amount of education or culture apart from the Creator, can meet the requirements of the birth from above. True reformation, true education, true Christian culture and refinement will be a natural outgrowth of the heart that is created anew in Christ Jesus.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."—"The Desire of Ages," p. 172.

3. Baptism by water is the outward symbol of the inner heart experience of baptism by the Spirit. It is possible to have the former and be ignorant of the latter. This was Simon's experience. The baptism by water can never alone be

one's passport into the kingdom of God. Our names may be written on the church roll on earth, but if we are saved they must be engraved and retained in the family record book in heaven — the Book of Life.

4. "But as many as received him, to them gave he power ["the right, or, privilege," margin] to become the sons of God." God's power makes it possible for us to be sons. When his power has operated on our hearts, it is our divine right to be sons, and as we enjoy this new relationship it becomes more and more a privilege to be sons. So he has given to us the power, the right, and the privilege to be sons. Thus, so far as relationship is concerned, he puts us on an equality with Jesus, to whom he said, "This is my beloved Son." Thus we become members of the heavenly family, with Christ as our elder brother. What a privilege!

5. This putting on of Christ, the new man, is the "white raiment," the dress of the soul, the garments of Christ's righteousness, which was a topic in our Sabbath school lesson of April 5.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul."—*Steps to Christ*, p. 57.

Intermediate Lesson

IV — Saul Sins; Jonathan and His Armor-Bearer

(April 26)

LESSON SCRIPTURE: 1 Samuel 13; 14.

MEMORY VERSE: "Obey my voice, and I will be your God, and ye shall be my people." Jer. 7: 23.

STUDY HELPS: "Patriarchs and Prophets," pp. 616-626; "Bible Lessons," McKibbin, Book Two, pp. 58-60.

"I wish that there were some wonderful place
Called the land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again."

Questions

1. When Saul had reigned two years, what did the Philistines do? How large was Saul's army? How large was the army of the Philistines? 1 Sam. 13: 1-5.
2. When the men of Israel saw the trouble they were in, what did they do? Verses 6, 7, first part. Note 1.
3. Where was Saul? Why did he tarry so long? Verses 7, last part, 8.
4. Instead of waiting until Samuel came, what did Saul do? Who only was permitted to present sacrifices before the Lord? Verse 9. Note 2.
5. When did Samuel arrive? What question did he ask Saul? What excuses did Saul make for what he had done? Verses 10-12.
6. What reproof did Samuel give Saul? What would have been established if Saul had obeyed the Lord? What was to be the penalty for Saul's sin? Verses 13, 14.
7. Where did Samuel then go? How many men were now with Saul? How did the Philistines continue to spoil the land? Verses 15-18.
8. What made the Israelites still more helpless? Verses 19-23. Note 3.
9. What did Jonathan one day propose to his armor-bearer? What showed his faith in the Lord? 1 Sam. 14: 1, 6, 7.
10. In their planning how did they seek to know the Lord's will? What sign was given them that they should go forward? Verses 8-12.
11. How did Jonathan and his armor-bearer reach the summit of the cliff where the Philistines were encamped? What was the first result of their attack? Verses 13, 14.
12. How were these two brave men aided in their fight? Verse 15. Note 4.
13. What did the watchmen in Saul's army discover? How did they find out who was fighting the Philistines? How did the army then try to help in the battle? Verses 16, 17, 20.
14. How did the Israelites that had before been captured by the Philistines then help? Who else joined in the battle? What was the result? Verses 21-23. Note 5.

Additional Reading

The story of how near Jonathan came to death after the battle was won, is told in 1 Samuel 14: 24-45.

An interesting comment on this story is given in "Patriarchs and Prophets," pages 624-626.

Notes

1. "Those that, awhile ago, were weary of him [Samuel] and wished for a king, now had small joy of their king unless they could see him under Samuel's direction. Sooner or later, men will be made to see that God and his prophets are their best friends. Now that they saw the Philistines making war upon them, and Samuel not coming in to help them, they knew not what to do."—*Matthew Henry*.

2. "With growing impatience he awaited the arrival of Samuel, and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God's providence had detained his servant. But Saul's restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. God had directed that only those consecrated to the office should present sacrifices before him. But Saul commanded, 'Bring hither a burnt offering;' and, equipped as he was with armor and weapons of war, he approached the altar, and offered sacrifice before God."—*"Patriarchs and Prophets," p. 620.*

3. "The weapons of the Israelites (1 Sam. 13: 19-22) were not regular war weapons as spears and swords, but heavy iron plowshares, axes, pickaxes, colters, or heavy, knifelike irons in front of the plowshare and oxgoads — not bad weapons in the hands of stout men. The Israelites had been deprived by their oppressors of all their weapons so far as possible."—*Peloubet*.

4. "Angels of heaven shielded Jonathan and his attendant, angels fought by their side, and the Philistines fell before them. The earth trembled as though a great multitude with horsemen and chariots were approaching. Jonathan recognized the tokens of divine aid, and even the Philistines knew that God was working for the deliverance of Israel. Great fear seized upon the host, both in the field and in the garrison. In the confusion, mistaking their own soldiers for enemies, the Philistines began to slay one another."—*"Patriarchs and Prophets," p. 623.*

5. "The Philistine said, 'Come up to us, and we will show you a thing,' apparently expecting to capture them, and give them some new sensations. The two went up, and captured the garrison. This produced a panic throughout the Philistine hosts. Apparently an earthquake intensified their fear and confusion. The three companies returning from their foraging expeditions met and fought one another, not knowing friend from foe, as in Gideon's victory over the Midianites, 'and there was a very great discomfiture.' The Israelites whom the Philistines had captured, and forced to aid their foraging, turned against their captors; and those that had hidden themselves came out from their hiding places and joined Saul's army. It was a great victory, and a marvelous deliverance, that grew out of the daring exploit of the two young men, Jonathan and his armor-bearer."—*Peloubet*.

The Monkey-Eating Eagle

THE monkey-eating eagle of the Philippine Islands, says *American Forestry*, is one of the largest living birds of prey, if not the largest. Probably the vernacular name of monkey-eating eagle will be universally adopted, although the bird does not always confine itself to a monkey diet, but, when monkeys are scarce, will resort to the yards of the natives and make off with an occasional small pig or some of the poultry. That kind of robbery has indeed happened so often that the natives now regard the handsome and powerful bird as an enemy and greatly rejoice whenever one is captured or killed.

On account of the mountainous character of the country and the great density of the forests where the eagle lives, it is no easy task to collect specimens; only a few mounted skins occur in museums in any country — probably less than eight altogether.

A monkey-eating eagle may weigh as much as twenty pounds; and it has the largest raptorial foot of any living bird known in the world. The strength and grip of that powerful claw, with its great talons, exceed that of any other known bird, and even surpass the clutch of the strongest of men.—*Selected*.

"If we succeed without suffering, it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us."

THOUGH of words long and solemn
 Our language is full,
 Three small ones are potent —
 They're pray, push, and pull.
 EUGENE ROWELL.

The Daily Word

IN the sunny Southland there is a large, genial man who is manager of a chain of stores, who writes his mother every day. He buys a package of postal cards, and addresses them all to her, then each day after his work is done and the evening meal is over, he sends the word of greeting. You may know also that a busy man who does this each day, quite frequently sends a fat letter filled with comforting news and sentiment.

"Mine" — "His"

MY son, give me thine heart." The tender, pleading request is addressed to each of us individually,—to you, to me. But how easy it is to delay the answer, at least in part! We profess to have given our hearts to the Master; we say we have surrendered all to him, and yet there is often a mental reservation of some pet shortcoming. Perhaps it seems so small in comparison with other things which must be given up in harmony with an outward profession of Christianity that we hardly consider it at the time.

But as the days and weeks and months, yes, and even the years pass by, there comes a realization that our experience is not fully satisfying. Indeed, it is possible to engage in active work in connection with the cause of God, and still be unregenerate at heart. The heaven of that one cherished sin works subtly. We almost unconsciously let down the bars on first one point and then another until license is so utterly confused with liberty that we come to look upon "the old paths" as entirely too narrow and circumscribed for this modern age. But occasionally there come hours of heart-searching, when we question why our ministry to others is so ineffective. And we wait in vain for an experience which can never come until we realize that religion is a matter of faith and not of feeling.

Breaking through these clouds of discouragement comes the Father's promise of a new heart: "I will take the stony heart out of their flesh," he declares of Israel, through the prophet Ezekiel, "and I will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

But on what condition will this promise be fulfilled? — Only by our compliance with the Father's request: "My son, give me thine heart." He does not ask for a fragmentary gift, but for the whole, without reserve. What we have designated as "mine" must be fully and freely "his."

"I owned a little boat awhile ago,
 And sailed the morning sea without a fear,
 And whither any breeze might fairly blow,
 I steered my little craft afar or near.
 Mine was the boat; and mine the air;
 And mine the sea; nor mine a care.

"My boat became my place of mighty toil;
 I sailed at sunset to the fishing ground.
 At morn the boat was freighted with the spoil
 That my all-conquering work and skill had found.
 Mine was the boat; and mine the net;
 And mine the skill and power to get.

"One day there passed along the silent shore,
 While I my net was casting in the sea,
 A Man who spake as never man before.

I followed him — new life began in me.
 Mine was the boat, but his the voice;
 And his the call, yet mine the choice.

"Oh, 'twas a fearful night out on the lake,
 And all my skill availed not at the helm,
 Till him asleep I wakened, crying, 'Wake!
 Take thou command, lest water overwhelm.'
 His was the boat; and his the sea;
 And his the peace o'er all and me.

"Once from 'his' boat he taught the curious throng,
 Then bade me let down nets out in the sea.
 I murmured, but obeyed, nor was it long
 Before the catch amazed and humbled me.
 His was the boat, and his the skill,
 And his the catch, and his my will."

It is profitable sometimes to step aside and let the busy world whirl on, while we spend a quiet hour in self-examination, to determine just how we stand in relation to eternity. The searchlight of the Spirit will reveal to the earnest seeker the real reason why his experience is unsatisfactory to himself and a stumblingblock to others. Too frequently the roots of failure find nourishment in the little things that we have held in reservation while outwardly heeding the admonition of the Father: "Give me thine heart." Shall we not determine today to give him *all*? For "ye are not your own; ye are bought with a price," even the precious blood of Jesus Christ. L. E. C.

Making It Accurate

IN the home of a pious farmer there hung the well-known motto: "But as for me and my house, we will serve the Lord." The motto meant something in that house, for the farmer prayed daily that all might truly serve the Lord. The last clause fitted all the house save the oldest son, who persistently refused to accept Christ. One day the father and son were alone in the room where the motto hung. The father said, "My dear Henry, I cannot and will not be a liar any longer. You, who belong to my house, do not want to serve the Lord. Therefore I must add the words 'except Henry;' it hurts me to do it, but I must be true." The thought so impressed the boy that he gave himself to Christ.—*The Expositor*.

An Explanation

A POEM, "The Lighthouse and Its Keeper," 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.

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