

The INSTRUCTOR

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No. 20



PHILIP INSTRUCTING THE EUNUCH

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35.

From Here and There

On April 17, Capt. E. F. White, an army aviator, made a nonstop flight from Chicago to New York, covering 727 miles in six hours and fifty minutes.

A relief force to Russia left Britain for Murmansk in the early part of April. It is expected that the main force, consisting of volunteers, will be sent in May.

According to "Our Dumb Animals" there are forty-eight kinds of animals, sixty-seven kinds of birds, about ten kinds of fishes, twenty-one kinds of reptiles, and seventeen kinds of insects named in the Bible.

With the Oriental child the knucklebone from a sheep "represents everything from a doll to a sword, from a pasha's horsetail-ornamented shell tree to a British gunboat, from a mosque to a church." It is the "eternal, ubiquitous play toy of all the East."

"Training the Little Home Maker," by kitchen-garden methods, is the title of an interesting book of songs for the mother and daughter or for teacher and pupils to sing, as they work together at home making. These songs are instructive, and for the younger children make play of home duties.

Can you light a safety match with one hand? If not, according to the men who are in charge of teaching soldiers who have lost an arm, to adapt themselves to the new conditions, you are a cripple; you have not the normal use of your fingers. The one-armed men are taught that feat before they are out of bed.

King George, according to the Washington Post, differs from all other rulers in that neither he nor the members of the reigning house cost the British taxpayers in the United Kingdom and in his oversea dependencies a single cent. On his accession to the throne he followed the example of his father, Edward VII, and of his grandmother, Queen Victoria, voluntarily turning over for the term of his life the crown property to the national treasury in return for a civil list.

Count Greppi, has recently celebrated at Rome the one hundredth anniversary of his birth in a wonderful degree of physical and mental vigor, conveying in his manner and speech the impression of a man at least thirty or forty years younger. He is in every sense of the word the dean of the profession. Just a month before the outbreak of the war, that is to say, in the summer of 1914, he traveled to Paris in order to take part in the congress of the International Society of the History of Diplomacy. His last ambassadorial post was at Petrograd, where he represented King Humbert, and, before him, Victor Emmanuel II, being a most popular figure at the Russian court and in the Muscovite great world. Count Greppi may be said to have commenced his official career at the early age of eleven, when in 1830 he was appointed page of honor to the Empress Marie Louise, the Austrian consort of the first Napoleon, and who, after her husband's downfall and exile to St. Helena, was invested with the sovereignty of the Duchy of Parma, while retaining her imperial title. Greppi's memories of her court while in her service are still vivid and most entertaining.

More than a hundred of the leading men of this country issued a call to individuals, institutions, associations, and organizations to send delegates to the National Conference on Lynching, which was held in New York City May 5 and 6. This call was in accordance with the following words of President Wilson concerning the crime that from time to time manifests itself in this country: "There have been lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the States and the nation are ready and able to do their duty."

China is looking to the United States for help by way of seed exchange in its work of reforestation. The American Forestry Association is to render assistance to Belgium, France, and Italy in reforesting their devastated areas. Practically all of Belgium's forests having any timber value was cut down by the Germans and used either in Belgium or sent back to Germany, while fully 450,000 acres of Great Britain's forests, one half of her total forest area, went for war work.

The creation of a bureau of aeronautical development, which would have charge of inventing and designing aircraft and appliances for all branches of the government rather than a department of military aeronautics, and which would have charge of the operation of aircraft as well, is favored by the Post Office Department as a means of advancing the airplane mail service.

A chorus of two hundred boys are giving concerts in the different churches of Seattle. At each of these a talk is given on the harmfulness of cigarettes, and songs are sung to the same effect by the boys. There is some effort under way greatly to increase this chorus and to tour the country, using the Anti-Tobacco Annual in the campaign work.

Miss Rankin, former member of Congress from Montana, is now in Europe. She crossed the water to attend the International Congress of Women at Berne, to which she was a delegate. Since the Congress she has been traveling in France, Italy, Poland, Czecho-Slavonia, and England.

The Youth's Instructor

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Think for Yourself

E. F. COLLIER

SOME time ago on a railway train, the writer became interested in the way a mother took to soothe and feed her crying child. Assuming that the child was hungry, she took from a bag a cracker, and after chewing it thoroughly, proceeded to insert it in the baby's mouth. The child swallowed it, blissfully ig-

norant and helpless as he was, and to all appearances liked it.

How many men and women are contented with that method of feeding. After allowing others to chew over their intellectual and heart food, they swallow it without a question, for the mere reason that it is easier to swallow than to chew!

Boasting of Borrowed Opinions

How often we hear people say, "I think so and so!" or, "I believe thus and so!" or, "That is my idea of the matter!" How proudly they voice these expressions, and what conceit they display over their own judgments! But it is usually borrowed opinions that make the most noise.

It is safe to say that nine out of ten who applaud their wonderful opinions have not thought out matters carefully at all, but are merely seconding opinions which they borrowed from some one else. A borrowed opinion is just as good as a homemade one, you know, provided you are comfortable in it and can handle it properly. So they find one that meets their approval, and appropriate it.

Few People Think

Most people consider themselves rational beings, yet few take pains to reason. The Creator has graciously endowed the human animal with machinery for thinking, but he rarely thinks.

Thinking is such a nuisance! It always requires an effort, and how unnecessary in a world where conclusions are to be had ready-made! Others have thought out the facts before us — why bother? Knowledge of things is a heritage left us by our ancestors who did some thinking — be thankful for what they left us, and take it easy! Rules have already been formulated, laws enacted, codes of conduct laid down, society organized, religions established — why should we worry about such things? And so we do not. Outside of a few specialties which most people have, the average person accepts what is told him by others, and is content.

Slaves to Others' Notions

The result is that the majority of men and women have become slaves to the judgment or notions of others. And because of this, errors in science remain undiscovered and unrebuked for centuries; false dogmas of religion hold sway through succeeding generations; and millions living in the age of

The Conquering River

E. F. COLLIER

I HAVE heard say that life is a battle,
A drama, an ocean, a song;
A ship on the highway of transit,
A star in the firmament's throng.

I'd rather say life is a river
With a destiny more than sublime,
Whose waters are ever imprinting
Their way on the shore lines of time.

O the value of life's onward river
Is not known by the course that it flows,
But its way and its will and endeavor
Tell its virtue and worth as it goes!

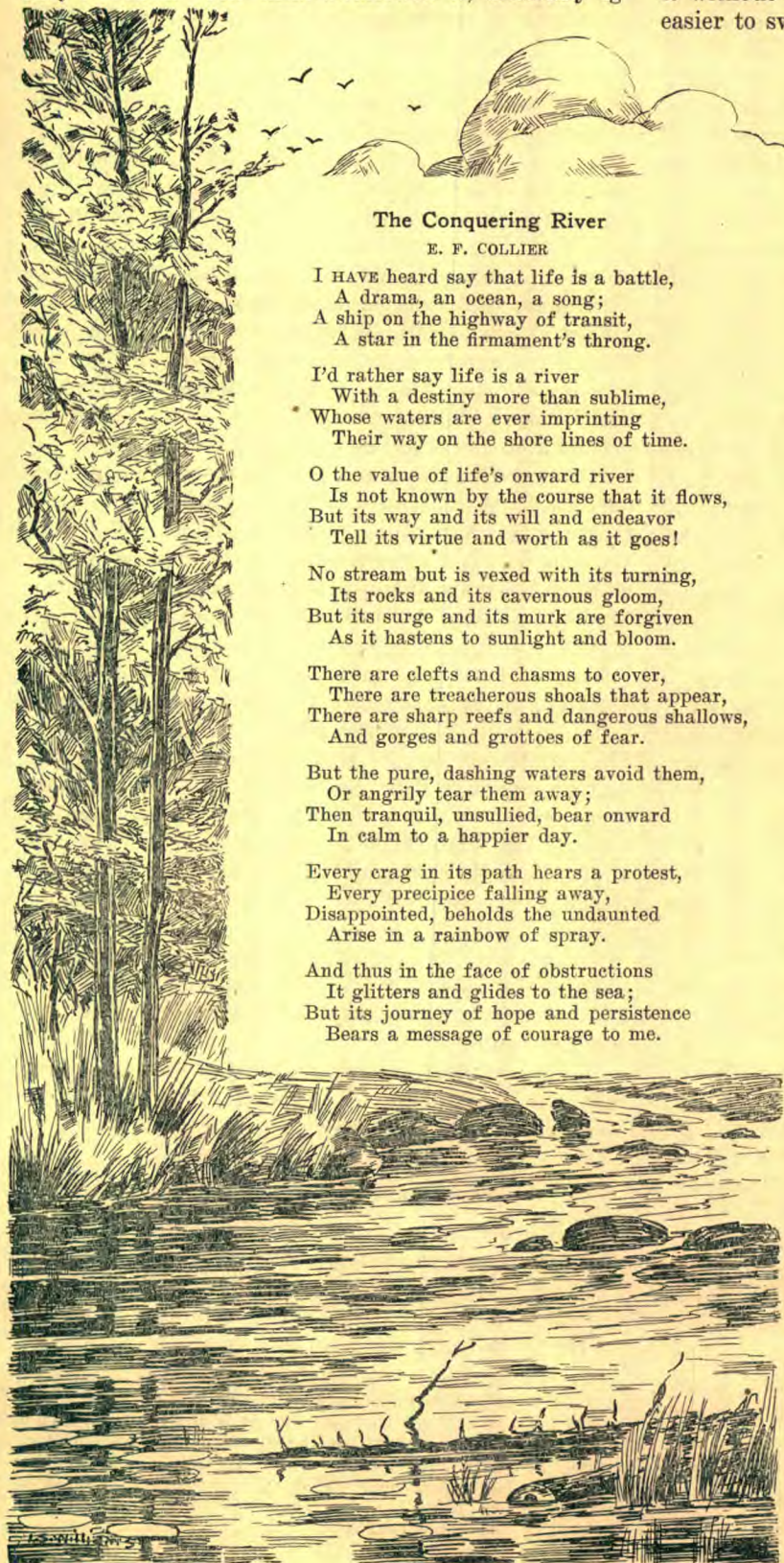
No stream but is vexed with its turning,
Its rocks and its cavernous gloom,
But its surge and its murk are forgiven
As it hastens to sunlight and bloom.

There are clefts and chasms to cover,
There are treacherous shoals that appear,
There are sharp reefs and dangerous shallows,
And gorges and grottoes of fear.

But the pure, dashing waters avoid them,
Or angrily tear them away;
Then tranquil, unsullied, bear onward
In calm to a happier day.

Every crag in its path hears a protest,
Every precipice falling away,
Disappointed, beholds the undaunted
Arise in a rainbow of spray.

And thus in the face of obstructions
It glitters and glides to the sea;
But its journey of hope and persistence
Bears a message of courage to me.



progress and enlightenment remain deluded by silly, and oftentimes contemptible superstitions and fables.

Scarcely a day passes that one does not hear foolishness of the following sort:

The groundhog looks for his shadow on the second day of February. Throw ashes upon your cows on Ash Wednesday. Do not break a mirror under any circumstances—it means misfortune. If you drop an article when starting on a journey, always step on it before picking it up. A dog howling outside your window at night is a sure sign of death. Beware the black cat that crosses your path. Never allow the clock to strike twelve while you are eating your mid-day meal. Plant all root vegetables during the dark of the moon, and all top vegetables during the light phase of the moon. Look out for Friday and the thirteenth!

Enough. Their name is legion. The pathetic part of it is that some people are wholly sincere in their belief of each one of these. So with the predictions of the "weather prophet" of the almanac, no matter how often they are proved to have failed, some one still reads them and believes in them. Somewhere there are individuals who will accept anything that may be told them. Their weakness is that they do not think. They would rather follow the fable foister.

Thinking Begets Wisdom

Of course some one thinks, and thereby is redemption. The energy of thought, seasoned with divine grace, has brought nations from a chaos of stupidity and blind savagery into advanced stages of civilization. What might the world have been if men had been less reliant on others and used their powers of mind which their Creator gave! "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Knowledge may be acquired from others without much thinking, but true wisdom requires activity of mind and the indwelling of Christ. In the exercise of the brain functions,—memory, imagination, and reason,—under the stimulus of the Holy Spirit, that wisdom is acquired which is pure and peaceable and without hypocrisy.

The Missionary Volunteer Council

WE are sure our young people will be interested in a brief report of the council held by the Missionary Volunteer Department at Takoma Park, April 23-27. The delegates were representative of the North American field, including from the General Department, Prof. M. E. Kern, Matilda Erickson, Ella Iden, and Meade MacGuire.

Union Conference secretaries: W. L. Adams, Southwestern Union; C. L. Benson, Central Union; Mrs. R. D. Quinn, Atlantic Union; C. A. Russell, Lake Union; W. W. Ruble, Pacific Union (elect); J. A. Tucker, Southeastern Union; John C. Thompson, Southern Union; G. R. Fattie, Lake Union; C. W. Flaiz, North Pacific Union; N. H. Saunders, East Canadian Union; J. J. Reiswig, West Canadian Union; A. W. Werline, Columbia Union; J. F. Simon, representing the German Department; Adam Schmidt, Northern Union (elect).

Local conference secretaries: Miss Grace Evans, Southern Illinois; Miss Marian Brooke, Cumberland; Miss May Bell, Southern Wisconsin.

Special help and counsel was also rendered by Elders A. G. Daniells, W. W. Prescott, Charles Thompson, and J. L. Shaw; J. S. Marshall, principal (elect) Argentine Training School; Walter Murray,

secretary (elect) Brazil Missionary Volunteer Department; C. C. Lewis; A. G. Goude; F. M. Wilcox; G. B. Thompson; C. S. Longacre; L. L. Caviness; W. E. Nelson; Sarah E. Peck; and a number of other workers.

One characteristic of this council was that, owing to the extraordinary times, it seemed best that a few most vital subjects be taken up and thoroughly discussed, rather than to spend the time on a multitude of less important details.

This is indicated by the opening topic presented by Professor Kern, "What Shall be the Main Emphasis of Our Message to the Young People at This Time?" Several hours were spent in a discussion of this subject. The need of clear, simple teaching from the Scriptures of the possibility and necessity of living a life of victory over sin was especially emphasized. We ourselves must have this experience in order to be ready for Christ's coming, and also to fit us for successful soul-winning.

Time was also given to a discussion of the moving picture theater menace, and resolutions passed regarding this terrible peril into which many are drifting. The leading brethren of the General Conference Committee who were present took a deep interest and active part in the discussion of these questions.

Special consideration was given to the Junior Missionary Volunteer work, and plans laid for more aggressive efforts. Methods were discussed and plans laid for more efficient work at camp-meetings, and for revival and soul-winning work in the field.

Consideration was given to the matter of completing our census, so that we shall have a full and accurate record of all our young people throughout the field. We can hardly overestimate the importance of this matter. Various phases of our Missionary Volunteer Goal were taken up, and methods and plans for aggressive work were suggested.

Deep interest was manifested in the topics "Consecration of the Missionary Volunteer Secretary" and "Helping Our Young People to Face the Problems of Sin," and considerable time was spent in testimony and discussion. This was followed on Friday night by a meeting at which Professor Prescott spoke on the topic, "The Victorious Life in Christ." On Sabbath Elder Daniells spoke on "Attaining Our Ideal: To Reach Every Boy and Girl, Young Man and Young Woman, in the Denomination."

Committees were appointed and resolutions prepared and passed affecting the devotional, educational, and administrative phases of our department, and also the Junior work.

It was a profitable council, and we believe and pray that it may result in a new impetus being given our Missionary Volunteer work. **MEADE MACGUIRE.**

"People are Delighted with It"

THE general secretary of the Michigan W. C. T. U. Loyal Temperance Legion Branch, Grand Rapids, Michigan, Mrs. Lenora H. Holcomb, speaks in the highest terms of the Anti-Tobacco Annual. With her fourth order for this annual, she says:

"DEAR COWORKERS: Once again I am sending to you for copies of your Anti-Tobacco Annual of August, 1917. This makes my third or fourth order, but it is the best publication I can find for my work with the children and their leaders. People are 'DEE-LIGHTED' with it, and it presents the truths so plainly and clearly that all may see. This must be our next great objective, now that we are beginning to see the end of the liquor traffic."

D. W. REAVIS.

Chinese New Year's Customs

H. O. SWARTOUT

NEW YEAR'S is the great national holiday of China. There are other festivals for special purposes, but at New Year's time every one lays aside work and worry and gives himself up to merrymaking. It is a religious holiday, in that idol worship makes up a large part of the celebration. It is a business holiday, in that all sorts of buying and selling cease. It is a universal birthday anniversary, in that the Chinese count their ages from New Year's instead of from their real birthdays.

Preparation for New Year's occupies a large part of the last month of the old year. Everybody rounds up his business and pays his debts. Large supplies of provisions are laid in, especially of meats and other things which the Chinese consider delicacies. Each person fits himself out with as fine a suit of clothes as he can afford. Toys and fancy headdresses are bought for the children. Letters are written to all absent members of the family, urging their presence at the coming festivities.

The last few days before New Year's are especially important. On the twenty-third day of the twelfth month the kitchen god is escorted to heaven. He is only an image drawn on a sheet of paper, but on this day people pray to him, kotow, burn incense before him, rub sugar on his mouth, then burn him in the kitchen stove. He is supposed to ascend to heaven in the smoke, to report the deeds of the family for the past year. It is hoped that the worship and the sugar will induce him to make a good report.

After the departure of the kitchen god the final preparations for New Year's are made. As large a quantity of liquor is brewed or bought as the family can afford. Incense, paper money, and firecrackers must be provided. New pictures of the door gods must be pasted up on the front doors. Characters meaning, "May the five blessings descend on this house," or something similar, are written on strips of red paper, which are pasted above the doors. The last day of the month is spent in cooking all sorts of dainties. All this work must be out of the way before nightfall on New Year's Eve.

The Chinese consider it imperative for every member of the family to be present at the evening meal the night before New Year's. The food is first offered as a sacrifice to the new kitchen god, accompanied by much burning of incense and shooting of firecrackers, then it is eaten by the family. After the meal the children kotow to their parents. The parents string cash on a red cord and hang it about the children's necks.

In most parts of China few sleep during the night before New Year's. Sometime during the night, usually about midnight, they "seal the door of riches." This is done by pasting two strips of paper across the door in the form of a diagonal cross, and is supposed to prevent riches from escaping at this important time. After the door is sealed, the family sit around the room in order of rank, and spend their time in mutual congratulations and in repeating the multitudinous phrases which are considered lucky or felicitous.

The most important religious exercises of New Year's come just before the dawn of the day. As the first indications of light appear, the family, which have been passing the time as indicated, prepare to

go out to worship heaven and earth and greet the god of wealth. A little shrine to heaven and earth has already been built outside the house, and a glance at the almanac tells which way to go and how many steps to take to find the god of wealth. Every member of the family must take part in worshiping heaven and earth, for the Chinese have a deep-seated belief in a "heavenly father" and a "mother earth," who are above all gods which can be represented by images. The family, or some member of it, proceeds to the place where the god of wealth is supposed to be waiting. All this worship is accompanied by the burning of paper and incense and the shooting of firecrackers. As the family re-enter their home, heaven and earth are supposed to be pleased, and the god of wealth is supposed to follow them into the house to take up his abode for the coming year.

Every incident or condition of the weather on New Year's morning is scrutinized to see what sign of good luck may appear. Whether it is cold or warm, whether it is wet or dry, whether there is snow on the ground or not, whether the sky is clear or cloudy, whether there are any birds to be seen or heard and what kind, what the domestic animals happen to be doing, the number, age, and sex of any persons who may happen to be in sight, and countless other things, on this morning have a lucky or unlucky meaning to the superstitious Chinese.

As might be expected, ancestor worship is not forgotten at New Year's time. In some parts of China special intercession is made for the presence of the ancestors in the home on New Year's Day. After the intercessory ceremonies a stick is laid in front of the door, the idea being that the ancestors have arrived and the stick will make it hard for them to get out of the door again. That they may not appear to dishonor their ancestors by having better food than the ancients, many Chinese refrain from eating any of the dainties they have prepared, till New Year's Day is past.

After breakfast on New Year's morning the people go out to make New-Year calls. From this time till the middle of the month everybody is expected to give some appropriate greeting the first time he sees a friend. If he fails to do so, it is considered an affront. Among the many greetings heard, perhaps the most common one is: "Congratulations! May you get rich!"

With the worship and ceremonies over, feasting and merrymaking begin. The kitchen fires are kept burning all day for three days, to be ready whenever the housewife wishes to warm food. Dainties, the names of which would convey little meaning to anybody but a Chinese, are consumed in endless variety and prodigious quantity. Drinking, smoking, gambling, dragon procession, and theatricals are the order of the day; and drinking, gambling, smoking, lantern processions, and more theatricals are the order of the night. Those who are well-to-do continue the merry-making for weeks, but three days ends it for the masses.

The poorer classes in Chinese society also share in the New Year's joys. Everybody is expected to give alms to every beggar that asks. In some places fishermen and the poorer workmen have beggars' privileges at this season without losing their standing as tradesmen. Coolies demand large tips. Employers are ex-

pected to make a substantial gift to their employees just before the holiday. Thus very few in China are so unfortunate as to be without the means to celebrate New Year's.

New Year's must not be considered simply as a holiday interesting to foreigners and dear to the Chinese. Its effects are profound. Because it brings all members of the family together once a year, it prevents emigration and intercourse with people in other parts of the country, thus retarding that broadening of mental horizon and growth of national feeling which are necessary to make China a strong nation. Because of the idol worship connected with the observance of the holiday, it is a hindrance to the spread of Christianity. But because of the yearly settlement of debts, the encouragement of charity, and the tendency to union caused by universal celebration of the same holiday at the same time, Chinese New Year's is not devoid of good.

523 U. S. Postal Agency, Shanghai.

No Royal Road to Learning

IT was a Zulu king, I believe, who, in the early days of African missions, demanded that he, the king, should be taught to read by a quicker process than his people who were attending the mission school. He came with his chiefs to be taught in royal fashion. He learned the first few letters; and the teacher advised that this was sufficient for the first lesson.

No, he, a king, must take the whole alphabet at one sitting. The result was that at the end of his first day's school he had the letters all confused in his mind, and in disgust gave up the whole plan of acquiring the art of reading.

I was reminded of this African king's idea that there ought to be some royal road to learning, by an experience related at the Australasian Union Conference. Brother J. L. Branford, of the Monamona aboriginal mission, in Queensland, told how the natives—the black aborigines—thought at first that the missionaries would be able not only to teach, but to supply the learning as well. He said:

"When we first opened our day school, the natives thought it was a great idea. A large number of men and women wanted to come and learn to read and write; but they seemed to have the idea that their teacher was going to do all the work, and that they need not put forth any effort. They did not seem

to expect that they would need to use their brains. We started a night school for the men, but a few weeks convinced them that it was too hard for them, and so they gave up. The women held on a little longer, but with all the encouragement we could give them we could not persuade them to stick to their studies long enough to receive any real benefit. One by one they dropped off. The adults do not like to use their minds other than in the art of hunting and fishing."

It was good, however, that Brother Branford was able to give a more encouraging report concerning the children:

"With the young people, however, it is quite different. These we have more under our control, and good results have been attained. We have found that they learn some things as quickly as white children. Reading and writing is easy to them, especially writing. But we find that they forget much more quickly. It seems hard for them to retain what they have learned. But, taking our educational work right through, our young people have made good progress, and they are becoming much more intelligent than their parents. They are exceptionally fond of singing. It is a common occurrence to hear in the evenings groups of boys and girls singing our good hymns. Most white children hail with delight the announcement of a holiday from school, but such is not the case with our black children. If anything happens that our teacher cannot hold school, they are quite disappointed. They love their school very much. The girls have made more progress than the boys. The reason for this is that we have the girls in a dormitory and Brother and Sister Mitchell live with them. This has given the girls much greater opportunity of making progress. We need a dormitory for the boys very much, and must have one in the near future."

Thus, while still no royal road to learning has been discovered, the good old road of hard work and perseverance suffices even these children of the wilds. Many years ago the Australian aborigines were spoken of by some as so low in the scale of human existence as to be incapable of improvement. All that is now known to be nonsense. Degraded they are in the wild bush land and deserts of the interior, but they have hearts that feel as our own, and minds capable of comprehending not only the common things of the way of salvation. Already eleven of these young knowledge, but chiefest of all, the eternal truths of not devoid of good.

S. S. "Tango Maru," Banda Sea, East Indies.

"ABSOLUTELY tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving!
Exquisitely near! —
This is God our Father,
What have we to fear?"



THE MONAMONA MISSION FAMILY, QUEENSLAND, AUSTRALIA

Signing Petitions

THE right of petitioning is a sacred one; but the right has been so abused that it has come to have an unsavory flavor, at least under certain conditions.

The fact that many people sign a petition as a favor to the one circulating it, without really weighing the contents, has been one factor that has brought the petition into disrepute.

A bright young student, A. G. Oliver, of St. John's Military School at Salina, Kansas, recently took a unique way to show the real worthlessness of many petitions, since people so frequently sign without full knowledge of the contents.

Mr. Oliver received fifty signatures to his petition, and "would have had more had there been time. In the petition the words '*Holiday*' and '*Tuesday, February 4,*' were typewritten in capitals and stood out from the rest of the petition. These were the words that did the work.

"An entertainment was given at the school that night. During an intermission the names of the signers were called out, and the cadets were told to form a line in the center of the floor. After they had done this, the petition was read, to the amusement of the guests and the consternation of the cadets. The signers then, for the first time, discovered what they had signed.

"Cadet G. K. Harris stood in line without having signed the petition. When the names were being called out, thinking he was going to miss a holiday, he stood anxiously near by. Sergeant Stanley Skilling noticed his agitation, and whispered, 'Slip in line, they'll not notice that your name wasn't called.' Harris obeyed cheerfully, and stood in line at attention with the rest. The petition follows:

"ST. JOHN'S MILITARY SCHOOL,
Salina, Kansas, February 3, 1919.

"To the Faculty of St. John's Military School.

"We, the undersigned, do hereby respectfully submit the following petition:

"That in view of the fact that the cadet corps has been unusually conscientious in the performance of its duties and obligations, and that the school spirit heretofore displayed has been a great credit to the institution, and since the officers have been very punctilious in the performance of their duties to the great assistance and relief of the faculty,

"Be it hereby respectfully petitioned that if

A HOLIDAY

be considered on TUESDAY, FEBRUARY 4, the faculty postpone the same indefinitely as an unworthy reward for the above-mentioned excellencies and virtues.

"As a more fitting recognition of our achievements, we beg that something be granted which will not soon be forgotten. On the date aforementioned, we request that we, the undersigned, be conducted to the rear of the gymnasium and be there noisily decapitated [heads cut off].

"The formality of notifying our parents can be done away with, as it will not be worth while. All our belongings, such as textbooks, old shoes, pants, jerseys, kite strings, photographs, marbles, shiny clubs, pennants, paper airplanes, and chewing gum, we dedicate to the school, hoping thereby to preserve the memory of otherwise useless lives.

"All of which we humbly petition."

Mr. Oliver carried his joke so far as to have the petition with the names of the signers printed in the school paper. It is safe to say that there are at least fifty persons who will hereafter insist on reading a petition carefully before signing it.

F. D. C.

Character Hints

[The following quotations are from the "Testimonies to the Church," Volume III, by Mrs. E. G. White.]

HEARTS yearn for sympathy and love, and are as much refreshed and strengthened by them as flowers are by showers and sunshine."

The Best Shield for Youth

"The Bible should be read every day. A life of religion, of devotion to God, is the best shield for the young who are exposed to temptation in their associations while acquiring an education. The Word of God will give the correct standard of right and wrong, and of moral principle."

The Only Safeguard

"A fixed principle of truth is the only safeguard for youth. Strong purposes and a resolute will close many an open door to temptation, and to influences that are unfavorable to the maintenance of Christian character. A weak, irresolute spirit indulged in boyhood and youth, will make a life of constant toil and struggle, because decision and firm principle are wanting. Such will ever be trammelled in making a success of this life, and they will be in danger of losing the better life."

The Two Necessary Considerations

"The first consideration should be to honor God, and the second, to be faithful to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, will qualify for a useful life in this world, and give a fitness for the immortal life."

The Books of Record

"You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is written in the book of records in heaven. An angel is attending you, and taking record of your words and actions. When you rise in the morning, do you feel your helplessness, and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions. If you feel in no danger, and if you offer no prayer for help and strength to resist temptation, you will be sure to go astray; your neglect of duty will be marked in the book of God in heaven, and you will be found wanting in the trying day."

Vanity in Dress

"Vanity in dress as well as the love of amusement is a great temptation for the youth. God has sacred claims upon us all. He claims the whole heart, the whole soul, the whole affections. The answer which is sometimes made to this statement is, 'Oh, I do not profess to be a Christian!' What if you do not? Has not God the same claims upon you that he has upon the one who professes to be his child? Because you are bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? Every day that you disregard the claims of God, every opportunity of offered mercy that you slight, is charged to your account, and will swell the list of sins against you in the day when the accounts of every soul will be investigated. I address you, young men and women, professors or non-professors. God calls for your affections, for your cheerful obedience and devotion to him. You now have a short time of probation, and you may improve this opportunity to make an unconditional surrender to God."

Diary of Two Bibles Whose Owners Decided at Camp-Meeting They Would Read the Bible Every Day

MORRIS LUKENS

SEPTEMBER 1. Just returned from camp-meeting. Have been used many times each day.

September 2. Thought I was going to be forgotten, but was read by my owner at night.

September 3. My owner seemed very tired, but read a few texts hurriedly before retiring.

September 14. I have been read regularly since returning from camp-meeting.

September 18. My owner must have forgotten me, as tonight was the first I have been read for four days.

September 19. I was taken to Sabbath school today.

October 1. Cleaning day. I was dusted, with other things, and put back on the table.

October 26. Have been opened each Friday night, but tonight owner said he was too tired to study his Sabbath school lesson, so I was soon closed.

October 27. I attended Sabbath school today.

November 13. I have not been used for nearly two weeks.

November 15. Cleaning day, was dusted and put in my old place again.

December 14. Owner used me for a short time to look up a few references, and went to Sabbath school.

December 25. In the excitement of today, I was forgotten.

January 15. I have been resting for a week. The first few nights after the first of this year my owner read me regularly; but he has forgotten me.

September 1. I just returned from camp-meeting, where I had a delightful time. Attended several meetings each day. As I was last in the suit case, I was the first taken out.

September 2. I was read early this morning, and am now on the table with two pamphlets, the Morning Watch and the Sabbath School Lesson Quarterly.

September 3. After my owner read the Morning Watch text I was used in the study of the Sabbath school lesson.

September 14. I am now in the kitchen on one end of the ironing board. My owner is studying the Sabbath school lesson while waiting for the iron to heat.

September 18. I have been read and studied every day since returning from camp-meeting. Tonight I was read a long time after sundown.

September 19. I went to Sabbath school and church in company with the Sabbath School Quarterly, Sabbath School Worker, and hymn book. Remained for the Missionary Volunteer meeting.

October 1. I was dusted, with other things, but as I have been used every day there was no need of doing it.

October 26. I have been in the kitchen all day. Owner been very busy, but took time to read several texts while waiting for other things. Heard owner say she was glad she had studied the lesson during the week, as she was too tired to get much tonight.

October 27. I attended Sabbath school again today. Have not missed once since camp-meeting.

November 13. I have been read every day for nearly three months. I enjoy being used.

November 15. While dusting other things my owner took me up and read a verse, and said, "Oh, I have learned to love you so much!"

December 14. It rained hard all day, but we went to Sabbath school and church.

December 25. A great deal of excitement today, but I was not forgotten.

January 15. I have not had a day's rest for many months, but I am so happy I can be of help to my owner.

February 20. Busy day. Owner led Missionary Volunteer meeting and had to look up references. He had a hard time finding one.

March 5. In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

March 6. In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and John 17.

March 7, 8, 9. In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

March 10. Grandma has gone. I am back in the old place. She kissed me good-by.

April 3. I had a couple of four-leaf clovers stuck in me today.

June 1. I was packed in a trunk with clothes and other things. Off on a vacation, I suppose.

June 7. I am still in the trunk.

June 10. Still in the trunk, though nearly everything else has been taken out.

June 15. Home again, and in my old place. Quite a journey, though I do not see why I went.

July 1. It's rather stuffy and hot in here. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

July 5. Cleaning day. I was dusted and set right again.

July 10. Used by Mary a few moments today. She was writing to a friend whose brother had died, and wanted an appropriate verse.

July 30. Cleaning-up day again.

August 21. I started for camp-meeting again. Hope I can tell a different story next year.

February 27. Owner led Missionary Volunteer meeting today. I felt so glad to know that my owner could turn to all the references so easily.

March 5. My owner bought some other books today. She calls them the Testimonies.

March 6. One of the Testimonies was read before I was this morning. It seemed strange at first, but my owner said, "When I read the Testimonies, it makes me love you more than ever."

March 9. The Testimonies must be good books, for every day after we are read my owner offers very earnest prayer.

March 10. I am so glad I belong to the one I do, for some one else might not like me so much.

April 3. I was used today in giving a Bible study.

June 1. We are off on a vacation. While other things were packed in a trunk, I was put in a hand bag with my companions, the Sabbath School Quarterly and the Morning Watch Calendar. Have been read while on the train. I am very happy.

June 7. I am surrounded with all these good books called the Testimonies, and read every day.

June 10. My owner goes out a great deal, but we are not neglected.

June 15. Home again. I had a lovely time.

July 1. I never see any novels in our house any more.

July 5. Loved and read as usual.

July 10. I went to visit a sick person today.

July 30. My owner seemed discouraged this morning, so came to me for comfort. After reading a few verses, and praying, she seemed as cheerful as if nothing had happened.

August 21. I am off to camp-meeting again with the Testimonies. I have been read every day for the entire year.

Two Good Tests

Spelling Test

CAN you write any word ending in cede or ceed correctly and without hesitation, or do you ever find it necessary to use the dictionary to find the spelling of such words? Take your pencil and spell this list by adding the right syllable:

pre-	pro-
inter-	super-
suc-	ac-
con-	ex-
se-	re-

Did you miss any? Only three words end in ceed, and only one in sede.

Accentuation

The accentuation of the words given below is so often misplaced and so difficult to retain, that we give our readers a series in sentences, showing how the accent should be placed. The rule is clear and simple. The noun is accented on the first syllable, the verb on the last; but even a grammarian, without familiarity, will often make a mistake. There are few words in the language so often misaccented as the ones we are about to give, and there are few words which enter more largely into conversation.

Pro'ject, *prog'ress* and *prod'uce* as nouns, are seldom accented properly.

I *absent'* myself today and was *ab'sent* yesterday.

I *abstract'* from Cato's *ab'stract*.

I *accent'* the word with the proper *ac'cent*.

I *affix'* an *aff'ix* properly.

I *colleague'* with my *col'league*.

I *comment'* on your *com'ment*.

I *compound'* and render the *com'pound*.

I *compress'* and apply the *com'press*.

We *concert'* and render the *con'cert*.

They *concrete'* and form a *con'crete*.

We *concord'* and produce *con'cord*.

We *confine'* the animal and erect his *con'fine*.

He *conflicts'* and produces the *con'flict*.

We *conjure'* him not to *con'jure*.

They *conserve'* our *con'serve*.

He *consorts'* with his *con'sort*.

I *contest'* and so enter the *con'test*.

We *contract'* and make our *con'tract*.

We *contrast'* and produce the *con'trast*.

We *converse'* and hold the *con'verse*.

We *convert'* and gain *con'verts*.

We *convict'* and confine our *con'viets*.

We *convoy'* and protect the *con'voy*.

We do not *desert'* into the *des'ert*.—*The Western Teacher*.

For the Finding-Out Club

Three Answers Required

AMONG the races of the early world, there is one of peculiar interest. The origin of this people is lost in the fog of time, but the impression made by them upon civilization remains. The — lived both on the mainland and on islands, and carried forward an extensive trade with Egypt and the inhabitants of Asia Minor, since they were conveniently located for such activity.

Many of the writings of this race have been found among the ruins of their buildings, but so far they have not been deciphered. Bathtubs were first used

by the —, and their finest houses were equipped with a complete drainage system, showing that the plumbing trade flourished to some degree, no less than three thousand years ago.

Exquisite pottery, delicately wrought vessels of gold, and splendid decorative schemes were produced, with an artistic feeling and fidelity of expression that left Egypt far behind, and have never been surpassed by any race.

The — lived in the matchless climate of the Mediterranean world from about 3000 B. C. to something later than 1500 B. C., and formed the connecting link between the civilization of the Orient and that of Greece and Western Europe.

What is the name of this race? Where did they live? What was the capital city?

ROGER ALTMAN.

Who is He?

BLINDNESS is a terrible misfortune, but it need not necessarily curtail one's usefulness in life, nor make success impossible of attainment. This is proved in the experience of one of our prominent statesmen, who has been so afflicted most of his life. He is a native of Mississippi. When he was just a little boy a playmate threw a stick which rebounded and struck him just under the eyeball, causing so severe an injury to the optic nerve that gradually he lost the sight of that eye. At the age of eleven, while acting as a page in the Mississippi State Senate, he bought an air gun, intending it as a Christmas present for his brother. Some of the children at the hotel where he made his home wanted to see the gun work, and, being a normal boy, he was not averse to demonstrating its mechanism. For some reason the gun failed to shoot, and while the young owner was squinting down the barrel with his good eye the gun went off, and left him totally blind.

When he realized that his sight was permanently gone, he decided that he must first of all obtain an education if he, with such a handicap, was to be of any use in the world. Where there is a will there is always a way, and he went through the public schools, a normal institute, and graduated from the Cumberland University as an honor member and valedictorian of his class. A friend of his early school days accompanied him to the last-named institution, and read to him the books it was necessary for him to study.

After leaving college the young man spent six months learning to read by the touch system. In 1900 he was married to Miss Nina Kay, who has since been his constant companion and to a great extent his eyes. This man represents a Southwestern State in the Senate, and his name is — ?

L. E. C.

Testimony of President Wilson and Marshal Foch

A MAN has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.—*President Wilson*.

The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideal and faith.—*Marshal Foch*.

The British have a submarine that mounts a twelve-inch, fifty-ton gun. They also have a type that is steam driven when traveling on the surface.

Recent Word from Pitcairn Island

THE New York *World* recently contained an interesting glimpse of our friends on Pitcairn Island. It was given by one of the shipwrecked sailors who found refuge on the island for a number of weeks during the latter part of 1918.

"SYDNEY, AUSTRALIA, MARCH 5.—Pitcairn Island has just been heard from. This time news of the quaint Pacific island community comes through shipwrecked Americans. It will be recalled that about two years ago, thanks to passing vessels and messages they bore back to the United States, Americans raised funds for gifts to the islanders. But since then not much has been heard of the island and the simple life as practiced there.

"The Americans upon whom the islanders lavished hospitality were the crew of the barkentine 'St. James.' The 'St. James' was owned in San Francisco, but was built 'down in Maine.' Her tonnage was 1,536 gross and her age was thirty-five years. She was bound from Vancouver for Durban, South Africa, with 1,200,000 feet of lumber aboard. She was taking the Cape Horn route. She struck upon a reef of Oeno Island on December 14, owing to a strong current, and was soon a total wreck. Her crew of fourteen took to her two boats and made for Pitcairn Island, sixty-eight miles away. The weather was boisterous and rainy, but they reached Pitcairn Island on December 18. They suffered a ducking in the heavy surf of Bounty Bay, but the warmth of the islanders' welcome compensated for this and their previous troubles. They were on the island just a month to a day.

"They were picked up by the Commonwealth and Dominion Line (Cybard) steamer 'Port Augusta,' and were landed in Sydney early in February. Here they were comfortably housed in the Seamen's Mission by the American Vice Consul, pending arrangements to return them to the United States. They were unstinted in their praise of the islanders.

"'It was a month that none of us will ever forget,' said Andrew Nixon, steward of the 'St. James.' 'They were among the happiest days that I ever spent in my life. I wish you could have been there. It was like a little world by itself and a better world than the one we know. The islanders greeted us like long-lost brothers—and, mind you, we had little else but what we stood in; and every minute of the time they treated us like honored guests.

"'For a month we lived their life, and a simple, pious life it was. Pitcairn is the only place in all my travels where I have tasted the "milk of human kindness," and I tasted it at its sweetest among those honest islanders. We are not saints, but we learned a lesson there of fortitude and how to overcome the false gods of greed and envy. We were distributed among the various families,—there are on the island one hundred seventy-two persons, representing about thirty-five families,—and we lived their daily life with them. We got up at four o'clock in the morning, morning prayer was held about five o'clock, and then we all went up on the mountain side. Here we helped the islanders with their farming until about nine o'clock. The islanders work part of the time for themselves individually, and part of the time for the community. Breakfast was between nine and ten o'clock.

"The sun was too hot for work in the middle of the morning, so there was a lull until about two o'clock.

Then we went up on the mountain side again, and worked until about five. Then there was supper, and at sundown there was evening prayer, followed by a little sing. It is a simple but a pure and invigorating life.

"'Their Sabbath is a day of rest in a very real sense. The islanders have a fine little church which will hold everybody, and there is a Sabbath school in the morning and a service in the afternoon. The islanders, it should be explained here, are Seventh-day Adventists, and observe Saturday as the Sabbath.

"'Their meat supply,' continued Nixon, 'consists of goats and chickens, which run wild; their water supply is obtained in buckets from holes which they have dug in the rocks.

"'I must tell you about our Christmas,' he said. 'Without exaggeration I think that it was the merriest Christmas that any of us ever spent. Of one thing I am sure—Santa Claus had never visited that distant little world before. For the church service the ladies have shoes and stockings. Well, after a great deal of persuasion we prevailed upon the men folks to steal the stockings,—they would not hear of it at first,—and we filled those stockings with all sorts of little gifts. The gifts were pineapples, snow fruit, cocoanuts, bananas, alligator pears, and any amount of other things, including a few dollars and cents that we happened to have. We went secretly on Christmas Eve—the carpenter, Peter Hansen, and I acted the part of Santa Claus—and hung the filled stockings inside the houses. We hadn't much trouble in doing that, because there is only one house on the island which boasts glass windows. You should have seen the joy next morning. Young and old were so delighted that they cried. It was a Christmas Day worth calling one. I shall never forget the Christmas dinner that we all had together. There was nothing in the world to beat it—at any rate, I don't ever want to have anything to beat it.'

"As Nixon is a cook as well as a steward, his judgment on the Christmas dinner is that of an expert.

"'It couldn't last forever,' said Nixon in conclusion. 'We had signaled one passing steamer without success, and I'm not going to say that our feelings were those of unmixed disappointment. But nine days afterward the "Port Augusta" sighted our signals, and Captain Anderson went out to her and arranged for our being brought here. I tell you there wasn't a light heart among us when we left Pitcairn Island. The people cried, and I'm not ashamed to say that they were not the only ones that cried that day.'

"During the castaways' stay on the island some of them visited the wreck of the 'St. James' on Oeno Island. This visit was made in the Pitcairn Islanders' little schooner, the 'Messenger'—built entirely by themselves some time ago. The 'St. James' was found to have become a total loss, but some of the personal effects of the crew were recovered, as well as her stores and oil.

"Before their departure the shipwrecked men were given interesting mementoes by the islanders—banana-leaf bags, necklaces of shells and seeds, fans and devices fashioned from cocoanuts.

"As is generally known, the descendants of the mutineers of the 'Bounty,' who people Pitcairn Island, lead a communal life,—just as described by Nixon,—and the names Christian, Young, and McCoy are perpetuated. The present head of the community is G. R. B. Christian, who holds the title of chief magistrate.

"One hundred thirty years ago the famous mutiny was headed by one Christian. All men and women on the island over seventeen years of age have a vote, and seven representatives are elected to the island parliament. The islanders devote three days' work a week to themselves and three to the community. Besides a church the community has a schoolhouse, over which the Union Jack flies, and a courthouse."

"Ring Out the False"

THE simple story that I am about to relate was gleaned in a number of conversations with an elderly nurse who attended me at different intervals during a long illness. She was a tall, fine-looking woman, and in her neatly fastened apron, white belt, and white nurse's cap, her cheery face—generally wearing a bright smile—seemed to do one good whenever she entered the sickroom.

Though her manner was kind, there was a look of determination stamped on the countenance which showed the suffering patient that "Nurse was not to be trifled with," and that implicit obedience to her requirements was always expected. I used to watch her every movement with interest, for although she was large boned and well built, she went about with noiseless step, and discharged all her duties in a quiet, methodical way with strict accuracy.

Nurse was on the road to attaining the psalmist's first limit of age, but not a hair had turned, nor did her face bear any of the marks or wrinkles which often characterize elderly people. We soon became firm friends, for I found she was an earnest Christian, and was never so happy as when we could chat together about the best things.

"Nurse," said I one day, "tell me about your childhood and youth, and then perhaps another time you can recount some of the many interesting experiences which you must have had!"

Not unwilling to talk of the past, she seated herself and began:

"Well, sir, mother was thirty-five when I was born—the fourth of her five children. We were a Roman Catholic family. She often told me I was a pretty baby, with sunny, golden hair, bright blue eyes, and delicate features—but you see I grew up rather plain, and, what was worse, I had a very wayward disposition. I was a girl full of fun and frolic, and with my sister often got into mischief—the brunt of which scrapes I usually had to bear. How well I remember one day our going to father's stables, before any one was astir in the early morning,—he was a jobmaster in Kensington,—and we got out two of the horses, and having saddled and bridled them, were off surreptitiously for a ride by ourselves in Rotten Row, Hyde Park. We returned home in great glee, having had a splendid canter, when, to our horror, we saw father standing in the yard looking very angry.

"By his side was a man who was engaging in high words. He said father knew he had come on purpose to see Shah—the horse I had been riding, and which of course, when the stable was opened, to their surprise could not be found. The man's master had sent him expressly for the purpose, and he maintained his conviction that the horse was being kept in the back-ground for a higher bidder. My sister Edith was so alarmed at the finale to our adventure that she slid off her steed, Rob Roy, and fled; while I found my bridle abruptly caught by the hostler, and came in for the full penalty of the escapade.

"My first communion was approaching and I had to go to confession. Although I was so young, the priest to whom I had to confess put to me very disgusting questions, and I recoiled from what was deemed a necessary duty, as all the surroundings—and his insinuations—revolted my naturally pure mind. The great ambition of my parents was, however, that I should, as they called it, 'devote my life to piety,' and become a nun. To carry this out more effectively they sent me to my grandmother in Bruges, where I stayed for some years. How well I remember the chimes of those sweet-toned bells in the beautiful cathedral, which seemed to sing, 'Ring out the false, ring in the true.' I loved to go to the musical services, though nothing would induce me to again enter the confessional box. I became more and more careless and indifferent; yet in my better moods there was a heart-craving which I could not understand.

"I used to help my grandmother keep the wooden floors of our Belgian home well polished, and also the brass and copper utensils in the kitchen, which shone like mirrors. Such work was not considered menial in that land. It was also my duty to dust carefully the treasured blue china which stood on the shelves of the high oaken dresser in the salon.

"At length I came home, being tired with the monotony of my life; but to my parents' intense disappointment I was no better Roman Catholic than when I left England. The priests had told me that something terrible would happen if I ever entered a Protestant church, and that if I read the Protestant Bible, whose teaching was contrary to that of the only true church, no amount of contrition or penitence would avail to save me. These thoughts haunted me, and I was determined, come what might, to see why others were so much happier than myself, and what it was that seemed to give such satisfaction and peace to those who were known as true Christians.

"Years of dissatisfaction and unrest passed; and it occurred to me that if I could leave home and get into a family in some position I might find out the truth. Something prompted me to pray, for I had faith in God that he could answer prayer—though I was conscious that I had neglected him too long. Eagerly I scanned the papers, and soon saw an advertisement that took my fancy. It was to go as companion to an elderly lady; and as my parents did not object, I entered on the duties of the situation. It was a good house, with servants, and its mistress was one of the sweetest old dames I ever saw. When in her room with work in hand, I would watch her, for to my great surprise she would sit with her Testament on her knees, seeming to take great delight in reading the same. Why, queried I, should she read and enjoy what we were forbidden? Surely, thought I, if Roman Catholics have such an aversion to the Protestant religion, my employer would be horrified if she found that I was a Catholic, and would probably discharge me. I did not want to leave, for there was a feeling of restfulness and peace about that home which made me happier than I had ever felt before.

"One day, soon after my arrival at her house, she asked me if I would read aloud to her every morning. I said, 'Yes!' but at the same time I felt very nervous. She then produced a little book, with some texts in it for each day, which I read to her before she arose. She began to talk to me about them, and I much enjoyed her comments; but this pleasure was mitigated by the thought that I was deceiving her as to my faith, for, on my engagement, I had not told her

I was a Catholic, and she never dreamed of such a thing. I then saw how I had been brought up in an atmosphere of deceit, and I trembled lest sooner or later she should discover the facts. When she became more feeble and kept her bed, she asked me to take her Bible and read its chapters to her every day and whenever there was an opportunity to do so. There was much I could not understand, but the words were so beautiful, and the teaching deeply affected my heart. Then I asked the Lord Jesus to give me courage to speak the whole truth; and one day I told my kind lady, with many tears, that I was not a Protestant but a Catholic, and I begged her not to send me away on that account.

"Send you away!" cried she, "why I prayed to God when I put in my advertisement that some one should be sent to me who would delight in reading the Bible; and I feel sure my prayer was heard and answered, for it seems to me that as you read you are just drinking in those precious truths!"

"Yes! indeed I was, for it was all so new and fascinating to me.

"I shall have the great delight," said my old lady, "of bringing a precious soul to Jesus. I am seventy-eight years old, but it is not too late to do some work for him, my beloved Lord."

"And she did; for during those six years that I remained with her — even until her death — she never wearied of teaching me that there was but 'one Mediator between God and man, the man Christ Jesus,' 'who gave himself for our sins,' and died, 'the just for the unjust, that he might bring us to God.' I had learned that salvation was simply God's gift, to be accepted and taken; also that I could go to God myself and tell him everything, just as a child speaks to its father; and that there was no need for any priest or any one else to come between the sinner and God, since Jesus, the one and only Saviour, was 'able to save to the uttermost.'"

It need hardly be added how deeply interested I was in the nurse's story, for I felt that she was a woman who carried her religion into her everyday life. She was wont often to say to me: "We have such a wonderful Almighty God; he hears all I tell him, my joys and my sorrows alike!"

After the old lady, having certainly done her work faithfully for her Lord and Master, had passed away, her attendant took up nursing, which occupation she had now pursued for many years. "People," she remarked to me, "often say that Roman Catholics who have become Protestants soon turn again. But I do not think so, when there is the root of the matter in them, and they are really converted in heart by God's Spirit, and changed. You see, sir, without true faith there can be no real salvation. I should sooner give my life than turn from a simple trust in Jesus only. I can talk to him at all times, and about all things, and he never fails me in all my wants. When I am out of an appointment, I tell the Almighty God about it, and he arranges — oh, so kindly and so lovingly! — for my comfort and welfare. Do you know, sir, he let me come here once again in answer to my earnest prayers, and here I rejoice in being able to talk of, and learn more about, my dear Saviour, so that I can truly say, 'My Beloved is mine, and I am his.' If the simple truth were taught in the churches without the images, the banners, and the procession, — which speak so much of Rome, — people would not value the outward ceremonies, but Christ himself." — *Rev. Courthope Todd, in Churchman's Magazine.*

The Correct Thing

"Do the Young Women of Washington Need to be Chaperoned?"

DR. JAMES L. GORDON, pastor of the First Congregational Church of Washington, D. C., spoke recently to his church on the subject given as the heading of this article. Among the many good things Dr. Gordon said were the following:

"If girls had the proper fund of knowledge so necessary to them in the business world, there would be no need of chaperons.

"But many mothers, and fathers as well, have been negligent in their parental duties, and girls do need the proper chaperons.

"Remember, you young women who are away from home, that in the business world you will have to fight a strenuous battle. It is no small thing to leave a village of a few hundred and come into a large city like Washington, surrounded by temptations and away from the protection of the home.

Dangers in Association

"Remember, too, that the association of men and women in business brings certain dangers to the girl, not that the woman has not the right to engage in business, for she has as much right as the man.

"The young women of the present generation have a tendency to let down in speech, manner, style, and ethics. If you desire to be looked upon as a woman of quality, do not let down, but stand firm.

"There is a certain limit in the manner of dress, and that limit is decency. The laws of health and decency go hand in hand, and the minute that there is a lack of clothes, in an effort to appear stylish, your health is endangered, and you have overstepped the limits of decency.

"Remember that in every city, community, and even in the churches there are certain men who make a study of systematically destroying the characters of young women. They will also argue that social purity is a dream and a myth. Young women must have the courage to stand firm and give such a fiend the lie.

Warns of Character Gambling

"No man loves you who talks so, and he who does probably is a social leper whose touch is damned.

"Never think that because a man has a family and is a member of some religious body the possibility of his taking advantage of loneliness is removed. Far from it. Such perfidious hounds are encountered in every walk of life, and should be thrown in the very vilest depths of perdition.

"Many girls gamble with their own characters and win, many others gamble and lose, and the girl who loses goes down in degradation. Remember, above all, that there is no protection for young women who will not protect themselves."

A Health Hint

THE skin needs food as well as every other organ of the body. Sometimes it needs more than naturally comes to it through the blood supply. Olive oil to which has been added a few drops of essence of rose to hide the unpleasant odor, and cocoa butter serve as excellent skin foods when rubbed into the skin of face, hands, or body.

Gaining an Audience

PEOPLE are not overanxious as a rule to go to hear the gospel preached, so various means are taken to attract them to the church. The following experience of a jinrikisha coolie suggests an effective way that without doubt would produce equally good results in this enlightened land. The writer says:

"An uneducated jinrikisha coolie named Ode San, sixty-seven years of age, was converted, and returned from the mainland to his native island village to preach, as he said. Since he could not write, could read the Bible only by spelling out each word, and spoke most crudely, Captain Bickel was somewhat dismayed at having him the first representative of Christianity in his town. But three months after Ode's conversion, the captain received a card from him, saying 'Come preach.' He went, and found an audience of four hundred waiting for him.

"How had Ode aroused this interest? He had gone to a house where a sick man lay, and offered to help the wife in any way he could. He had drawn water and carried wood until the man was well. He had visited all the sick of the town and offered help in the same way, preaching by his kindly acts and simple words. When he announced a meeting, four hundred of his townsmen responded. He has spoken personally to 58,000 individuals, and has opened up four islands since his conversion."

Important Notice

MUCH manuscript accumulates on an editor's desk. It may be good; but the space of the paper is limited. The editor may have accepted the contribution, but later some other article that seemed more opportune at the time came in, and so caused the former to be laid aside; then perhaps changed conditions in the world may have pushed it farther back, until finally it was lost to view. It is difficult for an editor to lay aside fresh matter for that which has been on hand for months and years. This unavoidable accumulation of manuscript necessitates "a clearing-up time." Spring is here, so the editor of the INSTRUCTOR plans to fall into line with the usual custom, and "clean house," destroying or returning unused manuscript.

Contributions will be returned to those who make request for articles within one month from date of this paper. Others will be destroyed.

The Child's Due

THE *Red Cross Magazine* offers the following suggestion on the way to train children: "When the Creator made man, he was an artist. He wasn't a mechanic. He didn't make a lot of men and say, 'This is man!' He said, 'These are men,' and he made them all different. He gave each one of them a distinct creative impulse. The school must foster and encourage that impulse. If it doesn't, it makes the child antisocial. If I let him play with music, sculpture, painting, natural things, things that appeal to him, I'm giving him the chance of a full development. But if I put them all in a room, treat them all alike, give them standardized educational food, they become devitalized and depersonalized. First we repress all individuality in the child, and then when he gets out into the world we complain that he hasn't any individuality."

Missionary Volunteer Department

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

Reading Course Books Wanted

SOME of our mission schools in English-speaking foreign fields and in the South are very anxious to get former Reading Course books, Senior and Junior. If any of our young people have books to donate, will they not write to the Missionary Volunteer Department, Takoma Park, D. C., giving the names of the books? The department will give directions where to send the books.

Our Counsel Corner

WE have had a society in our church four years. On the day of organization we had an impressive program. Parents and older church members were present. The purpose of the society was made plain, and the pledge dwelt upon. The young people seemed to sense the sacredness of the responsibility they were assuming, and each gave his testimony as to his purpose in joining. No member has ever been taken in since who did not express a desire to help others. The elder assists in instructing new members, and we always have good services at such times.

Here is the puzzling part: We have members who have never reported one item of missionary work. These young persons are not regular attendants at Sabbath school or other church services, though both church officers and young people have urged them to come, and tried to encourage them. They seem good in their intentions, but do not do anything in particular either for their own benefit or for any one else.

We now want to revise our membership list. It has been made plain, both before the society and the church as a whole, that members not reporting missionary work or attending for three months without good reason, according to the Missionary Volunteer organization, should be dropped, not as being "turned out," but more as attendance records are kept in school. However, even with this explanation, we have hesitated to take the step, fearing to discourage or offend; also because we have kept hoping these young persons might become more interested and active, in which case we should not know how to receive them back into membership without embarrassment. Will you please tell us what to do?

L. E. M. S.

Your question is a good one, and depicts a condition that is perhaps not rare. As far as I can see you have not been at all remiss in making full explanations of the ideals of the Missionary Volunteer Society at the time of organization. You have also exercised care in making plain the purpose of the society to new members. In spite of all this, you have the conditions you mentioned.

First of all, if it were possible, I should secure the services of a good minister, and endeavor to have a revival effort in the church. If this is done, or if it is not, I should favor taking steps to drop members who are not interested or active, after most earnest prayer and personal effort for each one concerned, on the part of your executive committee. If nothing avails to awaken their interest, the executive committee should recommend to the society the dropping of the names. This may preferably be done at a business meeting where only the society members are present, rather than in the regular meeting, which is often attended by many who do not belong to the society. This plan will save unnecessary embarrassment. It needs to be understood, however, that dropping names from the society membership list is not the same as dropping individuals from church fellowship. It is not nearly so serious a matter. It is nat-

ural that you should fear that this might alienate somebody who would later come back, but I believe that faithfulness, coupled with kindness and a burden for souls, will not often turn any one away from the Lord; and if young people whose names are dropped, later respond to the influence of the Holy Spirit, they will be glad to ask to again become members of the society.

M. E. K.

Just for the Juniors

Forgiving Others

GEORGE," began his father one evening, "you are now fourteen years old, and I think you should be sharing more responsibilities in the home. I am going to ask you to conduct family worship once a week."

"All right, father, I'll do the best I can."

George was a bright young Christian who wanted to do the right thing. But he was as full of mischief as you find boys, and often did things that he wished later he had left undone. We all know what that experience is, do we not?

"I wonder when father will expect me to begin," said George to himself as he curled up in bed. He dreaded it, but he and his father were good chums, and George did not mean to disappoint him. Why, he had already promised to do it!

The next morning, when the little family circle gathered for morning worship, his father gave him a knowing look. George understood. Glancing around the room, he noticed that father, mother, and Marian had all found the morning lesson, so he began to read. He was a good reader, and got along splendidly.

Then they knelt in prayer. That was a harder test, but George started out bravely on the Lord's Prayer. All went well until he came to "Forgive us our debts, as we forgive our debtors." Here his voice failed. Somehow that prayer meant more to him than usual this time. Those words were a mirror in which George saw himself as he really was. The story he told just for fun yesterday looked like a real black lie now. He wanted to be forgiven for telling it. But was he ready to forgive Harold for telling the teacher he had copied in the examination when he had not done it?

He did not feel quite sure that he was ready to forgive Harold. He still felt like paying back. But just now he was asking his Father in heaven to forgive him as he forgave others, and he surely did not want God to forgive him as he had forgiven Harold.

The Lord's Prayer was a new prayer to George that morning. Never before had he seen so clearly what those words meant. In spite of himself, a sob escaped his lips. He could not finish the prayer, so he slipped away quietly to his own room for an all-alone talk with God, while the others finished worship.

Nothing unusual happened that day. George went to school, and that evening he and his father had their usual visit. After a while George said: "Father, I am glad the Bible says, 'Forgive us our debts, as we forgive our debtors.' I tell you, a fellow feels a lot better inside when he forgives than when he keeps thinking about how he can pay back."

"That is right, George," said his father, "forgiving others does make us happy, and remember this, too, that no one can be really a strong, forceful power for good who does not learn how to forgive others generously. I am so glad you are learning that lesson,

George. I want you to grow up to be a man after God's own heart, and one thing he requires is that we forgive others. Let us learn every day better how to forgive and forget and be kind."

M. E.

The Sabbath School

Young People's Lesson

IX — Work of the Holy Spirit

(May 31)

GOLDEN TEXT: Your choice of the following: John 14: 15-18; John 14: 26; Rom. 9: 28.

LESSON STUDY: "The Desire of Ages," pp. 668-672.

Questions

1. To whom is the gift of the Holy Spirit promised? Acts 2: 38, 39.
2. Through what does one receive the promise of the Spirit? Gal. 3: 14.
3. By what name did Jesus speak of the Holy Spirit? Note 1. Why cannot unbelievers have this comforter? John 14: 15-18.
4. What part does the Spirit perform in our worship? Rom. 8: 26.
5. If we are truly the sons of God, what will the Spirit be to us? Rom. 8: 14.
6. What relation does the Holy Spirit sustain to our future inheritance? Eph. 1: 13, 14. Note 2.
7. Why should we be very careful not to grieve away the Holy Spirit? Eph. 4: 30; Luke 11: 13. Note 3.
8. What experience do those have who walk after the Spirit? Rom. 8: 1.
9. Why are they free from condemnation? Verse 2.
10. What will be fulfilled in those who walk after the Spirit? Verse 4.
11. What assurance does the Spirit impart? Verses 16, 17; 15: 13.
12. Under the direction of the Spirit, what help comes from Bible study? John 14: 26. Note 4.
13. Under what figure is God's promise of the special outpouring of the Spirit presented? Hosea 6: 3.
14. In that time what are we admonished to do? Zech. 10: 1.
15. What will the Lord do in this time of the latter rain? Rom. 9: 28.

Notes

1. The Holy Spirit is the third person of the Godhead. He has a variety of names, as Holy Ghost, Spirit of God, Spirit of Truth, Spirit of Christ, Comforter. The work of the Holy Spirit is to reprove, guide, teach, comfort, and at last to seal the saints of God. Eph. 1: 13. To Christ at his baptism the Spirit assumed the form of a dove, emblematic of love and peace as revealed in the character of our Saviour. On the day of Pentecost the Spirit appeared as cloven tongues of fire. This symbol indicated the burning zeal of those who receive the Spirit, and the parting of the flame signified that a diversity of gifts was by the Spirit bestowed upon the disciples.

"No man ever saw the wind; yet no sane person doubts that there is wind, for we see the swaying boughs, the quivering leaves, the dust storms in the distance, and tremble before the blast of the hurricane. We feel the might of the wind, we see the results of its power, and because of the effects it produces, we believe there is wind. Upon evidence of the same character, we believe there is a Holy Spirit."—*Bible Lessons*, McKibbin, Book Four, p. 258.

2. Earnest—"Something of value given by a buyer to a seller, to bind the bargain." The Holy Spirit is given as an earnest, or token, that heaven is ours.

"In the early times, when land was sold the owner cut a turf from the greensward and cast it into the cap of the purchaser as a token that it was his; or he tore off a branch of a tree and put it into the new owner's hand to show that he was entitled to all the products of the soil; and when the purchaser of the house received *seisin*, or possession, the key of the door, or a bundle of thatch plucked from the roof, signified that the building was yielded up to him.

"The God of all grace has given to his people all the perfections of heaven to be their heritage forever, and the earnest of his Spirit is to them the blessed token that all things are theirs. The Spirit's work of comfort and sanctification is a part of heaven's covenant blessings, a turf from the soil of Canaan, a twig from the tree of life, the key to mansions in the skies. Possessing the earnest of the Spirit, we have received *seisin* of heaven."—*Spurgeon*.

3. "The Holy Spirit softens the heart, causes us to hate sin and to repent of all our wrong-doing. Without the Spirit, we should never have one good impulse, nor the least sorrow or regret for our sins. Unless we repent, we can never be

forgiven. Therefore, if we grieve the Spirit entirely away from us, we are lost, for there is no other power that can cause us even to desire to make our peace with God."—*"Bible Lessons," McKibbin, Book Four, p. 261.*

There is no salvation for one who persistently grieves away the Holy Spirit. Eph. 4:30; Matt. 12:31, 32. God is more willing to give the Holy Spirit to them that ask him than earthly parents are to give good gifts to their children. Luke 11:13.

4. The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life.

"The Comforter is called 'the Spirit of truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood."—*"The Desire of Ages," p. 671.*

Intermediate Lesson

IX — David Made King; the Ark Brought Home

(May 31)

LESSON SCRIPTURE: 2 Sam. 1:1-16; 2:1-4; 5:1-10; 6:1-19.

MEMORY VERSE: "Blessed is every one that feareth the Lord; that walketh in his ways." Ps. 128:1.

STUDY HELPS: "Patriarchs and Prophets," pp. 697-708; "Bible Lessons," McKibbin, Book Two, pp. 82-86.

"Jesus, the real Ark thou art,
Set up in every faithful heart."

—Wesley.

Questions

1. How did David hear of the death of Saul and Jonathan? 2 Sam. 1:1-4.

2. What did this Amalekite boast of having done? What evidence of Saul's death did he bring? Verses 5-10.

3. How did David and the men that were with him show their grief? How was the messenger who claimed to have killed Saul punished? Verses 13-16. Note 1.

4. What inquiry did David make of the Lord? Where did he then make his home? What did the men of Judah then do? How long did David reign over Judah only? 2 Sam. 2:1-4, 11. Note 2.

5. Although Saul's descendants rebelled against David, what change gradually came in? 2 Sam. 3:1.

6. After all these years of patient waiting for God to fulfil his promise, what came to pass? How old was David when he began to reign? How long was he king over all Israel and Judah? 2 Sam. 5:1-5.

7. What city did David now take for the capital of his kingdom? Verses 6, 7. Note 3.

8. What sacred treasure did David wish to bring to Jerusalem? In whose house was the ark? 2 Sam. 6:1, 2. Note 4.

9. How was the ark carried? How did David and those who were with him express their feelings of joy and satisfaction? Verses 3-5.

10. Describe what took place on the way to Jerusalem. Verses 6-8.

11. What did David then fear to do? Where did he have the ark taken? Verses 9-11.

12. What instructions had been disregarded in moving the ark? Note 5.

13. What was told David concerning the blessing of the Lord? What did he then do? How was the ark carried this time? Verses 12, 13. Note 6.

14. What place had been prepared for the ark in Jerusalem? How did David celebrate the completion of his work? Verses 17-19.

How Does This Lesson Teach

The certainty that the Lord's promises will be fulfilled?

The wickedness of irreverence?

That God's presence in a home brings a blessing?

Notes

1. "David must have been intensely anxious to learn the result of the battle. The terrible news was brought by an Amalekite, who declared that he had slain Saul, and in proof of his story brought Saul's crown and arm band. He evidently expected praise and reward from David, and his account of having slain the king was probably entirely false; though it is possible that Saul succeeded only in wounding himself badly, the suicide's deed being completed by the Amalekite. In any case, David showed his horror of the act by immediately ordering the execution of the Amalekite."—*Peloubet.*

2. "David and his followers immediately prepared to obey the instruction which they had received from God. The six hundred armed men, with their wives and children, their flocks and herds, were soon on the way to Hebron. As the caravan entered the city, the men of Judah were waiting to welcome

David as the future king of Israel. Arrangements were at once made for his coronation. 'And there they anointed David king over the house of Judah.' But no effort was made to establish his authority, by force, over the other tribes."—*"Patriarchs and Prophets," p. 697.*

3. "As soon as David was established on the throne of Israel, he began to seek a more appropriate location for the capital of his realm. Twenty miles from Hebron, a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan, it had been called Salem. Near this place, Abraham had proved his loyalty to God. Eight hundred years before the coronation of David, it had been the home of Melchizedek, the priest of the most high God. It held a central and elevated position in the country, and was protected by an environment of hills. . . . This stronghold was called Jebus, and its inhabitants were known as Jebusites. For centuries, Jebus had been looked upon as impregnable; but it was besieged and taken by the Hebrews. . . . Jebus now became the national capital, and its heathen name was changed to Jerusalem."—*Id., p. 703.*

4. "Now that David was firmly established upon the throne, and free from the invasions of foreign foes, he turned to the accomplishment of a cherished purpose,—to bring up the ark of God to Jerusalem. For many years the ark had remained at Kirjath-jearim [1 Sam. 7:1, 2], nine miles distant; but it was fitting that the capital of the nation should be honored with the token of the divine presence."—*Id., p. 704.*

5. "The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. The divine direction was, 'The sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die.' The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side the ark, and were never removed. To the Gershonites and Merarites, who had in charge the curtains and boards and pillars of the tabernacle, Moses gave carts and oxen for the transportation of that which was committed to them. 'But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.' Thus in the bringing of the ark from Kirjath-jearim, there had been a direct and inexcusable disregard of the Lord's directions."—*Id., p. 705.*

6. "At the end of three months, he resolved to make another attempt to remove the ark, and he now gave earnest heed to carry out in every particular the directions of the Lord. Again the chief men of the nation were summoned; and a vast assemblage gathered about the dwelling place of the Gittite. With reverent care the ark was now placed upon the shoulders of men of divine appointment, the multitude fell into line, and with trembling hearts the vast procession again set forth."—*Id., p. 706.*

A Treatise on Trees

BE kind to all the Elders, do not sass the Sassafras;
Don't try to fish for Shadbrush, neither catch the timid Bass.
Don't tell the Elm he's slippery, nor call the Locust low,
Nor sue the gentle Sumach, even though you find him slow.
Do naught to make the Willow weep, nor Balsam bawl some
more,
Nor make the Cypress sigh, nor box the Box to make him sore.
Don't try to spread the Butternut, and let the Beetree be;
Don't stroll upon the Beech, nor think the Cedar tree the sea.
Be sure to call the Spruce well groomed. Don't call the Plane
tree plain;
Nor call the Poplar popular, because 'twill make him vain.
Be chary of the Cherry tree, but mark the Oak O. K.
Be careful how you hurt the Pine, for fear he'll pine away.
The wrong way up it would not do to stroke the gentle Fir;
If that should happen, then you would not hear the Juniper.
Don't make the Catalpas mew, nor make the Dogwood Sycamore;
Don't make the Bay tree bay, nor call the Chestnut tree a bore.
Horse-chestnuts do not drive too fast, nor haze the Hazel green.
Don't ask the Rose tree when he rose, nor sift the Ashes clean.
Don't calcimine the Walnut ere the Maple says you may,
Nor hem the Hemlock with a spool of Cottonwood too gay.
By daily striving thus to mind such hints and rules as these,
No trouble will you have in learning "How to Treat the Trees."

—Blanche Elizabeth Wade.

EXTRAVAGANCE rots character; train youth away from it. On the other hand, the habit of saving money, while it stiffens the will, also brightens the energies. If you would be sure that you are beginning right, begin to save.—*Theodore Roosevelt.*

