

THE YOUTH'S INSTRUCTOR

Vol. LXVII

May 27, 1919

No. 21

The Greatest Text

<i>God—</i>	The greatest lover
<i>so loved—</i>	The greatest degree
<i>the world,—</i>	The greatest company
<i>that he gave—</i>	The greatest act
<i>his only begotten Son,—</i>	The greatest gift
<i>that whosoever—</i>	The greatest opportunity
<i>believeth—</i>	The greatest simplicity
<i>in him—</i>	The greatest attraction
<i>should not perish,—</i>	The greatest promise
<i>but—</i>	The greatest difference
<i>have—</i>	The greatest certainty
<i>everlasting life—</i>	The greatest possession

—*Sunday School Times.*

From Here and There

The trip from Washington to New York City, which usually requires six hours by fast express, has been made in ninety minutes by airplane.

More than one million barrels of flour was recently purchased for export to Europe, from millers of the Pacific Northwest, by the United States Government, through the Food Administration Grain Corporation.

Mother's Day was also made Son's Day this year by the Department of Labor. This was done by making a special campaign throughout the country on that day to secure employment for discharged soldiers.

Sir Eric Drummond has been appointed secretary of the League of Nations at a salary of \$25,000 a year. The first annual meeting of the league is expected to be held next October in the White House, Washington, D. C.

More than half of England's cotton mills were during the war converted into munition and aeroplane factories, and during the period of readjustment that country is likely to have more than it can do to supply its home needs and meet the demands of its colonies overseas.

The Armenian national conference, which has been in session in Paris for several weeks, has finished its work and adjourned, after drafting the program of Armenia's claims, estimating the damage suffered by Armenians in the war and appointing a commission to establish the principles upon which the future Armenian state shall stand. In addition, it selected a new national delegation to work with the other Armenian delegations in matters relating to Armenian interests. The keynote of its policy is the motto to be adopted: "An integral Armenia, free and independent, within its historic limits."

A Vanished Nation

IT is surely a distinction to have been the last surviving member of a nation or race. This was the distinction that came to Trucanini, daughter of a Tasmanian chief, who was the last of the Tasmanian aborigines.

The Tasmanians were evidently the most energetic and spirited of the Australian aborigines when the Dutch, French, and British navigators began to touch these Australian shores. They resented the coming of the settlers into their old hunting grounds of Tasmania, and the story that always has repeated itself in every land followed — injustice on the part of some of the invaders, then savage reprisals and border warfare.

In the early decades of the nineteenth century one governor of Tasmania conceived the idea of forming a cordon of troops and armed settlers across one portion of Tasmania to inclose the tribes — men, women, and children — and catch them all or drive them into the sea. The net result was one old man caught, and one child.

Then it was that a Christian bricklayer, a Wesleyan, came forward and volunteered to go out alone and bring these people in. He loved them for their deep need, and at last his pleas secured attention. So this artisan missionary, George Robinson, began his mission in 1830. He had already learned much of their



Trucanini, Last of the Tasmanian Aborigines

language. He believed they could be helped. He said: "No language can do justice to the intense anxiety manifested by the adult aborigines for learning; it must be seen to be properly comprehended."

In his five and a half years' work, Robinson walked four thousand miles, seeking out the tribesmen in the wilds, and pleading with them to give over their ways and come in and be assigned living quarters within the young colony.

He risked his life continually in reaching those in the remotest fastnesses of the mountain and bush.

Providence provided him a helper in Trucanini, the chieftain's daughter. She was drawn to espouse Robinson's cause, and with her husband gave herself to

(Concluded on page twelve)

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TOO LATE

EUGENE ROWELL

*I failed to do my duty once;
And after twenty years
I came to bring a recompense,
And offered it with tears.
But one I'd wronged was in the grave,
And one beyond the sea;
And one, because of ruined life,
Turned harshly from my plea.*

*So do your duty now, boys;
Today is always best.
A duty shirked will follow you
And mar your work and rest.
But duty done will keep you square
With every man you meet;
For duty done is victory,
But duty shirked, defeat.*

The Power of Thought upon Character

GEORGE W. SPIES

AS he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." Prov. 23: 7. It is impossible to overestimate the power of our thoughts upon us in the development of character. No other influence or agency can bring about so powerful a transformation in the individual as the thoughts which he is continually thinking.

The passage of Scripture just quoted describes a deceitful man. His words represent one state of mind, an assumed state; while his unuttered thoughts describe quite another state, namely, his actual mental condition. Apparently, he would generously share with you his unstinted hospitality; but in fact, he would grudge you even the meager morsel which you might eat at his well-filled table. His words may be smoother than oil, while his thoughts may be those of the assassin. But it is by his thoughts, which describe his actual mental condition, that the Lord determines the character of the man. "As he thinketh in his heart, so is he."

An important psychological law is here brought to view. The thoughts which we harbor, the purposes and meditations which we cherish, determine the manner of person we are or shall be. They stamp their impress upon our character. We are unconsciously molded by the mental processes which we encourage, by the thoughts which we invite and foster. Like the brand upon the brow of Cain, the very countenance eventually bears witness to the thoughts we think. Isa. 3: 9. And sooner or later this habit of thinking, whatever it may be, will manifest itself in our words and actions.

It therefore follows that an individual may, by persistently controlling his thoughts, become the arbiter of whatever destiny he may desire. He may think himself into being a saint or a sinner; a child of God or an emissary of the devil. And this tremendous difference between the two, both as to character and as to their ultimate destiny, is due, in the former case, to the simple process of controlling the thoughts and directing them into proper and legitimate channels; and in the latter case, to allowing these thoughts to roam at will over the broad and fertile field of carnal desire. For, as already shown, "as he thinketh in his heart, so is he."

The power of thought in the development of character is recognized in the Scriptures, which, accordingly, seek to direct us in the selection of our thoughts.

After enumerating the desirable qualities, honesty, justice, purity, loveliness, and similar virtues, the inspired writer bids us "think on these things." Phil. 4: 8. Only one result is possible to the individual who persistently carries out this instruction. He must and will of necessity become an honest, just, pure, lovely, Christian character. The possession of such a character, therefore, is not a matter of natural inheritance. It may be acquired by any one who is willing to pay the price for the same. It necessitates "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

Not our outward acts merely, but our inmost thoughts as well, are to be surrendered to the benign influence of the Spirit of God. Says the prophet Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7. It is impossible for the wicked to return unto the Lord and find mercy and abundant pardon, as long as his thoughts are not subject to the Spirit of God. And no healthy Christian experience is possible until this surrender is made. After it is made, God directs our thoughts by his Spirit.

The world in the days of Noah was deluged by a flood of waters, because "every imagination of the thoughts of his [man's] heart was only evil continually." Gen. 6: 5. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. As men thought then, so men are thinking now. And a deluge of fire awaits this present evil world because the thoughts and imaginations of men are only evil continually. But no individual, whose thoughts are allowed to dwell upon the low, sensual things of earth, can possibly attain to a healthy Christian experience. To become godlike, an individual must think the thoughts of God. For "as he thinketh in his heart, so is he."

The Red Triangle Work

IT is so easy to find fault that anybody can do it if given half a chance, and many if given no chance at all. It is so easy that even if the occasion offers some opportunity for dissatisfaction people do not stop to consider the circumstances that are responsible for the unsatisfactory condition. They do not consider whether those apparently at fault are battling

with conditions they are powerless to remedy, and so need the faultfinder's sympathy rather than his criticism in their efforts to serve him.

The war experience of the Young Men's Christian Association is perhaps as pertinent a general illustration of this fact as can be cited. Of course everything was not altogether satisfactory at the triangle huts, but the Y. M. C. A. made an honest and heroic effort to serve the soldier boys. The boys are free to tell their side of the story whenever they find occasion to do so, why not hear the Y. M. C. A. version of this stupendous phase of the great war service?

The transportation and distribution of 100,000,000 pounds of supplies at a cost of nearly \$25,000,000, the providing of pianos, Victrolas, books, and movies for entertainment at many places, was no small task. Mr. Frank W. Ober summarizes this great work, given over by the Government to the Y. M. C. A., in the following words:

"With high purpose the association took on the canteen service in France. It had always been a sore spot and an embarrassment to the army. We did not fully know what we were undertaking nor the difficulty of service in the whirlwind of war—the cataleptic fury of war, the 4,000 miles of transport, the mêlée of camps, the mutations of personnel, the insatiable and unreasonable demands of soldiers, and the knowledge that the post exchange was always the popular grouch of men to whom grouching was a habit. Think of running a thousand Butler stores, or following circuses from town to town with lemonade stands and chocolate bars, or of rivaling all of the United cigar stores, or of marketing the output of five chocolate factories! Or of setting up grocery stores in the face of mobs under martial law in a mining camp—all to be supplied by trucks over shell-swept roads!

Two Thousand Cups of Chocolate on Call

"Quite a task for a noncommercial, nonmilitary organization to innocently undertake overnight! A Jim Hill or a McAdoo might have hesitated. That the association has come out of it fifty per cent creditably is a miracle, yet 22,000 to 100,000 men have been served every week over single counters, and still men keep coming. The first call on arriving in town has been for the Y. M. C. A. canteen. We saw a queue of 600 men in one place waiting to be served when the supplies arrived. Sometimes when the army stores gave out, 2,000 cups of chocolate were furnished on call. Men and women have broken under the attempt to do the impossible 4,000 miles away from home.

Yesterday we viewed the wrecks of huts conducted by the British in Ypres and Dickebusch—that most awful cataclysm of the war. Here 87 huts where men had ministered in the acme of frenzied devotion to their fellows were completely destroyed. On every side were gaping shell holes. They had lived amidst the diabolism and carnage, and thought the service fully worth the risk of their lives. True, they had been so occupied that there was scant time for preaching, yet their acts spoke a Christ-kindness. Impotent to get the goods up despite the Herculean efforts of the transport drivers, our men smarted under the criticism of failure to meet the wants of men to the full.

"And feeling that the canteen has supplanted the higher purposes of maintaining morale, it may not be strange that the Regional Association secretaries in France raised the question if the canteen service was worth while and if it could not be abandoned. Yet they stayed to see it through. As we write, enough

transportation cannot be secured, even in armistice days, to half meet the demands. Our men were misunderstood by soldiers who could not be assured that the association had not taken on the business to make money. They have been charged with graft, although the prices were usually less than in the home cities. This sacrificial work may have been mistakenly undertaken and in cases inefficiently conducted, but in the end it will be found a credit to the enterprise and devotion of those who took it on.

Dissatisfaction at Home—to Be Expected Abroad

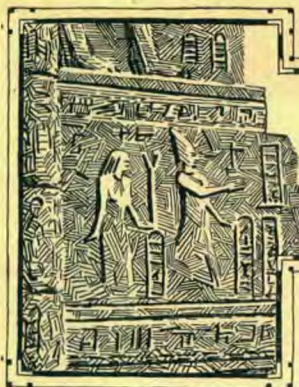
"Can any man run a hotel at home without dissatisfaction on the part of some? The association at Coblenz, operating as the headquarters of the Army of Occupation, runs ten hotels and restaurants serving thousands of meals a day—every meal offering a chance for complaint because of a cold plate, a hair in the soup, or the discourtesy of a servant. And how about clean sheets and towels for 2,000 men a day? Or finding fault with the 'shows' every night for 36,000 men in this town, or the continuous movies at one of its commandeered theaters, or picking flaws in the running of the 36 canteens conducted for the insatiable, restless troops about this city? Or finding a chance for comment in the scores of games of baseball or basketball; or the educational program, already serving 2,000 men? Yet these men seemed happy. The streets were empty and the buildings were crowded. These ten hotels, and the restaurants, theaters, and 36 canteens were commandeered by the Government and given over to the association for army service. The association equipped and manned them.

"Business began when the troops entered Coblenz. We found the vast building, the 'Festehalle,' which we visited the other night, seething with 4,000 vigorous men. An orchestra played constantly in one hall seating 1,000 men, a show was on in the big hall seating 2,500 more. The American Library Association gave out 300 books a day, some 100,000 francs were deposited for sending home. In another building 2,100 meals were served, with 'pie à la mode' galore! The 36 association centers had more than 15,000 guests every day in Coblenz alone. Think of the task of calling together 400 secretaries, thirteen groups of entertainers from overseas, and rushing them to the Rhine within a few days, not to speak of engaging and organizing this force of capable secretaries and a force of 300 local foreign-speaking helpers.

"Coblenz is also the center for association service with the 300,000 troops of occupation located in over 300 points and towns. Think of the supplies needed for the canteens alone! In ten days 78 carloads were received and sent out by the 100 automobiles. In the equipment were 100 pianos, 350 Victrolas, and 400 musical instruments. There have been sent out 50,000 books and 20,000 magazines, and 4,500,000 sheets of writing paper. The program offered was so full and compact that a lecturer could not be squeezed in for two weeks!"

In view of the almost incomprehensible work that the Y. M. C. A. attempted for the soldier boys, surely it is hardly praiseworthy for those for whom the service was undertaken and maintained, much less for those who were allowed to remain at home, amid plenty and comfort, to find fault because of inadequacies of service at certain points. Should we not rather express appreciation for the miracle accomplished and forget the small inefficiencies that all regretted but none could prevent?

F. D. C.



The Spade as Teacher — No. 1



THOUSANDS of books in our libraries are there through the knowledge given to the world by the spade. A hundred years ago there was no authoritative history of Assyria, Babylon, or ancient Egypt. People talked freely of Nineveh, Babylon, Ur of the Chaldees, of the Hittites, and of ancient Egypt; but they were dependent upon the Bible for their knowledge, together with "several ancient compilations of uncertain value." But the Bible was the only authoritative book in the world that gave historical data concerning these peoples and kingdoms.

At this time the oldest authentic profane history known was the history of Greece and Rome, dating back to four or five centuries before Christ. Mythological history ran back of this time by several centuries, but it was not reliable. The Bible, therefore, stood alone in offering to the world *bona fide* information reaching back thousands of years before there was authentic profane history. Its statements could not be proved to be true or untrue by the statements of other reliable writers. None such were known to the world a hundred years ago.

Arguments Against the Bible as History

This state of affairs made the Bible to be regarded by the worldly wise as a mere creation of the Jews to praise those of their own race or ancestry. As examples of their boastful reasoning we quote from Dr. Ira Price, in his interesting work "The Monuments and the Old Testament:"

"In Genesis, chapter fourteen, we find that, in some distant age, four kings of the East had conquered, and held in subjection for twelve years, the five kings of the cities of the plain. In the thirteenth year these kings of the West rebelled against their Eastern masters. In the fourteenth year these Eastern lords planned and executed a great campaign against the West land rebels, conquering and capturing and plundering their former subjects. Now, this is a most unlikely story. There is no evidence outside of the Old Testament that any such great kings of the East ever lived, no evidence that the West ever suffered such a disastrous defeat at the hands of any rulers at that distant day. In fact, the whole story seems to be the invention of some enthusiastic Jew to laud the military ability of Abraham, and to explain the origin of the title and of Melchizedek.

"Another case also should be mentioned," says the critic. "Who were the Hittites? They are frequently mentioned in the Old Testament, and sometimes as being a powerful people; but is there any extra-Biblical evidence that they ever existed? Not one scrap. They are simply one of the mythical peoples with which the Old Testament is filled, and are introduced merely to magnify the vast administrative ability of David and Solomon in commanding and using foreign peoples in their armies and in their service.

"There is one name in Isaiah (chapter 20:1) which well illustrates my point. Sargon is mentioned as king of Assyria. Other kings of Assyria are given in other passages, but the writers have been extremely consistent and very shrewd in their introduction of these mythical monarchs. This case in

Isaiah is unique. The name is not mentioned again in the Old Testament, neither is it found in any other literature. Now, it is manifestly absurd to say that such a name is anything but a myth, or a scribal error."

But the author of the Bible made no answer. He just waited. He knew the proofs for the vindication of his Word that some day would be given to the world through spade and monument; and he knew, too, that the Spirit of God demonstrated its truthfulness all the way along to every true believer. "If any man will do His will, he shall know of the doctrine."

The Bible Vindicated

Finally, after long waiting, the Lord, as it were, said to the world, Now take your spades and go to work. For centuries you have questioned the reliability of my Word; now unearth the proofs of your own shortsightedness and unreliability and of the truthfulness of my Word. In response to the decree the archeologist began his work. Men had often noted that the great monuments, temples, and other ruins of Egypt carried on them peculiar ornamentation. They wondered whether this might not be a kind of picture writing, giving information in a language to which the world had lost the key. But why wonder? There was no key to the dark millenniums of the past. Yes, there was, and in God's providence the time had come for it to be found.

The Finding of the Key

Indirectly the world is indebted to Napoleon Bonaparte for the finding of this key. Napoleon coveted Egypt. Therefore in 1798 he invaded the Nile country with an army. Among the strong corps of eminent scholars and artists which accompanied the expedition was Boussard, a French engineer. It was he who found the lost key to Egypt's past, in 1799, while digging near Rosetta, at the mouth of the Nile, near Alexandria. It was a black granite stone, 3 feet 9 inches by 2 feet 4½ inches, and 11 inches in thickness, containing inscriptions in three languages, one of which was Greek. This was easily read by Greek scholars, but the other two no man could read. However, the stone was carefully cherished; and when terms were made with the defeated French army, it, with other important archeological treasures, was turned over to the British.

The two unread inscriptions on the Rosetta stone aroused the curiosity and interest of scholars, and for twenty years men tried heroically but vainly to decipher them. In 1818 a French scholar, who understood the Coptic language, began the study of the Rosetta stone. "No one at that time realized that the Coptic was descended from the ancient Egyptian,



The Rosetta Stone

and was still preserved as the sacred language of the Egyptian church, as Latin is the ecclesiastical language of Roman Catholics."

By most painstaking effort this eminent scholar finally succeeded in deciphering the long-forgotten writing of ancient Egypt. He published his discovery in 1822, less than one hundred years ago. "Thus the door to the historical and literary treasures of ancient Egypt was unlocked, and from that time to this the study of Egyptian inscriptions and documents has gone steadily forward." Universities now offer courses in Egyptology, their knowledge going far back of the first mention of Egypt in the Old Testament.

The critics were astonished, and said, "Well, if Egypt existed so long ago, perhaps the Hebrews really did exist, for they are represented as living in a much younger age." The Bible was coming into its own. The information of spade and imperishable monument could not be refuted. As concrete illustrations in this connection of the way infidels have been answered and the accuracy of the Bible has been emphasized by the findings of archeology, I quote from "All About the Bible," by Sidney Collett:

Biblical and Assyrian Records Harmonize

"For many years there were great questionings as to the accuracy of 2 Kings 18: 14, where the Holy Spirit records that the king of Assyria made Hezekiah, king of Judah, pay a tribute of 'three hundred talents of silver and thirty talents of gold.' When the Assyrian records of this transaction were discovered,—the accuracy of which no one questioned, being Sennacherib's own account,—the amount of tribute was there stated as eight hundred talents of silver, not three hundred as in 2 Kings 18: 14; while the number of talents of gold was the same as the Scripture record, thirty. For some time it was felt that there was no way of reconciling the different figures, and therefore one or other of them must be wrong; and of course, as usual, the inspired record was condemned. Nothing but a little patience was, however, needed, for we now know by more recent discoveries that the difference in those figures, far from proving the existence of a mistake in either record, constitutes a most remarkable testimony to the accuracy of both; for while the standard for calculating talents of gold was the same in Judea and Assyria, that for the talent of silver was quite different. In fact, it took *exactly eight hundred Assyrian talents of silver to equal three hundred Hebrew talents*—just as it takes twenty shillings to make an English pound, while a Turkish pound only represents about eighteen shillings. And thus, in what was supposed to be a mistake, the minute accuracy of the Word of God was demonstrated. . . .

Whence Came the Gold the Israelites Borrowed?

"The question has often arisen in many minds as to how the Israelites became possessed of so much gold and silver, as was required for the furniture and appointments of the tabernacle. (See Exodus 25.) Was it likely that the Egyptians either could, or would, allow the Hebrews to carry away the immense quantity of treasure which was required for such purposes? to say nothing of the immorality on the part of the Hebrews in 'borrowing' that which they never intended to repay!

"As to this latter question the Revised Version shows that the word is not 'borrow' at all, but simply 'ask.'"

"'Every woman shall ask of her neighbors.' Ex. 3: 22.

"'Let them ask every man of his neighbor.' Ex. 11: 2.

"And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: . . . so that they [not 'lent' them, but] let them have what they asked.' Ex. 12: 35, 36.

"So that there was no immorality at all; it was a perfectly straightforward transaction.



The Peculiar Egyptian Writing

"As to their willingness to part with such wealth, we must remember that there were those even among the servants of Pharaoh who 'feared the word of the Lord.' Ex. 9: 20. It is, therefore, most natural to assume that many of them would sympathize with the Hebrews in the merciless treatment to which they had so long been subjected at the hands of the Egyptian authorities. Indeed, we are distinctly told twice over that 'the Lord gave the people favor in the sight of the Egyptians' (Ex. 11: 3; 12: 36); while many more, after the terrible experiences of the plagues which had devastated their land and darkened their homes, would be only too anxious to offer some substantial gifts in the superstitious hope that the God of the Hebrews might be thereby propitiated, his wrath appeased, and their land saved from further plagues.

"All this, however, seems reasonable enough to an impartial mind; but there still remains the far more practical question, Was gold and silver really so plentiful at that time in Egypt as to make such a thing probable or even possible? For it must be acknowledged that the quantities of these precious metals carried away by the Hebrews must have been enormous. The gold used in the construction of the candlestick alone (Ex. 25: 31, etc.) represented in our money over \$25,000.

"This difficult question has, however, at length been answered, in the providence of God, in a way which leaves no possible room for doubt, by a discovery made by Mr. Theodore M. Davis as recently as February, 1905, which the *Times* describes as 'the most important discovery ever made in Egypt!'

"On Sunday, February 12, Mr. Davis, in his excavations, came upon a royal tomb of the eighteenth dynasty,—the time of the Exodus,—which, when entered, was found to be full of treasures of priceless value. The contents were examined in the presence of the Duke of Connaught and Professor Maspero, the chief feature of which was the lavish quantity of gold and silver—'gilded masks,' 'a chariot broad enough to hold two persons . . . encrusted with gold,' plaster heads coated with gold, 'a box stool resplendent with gold and blue enamel,' 'gilded handle of a mirror,' a figure of a female slave offering a princess a golden collar; while an inscription tells us that the gold had been brought from 'the lands of the south.'

"The *Times* article then goes on to say that this discovery 'has revealed one striking fact—the ostentatious, not to say vulgar, display of wealth which distinguished Egyptian society in the later days of the eighteenth dynasty.' We had learned from the Tel-el-Amarna tablets that Egypt was at that time the California of the civilized world—a land where, as the correspondents of Pharaoh reiterate, 'gold is as plentiful as dust,' and in the profusion with which the precious metal has been lavished on the contents of the newly discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines.

"In the light of this new discovery, how easy it is to understand the Egyptians giving to the Hebrews great quantities of gold, etc., at a time when that precious metal was 'as plentiful' in their land 'as dust'!"

Further Findings Silence the Critic

The archeologist has also found abundant evidence of the existence of the Hittites, to which fuller reference will be made later. He has found the royal palace of Sargon, whose existence critics scouted; and it is now conceded that the kings mentioned as taking part in the great Elamite campaign spoken of in Genesis 14, have been identified. Amraphel, king of Shinar, being Hammurabi, king of central



The tablet represents the submission of Tirhakah, the smaller figure, Ethiopian king of Egypt (2 Kings 19: 9), and of Baal, king of Tyre, to Esarhaddon, king of Assyria.

Babylonia; Arioch, king of Ellasar, being Rim-Sin, king of Larsa of Lower Babylonia. Dr. Price says: "We have more than a dozen dedicatory inscriptions of Rim-Sin. Chedorlaomer, king of Elam, is identified as Judur-Lagamar, the Elamite prince." Tidal, king of nations, has not been definitely identified, but he is regarded by some authorities as the king of Gutium or of Kurdistan.

So late as 1916 a research expedition sent out by Harvard University found the burial place of Tirhakah, king of Ethiopia, mentioned in 2 Kings 19:9. So far as the history of Egypt and Ethiopia is concerned this name had been lost to view; but the Bible record is thus confirmed by the recent excavation. He it was who was ruling in Egypt when Esarhaddon, the Assyrian, marched into Egypt with his army about 600 B. C., and made the land of the Pharaohs an Assyrian province. An Assyrian tablet represents Esarhaddon as holding the thongs which are passed through the lips of Tirhakah and of Baal, king of Tyre, as they kneel before him, signifying their submission to his rule. (See cut on preceding page.)

Any good history of Egypt will reveal the wealth of knowledge that has been given to the world by the archeologist, who has found that the Egyptians wrote an extensive history on temple walls, tombs, tablets, and monuments.

F. D. C.

The Great Protector

WHEN Christ said to his disciples, "Lo, I am with you alway, even unto the end of the world," they hardly realized how closely he was to be associated with them in his work. This guiding, protecting influence is many times mentioned in the Old Testament, especially in the Psalms, in such expressions as the following:

"The angel of the Lord encampeth round about them that fear him, and delivereth them;" and again, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

If we could see how closely God and man are united in the work of soul-saving, and could have the vision that Elisha had at Dothan, when he asked that the eyes of his frightened servant be opened, who saw the mountains round about filled with horses and chariots of fire protecting the prophet, then we should realize a little more vividly that many of the common experiences of life that have no particular significance to us are fraught with deeper meaning.

God is particularly manifesting his power in those countries which have been buried in heathen darkness and superstition, where the minds of the natives will be impressed with his presence and overruling power. This has been especially pronounced recently in connection with the work of the Lake Titicaca Mission. I quote from a recent letter written by Elder E. F. Peterson, the superintendent of that interesting field, as follows:

"I am glad to say that we have additional evidences of the Lord's interposition throughout this field. At one of our missions near Lake Titicaca, where the enemies of our work threatened to attack the station, we were told that at night those who were planning to make the attack saw twenty burros loaded with rifles and ammunition which went to the station, thus causing them to feel that it was well protected. And

no contradiction can make them believe otherwise than that the mission station was protected by this large supply of arms and ammunition.

"At our Plateria station, our enemies gathered on the near-by hills, planning to make an attack to secure food, of which there was a scarcity, thinking that the mission had a large supply, or that we were the cause of the food scarcity. However, when they gathered to make the attack in the dark, upon advancing they saw that the mission station was surrounded by a large force of men to protect it. The facts are that there were only three men at the mission, and they were inside the house. But the marauders insist on having seen the large number present to protect the station against their attack.

"At another time, upon gathering for an attack upon one of our stations, a heavy storm came up, and down the road where the attackers must pass, the lightning seemed to flash almost continually, running along the ground in long streaks, thus frightening them, and frustrating their evil purposes. It is wonderful how the Lord protects our work against all the efforts of the enemy to destroy it. Amidst these difficulties, our workers press on, and, while we do not have complete statistics at hand, from figures already available we know that more than five hundred have been added to our churches the past year, and the greater part of these are in the Lake Titicaca field."

J. W. MACE.

It is not only by resistance but by neglect that the soul is destroyed.—Mrs. E. G. White.

Bebe, One of the Children of Faith

BEBE is a native of Aitutaki. He is a cripple who has no use of his lower limbs; yet he is a most faithful servant of Jesus, and an active worker in our little church. A short time ago the steamer was reported to be calling at the island on Sabbath. It was the first call they were to have from the steamer that year, and it would perhaps not stop more than three times during the next twelve months to take their oranges and fruit. The sale of their fruit and cocoanuts is the only source of income to the natives. In their usual meeting on Friday night Bebe spoke of the arrival of the steamer, and said: "Now we don't want the steamer to arrive on Sabbath."

Other natives had been taunting the Sabbath keepers, saying, "Now the steamer is coming on your Sabbath. We shall see how well you observe it." Bebe said, "Let us all pray that the steamer will not come until Sunday." They did so, and sure enough the steamer did not come until Sunday, while Bebe and his friends praised God for hearing their prayers.

When this man first began keeping the Sabbath, he had a very hard struggle with his tobacco. One day I was visiting at his home when he was suffering from one of his periodical illnesses. He is a great sufferer.

"O, I feel so ill, I wonder if something cannot be done to make me feel better," he said.

"Bebe," I replied, "if you would give up your tobacco, you no doubt would be better."

I continued talking about the necessity of getting the victory over evil habits.

"O yes, I know I cannot do it without God's help," said Bebe. "It has been twenty-four hours since I smoked. Every time I feel that craving I pray to God. Last night it seemed I could not withstand the craving

longer. Do you see that box?" pointing to a box beside his bed.

"Well, when I feel the craving I just get down on that box and pray; then it goes away."

My heart was touched as I saw his faith in God, and realized what an effort it was for this man, with paralyzed limbs, to get down on that box to pray. He could not pray on bended knee; but God heard his prayer from that box, and gave him the complete victory over the enchaining habit.

MRS. GEORGE L. STERLING.

South Sea Islands.

Character Hints

[The following quotations are from "Counsels to Teachers," by Mrs. E. G. White.]

Literary Societies Minus the Religious Element

ALL that makes men manly or women womanly is reflected from the character of Christ. The less we have of Christ in such societies, the less we have of the elevating, refining, ennobling element which should prevail. When worldlings conduct these meetings to meet their wishes, the Spirit of Christ is excluded. The mind is drawn away from serious reflection, away from God, away from the real and substantial, to the imaginary and the superficial."

"If men and women of mature age would unite with the youth to organize and conduct such a literary society, it might become both useful and interesting. But when such gatherings degenerate into occasions for fun and boisterous mirth, they are anything but literary or elevating. They are debasing to both mind and morals.

"Bible reading, the critical examination of Bible subjects, essays written upon topics which would improve the mind and impart knowledge, the study of the prophecies or the precious lessons of Christ,—these will have an influence to strengthen the mental powers and increase spirituality. A familiar acquaintance with the Scriptures sharpens the discerning powers, and fortifies the soul against the attacks of Satan."

Associates That Will Strengthen

"The youth who are in harmony with Christ will choose companions who will help them in right-doing, and will shun society that gives no aid in the development of right principles and noble purposes."

"Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study his virtues, to make him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right-doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's Word."

Essentials of Character Strength

"Strength of character consists of two things,—power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is, that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by his power to subdue his feelings, not by the power of his feelings to subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies."

Strength from the Word of God

"In giving us the privilege of studying his Word, the Lord has set before us a rich banquet. Many are the benefits derived from feasting on his Word, which is represented by him as his flesh and blood, his spirit and life. By partaking of this Word our spiritual strength is increased; we grow in grace and in a knowledge of the truth. Habits of self-control are formed and strengthened. The infirmities of childhood—fretfulness, wilfulness, selfishness, hasty words, passionate acts—disappear, and in their place are developed the graces of Christian manhood and womanhood."

Strong to Resist Evil Influences

"Jesus will be the helper of all who put their trust in him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for his sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation."

Christ, Our Pattern

WHEN a boy I was once cutting joists by a pattern, when the old carpenter said:

"You are not doing that right, my boy. Cut every one by the pattern."

"I am cutting this from the one I cut by the pattern," I replied, "so it is just the same."

"No," said he, "not just the same, only nearly the same; and should you keep using for a pattern the last one, you would be quite a bit out on the last ones. In this fine work it would show. Always cut directly from the pattern."

When a painter wishes to reproduce a great painting, he does not choose a cheap lithograph to paint from. No, he takes pains to paint from the original, even though at great inconvenience. He knows that the lithograph is only a copy, and does not wish to waste his time painting the errors of reproduction.

I have a violin said to be an exact copy of the work of one of the great masters. But by a book which is thoroughly authoritative, I learn that it is only a copy of another copy, and a direct comparison reveals the fact that it lacks the beautiful symmetry of the original it is supposed to faithfully represent.

These simple illustrations have a parallel in our lives. Like the carpenter, we are building, building for eternity, and if we build well we must go by the pattern, for it is fine work. In the great work of building for the endless life in God's own presence, let us remember the One who died on the cross that he might be a perfect pattern, and always look to him as an example. Like the painter, we are imitating the great Master, and may we ever look to the original, ere we dip the brush of thought in the colors of word or deed, lest we mar the canvas of life.

As the violin lacks the beautiful lines of the old

master's work, so do we lack much of the beauty of character that was constant in the life of our great Master, and only a study of the book of great authority, the Bible, will reveal the errors in our lives, and the beauty of the true life as lived by a loving, compassionate Saviour. Looking to the church members for a pattern of life has led to the downfall of thousands. It is the devil's old and tried recipe for making backsliders. We are all sure in our own hearts that we would not wish any one to take our lives as patterns, so why should we follow others? Let us ever look to Jesus for our pattern and example, and see the good in others, even as our heavenly Father sees the good in the least of those who are trying, with his help, to follow in the footsteps of the world's Redeemer.

TENNEY C. CALH.

The Correct Thing

Why Do You ?

WHY do you say hos-pit'a-ble when you should say hos'pi-ta-ble; ap-plic'a-ble, instead of ap'pli-ca-ble; and gröt-esque', instead of gro-tesque'?

Why do you say vau'de-ville, when you should say vöd'vil? It distresses the lexicographer's ear.

Why do you say dät'a, when you should say dā'ta?

Don'ts to Dictators

DON'T mumble words; speak distinctly.

Don't, when asked to repeat a word, answer in an impatient tone, as if it were the stenographer's fault that you had not spoken plainly.

Don't read quotations at the rate of three hundred words a minute, when your stenographer is capable of taking only two hundred; quotations are harder to take than ordinary dictation.

Don't sit with your back to the stenographer, or have him sit with his back toward you; there are likely to be mistakes because of misunderstanding words.

Don't detract from the stenographer's efficiency in getting out work promptly, by using poor grammar, thus necessitating his spending considerable time thinking how to straighten out your English.

Don't expect your stenographer to know the spelling of all foreign names. He may not be familiar with ancient and modern languages. Spell out unfamiliar words, particularly proper nouns.

Don't stand over your stenographer, thinking to expedite his work. If you are in a hurry for the matter, tell him so, and then leave him in peace.

Don't interlineate promiscuously, and expect your stenographer to know just what you desire changed. Be explicit!

Don't get impatient when your stenographer makes an occasional mistake. Don't you yourself sometimes make mistakes?

Don't, if changes in your letters are necessary, make them in ink; make them in lead pencil so they may be neatly corrected.

Don't frequently caution your stenographer "not to mention this." It is his business to be "nonleakable," and assumption that he is not is a reflection on his honor.

Don't expect of your stenographer the impossible; he is not a machine, but is human like yourself.

Don't put on your letters, "Dictated, but not read."

A STENOGRAPHER.

For the Finding-Out Club

Who Am I ?

I AM mentioned in the first chapter of the Bible. I am not a fish, nor a bird, nor a beast. At one time I possessed a living soul, but later it was taken away, and I have no hope of receiving another. Who am I?

ROGER ALTMAN.

A Queer Tale

IT is native to Europe, being very common in England. While it belongs to the lizard family, in form it is snakelike, having no external traces of limbs, its body being uniformly smooth as that of a serpent. Its common name is a misnomer, as it has a pair of eyes as bright as those of any animal, and that give as good service.

Its chief food consists of slugs, and as speed is not necessary in catching these slimy mollusks, the adult creature is slow and deliberate in all its movements. The young, however, are lively enough, twisting and wriggling in a singular manner as often as they are touched.

By a curious structure of its muscles and bones, this reptile is able, by a voluntary contraction of the body, to snap off its tail; and as the tail is as long as the body, the creature has the appearance of having been broken in two. "Safety first" seems to be the object of this strange act, as the severed tail for several minutes after amputation, leaps and twists about, thus entertaining the foe by its vagaries, while the business end is making good its escape.

It is quite harmless, having neither the will nor the ability to bite, as its mouth is very small and its jaws weak.

Like the snake, it casts its skin at regular intervals, sometimes pulling it off in pieces, but more often turning it inside out as does the eel. Its family name is *Anguis fragilis*. What is its common name?

HELEN ROSS.

The Little Missionaries — A Guess Story

SOME little missionaries came to Arabia a few years before any of the American missionaries did, and have been coming ever since. Most of them were born in a country not far from Arabia, yet only one of them visited Arabia before Mohammed was born.

They never write reports of their work for the papers, yet I have seen a few splendid accounts of their work written on tablets of flesh with tears for ink. Because their work is done so much in secret and in out-of-the-way places, they are generally overlooked, and often underestimated.

They receive no salary, and get along in the most self-denying way by fasting and living all together, packed like herrings, in a dark, close room, except when they go out into the sunshine of their journeys.

Most of them came to Arabia in the steerage of the big ships from London, but none of them were seasick at all throughout the entire voyage.

They never complain of being tired or discouraged, and never get fever nor cholera, although I have talked and slept with them when I myself had fever. Never yet has one of them died on a sick bed. On one or two occasions I have heard of a small company of them being burned at the stake, but I was told that not a groan escaped from their lips, nor were their

companions frightened the least bit. With my own eyes I have seen one or two of them torn asunder and trampled upon by those who hate Jesus Christ and his kingdom and his little missionaries. Yet the only sound to be heard was the blasphemies of their persecutors, who could not answer them in any other way.

It is very strange indeed that when once one or two of them learn the language, they are bound to their work by such strong cords of love that they seldom fall apart from it, or fall out one with the other.

There are more than sixty different names and ages among them, yet they all have one family accent. Some of them are medical missionaries and can soothe and heal broken hearts and prevent broken heads. There are two ladies among them, but they seldom go about alone, and the men do most of the preaching, especially in Arabia. Most of them are evangelists or apostles or teachers.

And their enterprise and push! One of them told me the other day that he wanted "*to preach the gospel in the regions beyond Mecca*," so that even there "*every knee should bow to Jesus*." You begin to see them everywhere in the Persian Gulf and around Muscat and Aden. Last year a few of them went to Jiddah with the pilgrims.

They dress very plainly, but often in bright Oriental colors (one just came in all in green); on one or two occasions I have seen them wear gold when visiting a rich man, but there was no pride about them, and they put on no airs in their talk.

How many of these little missionaries are there, do you ask? More than three thousand eight hundred forty visited and left the three stations of the Arabian mission in the Persian Gulf last year. But, as I told you, they are so modest that only about a score of them sent in an account of their work, and that even came through a third party by word of mouth.

I have heard it whispered that a faithful record of all their journeys and speeches is kept, but that these are put on file, to be published all at once on a certain great day, when missionaries all get their permanent discharge.

What a quiet, patient, faithful, loving body of workers they are! Even when it is very, very hot they never get out of temper, as other missionaries sometimes do, after a hard day's work, when in a hot discussion with a bigoted Moslem. And yet how plainly they tell the truth! They do not fear even a Turkish pasha; but that is because they all obtain a Turkish passport and a permit to preach anywhere unmolested.

Who can identify these missionaries? — *Selected.*

Answers to Questions Printed April 8

Part I

adobe — ă-dō'bē	bouffe — böf
algæ — ăl'jē	garage — gā-rāzh'
allies — ă-līz'	bouquet — bö-kā'
deficit — dēf'i-sīt	catafalque — kat'ă-fălk
apropos — ap-ro-pō'	chapeau — shă-pō'
armistice — ăr'mī-stis	chie — shēk
aspirant — ă-spīr'ănt	coma — kō'mă
attaché — ă-tă-shă'	comatose — kōm'ă-tōs
bade — bād	comptroller — kōn-trōl'ēr
belligerent — bē-līj'ēr-ent	confidant — kōn-fī-dănt'
bateau — bă-tō'	combatant — kōn'bă-tănt
baton — bat'on	decadence — dē-kă-dens

(From Webster's New International Dictionary.)

Part II

The Bible characters represented are Esau, Moses, Lot, Jacob, Adam, and Aaron.

April 15

Part I

1. Seneca is the name of two famous men, father and son, natives of Spain, who attained eminence in Rome. The son was a statesman and philosopher and became a great Latin writer.

Cato was the name of a patriotic and energetic Roman who took a prominent part in the Second Punic War.

Cicero was the greatest Roman orator, and also served his country as consul and pretor at Rome.

2. Marcus Brutus was one of the Roman senators during the rule of Julius Cæsar, and he is known as associated with others in the murder of his emperor in 44 B. C.

3. The Milan cathedral is the third largest church in Europe, covering an area of 14,000 square yards, and holding 40,000 persons. It is built of brick and cased in marble. The style is Gothic, and it is elaborately decorated. The roof is made of blocks of marble and is supported by fifty-two pillars.

4. "Cornelia's jewels" were her two sons, Tiberius and Caius Græchus.

5. Attila the Hun built up a vast military organization reaching from Central Asia to Central Europe. He invaded Gaul and Italy, and boasted that "the grass should never grow where the print of his horses' hoofs had been seen."

6. The Moors attained their highest power during the Middle Ages, when they conquered Northern Africa and the greater part of Spain.

Part II

1. The Lord said through Isaiah, "Make a man an offender for a word." Isa. 29:21.

2. God, through Moses, said, "Thou shalt not follow a multitude to do evil." Ex. 23:2.

3. The Lord said through Jeremiah, "Seekest thou great things for thyself? seek them not." Jer. 45:5.

4. The Lord said through Isaiah, "Their strength is to sit still." Isa. 30:7.

5. Bildad the Shuhite said to Job, "We are but of yesterday, and know nothing." Job 8:9.

6. The Lord said to Samuel, "Man looketh on the outward appearance, but God looketh on the heart." 1 Sam. 16:7.

7. Isaiah said, "This is the way, walk ye in it." Isa. 30:21.

8. Speaking of Apollos, Luke said, "An eloquent man, and mighty in the Scriptures." Acts 18:24.

April 22

Part I

1. Gad and Reuben had many cattle and they observed that the land they had just conquered was well adapted to grazing, so they preferred a request to be allowed to settle there.

2. Joshua thought it was not right for them to settle down and leave their brethren to fight alone for their possessions.

3. Finally they promised to build sheepfolds for their cattle, and cities for their wives and little ones, then to go on over Jordan and help their brethren to conquer the country before returning to their own possessions. On this condition Joshua granted their request.

4. Numbers 33 records the camping places of Israel.

5. Forty-two places are listed as camping sites.

6. "Bochim" means weepers.

7. Judges 2:1-6 records the circumstances which gave this place its name.

Part II

scenario	shā-nā'ri-ō
cater-cornered	kā'ter-kōr-nerd
cement	se-mēnt'
chalet	shā-lā'
challis	shāl'i
chiroprapist	kī-rōp'o-dīst
vaudeville	vōd'vīl
vicar	vik'er
viscount	vī'kount
vignette	vīn-yēt'
valet	vāl'ēt
vagary	vā-gā'ri
truths	trūths
turquoise	tūr-koiz'

(From Webster's New International Dictionary.)

Part III

Frances Willard.

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Idamae Melendy	Vida V. Young ²

Alfred Youngberg

Making Sunshine

WHAT a dreary day!" exclaimed Patty with a sigh as she looked out of the window. Then she took up a magazine and began idly to turn the pages.

"What a woebegone face!"

Patty looked up with a start into the bright face of her chum, Sally Lascom. "Hello, Sally! Glad to see you! Isn't this a dreary day?" cried Patty, as she got quickly to her feet with an outstretched hand.

"Dreary? Why, I think it is fine! A little cloudy, perhaps, but that will only make the sun seem brighter when it does show itself," was the cheery response.

"If it ever does," Patty said glumly.

"Why, Patty Ludden! Whatever is the matter with you? Don't you expect it?"

"What—the sun? Y-es, I suppose it will appear—sometime. But I just hate dull days, Sally."

"Patty, you're a pessimist—an out-and-out pessimist," Sally exclaimed, giving her friend an impatient little shake. "Some days just *have* to be cloudy. You don't expect a person to laugh all the time. It would soon grow monotonous."

"Well, all the same, I don't believe I would ever tire of the sunshine," Patty asserted.

Sally was silent for a moment. "I have a notion that our occupations have a great deal to do with our opinion of the weather," she observed in a musing tone. "What have you been doing today?" she suddenly asked.

"Nothing—absolutely nothing. There is no inspiration in clouds," Patty replied with a yawn.

"Oh, *that's* the way you feel. I plainly see you haven't been taught to make your own sunshine. Mother long ago gave me lessons in the art. It cannot be acquired all at once, but it is well worth the time you put into it. Get your hat. I'm going to make a call and I'd like your company."

Patty obeyed automatically. Once out in the air, her spirits revived a bit, and she asked: "Where are you going?"

"To several places. I make most of my calls on such days as this."

"But—but I'm not dressed for calling," Patty demurred.

"Neither am I, but that doesn't matter. The friends I go to see pay little attention to my clothes," smiled Sally.

The smile was contagious. Patty felt the corners of her mouth curving, and as the girls started down the steps she was actually smiling.

"Whom do you know here?" exclaimed Patty in astonishment as her companion paused before a dilapidated building, and gave a vigorous knock. In response a little pale-faced boy threw the door wide open, and seizing Sally's hand, smiled joyously up into her face.

"I'm so glad you've come, Miss Lascom. Mother has been watching for you all morning," he said as he danced along beside her.

"Isn't she so well, Jamie?" Sally asked.

"About the same, Miss Lascom, but she is always watching for you on cloudy days like this," the little boy replied.

"I have brought a friend with me today, Jamie. I hope the sight of a stranger will not disturb her," Sally announced.

"Oh, no indeed; she always likes to see people, especially on dull days; she says they do her about as much good as the sun," the child chatted on.

There was a queer feeling in Patty's throat as the door opened into a poorly but neatly furnished room, and disclosed the figure of a woman with two crutches beside her. The look on this woman's face as Sally approached and grasped the eagerly outstretched hand, Patty did not soon forget. She had never seen a sunbeam that equaled it.

Patty stifled a sob at sight of the sweet, patient face that followed Sally's every movement, as if it were a veritable sunbeam flitting to and fro about the meagerly furnished room.

"I understand—now," she said in a choked voice as they left the house when their visit was ended.

"Are all your calls like this?" she asked.

"All my cloudy-day visits are," Sally replied.

"And this is what you meant by making our own sunshine?" Patty queried.

"Yes. Don't you think it rather a nice way of getting the best of the weather?" Sally asked, brightly.

A thoughtful look came over Patty's face. Then she turned swiftly and faced her companion.

"You called me a pessimist a little while ago, Sally Lascom; and I now pronounce you to be an out-and-out optimist," she declared, twining her arm lovingly around her friend's waist. "No more dreary days for me now if I may be allowed to accompany you on your sunshine walks," she declared.

"Agreed! And with two optimists to brighten the dreary days the sun may hide its face for a week at a time and not be missed," Sally assented, as she gave Patty's hand a delighted squeeze.—*American Messenger*.

Pensioning Presidents' Widows

THE recent action of Congress giving Mrs. Theodore Roosevelt an annual pension of \$5,000 and the privilege of sending all her mail free (the franking privilege) suggested to the *Boston Transcript* an interesting historical article, which we summarize.

This custom of giving pensions to the widows of our Presidents arose from the fact that few Presidents have been rich men.

They have generally served the nation at considerable sacrifice both to themselves and to their estates. It is only fair that their families should receive this consideration from the nation.

Martha Washington received the franking privilege, but was not pensioned, as George Washington left a large property. Louisa Catherine Adams, widow of John Quincy Adams, and Dolly Madison received the franking privilege the same as Mrs. Washington.

When William Henry Harrison died, after only thirty-one days in the White House, Congress gave Mrs. Harrison \$25,000, which was at that time the President's salary for one year.

Mrs. Julia Gardiner Tyler was the first widow of a President to be pensioned, and she received \$5,000—a sum which has been given in each case following.

The widow of Zachary Taylor received only the franking privilege. Mrs. Polk had a \$5,000 pension.

After the assassination of President Lincoln, Congress gave his widow, Mary Todd Lincoln, his year's salary of \$25,000, less any drafts which Mr. Lincoln had made upon it before his death. Besides this Mrs. Lincoln received the franking privilege and a pension of \$5,000.

On the death of General Grant his widow, Mrs. Julia Dent Grant, received the franking privilege and the usual pension of \$5,000 a year.

When Garfield was assassinated, in 1882, Congress voted to Mrs. Lucretia R. Garfield the President's salary for a year, which by that time had been increased to \$50,000, together with the franking privilege and an annual pension of \$5,000.

When McKinley was assassinated, Congress voted to his widow his salary from the time of his death in September to the close of that fiscal year, together with the franking privilege and the \$5,000-a-year pension.

Mrs. Benjamin Harrison and Mrs. Grover Cleveland received the franking privilege, and the Senate passed pension bills for them; but the strange objection was raised that their husbands had not died in

office, and the pension bills fell through. When Mrs. Cleveland married her second husband, Professor Preston, in 1912, the point was raised that she was no longer entitled to the franking privilege, but it was found that this privilege was hers for the rest of her life.

The widows of two Vice-Presidents have received money grants from Congress. To Mrs. Henry Wilson was voted the Vice-President's salary of \$10,000 when her husband died in office in 1875, and Mrs. Thomas A. Hendricks received a balance of \$8,750 and the mileage and stationery allowances to which her husband, if he had lived, would have been entitled for one year.—*Christian Endeavor World*.

The Burden Bearer

My dear old granny tells me how
Her gude man used to say,
When worries puckered up her brow
And clouded all her day,

"Now don't you fret, girl, don't you fret.
Just hide a little wee,
And when a heavy load you get,
You put it all on me."

"You put it all on me;" 'twas so
He took the lion's share,
And she, the weaker, learned to know
A trust that banished care.

What need to worry all the day
And weary all the night,
When just to clasp your hands and pray
Will make your burden light?

Oh, blessed souls who know thee, Lord,
Dear Christ of Calvary,
Who, hearing, take thee at thy word,
And put it all on thee!

—*Ruby T. Weyburn.*

A Vanished Nation

(Concluded from page two)

the mission without reserve. She was the strong character, the husband doing little. She was gifted as a linguist, the record runs, and quickly mastered the different dialects. She was Robinson's interpreter, and advance courier in approaching the wilder people. She risked her life for her master, and saved Robinson's life on one occasion when he was escaping from hostile natives and was drowning in the Arthur River.

Robinson brought in remnant after remnant of the tribes, until they had all surrendered—a pitifully small remnant to have made so much trouble. They were put on Flinder's Island, but many died of what the surgeon said was nostalgia—plain homesickness. The remnant were removed to the Tasmanian mainland, gradually to go down with degradation and disease.

At last only Trucanini survived. Then, in 1876, at about the age of sixty-five, she passed away. History says: "With her remains the grave closed over the last aboriginal inhabitant of Tasmania, and in her death a nation became extinct."

Does it not bring a sense of loss and a feeling of sadness to the heart to think of a nation's perishing in our own generation, beyond the sound of the message that God raised up in 1844 with its call to every tribe and tongue?

The aboriginals of the Australian mainland are a decreasing race, apparently, but thank God, the message is among them and the first fruits have appeared. There is no tribe so remote today that we may not see the advancing frontiers of the Advent Movement pushing on to reach it.

W. A. SPICER.

The Sea

[The following poem was written on board a rolling ship, by one of our missionaries after twelve years in a mission field.]

PRESUMPTUOUS it must surely seem
For such as I to think or dream
Of saying anything unsaid,
By loftier bard or steadier head,

Upon a theme so oft rehearsed,
So much described in prose and verse,
As this old blue and foamy ocean
With its perpetual toss and motion.

When seen from shore on tranquil night,
Her features bathed in moon's pale light,
The voice and lute are tuned in key
To sing the beauteous, murmuring sea.

And when a sterner mood is hers,
And all her wondrous depths she stirs,
Then she is styled "sublime" and "grand"
(Her worshippers are sure on land).

But head all sick and heart all faint,
Who can describe, or who can paint
The state of body, mind, and soul
Of those who on her billows roll?

They can but close their eyes and wait,
With little care as to their fate;
For them, no artist's admiration,
But only blackest desperation.

Some say: "You are not overwise,
If you a voyage so despise;
The remedy is very clear—
Just stay away where's naught to fear."

Alas! they know not what they say
Who lightly bid one "stay away,"
While aged parents bid us come,
And count the days till we're at home.

And other loved ones, great and small,
Across the waters seem to call,
While 'tween us and our cherished goal
Six thousand miles of ocean roll.

But still 'tis like a grain of sand
To Him who holds it in his hand.
Such knowledge gives us peace of mind,
And bids us leave all fears behind.

This waste of water, cruel, dark,
Of sin's dread curse, is but a part.
We're promised there'll be "no more sea"
In the glad kingdom soon to be.

But banished every fear and dread,
Surrendered up the ocean's dead,
The patient heart now tempest-tossed
Shall clasp again its loved and lost.

The Schoolroom of Nature

QUITE long I've dwelt beneath the roof
Of pedagogue's construction,
And kept myself too much aloof
From nature's clear instruction.

I'm weary quite of bookdom's mold,
Of culprit's oft deception,
My tense surveillance with a scold,
Or else the rod's deflection.

I go where "teacher" shall be taught,
Instructors are a host,
And none at inattention caught
Are stood beside a post.

In bubbling stream, in shady nook,
An ant hill or a tree,
Are greater teachers than a book
Has ever been to me.

The word "papilionaceous"
Is useless quite to me,
When I can read God's plan for us
In budding, pink sweet pea.

The psalmist said, "The firmament
God's handiwork doth show,"
And, "Day by day their voice is sent
To all who live below."

The poet Bryant doth reveal
That nature's cure is healing.
So if your mind and soul is ill,
Walk under God's blue ceiling.
PRESCOTT H. PIERCE.

The Bible in Rhyme

THE great Jehovah speaks to us
In Genesis and Exodus.
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land;
Ruth gleans the sheaves with trembling hand.
Samuel with numerous Kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah now;
Esther the beauteous mourner shows.
Job speaks in sighs, David in Psalms;
The Proverbs teach to scatter alms.
Ecclesiastes then comes on,
With the sweet song of Solomon.
Isaiah, Jeremiah then
With Lamentations, take the pen.
Ezekiel, Daniel, Hosea lyrics swell,
Joel, Amos, Obadiah, tell.
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room.
While Zephaniah, Haggai call;
Rapt Zechariah builds his wall;
And Malachi, with garments rent,
Concludes the ancient testament.

Matthew, Mark, Luke, and John
Tell what by Christ was said and done;
Acts both of the apostles tell
And how the Holy Spirit fell.
Romans, Corinthians, and Galatians
Hard by Ephesians take their stations;
Then the Philippians, hand in hand
With the Colossians, take their stand
By Thessalonians; each and all
Claim for their author great St. Paul,
Who next writes to Timothy;
Then Titus and Philemon see,
While Hebrews the last letter claims.
Next comes the epistle of St. James,
While Peter, John, and good St. Jude
With Revelation both conclude.

— Selected.

Footprints

THERE are countless, countless footprints
Everywhere we look or turn;
And a solemn, needed lesson
From each footprint we may learn:
Lasting footprints, feature footprints
Of the good and of the bad;
Sprightly footprints of the happy,
Lagging footprints of the sad.
Footprints by the gleaming window,
Footprints by the tight-closed door,
Footprints wandering in the shadows
Till they're lost forevermore;
Footprints of a child, a learner,
Seeking knowledge of mankind;
Footprints of a wayward mortal
Leaving God and hope behind;
Footprints of an idler wandering
In the paths where thousands roam;
Footprints of a stranger asking
For the way that leads toward home;
Footprints of a sinner crying
For the early light that failed;
Footprints of a watcher standing
Till the night's dark shadows paled;
Footprints of a shepherd searching
For a straggling, dying sheep;
Footprints of an angel guarding
Where the Father's children sleep.
Each one, passing, leaves a footprint,
And when autumn winds have blown,
Others, also, coming thither,
Leaving footprints, find our own;
For we all are leaving footprints,—
Telltale footprints of some kind,—
And tomorrow, men will know us
By our footprints left behind.

E. F. COLLIER.

How poor are they that have not patience!
What wound did ever heal but by degrees?

— Shakespeare.

A Practical Lesson

ONE warm Sabbath in autumn as we were driving to church through the hills of Vermont, my attention was attracted to a scene in a barnyard we were passing. Evidently, the modern engine had not yet reached here, for we could see two gray horses walking, continually walking and never getting ahead, in an old-fashioned treadmill. It seemed to me a slow way to thresh wheat; then I thought no more about it, my mind being occupied in thinking of the beauties of the drive.

As we returned from church, I observed the horses still patiently walking in the same place. They had not moved ahead, and if they thought about it at all, it must have seemed useless effort to them. However, the abundance of sweet clean grain and the pile of chaff indicated that their patient continued work had resulted in important service to their owner.

How often our part in the work of God seems so small we cannot see the usefulness of it. It is seldom given to us to see the results of our labor, any more than the horses could see the grain their power was threshing. Still we are a part of God's plan; he is counting on us; and it is our privilege to continue uncomplainingly, not knowing the great good a Christian life may do in the world.

Suppose those horses had grown so curious that they tried to see why they were doing as they were, or tried to help in what they considered a better way, all their usefulness would have ended, others would have been chosen to carry on the work. So it is given us to perform our allotted task in God's way, wherever it may be, remembering the sorrows some have experienced who tried to help the Lord in their own way, not in his. Think of the trouble Abraham would have saved himself and family if he had patiently waited for God's way.

If we only trust the guiding hand, believing the Lord placed us here for a purpose, the reward of patient continuance in well-doing, which is eternal life, will certainly be ours. GRACE H. SCOTT.

Saying Versus Doing

THE great work of the world is done by two classes. One class make a great parade of what they do, talking much about their various accomplishments, which are usually comparatively unimportant. The other class work quietly and determinedly at the task in hand, work which is usually of great importance to the success of the enterprise with which they are connected.

For a time the people with a gift of prolific speech seem to walk off with the laurels. But when results are weighed and carefully checked up by the advisers of the business concern, it usually turns out that the quiet toilers, behind the screen, so to speak, are the ones most appreciated after all, and really deserve credit for the success. These quiet toilers are not working for notoriety, but for results. A workman of this class is quite willing that his work alone shall testify to his worth. And how much more weighty is that testimony than anything he might say. To quote the wise man, Solomon, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

These same two classes exist in connection with the work of God. One class will come up to the judgment feeling that they have accomplished nothing of merit for the Master, while the other class will come filled

with the thought of their importance to the work of God. They seem to think that all Heaven has to give is surely due them. The Lord will judge justly, for to the one class he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" and to the other, "I know you not."

Shall we not examine our hearts today and determine to which class we belong? If we do not take time for this work, we shall come up to the last great day wholly deceived as to our real standing and value as shown by heaven's great ledger. "O how many I saw in the time of trouble without a shelter!" writes the servant of the Lord. "They had neglected the needful preparation," and were willing to believe that their condition was far better than it really was. This is our great danger. It is not safe to count on any merit of our own. God alone is our righteousness and our salvation. T. E. BOWEN.

Missionary Volunteer Department

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

If members of the Missionary Volunteer Society transfer their membership to the Church Missionary Society, have they still the privilege of wearing the Missionary Volunteer emblem? E. W.

There is no rule as to who may or who may not wear the Missionary Volunteer emblem or pin. But what does the emblem signify? Do not those who know what the letters "M. V." stand for, naturally conclude that the person wearing the Missionary Volunteer emblem is a Missionary Volunteer? Then why should persons who are not Missionary Volunteers wish to wear it?

However, my sympathy goes out to the Missionary Volunteer who, although he has "graduated" from the Senior Missionary Volunteer Society into the Home Missionary Society, clings to the emblem that has come to mean so much to him. Let him wear it if he chooses, for after all, he is only a Missionary Volunteer grown old. But generally speaking, the Missionary Volunteer emblem is for Missionary Volunteers. M. E.

The Sabbath School

Young People's Lesson

X — Prayer

(June 7)

GOLDEN TEXT: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

LESSON HELPS: "Steps to Christ," chapter "The Privilege of Prayer."

Questions

1. After listening to Jesus pray, in what request did the disciples express their need? Luke 11:1.
2. Do we know fully how to pray? What help may we have? Rom. 8:26.
3. What is true prayer? Ps. 84:2. Note 1.
4. What should accompany prayer? Phil. 4:6.

5. What spirit toward others should we cherish when we pray? Matt. 5: 23, 24; 6: 12.
6. In whose name are we to pray? John 16: 23. Note 2.
7. When should we pray? 1 Thess. 5: 17; Luke 18: 1; Ps. 55: 17.
8. Where should we pray? 1 Tim. 2: 8; Matt. 6: 6. Note 3.
9. For whom are we to pray? 1 Tim. 2: 1, 2; Matt. 5: 44.
10. What does God tell us to take to him in prayer? Phil. 4: 6, 19. Note 4.
11. For what needs of God's cause should we pray? Matt. 9: 38; 2 Thess. 3: 1.
12. What is the result of neglect of prayer? Dan. 9: 13, 14.
13. What anciently followed neglect of family prayer? Jer. 10: 25. Note 5.
14. What prevents God from hearing prayer? Ps. 66: 18; Isa. 59: 1, 2; Prov. 28: 9.
15. How can we know that our prayers are heard and answered? 1 John 3: 22. Note 6.

Notes

1. Prayer is the "breath of the soul." "Prayer is the opening of the heart to God as to a friend." With this heavenly Friend, prayer keeps us in constant communion. To him we confide our hopes; to him we tell our joys and sorrows; of him we seek advice. Our plans we talk over with him, ready to give up any that do not meet with his approval. He is the wise counselor. As Christ was the Father's "fellow" (Zech. 13: 7), so prayer brings us into true fellowship with Christ. The root of fellow is *fe*, meaning property, and *lag*, meaning lay or lay together, a laying together of property; and so a partner. Prayer is the means of this heavenly fellowship, partnership, companionship. Without it the connection between man and God is severed. The breath of the soul is gone.

2. "But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe his promises, rely upon his grace, and work his works."—"Steps to Christ," p. 105.

3. "We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God....

"There is no time or place in which it is inappropriate to offer up petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—*Id.*, pp. 102, 103.

4. "Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden him; you cannot weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear, for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; there is no perplexity too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which he takes no immediate interest."—*Id.*, pp. 104, 105.

5. "Like the patriarchs of old, those who profess to love God should erect an altar to the Lord, wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—"Patriarchs and Prophets," p. 144.

6. "Another element of prevailing prayer is faith.... We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened, we could see all things as they really are."—"Steps to Christ," p. 100.

"Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of his own perfection."—"The Desire of Ages," p. 667.

Intermediate Lesson

X — David Makes Preparation for Building the Temple

(June 7)

LESSON SCRIPTURE: 1 Chronicles 17; 22; 28; 29.

MEMORY VERSE: "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Chron. 28: 9.

STUDY HELPS: "Patriarchs and Prophets," pp. 711-713, 751-753; "Bible Lessons," McKibbin, Book Two, pp. 87, 88.

"Looking upward every day,
Sunshine on our faces,
Pressing onward every day
Toward the heavenly places.

"Leaving every day behind
Something which might hinder,
Running swifter every day,
Growing purer, kinder."

Questions

1. One day while David was sitting in his beautiful palace, what did he say to Nathan the prophet? What reply did Nathan make? 1 Chron. 17: 1, 2. Note 1.
2. What caused Nathan to change his mind before the next morning? What message did he then have for David? Verses 3, 4.
3. What past experiences did the Lord refer to in his message to David? What would the Lord do for Israel? Verses 5-10.
4. After David's death, who would build a house for God? What promise did David receive regarding the throne? Verses 11-15.
5. Why was David not to be allowed to build the temple? 1 Chron. 22: 8.
6. Although he must have been greatly disappointed, for what did he thank the Lord? 1 Chron. 17: 23, 27.
7. What preparation for the building of the temple was David allowed to make? 1 Chron. 22: 1-4. Note 2.
8. What did David say of Solomon? What did he say of the temple that was to be built? Verse 5.
9. What charge did he give to Solomon concerning the house of the Lord? What did he say of his own plans? What promise concerning the kingdom did David repeat? Verses 6-10. Note 3.
10. What material did David collect for the building of the temple? Who was to help Solomon in carrying out his plans? Verses 14-17.
11. How did David admonish Solomon to serve the Lord? What does the Lord do? How may the Lord be found by any one? Whom will the Lord cast off? 1 Chron. 28: 9.
12. What did David give to Solomon? How had David received this? How did he encourage Solomon? Verses 11, 12, 19, 20.
13. What opportunity was given to the people to help? How did they respond? What did this spirit cause both people and king to do? 1 Chron. 29: 6-9.

Can You Tell

What better thing the Lord gave David than the privilege of building the temple?

Why the Lord sometimes casts off a person?

At least one admonition and one promise in the lesson that bring courage to your heart?

Notes

1. David's palace was on the high plateau called the "Eastern Hill" of Jerusalem. The palace was surrounded by high walls. The ark of the Lord still dwelt in a tent. To David this did not seem fitting and right. He thought that even a king's private house should not be more beautiful and costly than the house of the Lord.

2. "David had the privilege of making preparations for the new temple. A considerable part of the rest of his life was spent in gathering materials, great quantities of gold, silver, brass, precious stones, marbles of various colors, iron, and wood."—*Peloubet*.

"Solomon's work would have been impossible without the great store of material which David made ready against the building."—*Id.*

"If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve."—*Meyer*.

3. "Who does not see that this supreme prediction looks far beyond the great son of David, Solomon, and the line of any earthly dynasty? The monarchs of that race were the heralds of its realization, but it could be ultimately fulfilled only in the Messiah."—*Deane*.

Why Not Eschew the Evil?

CALEB COBWEB, of *Christian Endeavor World* fame, would certainly blacklist the following news note taken from one of our union conference papers of recent date:

"We are coming down the straightaway to the goal posts, friend student. The exams just past marked the end of the fifth lap; now it's an open field with the end in sight—and the winners take all. Have at it!"

And this noted language specialist would not be alone in blacklisting such a production. Why should we not be content to use plain, pure, simple English? It is more expressive, more intelligible, and more in keeping with the gospel work. F. D. C.

The Ninetieth Psalm

THE ninetieth psalm is the most sacred and sublime composition to be found in all the literature of the ancient world. The olden time has left us nothing that can be compared with it in beauty of expression, in depth and tenderness of feeling, or in the serene and mournful majesty with which its sounding numbers move on as if keeping time to the funeral march

*

"Lord, thou hast been our dwelling-place in all generations.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

"Thou turnest man to destruction; and sayest, Return, ye children of men.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

"Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

"In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

"For we are consumed by thine anger, and by thy wrath are we troubled.

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

"For all our days are passed away in thy wrath: we spend our years as a tale that is told.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

"Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

"So teach us to number our days, that we may apply our hearts unto wisdom.

"Return, O Lord, how long? and let it repent thee concerning thy servants.

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

"Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

*

of ages. We shall be confirmed in this judgment of its literary excellence if we consider when, by whom, and under what circumstances it was written.

It is five hundred years older than the age of Homer, the greatest and well-nigh the oldest of the Grecian poets. It is a thousand years older than the palmy age of poets, philosophers, and rhetoricians at Athens, from which went forth the light of literature to the most distant nations. It is fifteen hundred years older than the glorious time when the world-conquering Rome, seated on her seven hills, was enriched and enthroned by "Tully's voice and Virgil's lay and Livy's pictured page."

It was composed by a man who had never seen anything that we would call books; who knew nothing of

the knowledge or the discipline acquired in modern schools and colleges. He never read a poem, he never heard an oration that could move men's hearts with strong emotion or quicken their minds with noble thought and high resolve.

He spent his first forty years of life in that strange and dreamy land where the bodies of sacred beasts were shrouded in purple and entombed in porphyry, and the bodies of enslaved men were left to be torn by the wild dogs that prowl about cities by night and the unclean birds that haunt the waste places of the wilderness. He had never enjoyed the advantages of literary society. He had never felt the stimulus of intercourse with men of culture and refinement. Through all his early years he walked under the thick cloud of heathen superstition, and there was no voice to break through the dark and solve for him the awful mystery of this mortal life and the coming immortal destiny.

And yet the author of this most sacred composition touches the heartstrings with so skilful a hand that they sound like a harp, and he brings forth responses of sympathy from the utmost depths of the soul. He compasses the whole range of living experience and longing desire. He mounts upon the wings of a divine inspiration to the throne and secret place of the Most High.—*Daniel March, in "From Dark to Dawn."*

Giving Up Jewels for Christ

AT Bitian, Borneo, there is a family of believers. Here we found a woman ready for baptism, who had had no instruction whatever from any licensed laborer. Except for books and papers that the woman had bought and read, the believers who live there had been wholly instrumental in her taking a stand for the truth. I was surprised at this woman's knowledge of this message. She can read and write, which is unusual for a Chinese woman.

Just before I led her down into the water, she took a pin out of her hair and handed it to Brother Wong. When we came up out of the stream, she gave this pin to me, saying that she was through with it, and would give it to me to sell. I took it to a goldsmith, who bought it for \$36.90, Mexican. The incident shows how the truth appeals to this believer's heart. It is seldom that we get so large a donation from any of these people. ROY MERSHON.

THE cut for the song entitled "Father" was lost in the mail, so does not appear in this number, as stated in the *May Gazette*. We hope to have it for next week's issue.

Principal Contents

CONTRIBUTIONS	PAGE
A Vanished Nation	2
The Power of Thought upon Character	3
The Red Triangle Work	3
The Spade as Teacher—No. 1	5
The Great Protector	7
Bebe, One of the Children of Faith	7
Christ, Our Pattern	8
Don'ts to Dictators	9
Footprints	13
A Practical Lesson	14
Why Not Eschew the Evil?	16
Giving Up Jewels for Christ	16
SELECTIONS	
Making Sunshine	11
Pensioning Presidents' Widows	12
The Ninetieth Psalm	16