

The YOUTH'S INSTRUCTOR

Vol. LXVII

June 24, 1919

No. 25



A MOUNTAIN ROUTE NEAR HARDANGER, NORWAY

From Here and There

National suffrage for women was again indorsed by the House of Representatives on May 21, and adopted by the Senate on June 4.

Mr. Henry Ford recently sent out word that he wished to employ one thousand maimed or crippled soldiers within twenty-four hours.

The Traymore Hotel of Atlantic City now offers its guests the diversion of an air flight in its own plane at the rate of one dollar a minute.

Five hundred fifty thousand buildings in the devastated districts of France are to be reconstructed, according to recent statistics issued by the French government.

The first transatlantic steamboat trip was made in May, 1819, just one hundred years ago. The centenary of this event marked the first transatlantic airship flight.

A resolution now before the Florida Legislature provides for a vote at the next election regarding the division of the State into two commonwealths, North Florida and South Florida.

Lieutenant Roget, the French aviator who in April made a nonstop flight of more than 680 miles, from Lyon to Rome, has started on a flight from Paris to Morocco, whence he plans to attempt a flight across the Atlantic to Brazil.

Of the three American naval seaplanes that left Newfoundland on May 16, only one reached the Azores without mishap. This was the NC-4, which continued the transatlantic trip, and, making a short stop at Lisbon, Portugal, reached Plymouth, England, May 31.

During the war, when conservation was in style, a number of sheep were pastured on the White House lawn in Washington. President Wilson recently issued orders that these should be sheared for the benefit of the Salvation Army Fund which was being raised. Commander Evangeline Booth sent a telegram of thanks to the White House officials.

Prof. David P. Todd, director of the Amherst College astronomical observatory, sailed for Montevideo, South America, early in May, that he might take observations of a solar eclipse May 29 from a naval seaplane at an altitude of 10,000 or 15,000 feet. Professor Todd predicted that his plan, which is an innovation in astronomy, would result in obtaining clearer photographs of an eclipse than had ever been made before.

A message written in blood on a grain of Syrian wheat, thanking American relief workers for aiding his people, has been received from the headman of a village of Lebanon by representatives of the American committee for Armenian and Syrian relief in Beirut. The message, so finely inscribed that it can be read only with a magnifying glass, declares that its author, Nasib Said, could not find "a better ink than the blood of my heart nor a paper more appropriate than a grain of wheat" to record "your great benevolence."

Spring cleaning at the national Capitol is no small task. The building proper is 751 feet long, and 350 feet wide. It has 679 windows, miles of marble corridors, 550 doors with finger marks upon them, 140 fireplaces with their 140 sets of andirons. All of these must be washed or polished. Then there are 18,592 electric bulbs to be cleaned or replaced. There is also a large array of bathtubs, shower baths, and wash basins, 261 of the latter, demanding attention.

Dr. L. Stamm, of London, in a recent lecture on "Aviation and Life Insurance," affirmed that aviators abstaining from the use of alcohol and tobacco have steadier nerves than those who use these narcotics. "I have no hesitation in declaring," stated the lecturer, "that from the point of view of life insurance a lower rate of premium should be offered to the abstaining pilot."

The two daring aviators, Messrs. Hawker and Grieve, who made a futile but heroic attempt to cross the Atlantic in a Sopwith plane, were compelled, through engine trouble, to alight upon the water after a flight of 1,100 miles. They were picked up by a Danish vessel ninety minutes after alighting, and transferred later to a British warship bound for the mainland.

Prohibition has saved Butte, Montana, from "hard times." The mines are not working more than 60 per cent, because of overproduction of material and slackening of demand for export; but it is said that "the adoption of a dry policy has resulted in diverting money which formerly went to the saloon into legitimate channels which more than offsets slack business."

Our book and periodical sales for the month of April, 1919, amounted to \$296,657. This is a gain of 109 per cent over the corresponding month of 1918. The gain in the foreign fields as shown in this report amounts to 170 per cent. The grand total is larger than the sales of the denomination for the whole year in 1900.

Eighty-six per cent of all the business failures last year are classed by statisticians as due to the inefficiency of the individual. If you aspire to success, make yourself a skilled workman, make yourself personally efficient in the things that count for success.

The Youth's Instructor

Issued every Tuesday by the
REVIEW AND HERALD PUBLISHING ASSN.
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor
LORA E. CLEMENT - - - - - Associate Editor

LXVII JUNE 24, 1919 No. 25

Subscription Rates	
Yearly subscription	\$1.75
Six months	1.00
Club Rates	
In clubs of five or more copies, one year	Each \$1.25
Six months	.75
Three months	.40

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

The Youth's Instructor

VOL. LXVII

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 24, 1919

No. 25

Alone with Jesus

W. F. STRICKLAND

Just to be alone with Jesus!
Just to follow where he leads,
Just to tell him all my heartaches,
Just to tell him all my needs!

There I long to hold communion,—
Sweet communion with my Lord;
There to meet in grand reunion,—
There to dwell in sweet accord.

O, to be alone with Jesus!
Just to hear him speak to me:
"Come, my son, and heed my calling
Evermore my child to be."

Just to be alone with Jesus,
Free from sin and all its harms,
Just to rest in peace and comfort
In his everlasting arms!

There, within that secret chamber,
Sheltered safely from the foe,
I can tell him all my heartaches,
And he'll hear me—this I know.

Then, dear Saviour, give me power
All my sins to cast on thee:
Keep me, guide me every hour,
Throughout all eternity.

Norway, the Land of the Midnight Sun

LOUIS HALSVICK

NORWAY in summer! No pen can describe the beauty and majesty of nature. The mountain peaks covered with eternal snow; the glaciers, formed at the time of the deluge, working their way down the mountain side toward the ocean; the beautiful fertile valleys spotted with red and white painted farmhouses; the green and flower-covered hillsides where the herd girls watch their sheep, goats, and cattle; the extensive forests where wild animals roam and the mirrorlike mountain lakes thousands of feet above sea level; the long and narrow fiords and the hundreds of islands scattered



A VIEW OF CHRISTIANA, NORWAY

along the coast line, making a fence against the wild waves of the Atlantic,—all these add to the loveliness of the scene.

Mr. M. W. Stroup, an American traveler, says: "Persons who have gone to Switzerland once, go to Norway a score of times. Tourists who have circled the globe exclaim that other places are grand, but none excel this paradise of nature,—Europe's Eden, where kings visit and royalty reigns."

The Geography

Norway is not a large country. The area is estimated to be about 124,495 square miles. Most of the European countries are small in size. Norway, Italy, and England are about the same size. If we look at the map, we find that Norway is a part of the Scandinavian peninsula. Its eastern frontier is contiguous

to that of Sweden and Russia. On the north, north-west, south, and southeast the boundary is the sea—the Arctic Ocean, the Norwegian Sea, the North Sea, and the Skagerak, respectively. Measured in a straight line from north to south, Norway is nearly

1,700 miles long. The extreme breadth is 270 miles, but in the north it is much less—about sixty miles on the average.

The Topography

The coast consists for the most part of bold, precipitous cliffs. It is remarkable for the vast number of islands by which it is lined, and the bays and fiords which, narrow, deep,

and winding, cut into it in all directions, providing a series of excellent natural harbors of refuge.

Norway is a mountainous country. Particularly in the west and north the mountain masses assume the form of great plateaus or tablelands, and are called fjelds. In general, the valleys are short and abrupt; and the streams dash down impetuously through the rocky gorges, forming numerous cascades.

The Fauna

The great forests are still the haunts of the bear, lynx, and wolf. The elk is found in the eastern forests. The red deer is found in the west coast districts. On the high mountains roam the reindeer, glutton, lemming, and fox. Hares are very common in all parts of Norway, and the beaver is found in the Christiansand district.



HAMMERFEST, NORWAY

The common seal is also frequently seen in the surrounding waters, and the walrus visits the northern coast. A large number of fisheries have been established along the coast where there is cod, herring, mackerel, and coalfish. Various species of whale visit the coast, and salmon, perch, pike, and eel are common in fresh-water streams. Game birds are fairly abundant in most districts. Willow grouse, woodcock, snipe, and geese are common. Sea birds are exceedingly numerous.

Industries

The fisheries contribute mainly to the support of the inhabitants along the seaboard, as more than 100,000 people are employed in this work.

The farms are generally the property of those who cultivate them. Among the crops cultivated for food are barley, rye, wheat, and potatoes. Some hemp, flax, and tobacco are produced in the southern part. Fruit, too,—particularly the apple, pear, and cherry,—is raised in southern and central Norway. Cattle, horses, sheep, and goats are kept in large numbers.

Norway has a great mining industry. Among the minerals are silver, copper, pyrite, iron, and marble.

Lumbering is another great industry of this north country.

Before the war the mercantile navy of Norway was fifth in size as compared with other merchant marines, and her ships and sailors were found in every country.

Among the manufacturing industries we find the saw and planing mills and machine shops. There are large iron, carriage, and car works. The textile industries, such as spinning and weaving mills, jersey factories, and roperies employ thousands of workmen. Canneries and flour mills are scattered throughout the country. The potteries, china factories, and nail-rolling and wire mills have a large output. During the last few years there has been a great growth in manufacturing lines in Norway. Perhaps the greatest industry at the present time is the saltpeter factories.

Education

Free compulsory education obtains in Norway. Parents who neglect to send their children to school, either public or private, are fined. The subjects taught at the primary schools are reading, writing, religion, geography, natural science, history, arithmetic, sing-

ing, grammar, drawing, and gymnastics. In the cities the young people flock to the high schools, and many speak English and German as well as their own language. The university, located at Christiania, is fully modern in every respect.

Renowned Men

Norway has produced many renowned men. In literature we have the names of Björnson and Ibsen. In music we have Edvard Grieg and Ole Bull. Every one has heard about Fridtjof Nansen and Roald Amundsen, who discovered the South Pole.

Religion

Norway remained a heathen country until about 1000 A. D. Then the people were forced to accept the Catholic religion, and Norway was a Catholic

country for five hundred years. During the Reformation the country became Lutheran, and this is still the religion of the state church. It is a curious fact that the Scandinavian countries have been among the last to grant religious liberty, and full rights are not yet extended freely to all denominations. Public offices are open only to Lutherans. There are probably few countries in Europe where the ministers have so great an influence in the administration of affairs as in Norway. The Norwegians are a church-going people, but their adherence to churchgoing is mostly a ceremony. Most of the priests attend theaters and dances, and smoke and drink.

Elder J. G. Matteson was the first Seventh-day Adventist missionary to Norway. At first he met



A TRIO OF NORWEGIAN GIRLS

much opposition, but finally a good work was started in Christiana, and a church organized. We now have three local conferences in Norway, with a total membership of about one thousand. There are also four or five treatment-rooms and one printing house.

Sounds of China

THE strange sounds are one of the first things noticed by the new arrival in China. Every place has its peculiar sounds. A city is called a "hive of industry" because of its hum as much as because of its activity. The peculiar sounds of the countryside have given birth to the expression, "Farmyard chorus." But those living in America or other Western lands have become so accustomed to the characteristic sounds of their localities that they pay little attention to them. It requires a change of environment, such as a trip to China, to arouse a person to the notice of sounds.

The Coolies' Chant

On the day we landed in China, our trunks and boxes reached the mission compound in Shanghai just before dusk.

As they were being carried from the carts to our rooms, we first heard one of China's characteristic sounds—the chant of the coolies while engaged in heavy work. Coolies' chants are of great variety and very hard to describe, but some of the more common are something like the following: "Heigh-ho, ho-hah, heigh-ho, ho-hah;" or else, "Heigh-hah, high-hee, heigh-hah, high-hee," repeated over and over with a peculiar tune and rhythm like nothing Westerners ever hear at home.

Though it was in Shanghai that we first heard the coolies' chant, yet Shanghai is an international port with foreigners in control. So a great many noises have been suppressed as public nuisances and others have come in as a result of foreign industries. One must get outside that city if he wishes to hear many sounds that are distinctly Chinese. Doubtless every section of China has its own peculiar sounds. The writer's residence in interior China consisted of only a few months at Nanking, hence the sounds spoken of in this chapter may be somewhat peculiar to that place.

Bugling at the Barracks

The first night of our stay in Nanking, and many nights after, we were awakened at about three o'clock in the morning by the bugling at the various barracks. There were thirty thousand troops in the city at the time. However short they may have been of guns and ammunition,—they never fired a shot in seven months,—they had their full equipment of bugles. The post of bugler seemed most enviable to the Chinese soldiers. Every time a regular bugler went out to give a call, a troop of aspirants followed him, borrowing his bugle to practise on by turns for the next hour or two. The combined effect of a few dozen such amateurs practising in various directions at the same time was hardly conducive to sleep. They must have expected appointment to the coveted post when they were proficient, for they would hardly keep up practice so long just for the fun of making a noise.

Squeaks of Wheelbarrow and Pig

Two common sounds in Nanking are hard to distinguish. One is the squeaking of the trains of wheelbarrows, and the other is the squealing of the droves of pigs on the way to market. The wheelbarrow wheels are never greased. One man said that the squeaking wheels are of real use,—they tell the employer whether his coolies are working or standing still; but this man couldn't think of any use for the squealing of the pigs.

The Blind Beggar's Hammer

Another common sound is a clear, sharp ting-ng-ng, ting-ng-ng, caused by the blow of a little hammer on a three- or four-inch disk of steel, hanging from the wrist of a blind man. When one hears this sound, he knows that a blind musician beggar is coming. His instrument is something like a banjo with a very small head and a very long neck. He will play and sing a long time for two or three coppers, but people usually give him the money without asking for the "music."



© Underwood & Underwood, N. Y.

Milking Goats in the Mountains of Western Norway

The Vender's Drum

There is a frequent rubadub, rubadub, just like a drum, which in truth it is. But the drum is a small one with a long wooden handle, which makes it look more like a covered saucepan than a drum. There is no drumstick, but a little beater hanging by a string from one edge of the drum strikes one side and then the other as the handle is given a rapid quarter turn to the right and then to the left. This sound announces the approach of a man carrying two little cupboards slung to the ends of a pole over his shoulder. The cupboards hold his stock in trade,—pins, needles, thimbles, thread, chopsticks, combs, and many other small household necessities. If one wishes to buy any of his goods, he may go out and call the vender into the yard or bargain with him on the street.

The Candy Peddler's Announcement

A noise the children like to hear is the clump, clump, clump of a small club striking against a resonant wooden block. This block has had holes bored through it, one near each end, the wood between the holes being chiseled out, thus making a long slit. The noise made by striking this block is the sign of the candy peddler. His candy is about like a mixture of glucose taffy and flour, but the children are very fond of it.

The Tinker's Clink Clink

Still another business sound is that of the tinker. He takes several strips of thin iron, about an inch and a half wide by eight inches long, punches a hole in the end of each strip, and strings them loosely on a wire. A bunch of these strips hangs from each end of his carrying pole. As he walks with a peculiar swaying gait, these iron strips swing about and strike against one another with a rhythmic clink, clink, clash, clash, that tells the housewives to bring out their old pans and kettles to be mended; or seems to say:

"Locks repaired, and keys made,
Or anything else in the tinker's trade."

Sometimes one hears what he might think to be his neighbor's small son lustily beating a tin pan. This is the vender of tin buckets, dustpans, and various

other household articles which are made from the empty five-gallon oil tins which are so common everywhere in the East. The vender strikes his wares with a bamboo stick to let people know he is coming.

The Gambler's Tin Can

When one hears a sound as if somebody were pouring a spoonful of shot into an empty tin can, he is made to think of the Chinese love for gambling. The sound comes from a handful of little bamboo slips being dropped into a tin can or a joint of bamboo. The man running the business has a few cakes or trinkets for prizes. For a copper a person may shake up the sticks and draw out a few. All the slips have numbers or characters written on them. The prize drawn is figured out from the combination of the numbers or characters. Though most of the prizes are practically worthless, still it is possible to draw a prize worth a dime by the expenditure of a copper, so the rattle of the sticks always draws trade.

Many of China's most familiar sounds are connected with the worship of ancestors and idols. No description of Chinese sounds is complete without mentioning these; but we shall leave them for another chapter.

Miscellaneous Sounds

The medley of sounds on a Chinese street may contain all the peculiar sounds already mentioned,—and more. There is sure to be a babel of the vocal cries of numerous hawkers and small tradesmen. Mingled with these will be the growling and barking of dogs, the cackling of chickens, the quacking of ducks, and the shouting and crying of children. Often there is the screaming and reviling of angry men and women. The confusion is tiresome and meaningless—sometimes terrifying—to the newcomer; but the sounds are so characteristic that after a few months one can walk along the street with his eyes shut and tell what is happening.

H. O. SWARTOUT.

The Correct Thing

Miscellaneous Items

SOMETIMES it seems that real courtesy will soon have become an obsolete virtue. Young men, especially, appear to lack that graciousness and charm of manner toward the opposite sex which is a distinctive mark of good breeding. Perhaps this is not entirely a denominational shortcoming, but at any rate a large percentage of Seventh-day Adventist young people are among these offenders against the laws of good form, as relates to courtesies of today between men and women. A few concrete suggestions may be helpful to those who either consciously or unconsciously have become the victims of this unfortunate situation. "A word to the wise is sufficient."

Which Speaks First?

Since custom gives to a woman the privilege of discontinuing the acquaintance of any man when she wishes, it is expected that she will be the first to bow when they meet on the street. While a lady does not speak to any man to whom she has not been introduced, except to acknowledge a courtesy, a gentleman must bow to any woman who recognizes him. And he *always* lifts his hat.

Escorting

A courteous man wishing to escort a woman *anywhere* always asks her permission to do so, and calls

for her at an appointed time. He does not wait for her along the road, and never asks her to meet him at the door of the church or lecture hall unless they are very well acquainted and he is forced to do so by extenuating circumstances. He follows her up the aisle to a seat if an usher is on duty, but precedes her if there is no usher. He sits with her during the service or entertainment, and attends her to the door of her home or rooming house, leaving only when the door is open and she is ready to enter.

The independent spirit of our age has changed the old-time feeling that a respectable young woman will not go abroad after nightfall without a gentleman escort. Girls would be deprived of many an evening's pleasure if they were required to adhere to this custom. The average young woman, of course, usually prefers to go out in the company of a congenial escort; but when she does venture to some gathering unattended, she does not appreciate having to run the gantlet of a row of young men as she starts for home, any one of whom is likely to join her without so much as lifting his hat, or asking, "May I?" If a gentleman wishes to escort a friend or an acquaintance home whom he did not accompany to the gathering, he should ask her quietly, as the company breaks up for farewells, if he may have this pleasure; meet her at the foot of the stairs as she comes from the dressing-room, and thus relieve her of the embarrassment of wondering whether she must go home alone or with some young man whose company she would certainly decline if given the opportunity.

And another thing: Men always take the initiative in this matter of escorting. This may seem a superfluous suggestion, but a young man was recently surprised to receive a call from a feminine acquaintance, and her purpose in coming was to ask him to take her to an evening entertainment. Much embarrassed, he declined the honor; but she was insistent, and finally he was obliged to choose the alternative of escorting her or staying at home himself. Some young men may be considered "slow," but any one of them can screw his courage up to the point of asking for the company of a lady whose society he *really* desires.

No well-bred young man ever invites two ladies to accompany him on the same expedition, unless one be a relative. It is always embarrassing for some one, even though the escort may be grasping the opportunity for reflection and comparison.

The Matter of Tickets

When tickets are necessary for entrance to a gathering, it is always the man's duty to provide them. The woman does not ordinarily take any responsibility in this matter, though recently an incident came to our attention of a young woman who, wishing to attend a certain musicale, purchased not only her own ticket, but also one for her escort. These same young people attended another entertainment together, but this time the young man provided his own ticket, and only his own. Do not consider this an isolated case. To our certain knowledge it has occurred in the experience of other supposedly well-bred young people.

On a Pleasure Trip

When a picnic or an afternoon excursion is planned, the providing of the lunch is usually left to the young woman; but it is perfectly proper and acceptable for the man to offer to contribute fruit, candy, or some similar part of the repast. He always provides for their transportation in any event, or he always should,—yet we have known this item to be neglected.

Calls

It is not ordinarily considered good form for a young woman to invite a man to call. He should request this privilege for himself. However, it is proper for a young woman's mother or an older member of the family to give such an invitation.

On the Street

A gentleman seeks never to detain a lady on the street. If he wishes to speak with her, he turns and accompanies her while stating his errand, first, of course, obtaining her permission to do so.

Letters

In the matter of the exchange of letters the man always takes the initiative. He asks the privilege of writing to the woman, and requests the favor of her reply. She never writes first except in case she is leaving town and is not able to give her future address. Then, too, it is the woman's privilege to discontinue the correspondence when she wishes, and no gentleman will be insistent in his literary attentions.

Presents

The free exchange of gifts between young men and women is not appropriate. Occasional flowers, a box of candy, or a new book may be accepted from a gentleman, but the woman is under no obligation whatever to return these favors. They merely show that her friend is appreciative of her society.

Photographs

Young men and women should be extremely conservative in the exchange of photographs. It is not good taste to offer your likeness to any except intimate friends. Girls cannot be too careful about giving their pictures to men, even when they are requested. Some young men collect such photographs for what they style a "Goose Gallery."

On the Street Car

A gentleman on a crowded street car always surrenders his seat when women are obliged to stand. Custom does not demand this, but true courtesy does. A lady will never accept this favor without a gracious word of thanks.

"Spoonng"

And in conclusion — don't "spoon" on the street. There are proper times and places for the expression of true sentiment, but a public exhibition is hard on your own reputation, and amusing as well as disgusting to the enforced audience.

AN INTERESTED READER.

Prohibition Notes

PEOPLE who have been planning to brew and distil their own liquors after the National Prohibition laws become operative, will be disappointed to learn that according to J. H. Callan, acting commissioner of internal revenue, all who do this will be considered illicit distillers. Penalty for such a disregard of the law is forfeiture of all apparatus and a "fine of not less than \$500 or more than \$5,000, and imprisonment of not less than six months or more than three years."

The selectmen of Whitinsville, Massachusetts, have voted not to grant liquor licenses, despite the fact that the citizens of the town apparently voted for license for the first time in its history.

The question of what national prohibition will do to the Keeley Institute has been answered by an official of the institution in the observation that a strict

enforcement of the law will mean the closing of their business and disposal of the property. But they are not concerned about this. For years this philanthropic institution has been carrying on the work of the reconstruction of hopeless drunkards. Its officials are therefore glad to have prohibition come, though it means the closing of their institution.

The Missouri Legislature defines "intoxicating liquor as any distilled, malt, spirituous, vinous, fermented, or alcoholic liquids, whether proprietary, patented or not, which contain one half of one per cent of alcohol by volume and which are potable or capable of being used as a beverage."

The Rhode Island Legislature has adopted a bill declaring beer containing not more than four per cent of alcohol a nonintoxicant. Poor Rhody does not yet see clearly.

For the Finding-Out Club

What Is She ?

SHE is the strangest of all mothers. She does not hatch her eggs, give birth to her young, or drop her eggs in the water, as do others of her kind.

She lays her eggs, about one hundred at a time, and with the help of the father they are spread over her back. A rough skin covers her back in which are exaggerated pores, or tiny holes. Into these the eggs sink.

For a length of time she hops about, going more and more slowly, but eating voraciously that in some way the young may get food.

One fine day the work is done, and the little ones crawl out of the holes, full formed.

She is a member of a very common family, and one may meet her cousins any day. She is a ———.

HAZEL L. HANSEN.

The Electric Woman

WHILE this exercise may not meet the highest standard of English and ethics, it will help a person to familiarize himself with electrical terms, and is a simple brain exercise of some merit. The counsel for the sixth line is found in the word "transformer." In like manner find an electrical term that will complete the sense of each of the following clauses:

- When she talks too long —
- If her way of thinking is not yours —
- If she is willing to come halfway —
- If she wants to go farther —
- If she wants to go still farther —
- If she wants to be an angel —
- When she is sulky and will not speak —
- If she gets too excited —
- If she proves your fears are wrong —
- If she wants chocolates —
- If she sings false —
- If she is in the country —
- If she is a poor cook —
- If she eats too much —
- If she is wrong —
- If she is cold to you —
- If she gossips too much —
- If she fumes and sputters —
- If she becomes upset —



The Spade as Teacher — No. 5



SIR HENRY RAWLINSON, who found in the Behistun group of inscriptions the key to the ancient Babylonian and Assyrian languages, was not content to use his important discovery in translating the findings of others, but he himself took part in excavation work.

Critics of the Bible had long taken occasion to discredit the Bible record concerning Belshazzar, since there was no such name to be found in all "Chaldean or other ancient history,—nor indeed in all literature,—although there existed an apparently complete list of the Babylonian kings, leaving no gap for the insertion of any other. And, to make matters worse, this list gave the name of the king — Nabonidus — who was actually reigning at the very time when the Bible account claimed that Belshazzar was king.

"But here again time and the spade did their work well. In 1854 Sir Henry Rawlinson discovered in 'Ur of the Chaldees' some terra-cotta cylinders containing an inscription by the above-named Nabonidus, in which he makes mention of 'Belshazzar, my eldest son.' This proved two things: (1) That there was a man named Belshazzar, and (2) that, being the son of Nabonidus, he lived in Babylon at the very time Daniel said he did. But there still remained this difficulty — how could he be king of the Chaldeans, while every ancient record showed that his father, Nabonidus, was the last reigning monarch?

"A little more time and a little more spade, and the seeming contradiction was all cleared up, confirming to the letter this lonely Scripture record.

"In 1876 Sir Henry Rawlinson made one of the most remarkable discoveries ever known up to that time. His workmen were excavating on an ancient part of Babylon when they came upon some jars filled with more than two thousand cuneiform tablets; i. e., tablets bearing inscriptions in the wedge-shaped characters of ancient Babylonia and Persia. One of these was found to contain an official account, by no less a personage than Cyrus, king of Persia, of the invasion of Babylon, in which, after stating that Nabonidus first fled and then was taken prisoner, he adds that on a certain 'night . . . the king died.' Now, seeing that Nabonidus, who was taken prisoner, lived for a considerable time after the fall of Babylon, this 'king' could have been none other than Belshazzar, of whom the old discredited Bible recorded long ago that 'in that night was Belshazzar the king of the Chaldeans slain.' Dan. 5:30.

"It is now evident that Belshazzar was acting as regent during his father's absence — indeed, he is actually referred to as king in another ancient inscription of a legal document, which is dated in the third year of King Belshazzar, only the name is spelled in a slightly different way.

"Moreover, the fact which has thus come to light, that Nabonidus and Belshazzar his son were both reigning at the same time, explains, as nothing else could, Belshazzar's offer to make Daniel the *third* ruler in the kingdom (Verse 16),

Nabonidus being the first, and Belshazzar, the regent, the second; otherwise Daniel would doubtless have been made *second* ruler, as Pharaoh made Joseph.

"This is another case in which two apparently contradictory accounts were both equally correct. The Chaldean historian was correct in saying that Nabonidus was king, while the old Bible was equally accurate in saying that Belshazzar was king."

It is interesting to note in this connection that the Lord, in speaking of Nebuchadnezzar in Jeremiah 27:7, says: "All nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him."

A clay cylinder written by Cyrus giving an account of the taking of Babylon, and one by Nabonidus, the reigning and vanquished king, have been found. These two agree with the Bible record in the statement that Cyrus took the city easily.

Palestine Excavations

Explorers in Palestine have found at Samaria what is believed to be the remains of the royal palace of Omri (1 Kings 16:24), father of Ahab, king of Israel. Above this were the ruins of a larger palace, the walls of which were faced with white marble. This is believed to have been Ahab's ivory palace. The ancient cities of Lachish, Bethshemish, Megiddo, Taanach, and Jericho have been excavated. At Megiddo the excavators brought to light seven different strata, each revealing a different period of the city's history. Dr. George Barton says:

"In the lowest stratum of the mound Dr. Shumacher found traces of a settlement the houses of which were constructed of mud bricks. Over the ruins of these a second series of houses had been built of stone. In the same stratum some tombs were found containing skeletons, some pottery of early forms, a bronze knife, and some scarabs set in gold. The walls of the city were in part built of brick. The settlement represented by this stratum antedated 2000 B. C.

"In the next stratum a large structure, probably a palace, was found, which had been occupied through the periods represented by the stratum in which its foundations were laid and the stratum next above it. The building was of stone and was large. In one part of it was a 'pillar' apparently used for worship. Various types of pottery, knives of flint and bronze, many stone household utensils, an Astarte figure, and some scarabs of the period of the twelfth Egyptian dynasty were found. This stratum, then, belonged to the period 2000-1800 B. C.

"Next above this stratum was one in which types of painted pottery similar to that of the Philistines came to light. In the fifth stratum from the bottom a palace of the Hebrew



Cyrus's Own Account of the Taking of Babylon



A Deluge Tablet, found in library of Assurbanipal, King of Syria

space near the south gate, a stone religious emblem, and a decorated incense burner. Elsewhere this sixth stratum yielded a blacksmith's shop. In a seventh stratum, just under the soil, remains of the Greek period were found, among which was an Athenian coin. This was the last occupation of the tell, and was pre-Christian. At the beginning of the Roman period the town was moved from the high land of the mound down nearer the water supply. On the slope of the hill a native-rock altar was found which had been used in prehistoric times."

At what is supposed to be the site of Capernaum the explorers found the remains of a once beautiful synagogue which was probably built in the fourth century after Christ. Beneath it is the floor of an older building, which some have thought to be the synagogue built by the centurion whose servant Jesus healed, and which Jesus so often visited.

Revelations Made by the Nineveh Tablets

Dr. Edgar J. Banks in his little book, "The Bible and the Spade," makes some interesting observations on the points given to us by these ancient tablets. He says:

"That the Babylonians possessed the story of the garden of Eden, similar to the Biblical story, is certain; a few fragments from the Nineveh library, so small and mutilated that they are almost illegible, are supposed to be a part of a tablet recording it. However, during the excavations at Nineveh, there appeared an impression of an ancient seal distinctly referring to the story. In the center of the little picture is a date tree; to the right of the tree is a man; to the left a woman, and behind the woman is a serpent standing erect on its tail. It is possible that in some Babylonian ruin a tablet containing the complete story may be found."

"In the year 1872, after the tablets from the Nineveh library had been taken to the British Museum, George Smith, who in his day was the greatest of Assyrian scholars, took up the fragment of a broken tablet and read these words:

"I released a dove; it flew about, but finding no resting place, returned."

"They were familiar words, and so significant that their appearance on the little fragment of clay overcame Mr. Smith; he recognized all that the words meant, and fell senseless to the floor. He had discovered a Babylonian story of the flood!

"The discovery was heralded throughout the world, and at once a London paper, the *Daily Telegraph*, provided funds to send Mr. Smith to Nineveh in search of the missing fragments of the tablet. In the chamber of the palace of Assurbanipal, where the library was stored, Mr. Smith found the fragment he most desired. Since then other excavators have discovered other copies of the same story, and at last the narrative has become fairly complete."

The Babylonian account is not intended as a historical account of the flood; but it is evident that the Assyrian poet knew the story of the flood; and in his great epic merely appropriated incidents of the flood

period was discovered. In this palace a seal was found bearing a lion and the inscription 'belonging to Shema, the servant of Jeroboam.' It is impossible to tell whether the Jeroboam who was Shema's master was Jeroboam I or Jeroboam II. In this same stratum a temple was found containing three 'pillars.'

"In another part of the mound in a sixth stratum, which seemed to be late Hebrew, three 'pillars' were found in an open

for his imaginative story. But even this is an interesting comment on the verity of the event.

Dr. Banks says further:

"Among the tablets from the royal library at Nineveh, was a Babylonian calendar of clay, covering a month of twenty-eight days; it was a copy of a more ancient tablet, or perhaps one of a series of tablets covering the entire year. According to the calendar, on each day of the month some religious duty was required of the king or of the people. The seventh day was a day of prohibitions, bringing to mind the Puritanic Sabbath of early New England. A translation of the calendar for the seventh day is as follows:

"The seventh day is a sacred day; the king of the nations may not eat meat roasted by the fire, or food prepared by the fire. The clothes of his body he may not change, nor may he wear fine clothing or ride in his chariot. He may not hold court, nor may he call in a physician. At night the king should offer his sacrifices that his prayer may be acceptable."

"Such were the Sabbath laws of Babylonia even before the time of Abraham. The calendar, it is true, was for the king's use, yet the same or similar laws must have applied to the people.

"One peculiarity of the calendar is that it calls the seventh day *limnu*, a word which in itself does not mean sacred, but evil. If we should translate the first line of the calendar literally, we should read, 'The seventh day is an evil day,' a day when it is evil to feast, or drive, or transact business."

The Ancient City of Gezer

Gezer was an ancient city of Palestine thirty or forty miles northwest of Jerusalem. It was a city of great military importance, and "was a wedding gift to King Solomon from the Pharaoh of Egypt." The explorations of the archeologist here are the most extensive and thorough of any in Palestine. Merneptah, the Pharaoh of the Exodus, says of Gezer in the same tablet in which he speaks of Israel, "Gezer is taken." Two of the Tel-el-Amarna letters were written from Gezer; and in harmony with the line in Merneptah's tablet, there has been found at Gezer an ivory breast ornament with the figure of Merneptah upon it, which may be indicative of his invasion.

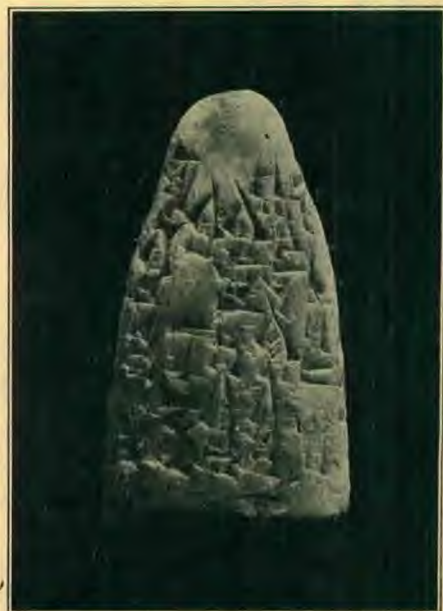
Why the High Places Were Destroyed

It was at Gezer that a row of tall stones from five to ten feet high were unearthed. These, it is thought, formed the remains of an ancient Canaanitish high place. "It seems that among the standing stones human sacrifices were offered, for in a cistern near by were the skeletons of fifteen men and of one little girl who had been sawn in two, or sacrificed to appease the wrath of the local god.

"Near the standing stones and beneath the floor of the temple were jars containing the skeletons of newly born infants, and built into the walls of many of the houses were the bodies of other infants. It seems to



Brick Stamped with Nebuchadnezzar's Name



This tablet is from Warka, the Biblical Erech of Genesis 19:10. Date, about 2500 B. C.

have been a Canaanitish custom when a house was built, to sacrifice a child and bury its body in the walls to bring good luck to the rest of the family. As gruesome as the custom was, it still survives under various forms throughout the East, for animals are still sacrificed on similar occasions.

"Thus we are beginning to learn the religious practices in which human sacrifice formed a prominent part, and to understand why the Hebrew prophets of every age so severely demanded that the high places be utterly destroyed."

Part of Solomon's Temple, old wells, and many other interesting things have been found through Palestine explorers.

Almost every year suffices to add some interesting or remarkable bit of knowledge to the great library that has already been unearthed by the excavators and translated by the archeological linguists. May the humble spade continue its research work, until the mouth of every Bible critic is stopped. F. D. C.



The Moabite stone — inscribed by Mesha, of Moab (2 Kings 3: 45). It makes reference to Omri and Ahab, of Israel.

The Young People's Society

Its Influence on the Individual Workers

WHEN I was a little girl, I lived in a country where there was a great deal of snow, and one of the principal amusements of school children was to line up on the edge of a five-acre meadow when covered with a fresh fall of snow, and see who could make the straightest line of tracks across that field. It was interesting to look back and see the difference in the paths. By their very crookedness one could pick out the paths of those who had watched their feet as they walked, while those who had kept their eyes fixed on some object at the farther side of the field, left a path-way behind them as straight as if it had been marked out.

I have been thinking that in our journey across the meadow of life the young people's society furnishes the objective points for the young Christian, its very aim causes him to look out and away from self, and gives him something to strive for; while those who go through life looking at and thinking of self will leave as crooked paths behind them as those school children did who walked across the meadow watching their feet. The young people's society, through its many departments, furnishes opportunities for the development of all our talents, and talents used are talents multiplied.

A successful life is not the result of chance or destiny, but rather the result of faith and painstaking effort. Every effort made for God and with an eye single to his glory, will react in blessings to ourselves. You know in the parable it was the man with the small gift who wrapped his talent in a napkin and left it unimproved; and did you ever think that in all the history of the church the great majority of its mem-

bers are those to whom God has given but one talent, and the very weakness of the church lies in the fact that so many of us do as did the man in the parable? Because we cannot do some great thing we take that as an excuse to do nothing, forgetting that the right use of the many small gifts would be a more potent factor for good than the combined use of the few great ones; forgetting, too, that even that will be taken away from us if left unimproved, just as the physical arm would become useless if bound down and not used, and He who has apportioned the talents is equally honored by the improvement of each trust whether it be great or small. God expects returns according to that a man hath and not according to that he hath not.

Right here comes in the value of the young people's society, for every young Christian coming into the society and living up to his vow, will find little opportunity to bury his talent, but will easily and naturally drop into the place for which he is fitted; for not more surely is the place prepared for us in the new earth than is the special place designated on earth where we are to work for God, for we have been redeemed for service. Ministry is the object of life, and it is by the right use of our talents that we build our characters. A true character is the only treasure we can take with us from this world into the world to come.

We cannot attain to a character higher than our conception of a perfect character. A king once gave to his gardener and to a noted artist of his realm each ninety cents' worth of paint and canvas with the request that each paint for him a picture. The gardener, having no picture in his mind, of course could not produce one on canvas, and his effort went into the rubbish heap and was burned. The artist, with the same amount of material, produced a picture that today hangs in the Vatican at Rome. The last czar of Russia offered Pope Leo \$400,000 for the picture and was refused. Ninety cents represented the value of the material in the picture; \$399,999.10 the value



The Black Obelisk containing the name of Jehu, King of Israel

of the picture in the artist's mind, which was reproduced on the canvas and which has enriched the world. Life is the ninety cents which the King of kings has given to each of us, but we cannot make more out of it than we see in it. If it means to us only a few years of pleasure and gain, we shall make of it a daub fit only for the fire; but by faithful performance of each duty as it comes to us, we may have

such a mission as will enable us to make of it a picture that will illumine two worlds with its brightness, and that will shine as the stars forever and ever.

MRS. EMMA KENNEDY.

"BEING everlastingly careful is man's nearest approach to infallibility."

Kharaba

IN the fall of 1899 I was transferred from my first mission station in Harpoot to Van. On the twelve days' horseback journey through a mountainous region I was accompanied by the usual government guard, or zaptiah. The village guestrooms in the interior of Turkey provide little more than shelter for the traveler, so I carried with me bedding, folding cot, camp chairs, lantern, and provisions.

One day we were fifteen hours in the saddle. There was a cold October rain, and when the sun set it became so dark that I could not see my hand six inches from my face. The only way in which I could follow my guide (a zaptiah) was by laying my hand on his horse's flank as he rode along in the darkness.

Suddenly I felt the zaptiah's horse drop away, and, fearing something serious had happened, halted Nedjib. However, I heard the rattling of stones as the other horse walked on, so followed, down a gully, through a small stream, and up the other side, and I heard the zaptiah dismount and grope along a wall till he found a door, on which he pounded vigorously. Soon there was a voice from within calling in Armenian, "Who is it?"

"Open!" answered my zaptiah in Turkish. Three times this dialogue was repeated; the third time the zaptiah shouted, "It is a *consulos* [foreigner]. Open the door and let him in."

"Go to my neighbor; he has a better house; my house is not fit."

"Open!!"

"My house is not fit; go to my neighbor; he has a better house."

"Open!!!" yelled the zaptiah. Afraid to disobey longer, the man opened the door about two inches, placing his foot firmly behind it; and against the light from within we could see the profile of a villager peering into the darkness. I addressed him in Armenian: "Open the door, brother, and let us in. It is cold and wet and dark; let us in that we may spend the night."

Surprised at hearing his own language spoken, he threw the door wide open, and stood gazing while I dismounted, approached him, and again asked for admission.

"Oh, sir," he said, "my house is not fit. Go to my neighbor; he has a better house."

"That does not matter. You let us in and we will make the house 'fit,'" I replied.

With Oriental courtesy he then stepped out of the doorway, and waving his hand toward the interior, said, "Enter; the house is yours."

We passed into a large room, the roof of which was supported by posts; in the far right-hand corner it had fallen in—the unrepaired damage of massacre times. The rain was drizzling through, making a puddle on the earthen floor; close by, a lot of poles were laid against the wall, thus forming a chicken coop; here, too, were a wooden harrow, and a plow of the kind used in the time of Vergil—little more than the forked branch of a tree. To the left was a large fireplace, and an immense copper pot, in which was stewing something that emitted a very offensive odor. A small *jirak*, or native lamp, made of a piece of clay which had been flattened and the edges turned up and then burned in the fire, was on the shelf over the fireplace. A dip wick hanging over its rim emitted a smoke that made us cough. Everything was black with smut. In the far corner to the left were some

large grain pots the height of a man, and a pile of dried manure used for fuel.

"You see, sir; I said my house was not fit," said my host.

"Never mind, we will make it fit," I again replied, and calling my muleteers, I had them remove the farm implements and carry the foul-smelling pot to another part of the house. They swept the dusty earthen floor and spread my bright-colored Turkish rug at the right side of the fireplace; my folding cot bed and camp stools were set up on this; the provision box was put on the other side of the hearth, the top of it forming a table; last of all I got out my American lantern with its crystal-clear chimney, lighted it, and put it in place of the *jirak*, and lo, what a transformation!

These villagers were far from civilization, and had probably never before seen a lamp with a chimney. They gazed open-mouthed, then ran to the back of the house to call the women to come and see the wonderful light and the beautiful things the foreigner had brought. The women, in turn, ran out to call the neighbors, and soon there were lined up against the wall about a dozen men, picturesque in their white felt caps and colored turbans, black and gold jackets, gaudy silk shirts, and wide, straight trousers.

I invited my host to eat with me. In shocked surprise he replied: "Oh, sir! that would never do! In my house you must eat of my food; but, sir, I have nothing—nothing but a little bread and some *madzoon*." (*Madzoon* is fermented milk.)

"Never mind," said I; "bring your bread and *madzoon*, and I will eat of your food and you shall eat of mine."

So we sat around my provision box, the zaptiah, my host, and I; and I questioned the young man about himself and his village. His name was Garabed, and the name of the village was Kharaba.

He was about twenty-seven years of age, the head of a family of twenty, his elder kinsmen having been killed in the massacre. The village church had been destroyed and its priest slain. Once a year at Easter a monk from a distant monastery would come to the village and celebrate mass. There was no school.

"Are you a friend of the Lord Jesus?" I asked him.

His jaw dropped and a stupid, far-away look came over his face as he grunted interrogatively. I repeated the question with the same result, then changed the form of it, and asked, "Is the Lord Jesus a friend of yours?"

Quick as a flash he answered, "No, sir, he could not be."

"Why not?"

"My heart is too black. Jesus could not be a friend of mine."

"Why is your heart too black?"

Without hesitation, but with a look of sadness and shame, he lowered his voice and replied:

"I swear and lie and steal. Jesus could not be a friend of mine."

I urged that he was just the kind of sinner to whom Jesus wanted to be a friend; but again came the stupid, far-away look, and he did not seem to understand. Discouraged, at last I proposed that we should have family prayers before retiring. He evidently did not know what I meant, but nodded acquiescence. Anxious to have some native do the reading, I asked for a Bible, but was told there was none in the village,

and no one who could read it. I then got out my own Armenian Bible from my saddlebag and prayed to be guided as to what to read. The book opened to Revelation 3:20, and I read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Instantly I saw the parable. I reminded the young man how I had come to his door and knocked, and he had said to me, "Go to my neighbor; my house is not fit," just as he was saying to Jesus, "My heart is too black." I reminded him that I had said, "Just let me in and I will make it fit." I had not asked him to clean up: as soon as he had said, "Enter; the house is yours," I had had my men remove his poor belongings, sweep the floor, and bring in the handsome rug and the chairs and the wonderful light which he called the neighbors to see. "Just say the same to Jesus, 'Come in! My heart and life are yours,' and he will clear away all the lying and stealing and blasphemy, and make the heart a fit place for himself. He will bring in beautiful things and a wonderful light which will attract others."

As I explained it thus, a light broke over the man's face.

We prayed together, and then I retired, my host standing about to serve me in any way he could. As I was about to get into bed, he asked timidly, "Sir, wouldn't you let me read that book?"

"What! Can you read?"

"When I was a boy I wanted very much to learn,

so I ran away to the monastery, and the monks taught me a little. I think I could read it."

So I marked some passages, turned down the corners of the pages, and left the book with him. I awoke at midnight to find him sitting on the carpet with the Bible on the little camp stool and the lantern hanging from the mantel shelf. He was following each word with his finger and spelling out every syllable. I slept, and awaked at two o'clock, and he was still poring over the book, just then spelling out John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I slept again, and when I rose at four o'clock he was still reading, and there was a light on his face which was not the light of the lantern.

When I left that morning I offered him money for the accommodation of the night, but he would not accept it. As I was putting the Bible in my saddlebag, he asked me if I would give it to him. Since it was the only one I had with me, and I might need it somewhere else on the road, I promised to send him another copy. This I secured the next day in Mush from a colporteur of the American Bible Society.

Garabed died three years later of cholera, but he left his mark on the life of the village. I found there, when I passed through in August, 1914, a school and a church, the fruit of that night's experience, and a neat, two-story house was standing where the dingy, ruined hovel had been.—*Clarence D. Ussher, in "Before Governors and Kings."*

The Christian and His Bible

L. A. HANSEN

THE children of Israel were told to gather the manna, and they did so, "some more, some less." And "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Ex. 16:17, 18. So if we are able to devote much time to Bible study and secure for ourselves a goodly portion of it, we shall not have any too much; we can use it all. If circumstances permit only a little time for study, the gathering of but a few verses may give us a great spiritual feast, so that we shall feel no lack; the portion obtained, provided we use it, will be sufficient for our need for the time. But we must get more as soon as we can.

This illustration of the manna is an apt one. The manna was sent from heaven by God for the sustenance of his people. It was "angels' food." The Bible is living bread from heaven, given us of God for our spiritual sustenance. We are dependent upon it for spiritual life and will surely die spiritually if we do not take it. We are to eat the Bible—its spiritual substance—and live by the strength of it.

Must Feed Ourselves

As one cannot eat bread for another, so is it impossible for one to feed on the Word of God for some one else. The individual must use it himself and for himself if he would live by it. He must get it into his own mind and know it for himself. The process of digestion of the spiritual food is a mental one. The growth from it is spiritual—a real building up of the spiritual life.

Spiritual truth is to be understood by the aid of the Holy Spirit who gave it. The human mind is capable of understanding spiritual things when spiritual im-

pressions are permitted. The truth must be taken hold of by the mind, thought upon, carefully weighed and considered. New beauty will be seen in a verse as we contemplate it. Truth that is divine, that speaks of heavenly things or of things spiritual, will be understood by the human mind and will be suited to human needs. We are to fit it into our own circumstances or needs, and make use of it in our own lives. Thus the thought of God—and his Word is an expression of his thought—becomes our thought.

To You

The Word of God is a personal message to *you*. Its promises, prayers, and precepts are yours. Taking it thus, it becomes a part of your real self. It becomes the motive power of your life; it molds your thought, frames your words, gives impetus to your actions, imparts strength to dare and to do, overcomes sin, purifies you, and changes your natural selfish nature to one of godliness.

Dig Deep

Know that the Word of God is infallible. Be reverent before the Lord as he speaks to you through it. Take it as authoritative, and be teachable, accepting its admonition and counsel as the last word. Dig deep and patiently for gems. Precious stones do not lie on the surface, neither do Bible jewels; but they are worth the effort of seeking. Those who merely skim in Bible reading will miss the things of real value.

It is often difficult for young people to find real interest in Bible study. The reading of a chapter yields no special light or particular pleasure; verses and words seem obscure, and if there are jewels of truth they are securely hidden. Others may find in the very same chapters and verses, sweet and most

precious thoughts and suggestions, but to them, the reading of the Bible gives no real delight. You must remember that it is necessary for one to dig deep to find these Bible treasures.

How to Use It

Get a copy with good, clear print, durable binding, and with marginal references. Plan to read your Bible through. Do it in a year or less if you can; but do not do it just to be doing it. The meditation on Bible verses is worth far more than the mere reading of them.

Do not get in the way of reading here or there just as you may happen to open your Bible. Be systematic and orderly. Your study, comparing verse with verse and looking up the references, will take you here and there, but it will be with a definite aim. Follow certain topics until you understand them thoroughly. In reading the Bible through, choice selections or special topics may be noted for study at another time.

Using Helps

A concordance is too valuable an aid to be dispensed with; but do not be wholly dependent upon it. Be careful in the use of commentaries, and do not take the mere opinion of man for the Word of God. Good Bible helps are of great value in aiding one to understand the Bible; but do not let them take its place.

Certain portions of Scripture should be committed to memory. All Scripture is profitable, but some parts are better for memorizing than others. For example, the twenty-third psalm is better for this than certain chapters that give historical matter. The Morning Watch Calendar method is especially good for learning choice texts, and youth is the best time for storing up these Bible treasures.

Much care should be given to the marking of your Bible. It is not wise to underscore or put in brackets every text the minister reads in a sermon. Neither is it wise to have so many verses marked in one color and another, that they lose the special significance for which they are marked. Be choice in your marking and know why you do it, and be able to make good use of your markings.

Love It

How we wish at times that we could have seen Jesus and heard him speak! The next best thing is an association with him through the gospels. Here we can spend hours, studying his ways, hearing his words, and following him through all the record of his life and ministry. We find ourselves falling in love with him and wanting to be like him. The Christian loves the Bible because it is the book of Jesus.

A proper reverence for the Bible will lead you to treat it with care. You will not toss it around carelessly, nor make it a sort of hand bag, in which to carry handkerchief, gloves, or other things. Respect it and cherish it too much to use it in any common way.

A Sure Foundation

The Bible is the foundation of true faith, the standard of belief, and the test against error. It is the guidebook in a world of many paths and bypaths. Satan will, if possible, keep people in error, but the Word of God stands an immovable authority which he cannot overthrow.

Much false doctrine is now being taught. Many are deceived by error that looks very much like truth. God calls for a special reformation and the development of a people that will serve him, obeying his law.

He gives his Word as the basis of every true reform. And those who love the truth will love the Bible, cling to it, defend it, and uphold it. They will read and study it, and thus be able to use it to expose the fallacy of the arguments of learned skeptics, the deductions of false science, and the insinuations of educated scoffers.

Plain and Simple

The day-by-day prayerful study of the Bible, carefully weighing each thought, comparing scripture with scripture, will give to one a personal knowledge of what is truth. Divine help will be given to form opinion and conviction.

Great Truths

Though the Bible is open to the most simple mind and its truths may be grasped by the humblest intellect, yet the strength of the greatest mind of man may be put to its study, and that mind will never reach the point where there is not more to learn. Nevertheless, it is not intellectual power that determines how much one may grasp of its eternal truths, but the willingness of the individual to be taught in order to know and do what is right. The most learned worldly-wise scholar or professor may see only mystery and meaningless jumble where a simple student of Christ will see beauty and importance. Understanding the Bible is a matter of a hungry heart rather than a full head.

So we come to our Bible study with prayer. We come seeking and searching. And we find. Instead of our wresting the scriptures, tearing them out of their true settings, we are led in study by the Holy Spirit, and with the aid of angels are able to understand the deepest truths. And remember there is no "filling" in the Bible; nothing is put into it for mere show or embellishment. It is all solid, sound, and substantial, and suited to every phase of life. The Bible is compact. It is the message of God to man boiled down, the very essence of spiritual instruction, which, as Paul says, is "able to make thee wise unto salvation through faith which is in Christ Jesus."

The Men Who Try

I WAS never a great believer
In the thing that men call "luck;"
It takes hard, downright digging
Ere the vein of gold be struck.
Dame Fortune may be fickle,
But none of us can deny
That she loves to lay her treasures
At the feet of the men who try.

I've read the records closely,
I've watched life's battle, too;
They've taught me one good lesson
That I would teach to you:
Fate cannot build a barrier
So rugged or so high
But it can be surmounted
By the men who try, and try.

I honor the man of learning,
I honor the genius, too;
The strong man, and the brave man,—
I honor them all; don't you?
But when in great procession
Of life they pass me by,
I lift my hat the highest
To the men who try, and try.

— Whitney Montgomery, in St. Nicholas.

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

My Saviour Knows and Cares

WHEN my weak, faltering heart is full of sorrow,
And life's hard road seems full of trials and snares,
Whenever darker seems each coming morrow,
How sweet the thought, My Saviour knows and cares.

How blest to think my Saviour knows each yearning,
Is near, and every burden with me bears.
Oh, may I through his Word be daily learning
To feel my loving Saviour knows and cares!

Though dark the way with days of deepest grieving,
I know each grief my Saviour freely shares.
It gives me comfort, this inborn believing
That Christ my Saviour knows, yes, knows, and cares.

May I this spirit ever show to others,
As long as God my striving being spares.
I want to feel that all mankind are brothers,
And that our Saviour knows each heart, and cares.
TENNEY C. CALL.

Missionary Volunteer Department

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

Our Counsel Corner

MAY postage used in mailing papers or books be counted as money spent for home missions?

M. A. A.

Yes, any money paid out for actual missionary work may properly be counted as contributions to home missions.

M. M.

"Do you think it is breaking the fourth commandment to take pictures on the Sabbath, of beautiful and interesting natural objects one finds when walking along a country road or through the woods?"

M. V. SOCIETY LEADER.

We are glad to discuss these practical questions, because we believe they are asked in all honesty by young people who sincerely desire to know and do just right. At the same time we must not lose sight of the fact that in the interpretation of God's commands there is a place for the exercise of the individual conscience, which is essential to real vigor and growth of character. We do not desire to answer any question in a way that will lead young people to put the Counsel Corner in the place of conscience. Constant study of the Bible, and meditation on just what God says, will result in clear personal convictions of right and wrong, which is one of the highest qualifications for service in God's cause. Let us look at the scripture, "Remember the Sabbath day, to keep it holy." Another says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." From these verses, and their interpretation in the life of Jesus, it is plain that Sabbath observance is not a matter of a thousand exactions about what must not be done. It is a matter of noble, unselfish motives. If we love God, if our thoughts are of him and how we may glorify him, and how we may minister to the needs and happiness of his creatures, we can keep the Sabbath acceptably. To do anything, or nothing, with only a selfish motive and to gratify one's personal feelings, would not be keeping the Sabbath holy. On the other hand, one might do hard manual labor to relieve the distress and suf-

fering of others, and doing it for Christ's sake, be keeping the Sabbath most acceptably. In view of these principles we could not give a general statement that it would be or that it would not be a violation of the fourth commandment in the case of any individual to take the pictures. Let us study what God says, and pray for pure, true motives, and he will teach us how to apply his commands to our own lives.

M. M.

The Sabbath School

Young People's Lesson

I — Teaching in Parables

(July 5)

GOLDEN TEXT: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 20.

Questions

1. What is a parable? Illustrate. Note 1.
2. After relating the parable of the sower, what admonition did Jesus give? Matt. 13: 9. Note 2.
3. What question did the disciples then ask? Verse 10.
4. In answering their question, what knowledge did Jesus say is given to his disciples that others do not receive? Verse 11.
5. Why do the disciples of Jesus have more knowledge than others? Verse 12.
6. How else does Jesus state the same reason? Verses 13, 15. Note 3.
7. How are the invisible things of God seen? Rom. 1: 20. Note 4.
8. When did the earth most perfectly reveal God? Gen. 1: 31.
9. How did man's transgression mar this perfect revelation of God through nature? Gen. 3: 17, 18. Note 5.
10. What is the effect on the heart of man when he refuses to learn the lessons that God has written in his great book of creation? Rom. 1: 21.
11. Why do we understand so little of the spiritual meaning in nature? Eph. 4: 18.
12. For what purpose has God made all his wonderful works? Ps. 111: 4.
13. After giving instruction by the use of parables, what question did Jesus ask his disciples? Matt. 13: 51.
14. If the disciples of Jesus follow the example of the Great Teacher, what will they be able to bring out of the gospel treasure house? Verse 52.

Notes

1. A parable is a lesson drawn from nature, or from some real or supposed experience of men or things, for the purpose of teaching important truths relating to the kingdom of God. It is "an earthly story with a heavenly meaning."

The story of the prodigal son is drawn from a life experience, and is told by Jesus that we may better understand the anxious love of our heavenly Father for us when we wander away from our spiritual home. The story of the fig tree putting forth its leaves is a lesson drawn from nature, giving a forcible illustration of how certainly we may know that the coming of Jesus is near.

2. An illustration of any kind is for the purpose not of obscuring truth but of making it more easily understood. Those who listened to the parables of Jesus with the ear of the heart — those who had "ears to hear," heard, or understood. Others could not hear because they had closed the ear of the heart to spiritual things.

3. "In the earlier part of his ministry, Christ had spoken to the people in words so plain that all his hearers might have grasped truths which would make them wise unto salvation. But in many hearts the truth had taken no root, and it had been quickly caught away. 'Therefore speak I to them in parables,' he said; 'because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.'

"Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable-teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could he have employed. If his hearers had desired a knowledge of divine things, they might have understood his words; for he was always willing to explain them to the honest inquirer.

"Again, Christ had truths to present which the people were unprepared to accept, or even to understand. For this reason also he taught them in parables. By connecting his teaching with the scenes of life, experience, or nature, he secured their attention and impressed their hearts. . . .

"And he had another reason for teaching in parables. Among the multitudes that gathered about him, there were priests and rabbis, scribes and elders, Herodians and rulers, world-loving, bigoted, ambitious men, who desired above all things to find some accusation against him. Their spies followed his steps day after day, to catch from his lips something that would cause his condemnation, and forever silence the One who seemed to draw the world after him. The Saviour understood the character of these men, and he presented truth in such a way that they could find nothing by which to bring his case before the Sanhedrin. In parables he rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to his words, and would speedily have put an end to his ministry. But while he evaded the spies, he made truth so clear that error was manifested, and the honest in heart were profited by his lessons."—"Christ's Object Lessons," pp. 20-22.

4. "Divine wisdom, infinite grace, were made plain by the things of God's creation. Through nature and the experiences of life, men were taught of God."

"So through the creation we are to become acquainted with the Creator."

5. "Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin. . . .

"Though marred by sin, it [nature] speaks not only of creation but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power. The trees cast off their leaves, only to be robed with fresher verdure; the flowers die, to spring forth in new beauty; and in every manifestation of creative power is held out the assurance that we may be created anew in "righteousness and holiness of truth." Thus the very objects and operations of nature that bring so vividly to mind our great loss become to us the messengers of hope.

"As far as evil extends, the voice of our Father is heard, bidding his children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good."—"Education," pp. 26, 27.

"In brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God's goodness.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." This is the message that, in the light from the cross, may be read upon all the face of nature. The heavens declare his glory, and the earth is full of his riches."—*Id.*, p. 101.

Intermediate Lesson

I — The Temple Dedicated; the Queen of Sheba; Solomon's Death

(July 5)

LESSON SCRIPTURE: 2 Chronicles 5; 6; 7; 9.

MEMORY VERSE: "Mine house shall be called a house of prayer for all people." Isa. 56: 7.

LESSON HELPS: "The Story of Prophets and Kings," pp. 35-50, 66, 67; "Bible Lessons," McKibbin, Book Two, pp. 103-108.

"A grander temple now, unseen, is growing,
The bright, unfading home of grace,
Its living stones from every country flowing
And from all time. Oh, when that Temple holy
Appears in perfect beauty, may a place
Be found for me and for my service lowly!"

Questions

1. Whom did Solomon assemble when the house of the Lord was finished? For what purpose did they come together? 2 Chron. 5: 2-5. Note 1.

2. Where did the priests place the ark? What was in the ark? When had the tables of stone been placed there? Verses 7-10.

3. How was the musical part of the dedicatory service arranged? Repeat the words which were sung? What came to pass when the Lord was praised in the opening song? Verses 12-14.

4. What were the principal points in Solomon's address to the people? 2 Chron. 6: 4, 5, 10, 11.

5. On what did Solomon kneel while he prayed? Read the prayer offered, and note the real burden of it. Verses 13-42.

6. How did the Lord show that he heard Solomon and accepted the temple built for his worship? What did the people then do? 2 Chron. 7: 1-3. Note 2.

7. How else did the king and people show their thankfulness? How long did the feast continue? Verses 4-8.

8. What additional assurance that his prayer and gift were accepted did the Lord give to Solomon? What special promise did the Lord make? Verses 12-15.

9. What queen came to visit Solomon? How did she travel? How was she accompanied? 2 Chron. 9: 1. Note 3.

10. How fully did Solomon answer the questions of his visitor? What were some of the things the queen saw? How did the sight of all this affect her? Verses 2-4.

11. What did the queen say to Solomon? Why did she think his servants were blessed? To whom did she give the praise? Verses 5-8.

12. What presents did the queen give to Solomon? What did he give to her? Verses 9, 12.

13. In what did Solomon surpass all the kings of the earth? What did the kings all do? Verses 22-24.

14. What evidence of his riches is given? Verses 20-28.

15. What finally led this wisest and richest king to forsake his God and worship idols? 1 Kings 11: 1-3. Note 4.

16. How long did Solomon reign? Where was he buried? 2 Chron. 9: 30, 31.

Some Things to Think About

What should we remember every time we enter a house dedicated to the worship of God? Ps. 11: 4.

How will this lead us to feel toward the house of God? Lev. 26: 2.

What will the queen of Sheba do in the judgment? Matt. 12: 42.

What other place besides the stronghold of Jerusalem is called the city of David?

Notes

1. The dedication of the temple built by Solomon was one of the most elaborate ceremonies ever held in the days of Jewish history.

The procession, referred to in 1 Kings 8: 1-4 and in 2 Chron. 5: 4, 5, seems to have begun on the heights of Gibeon, where the sanctuary of the wilderness had been erected many years before. From Gibeon was brought the old tabernacle, the brazen altar, the table of showbread, the candlestick, and the holy vessels which were cherished as reminders of the wilderness experience. David had already transferred the ark from Gibeon to the city; and this sacred chest was now also brought to a permanent home in the new building.

"In bringing to the temple the sacred ark containing the two tables of stone on which were written by the finger of God the precepts of the decalogue, Solomon had followed the example of his father David. Every six paces he sacrificed."—"The Story of Prophets and Kings," p. 38.

2. The following seems to have been the order of exercises in the dedicatory services:

a. Priests set the ark in the most holy place. 2 Chron. 5: 7-10.

b. As the priests came out of the holy place, the chorus, accompanied by the orchestra, sang, "For his mercy endureth forever," and the shining cloud filled the temple. Verses 11-14.

c. The king faced the sanctuary, and spoke a few sentences. 2 Chron. 6: 1, 2.

d. The king turned and blessed the congregation all standing. Verse 3.

e. Address by the king. Verses 4-11.

f. The king knelt and offered the dedicatory prayer. Verse 13.

g. Fire descended and consumed the sacrifices, the glory of the Lord filled the house, and the people prostrated themselves in worship. 2 Chron. 7: 3.

h. Closing words. 1 Kings 8: 54-61.

3. The queen of Sheba came a distance of about fifteen hundred miles. "Ancient journeys are not to be measured by miles, but by hours. The queen and her company traveled by camels, and the camel can go only, with any degree of comfort, at a walking pace. We may be pretty sure, therefore, that the party would not travel, on the average, more than twenty miles a day, which would give something like seventy-five days for the journey to Jerusalem, and the same for the return. The journey through the wilderness would subject this lady to many discomforts. Camel-riding is very tiring; desert travel profoundly wearisome."—*Pulpit Commentary*.

4. "Solomon dishonored himself, dishonored Israel, and dishonored God. The nation, of which he had been the pride, followed his leading. Though he afterward repented, his repentance did not prevent the fruition of the evil he had sown."—"Education," p. 49.

"BEFORE you criticize with words unkind,
Look thrice for all the good that you can find."

The Outlook

AS a result of his recent survey of European conditions, Dr. John R. Mott says of the present situation:

"We are not through with war yet. All peoples are on their nerves, which are worn and threadbare. The spirit of criticism prevails everywhere. On the other side it is everywhere in evidence. Nations, whether victors or vanquished, are torn and embittered. We have the Bolsheviks, and deep chasms exist not only between nations, but between classes within nations. The people of the world are awakening to the price they must pay. It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."

This is a dark picture; but we cannot say that it is an exaggerated one. Day, however, always follows night. It may be that the eternal day of our Lord's return to earth may follow close upon this our world's darkest night of suffering and woe. Let us be prepared for whatever may come, and let us be earnest in our effort to help others to be prepared.

F. D. C.

Bizziness Not Business

THERE is a "bizziness" that is not business, we all know from observation, if not from experience. This bizziness shows itself in a flurried haste that accomplishes little as compared with calm, efficient business methods. Walt Mason in citing recently an illustration in proof of this point, says:

"I worked in newspaper offices many years, and soon learned that the calm, quiet toilers were the ones who drew the large salaries. They never allowed themselves to get excited, whatever the emergency; they did their work serenely, deliberately, and when they were done they went home to their slippers. If they had worries, they didn't lead them home."

"I had an object lesson early in my career. I was a reporter on a morning paper in a Western town. The telegraph editor was a nervous, high-strung man, who always was covered with a cold sweat. The telegraph desk on a small paper is easy to hold down if the incumbent is properly organized. But this unfortunate man was always in a feverish condition, and never had a minute to spare."

"One night the report was unusually heavy. There was a big story from Washington, and another story, a mile long, about the Maxwell-Preller murder case in St. Louis—one of the most sensational in criminal annals. The copy was piling up on the telegraph editor, and he was getting so excited that it was painful to watch him. The night editor asked him to go home, but he refused. He wouldn't give up the ship. Suddenly he jumped up with a blood-curdling yell and rushed from the room, and was seen there no more. He spent a year or more in a sanitarium before the wheels in his head turned in the right direction."

"I took his job and found it a mere pastime, because I had already acquired the habit of calmness."

"Having accumulated this habit in your workshop, you take it home with you, and in time it governs all your actions. You realize, more and more fully, that all excitement is foolish and wasteful, destructive to nerves and tissues, ruinous to the appetite, and conducive to insomnia."

Mr. Mason, as a source of encouragement to those of us who are inclined to be easily frustrated and excited, says:

"Calmness is just a matter of habit. Once you have acquired it, it stays by you in the most painful circumstances, and saves you many of life's worst jolts. It increases your efficiency, makes you more popular with your neighbors, and is likely to lengthen your days. The morticians are always planting men who wore themselves out too soon by being excited all the time. This is an excited country. The majority of the voters are forever rushing around as if going to a fire; and, as a general thing, there is no reason for all this haste. They would accomplish more by taking it easy and saving false motion."

F. D. C.

It is our duty to love and live among books.—*Cardinal Newman.*

Character Hints

[The following paragraphs are taken from "Testimonies for the Church," Volume VII.]

Purity and Gentleness of Speech

BE kind in speech and gentle in action, giving up your own wishes. Watch well your words; for they have a powerful influence for good or for ill. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christlikeness."

Be Quick to Do Kind Deeds

"Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found."

Love One Another

"Human beings are Christ's property, purchased by him at an infinite price, bound to him by the love that he and his father have manifested for them. How careful, then, we should be in our dealing with one another! Men have no right to surmise evil in regard to their fellow men."

Why God Blesses One

"As God so liberally bestows his gifts on you, remember that it is in order that you may return them to the Giver, multiplied by being imparted. Bring into the lives of others light and joy and peace."

Co-operation Wise

"Students, co-operate with your teachers. As you do this, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success."

The Fireside Correspondence Course

IN addition to the courses offered in the "Nutshell" Calendar of the Fireside Correspondence School, the school now offers courses in reporting and punctuation, spelling, advanced algebra, trigonometry, and Christian salesmanship.

The tuition for all these courses, except advanced algebra and trigonometry, is three dollars. Fifty-three subjects are now offered by the school. The enrolment of new students the past year is double that of 1913.

Principal Contents

CONTRIBUTIONS	PAGE
Alone with Jesus (poetry)	3
Norway, the Land of the Midnight Sun	3
Sounds of China	5
The Correct Thing	6
The Spade as Teacher—No. 5	8
The Young People's Society	10
The Christian and His Bible	12
My Saviour Knows and Cares (poetry)	14
Bizziness Not Business	16
SELECTIONS	
Kharaba	11
The Men Who Try (poetry)	13
Character Hints	16